

*Misbāh-ul-I'tikāf*

THE LAMP  
*of*  
SECLUSION

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الحمد لله رب العلمين والصلاة والسلام على نبيه  
وعلى آله واصحابه أجمعين

All praise is due to Allāh the Lord of the  
universes. Blessings and salutations upon His  
Prophet and upon all of his family and  
Companions

### *The definition of I'tikāf*

The linguistic meaning of الاعتكاف is البث – to remain or stop (somewhere). The terminological meaning of الاعتكاف within the Sharī'ah is to remain in a specific manner - i.e. In the congregational Masjid (Masjid ul Jamā'ah) with the intention of الاعتكاف.<sup>1</sup>

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<sup>1</sup> Radd ul Muhtār Volume 3 page 248, Al Fatāwā  
Al Hindīyah (Aalamghirī) Volume 1 Page 211

## *Virtues of I'tikāf*

**Hadīth 1** – The Mother of the believers, A'ishah As-Siddeeqah رضى الله عنها narrates that the Messenger of Allāh صلى الله عليه وسلم used to perform I'tikāf in the last ten days of Ramdhān.<sup>2</sup>

**Hadīth 2:** It is narrated by Sayyiduna Ibn Abbās رضى الله عنه that the Messenger of Allāh صلى الله عليه وسلم stated, “The Mu'takif (one doing I'tikāf) refrains from sins and he attains such reward due to his good deeds (that it is) as though he carried out all good deeds.”<sup>3</sup>

**Hadīth 3:** Sayyiduna Imām Al Husayn رضى الله عنه narrates that our Master, Muhammad the Messenger of Allāh صلى الله عليه وسلم stated that the one who performed I'tikāf for ten days in Ramadan, it is like he got the two Hajj and two 'Umrah.<sup>4</sup>

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<sup>2</sup> Sahīh Muslim Hadīth Number: 1172

<sup>3</sup> Sunan Ibn Majah Hadīth Number: 1781

<sup>4</sup> Al Jāmī' As Sagheer Page 516

**Hadīth 4:** It is narrated from the Mother of the believers, A'ishah As-Siddeeqah رضى الله عنها that our Master, Ahmad Al Mujtabā صلى الله عليه وسلم stated that whoever performs I'tikāf with the intention of thawāb (attaining reward) then his past sins will be forgiven.<sup>5</sup>

**Hadīth 5:** It is narrated from Sayyiduna Abdullah Ibn Abbās رضى الله عنه that our Master صلى الله عليه وسلم stated that the one who performs I'tikāf for one day seeking the pleasure of Allāh عز وجل, Allāh عز وجل will move that mu'takif away from the fire of Hell with a distance of three trenches. The length and width of these trenches will be more than Khafiqain (which is the equivalent to the distance between the sky and the earth).<sup>6</sup>

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<sup>5</sup> Al Jāmi' As Sagheer by Imām As-Suyutī Page 516

<sup>6</sup> At Targheeb Volume 2 Page 96

## *The conditions of I'tikāf*

- 1) نية – *Intention* - It is a condition that there be a firm intention from the person that they will stay in the Masjid for the pleasure of Allāh ﷻ.
- 2) Being a Muslim.
- 3) Sanity.
- 4) Purity from Janābah (major state of impurity in which Ghusl is necessary. For females this includes being free from حيض (menstruation) and نفاس (postnatal bleeding).

Adolescence is not a condition. If a child who has not reached adolescence but has the ability to reason between good and bad remains in a Masjid with the intention of I'tikāf then this I'tikāf is correct.<sup>7</sup>

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<sup>7</sup> Bahār-e-Sharī'at with reference to Al Fatāwa Al Hindīyyah and Radd ul Muhtār

NOTE: The ruling that I'tikāf is correct in every Masjid, even if the Masjid is not congregational (one in which Jama'ah takes place) is a ruling that contains ease. This is especially the case during this era where there are various Masājid all over the world, where there is no appointed Imām and Mu-adhin (reciter of the Adhaan).<sup>8</sup>

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<sup>8</sup> Radd ul Muhtār Volume 3 Page 429

## *Types of I'tikāf*

There are three types of I'tikāf;

### **1) Wājib (Obligatory)**

This is where one has made a vow (نذر) to perform I'tikāf. In order for a vow to be obligatory, a person has to express this vow through pronounced words. Merely having an intention in the heart does not constitute a vow that is necessary to fulfil.

### **2) Sunnah Al Mu'akkadāh**

Performance of I'tikāf throughout the last 'Asharah (ten days) of Ramadan is an emphasised Sunnah. On 20<sup>th</sup> Ramadan, prior to sunset, the Mu'takif is to be in the Masjid with the intention of I'tikāf.

The Mu'takif is to depart from the Masjid (concluding his I'tikāf) after sunset on 30<sup>th</sup> Ramadhān or (if the new moon is sighted and established) after sunset on 29<sup>th</sup> Ramadhān.



This I'tikāf is Sunnat e Kifāyah i.e. If one Muslim within the town or from the community linked to a Masjid performs this type of I'tikāf then the whole community will be free from sin.

If all the Muslims of a town or from the community linked to a Masjid, forsake the I'tikāf of the final 'Asharah of Ramadhan, then the sin will not be lifted from the whole community.

### 3) Nafil/Mustahabb –

Any I'tikāf other than the Waajib and Sunnat e Mu'akkadah is nafl or mustahabb (i.e. It is an action for which there is reward but there is no sin if one forsakes it). For this type of I'tikāf there is no condition that the Mu'takif be fasting nor is there a specified time for this type of I'tikāf. When a person enters the Masjid intending this type of I'tikāf, he remains in I'tikāf throughout his presence in the Masjid. When he departs from the Masjid, his I'tikāf finishes.<sup>9</sup>

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<sup>9</sup> Radd ul Muhtār 'alad Durr il Mukhtār Volume 3  
Page 435, Al Fatāwa Al Hindiyyah Volume 1 Page  
211

## *The Most Virtuous Place of I'tikāf*

The most virtuous place to perform I'tikāf is Masjid ul Haraam in Makkah Al Mukarramah. Thereafter the most virtuous place to perform I'tikāf is Masjid un Nabawī in Al Madinah Al Munawwarah and then Masjid ul Aqsā in Bait ul Maqdis (Jerusalem). After Masjid ul Aqsā the greatest virtue is possessed by that Masjid in which there is a large congregation.<sup>10</sup>

### **NOTE**

Due to people ordinarily performing the Sunnah I'tikāf of the last ten days and a minimal amount of people performing I'tikāf of vow, the details with regards to the Sunnah I'tikāf are mentioned in this concise text. If any reader has made a vow to perform I'tikāf then he should study Bahaar-e-Sharī'at volume 5.

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<sup>10</sup> Al Jawharah

## *The I'tikāf of the last ten days of Ramadan is Sunnah Al Mu'akkadah 'alal kifāyah*

The I'tikāf of the last ten days of Ramadhān is one that our Master صلى الله عليه وسلم performed habitually. The Mother of the believers, A'ishah Siddeeqah رضى الله عنها states that our Master صلى الله عليه وسلم continuously performed I'tikāf of the last 'Asharah (ten days) of Ramadhān until Allāh the Almighty took him from the apparent life of this world. The blessed and pure wives of the Messenger of Allāh صلى الله عليه وسلم ورضى الله عنهم thereafter performed I'tikāf.<sup>11</sup>

From this narration it is apparent that the beauty of this Sunnah is manifest as it is one that our Master صلى الله عليه وسلم regularly carried out (after Hijrah - migration) until he صلى الله عليه وسلم moved on to the highest companionship.

For us devotees, the fact that it is a beloved Sunnah of the beloved of Allah's Messenger صلى الله عليه وسلم is enough to encourage us to perform it persistently in our lives.

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<sup>11</sup> Sahīh Al Bukharī Volume 1 Page 664

Dear reader, fasting is a condition for the Sunnah I'tikāf that is performed in the last ten days of Ramadan. If an ill person or a traveller performs I'tikāf without fasting, then that I'tikāf will be classed as nafl and not Sunnah.<sup>12</sup>

If one makes the intention to perform I'tikāf after the sun has already set on 20<sup>th</sup> Ramadhān, then the Sunnah Al Mu'akkadah will not be fulfilled. Intention of I'tikāf means the firm conviction within the heart to fulfil this act even if the intention is not expressed in words.

It is more virtuous to express the Niyyah (intention) in words by saying, “For the pleasure of Allah عز وجل, I intend to perform the Sunnah I'tikāf of the last ten days of Ramadhān.”

The I'tikāf of the people who perform I'tikāf for only one day or a few days e.g. on 21<sup>st</sup>, 25<sup>th</sup> or 27<sup>th</sup> Ramadhān is nafl, and not Sunnah Al Mu'akkadah. This is because the Sunnah Al Mu'akkadah is restricted to the last ten days completely.

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<sup>12</sup> Radd ul Muhtār Volume 3 Page 431

**The place of I'tikāf – Masjid or finā ul Masjid (courtyard or area adjacent to the Masjid such as the Wudhū areas and lobbies).**

The condition of I'tikāf is اللبث في المسجد i.e. Remaining in the Masjid. Masjid means that sacred place which is specified for 'Ibādah (worship) regardless of whether it is a place in which Jamā'ah (congregation) is carried out or not. The Holy Qur'ān has mentioned;

وانتم عكفون في المسجد

‘..while staying in seclusion for worship in the Masjid..’<sup>13</sup>

Within the terminology of Sharī'ah, Masjid means,

موضع أعد للصلاة

‘A place that is specified for Salāh.’

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<sup>13</sup> Surah Al Baqarah - 2:187

The Hadīth testifies to this in which it is stated, ‘Indeed these Masājīd are not for defecation and dirt. Moreover, they are for Dhikr (Remembrance), Salaam and recitation of the Holy Qur’ān.<sup>14</sup> I’tikāf should be in that place which is specified for Salāh and ‘Ibādah.

Finā-ul-Masjid is classed as being inside the Masjid in some rules and out of the Masjid in others. This is why Adhān, Ghusl, Wudhu and Salāt ul Janāzah are allowed in Finā-ul-Masjid (as in regards to these matters, this area is classed to be out of the Masjid).

One should not stop in Finā-ul-Masjid for I’tikāf, due to it being classed as being out of the Masjid in certain matters. However, the Mu’takif is permitted to enter Finā ul Masjid as it is classed as being a Masjid in some rules. This is why it is not permissible to build shops over Finā-ul-Masjid.

Moreover, using the area for anything other than the usages of the Masjid is not permitted. In such rulings Finā-ul-Masjid is classed as being within the parameters of the Masjid.

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<sup>14</sup> Sahīh Muslim Volume 1 Page 138

Entering the finā-ul-Masjid for a short space of time without residing there is allowed on this basis.

There is a difference of opinion between going to the Finā-ul-Masjid whilst in I'tikāf and stopping in the Finā-ul-Masjid by sleeping and remaining there.

In order to stop at a place for I'tikāf, it is necessary that the place be a Masjid in all rules. In order to enter a place temporarily, it is sufficient for the place to be classed as a Masjid in some rulings.<sup>15</sup>

It is understood from the aforementioned words that the Mu'takif, should sit in the Masjid. If the Mu'takif enters the Finā-ul-Masjid even if it is for not for a Tab'i (physical) or Shari'i (religious) reason, then the I'tikāf will not be invalidated.

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<sup>15</sup> With reference to the handwritten Fatāwa of Muftī Muhammad Nizamuddīn Misbahī (dated 27<sup>th</sup> Dhul Hijjah 1432)

## *The Mustahabbāt of I'tikāf*

- 1) To speak about good and pious things.
- 2) To complete I'tikāf of the last 'Asharah (ten days). To not forsake I'tikāf without a valid Shar'i reason.
- 3) To perform I'tikāf in Jami' Masjid.
- 4) Being busy in Tilāwah (recitation of the Holy Qur'ān), recitation of Salawāt (Durood Shareef), Dhikr (Remembrance of Allāh), studying and reading religious scriptures, including those which have inspirational events from the lives of the pious predecessors.
- 5) Doing Istighfār (seeking forgiveness from Allāh), Tasbīhāt (سبحان الله), performing Nawāfil (voluntary prayers), performing Qadhā of Salāh that was missed in the past (Qadhā e 'umrī).
- 6) To stay awake carrying out 'Ibādah (worship) during the odd nights in search of Lailatul Qadr (the Night of Power).



- 7) To have good conduct towards other Mu'takifeen and to assist them.<sup>16</sup>

***Mubaahaat of I'tikāf i.e. actions that are permissible***

- 1) It is permissible for the Mu'takif to eat, sleep and lie down for rest in the Masjid. It is however important that the Mu'takif observes the etiquettes of the Masjid. Adāb-ul-Masjid can be learnt in Bahār-e-Sharī'at volume 6.
- 2) It is permissible for the Mu'takif to keep food and drink with him so long as it does not take up the space.
- 3) If the Mu'takif needs to purchase food, drink or any other necessities, he is allowed to ask for it to be brought to him to be checked. This is to ensure that nothing defected arrives.

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<sup>16</sup> Al Fatāwa Al Hindiyyah Volume 1 Page 214,  
Fath ul Qadeer

- 4) The Mu'takif is permitted to change clothes, put on oil and perfume and comb his hair.
- 5) The Mu'takif is allowed to do Nikāh in the state of I'tikāf whilst in the Masjid.
- 6) The Mu'takif is permitted to cut nails, trim his moustache and cut the extra hairs on the cheek and neck. However, he should take care of cleanliness within the Masjid.
- 7) The Mu'takif can speak about things that are allowed. It is more virtuous to remain silent than to engage in permissible discussions.
- 8) The Mu'takif is allowed to talk to his family about permissible things via mobile phone.

*TRANSLATOR'S NOTE: Speaking of permissible words and using a mobile phone should only be done where there is necessity. This is clarified by Shaykh Ibn Aabideen Ash Shaami in Radd ul Muhtār who also states;*

ويكره للمعتكف التكلم بالمباح

*'It is disliked for the Mu'takif to speak of permissible things.'*<sup>17</sup>

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<sup>17</sup> Rudd ul Muhtār

*This means to speak without necessity is disliked as it is mentioned in the Hadīth that speaking about the world in the Masjid eats away good deeds like fire consumes wood.*

*This is why Sadr-ush Shariṭah Hadhrat Maulana Amjad Alī ‘Azmi رحمه الله عليه wrote, ‘Talking with lawful discussions is not permitted in the Masjid nor is raising the voice. (Durr ul Mukhtār). Sadly in this era people have made the Masjid into a villagers’ meeting place.*

*To the extent that some people are witnessed swearing in the Masājid والعياذ بالله – (Allah protect us from this).’<sup>18</sup> (end of translator’s note)*

**The places within the vicinity of the Masjid where the Mu’takif is permitted to go, and the places within the Masjid complex where the Mu’takif is not permitted to enter.**

The Mu’takif should spend most of his time in the Masjid. However, if he goes to finā-ul-Masjid without any religious or natural need, this is

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<sup>18</sup> Bahār-e-Sharī’at

allowed. An example of this is walking in the finā-ul-Masjid after food. Hudhūr Sadr ush Sharī’ah ‘Allamah Amjad Alī ‘Azmī قدس سره writes, ‘Finā-ul-Masjid is the area attached to the Masjid for the necessities of the Masjid which is outside of the Masjid e.g. the shoe area and bathrooms – (toilets and ablution (wudhu) areas).’ He writes further, ‘I’tikāf is not nullified by going to these areas. In this regard, Finā-ul-Masjid has the same ruling as a Masjid.’<sup>19</sup>

It is stated in Fath ul Qadeer,

أن فناء المسجد له حكم المسجد في بعض الأشياء

‘Finā-ul-Masjid has the ruling of Masjid in some things.’<sup>20</sup>

I’tikāf is from those things in which finā-ul-Masjid is classed as being the same as Masjid. Therefore, it is understood that the Mu’takif can enter bathrooms, toilets, Wudhu (ablution) area or Madrasah which are built under the same roof as the Masjid without any path separating them. Imām e Ahlus Sunnah Imām Ahmad Raza Khan Muhaddith-e-Bareily قدس سره writes, ‘Moreover,

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<sup>19</sup> Fatāwa Amjadīyyah Volume 1 Page 399

<sup>20</sup> Fath ul Qadeer Volume 5 Page 95

when those Madāris (Islamic seminaries) affiliated to the Masjid are within the boundaries of the Masjid, and there is no path separating the Madāris from the construction of the Masjid (there is only one wall that has differentiated between the Madāris and the courtyards of the Masjid) then entering the Madāris in such a situation is not departing from the Masjid.

This is to the extent that it is permissible for the Mu'takif to go to such a place, as it is as though that place is a part of the Masjid.<sup>21</sup>

It is written in Radd ul Muhtar that the I'tikāf of the Mu'takif who ascended the minaret of the Masjid is not nullified – this is a ruling which is agreed upon by the scholars. This is because (in regards to this matter) the minaret is a portion of the Masjid.<sup>22</sup> If however, the path to the minaret is out of the Masjid boundary, then the Mu'takif can only ascend the minaret via that path for recitation of the Adhān.

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<sup>21</sup> Al Fatāwa Ar Ridhwāyah Volume 3 Page 474

<sup>22</sup> Radd ul Muhtār Volume 2 Page 446

## *The circumstances in which a Mu'takif exits the Masjid*

Sadr ush Shari'ah 'Allamah Amjad Alī 'Azmi قدس سره writes that there are two causes for a Mu'takif to exit the Masjid during his I'tikāf. One of these causes is a natural need which cannot be fulfilled within the Masjid. Examples of this are call of nature, Wudhu (ablution) and Ghusl (bath) when it is necessary to do Ghusl. The condition for departing for Ghusl and Wudhu, is that there is no way that they can be completed in the Masjid.

This means that one would not be allowed to leave the Masjid for Ghusl and Wudhu, if there was anything in the Masjid which could be used to fulfil these acts, without even a single drop of water falling on the Masjid floor. It is impermissible to drop water of ghusl and wudhu on the Masjid floor.

If there is possibility of doing ghusl and wudhu in the Masjid, then leaving the Masjid for these purposes is not allowed.

If the person leaves in this situation his I'tikaaf will be invalidated. Similarly, if there is a place to perform Wudhu and do ghusl within the boundary

of the Masjid, or there is a pool within the Masjid, then there is no permission to leave the Masjid.

The second cause for leaving the Masjid is due to a Shar'ī need. Examples of this include going for Jumu'ah and (the Mu'adhin) going to the minaret to recite the Adhān when the only path to the minaret is out of the Masjid.

If the way to the minaret is within the Masjid then any Mu'takif can go on the minaret – the permission to go on the minaret is not specific to the Mu'adhin (reciter of Adhān) in this instance.<sup>23</sup>

If the Mu'takif has to leave the Masjid because there is no Wudhu area and toilet and bathroom facilities in the finā-al-Masjid, then it is necessary to take care of the following matters;

In Radd ul Muhtār and Al Fatāwa Al Hindīyyah, it is stated that the Mu'takif should immediately return after gaining purity – he is not permitted to stop. If the house of the Mu'takif's friend is far whilst the house of the Mu'takif is close then it is not necessary that he go to the house of his friend to fulfil his need – he can go to his own house.

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<sup>23</sup> Bahār-e-Sharī'at

If he has two houses – one house which is close and one which is far, then he should go to the house that is close because some scholars state that his I'tikāf will be invalidated if he goes to the house that is further away.<sup>24</sup>

If the Mu'takif has to go to another Masjid to perform Jumu'ah due to Jumu'ah not being established in the Masjid in which he is performing I'tikāf in, then he should certainly keep the following matters in consideration;

It is stated in Bahār-e-Sharī'at with reference to Radd ul Muhtār that if Jumu'ah is performed in a nearby Masjid, then after the declination of the Sun (start time of Dhuhr/Jumu'ah), he should depart at such a time that he can perform the Sunnah Rak'āt before the second Adhān.

If Jumu'ah is performed in a Masjid that is at a distance, then the Mu'takif is allowed to leave the Masjid prior to the starting time of Dhuhr/Jumu'ah. However, he should go with the estimation that he will reach the Masjid at a time when he can perform Sunnah Rak'āt prior to the second Adhān. He should not go too early.

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<sup>24</sup> Radd al Muhtār Volume 3 Page 551, Al Fatāwa Al Hindīyah Volume 1 Page 212



This is based upon the opinion of the Mu'takif – When he thinks he will reach the Masjid, at a time when there is only enough time to perform Sunnah Rak'āt, then he may leave. After performing the Fardh Rak'āt of Jumu'ah, he should return after performing the six Sunnah Rak'āts.

If the Mu'takif remains in the Masjid, in which he performed Jumu'ah, after performing the Sunnah Rak'āt, his I'tikāf will not be invalidated even if he stayed there for twenty four hours.

Even if he completed his I'tikāf in the Masjid in which he performed Jumu'ah, his I'tikāf will not be invalidated but this is Makrūh i.e. Makrūh At Tanzīhī.<sup>25</sup>

It should be noted that the Mu'takif who performs Salāh in a local Masjid in which Jamā'ah (congregation) is not established, then he is not permitted to go to another Masjid to perform Salaah with Jamā'ah.

It is stated,

لأنه لا يخرج من مسجد حية لإقامة الجماعة لما صرحوا من أن  
مسجد المحلة لو عطلت فالأفضل الصلاة فيه منفردا لما فيه من  
قضاء حق المسجد

‘Because he is not to leave the local Masjid to perform Jamā’ah (congregation) due to their clarification that if the Masjid of the area is out of service. In this instance, It is more virtuous to perform Salāh alone due to what it contains from the fulfilment of the rights of Masjid.’<sup>26</sup>

Due to the aforementioned reasons, the Mu’takif should read Salāh alone in such a local Masjid. This is the fulfilment of the right of the Masjid. He should not go to another Masjid for Jamā’ah.

## Questions and Answers

**Question** – Can a Mu’takif go to another Masjid to lead Tarāwīh?

**Answer** – Hadhrat Muftī Hāshim writes, ‘The Mu’takif cannot leave the Masjid to lead

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<sup>26</sup> Jadd ul Mumtār Volume 3 page 291

Tarāwīh. This is because this is not amongst the Sharī' (religious) and Tab'i (natural) causes.<sup>27</sup>

**Question** – If the Masjid fell (Allah protect – معاذ الله) or somebody forcefully extracted him from the Masjid then what is the ruling?

**Answer** – If the Mu'takif immediately goes to another Masjid then his I'tikāf is not nullified. Similarly, if there is fear of his life and wealth being taken and in this instance the Mu'takif leaves the Masjid, due to this fear, then the I'tikāf will not be invalidated.<sup>28</sup>

**Question** – In the Sunnah I'tikāf, can the Mu'takif leave the Masjid to save someone who is drowning or burning or visit someone who is sick or leave the Masjid to perform Janāzah (even if there is no one available to lead the Janāzah)?

**Answer** - In all of these situations, if the Mu'takif leaves the Masjid or Finā-ul-Masjid, his I'tikāf will be invalidated.<sup>29</sup>

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<sup>27</sup> Ahkām e Tarāweeh ma'a I'tikāf Page 152

<sup>28</sup> Al Fatāwa Al Hindīyyah Volume 1 Page 212

<sup>29</sup> Al Fatāwa Al Hindīyyah Volume 1 Page 212

**Advice:** Dear Mu'takifīn! Saving a human being's life is great Thawāb (reward). If you invalidate your I'tikāf to save somebody's life then you should do Qadhā (make up) afterwards.

Nevertheless, you should certainly try to save somebody's life. Sayyiduna Ibn Abbās رضى الله عنه finished his I'tikāf to intercede for someone. He stated that our Master صلى الله عليه وسلم said, 'The one who goes out to fulfil the need of a Muslim, and fulfils it then this is more virtuous than I'tikāf for ten years.'<sup>30</sup>

Therefore if someone is drowning in front of you, burning in front of you or dying in front of you in any way then you should try to assist that person.

**Question** – If the Mu'takif is stopped by a creditor who is chasing debt owed to him by the Mu'takif whilst the Mu'takif is outside the Masjid for a Shar'ī (religious) or Tab'i (natural) cause then what is the ruling?

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<sup>30</sup> Shu'b ul Imān Volume 3 Page 424

**Answer** – Even if the Mu'takif stops for a few moments due to the creditor stopping him then his I'tikāf will be invalidated.<sup>31</sup>

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<sup>31</sup> Al Fatāwa Al Hindīyyah Volume 1 Page 212

**Question** – If the Mu'takif engaged in intercourse with his wife or kissed her then what is the ruling?

**Answer** – The Mu'takif engaging in intercourse, kissing a woman, touching a woman or hugging her is Harām (forbidden). Intercourse will certainly invalidate the I'tikāf. If one ejaculates due to pondering or looking, then I'tikāf will not be invalidated.

I'tikāf will not be invalidated by wet dreams. If there is ejaculation due to kissing, touching or embracing then I'tikāf will also be invalidated.<sup>32</sup>

**Question** – If the Mu'takif forgetfully eats or drinks then what is the ruling?

**Answer** – To forgetfully eat or drink does not invalidate the fast, similarly it will not invalidate the I'tikāf as well.

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<sup>32</sup> Al Fatāwa Al Hindīyyah Volume 1 Page 213

**Question** – Does fighting or backbiting invalidate I'tikāf?

**Answer** – Swearing, fighting, backbiting, telling tales, lying or useless talk makes the I'tikāf void of Noor (luminosity).<sup>33</sup>

**Question** – What is the ruling if the Mu'takif ate or drank something Harām (forbidden) or consumed an intoxicant during the night?

**Answer** – If the Mu'takif ate or drank something Harām or intoxicating during the night then the I'tikāf will not be invalidated. However Tawbāh (repentance) is fardh (essential) – he should immediately do Tawbāh.<sup>34</sup>

**Question** – What is the ruling if the Mu'takif loses consciousness?

**Answer** – If unconsciousness subsists to the extent that the Mu'takif is not able to fast then the I'tikaaf will be invalidated.<sup>35</sup> The Mu'takif will have to do Qadhā.

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<sup>33</sup> Al Fatāwa Al Hindīyyah Volume 1 Page 213

<sup>34</sup> Al Fatāwa Al Hindīyyah Volume 1 Page 213

<sup>35</sup> Al Fatāwa Al Hindīyyah Volume 1 Page 213

**Question** – Can the Mu'takif go out of the Masjid or finā-ul-Masjid in order to eat or drink?

**Answer** – He should eat and drink in the Masjid. If he leaves the Masjid for these matters then his I'tikāf will be invalidated.<sup>36</sup>

**Question** – If there is no one who can bring food for the Mu'takif then can the Mu'takif go outside for this purpose?

**Answer** – The Mu'takif can go home to collect food when there is no one who can bring the food. However he should not bring the food to the Masjid and eat the food in the Masjid.<sup>37</sup>

**Question** – Can the Mu'takif leave the Masjid or finā ul Masjid for the purpose of gaining treatment?

**Answer** – Leaving the Masjid for the purpose of treatment invalidates I'tikāf.<sup>38</sup>

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<sup>36</sup> Tabyeen ul Haqāiq Volume 2 Page 229

<sup>37</sup> Al Bahr ur Rāiq Volume 2 Page 530

<sup>38</sup> Radd ul Muhtār Volume 3 Page 438



**Question** – Can the Mu'takif blow wind in the Masjid?

**Answer** – He can blow wind so long as there is no bad odor in it.

**Question** – Can the Mu'takif have a bath other than fardh ghusl (bath) e.g. performing ghusl on Jumu'ah or having a bath to cool down. Can he perform Janāzah in the finā ul Masjid?

**Answer** – If the bathroom is in finā ul Masjid then the Mu'takif can have any type of ghusl (bath). The Mu'takif cannot go out of the Masjid or finā ul Masjid to have a bath other than the fardh ghusl. If Salaat ul Janāzah (funeral prayer) is performed in finā ul Masjid then the Mu'takif can attend the Janazah.<sup>39</sup>

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<sup>39</sup> Ahkām e Tarāweeh o l'tikāf, Mufti Hashim Attari, Page 145

**Question** – Can the Mu'takif go on to the roof of the Masjid?

**Answer** – To climb the roof without need is Makrooh (disliked) but if the Mu'takif goes on to the roof then the I'tikāf will not be invalidated.<sup>40</sup> If the path to the roof is outside the finā ul Masjid then the I'tikaaf will be invalidated.

**Question** – What is the ruling in regards to Wājib and Sunnah I'tikāf, if the Mu'takif purposely or forcefully exits the Masjid without any shar'i (religious) or tab'i (natural) reason?

**Answer** – In the wājib or Sunnah I'tikāf, if the Mu'takif departs from the Masjid without any valid reason then regardless of whether this is knowingly done or forgetfully done, the I'tikāf will be invalidated.<sup>41</sup>

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<sup>40</sup> Al Fatāwa Al Hindīyyah Volume 2 Page 322

<sup>41</sup> Al Fatāwa Al Hindīyyah Volume 2 Page 212

**Question** – Is it correct to do I'tikāf in a group?

**Answer** – It is permissible to do I'tikāf in a group. Our Master صلى الله عليه وسلم stated, 'Whoever wishes to perform I'tikāf with me should do so in the last 'Asharah (ten days).'<sup>42</sup> There is no evidence of prohibition in this regard.

**Question** – Is it necessary for the Mu'takifūn to draw curtains?

**Answer** – Curtains are not necessary. However if there is space within the Masjid then there is no harm in having curtains or any such thing as a veil. This helps the Mu'takif to concentrate in seclusion.<sup>43</sup>

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<sup>42</sup> Al Bukharī Volume 3 Page 48

<sup>43</sup> Summary of Waqaar ul Fatāwa Volume 2 Page 435

**Question** – How can the Mu'takif make intention in Arabic?

**Answer**

**For Waajib I'tikāf:** نويت اعتكاف الواجب  
(I intend obligatory I'tikāf)

**For Sunnah I'tikāf:** نويت اعتكاف سنة الكفاية في  
رمضان  
(I intend Sunnah Al Kifāyah I'tikāf in  
Ramadhān)

**For Nafil I'tikāf:** نويت اعتكاف النفل  
(I intend voluntary I'tikāf)

**Question** – What is the ruling regarding use of mobile phones and laptops etc. during I'tikāf?

**Answer** – The use of these devices is permitted so long as the following conditions are fulfilled;

- 1) There should not be any musical tune for the mobile ring tone.
- 2) There should not be any useless talk (or wasteful usage).
- 3) His usage of these devices should not disturb or cause hindrance in the 'Ibādāt (acts of worship) being carried out by the attendees at the Masjid.

Using any type of technological device for religious work and to listen to spiritual speeches and recitations is allowed. The use of these devices for non Islamic purposes and wasteful things is not correct.

**Question** – What is the correct meaning of ‘departing’ from a Masjid?

**Answer** – The meaning is to physically leave in a way that is customarily understood to be exiting a building. Therefore, if the Mu’takif only pulled his head out of the Masjid then that will not invalidate the I’tikāf.

**Question** – What is the ruling if someone nullified his fast whilst in the state of I'tikāf or the fast became void e.g. water went below the throat when he was rinsing the mouth and he recalled being in the state of fasting?

**Answer** – As fasting is a condition of (Sunnah and wājib) I'tikāf, the I'tikāf will be invalidated if the fast is void or nullified. This is the case even if the Mu'takif had to stop fasting due to a valid excuse.<sup>44</sup>

**Question** – Is it 'Ibādah (an act of worship) to remain silent during I'tikāf?

**Answer** – It is extremely important to refrain from useless conversations and sinful discussions during I'tikāf. However, religious discourse and necessary conversations are not prohibited. To remain absolutely silent understanding this silence to be 'Ibādah (worship) is Makruh-e-Tahreemī (severely disliked).<sup>45</sup>

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<sup>44</sup> General books of Fiqh

<sup>45</sup> Durr ul Mukhtār Volume 3 Page 441

## *The I'tikāf of women*

**Question** – Can women do I'tikāf in the Masjid during modern times?

**Answer** – In this day and age it is Makrūh (disliked) for women to perform I'tikāf in the Masjid.<sup>46</sup>

**Question** – Where should women perform I'tikāf?

**Answer** – Women should perform I'tikāf in their homes. In the home, the place where they perform I'tikāf should be the place which they have specified for Salāh. This place is called 'Masjid-ul-bait.' It is Mustahab (praiseworthy but not necessary) for women to specify a place in the home for 'Ibādah (worship) and to keep that place clean. It is stated in Durr ul Mukhtaar;

لبث امرأة في مسجد بيتها

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<sup>46</sup> Durr ul Mukhtār Volume 2 Page 441

‘The stopping of a woman in her Masjid-ul-bait..’ (is I’tikāf).<sup>47</sup>

**Question** – What is the ruling if a woman has not specified a place for ‘Ibādah (worship)?

**Answer** – If a woman has not specified a place for worship then she cannot perform I’tikāf in her home. If however, she specifies a place for Salāh at the time of making her intention, then she can perform I’tikāf in that place. In Radd ul Muhtār it is stated, ‘If the woman, prepared a place for Salāh at the time of I’tikāf, then her I’tikāf will be correct.’

**Question** – What is the ruling regarding a woman leaving Masjid-ul-bait?

**Answer** – It is stated in Bahār-e-Sharī’at, ‘If a woman performs Wājib or Sunnah I’tikāf in Masjid-ul-bait then she is not permitted to leave the Masjid-ul-bait unless there is a valid reason. If she left the Masjid-ul-bait (without a valid reason), her I’tikāf will be invalidated, even if she remained in her home.’<sup>48</sup>

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<sup>47</sup> Durr ul Mukhtār Volume 2 Page 441

<sup>48</sup> Bahār e Sharī’ at volume 5 Page 1523





**Question** – For which needs is a woman permitted to leave the Masjid-ul-Bait?

**Answer** – A woman can only leave the Masjid-ul-Bait for a Tab'i need i.e. For Wudhu, relieving oneself and bringing food etc. The shar'i needs such as attending Jamā'ah (congregation) and Jumu'ah are not applicable to women during our times.<sup>49</sup>

**Question** – What is the ruling if there are two washrooms in the house – one that is close to the Masjid-ul-Bait and another which is far from the Masjid-ul-Bait? Is the woman permitted to go to the washroom that is at a further distance?

**Answer** – Without a valid reason, she should not go to the washroom that is further away leaving behind the washroom that is closer.<sup>50</sup>

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<sup>49</sup> General books of fiqh

<sup>50</sup> Al Fatāwa Al Hindīyyah Volume 1 Page 212

**Question** – What is the ruling if a female forgetfully leaves the Masjid-ul-bait during the I'tikāf?

**Answer** – The I'tikāf will be invalidated.

**Question** – Should a woman seek the permission of her husband before performing the Sunnah I'tikāf?

**Answer** – The woman should gain the permission of her husband for I'tikāf.

**Question** – Can the husband prevent a woman from performing I'tikāf after he has already given permission to her?

**Answer** – After already granting permission, the husband cannot prohibit his wife from performing I'tikāf.<sup>51</sup>

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<sup>51</sup> Al Fatāwa Al Hindīyyah Volume 1 Page 212

**Question** – What is the ruling if a woman enters into her monthly cycle during I'tikāf?

**Answer** – The woman's I'tikāf will be invalidated due to menstruation commencing during her I'tikāf.<sup>52</sup>

**Question** – Can a woman do nafl I'tikāf?

**Answer** – A woman can perform nafl I'tikāf. Whenever she enters Masjid-ul-bait, she should make intention of I'tikāf. As soon as she leaves Masjid-ul-bait, the I'tikāf will be concluded.

Therefore the women who performs I'tikāf on 23, 25 or 27 Ramadhān-ul-Mubāarak, their Nafl I'tikāf will be correct in Masjid-ul-bait. The restrictions (in regard to departure etc.) do not apply to nafl I'tikāf like they apply to the Sunnah and Wājib I'tikāf.

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<sup>52</sup> Badā'i us Sanā'i Volume 2 Page 287

**Question** – Can a woman go from one corner of Masjid-ul-bait to another (i.e. within the room) even if there is no apparent need?

**Answer** – It is stated in Fatāwā Nizāmīyah that a woman can roam from one part of the room to another without any shar’ī (religious) or tab’i (natural) cause. The whole room is in the ruling of a Masjid for her.

This is similar to a man who is Mu’takif – he can enter any part of the Masjid in which he is performing I’tikāf. Therefore a woman can enter any part of the room which she has specified to be Masjid-ul-bait. She can only perform I’tikāf in the Masjid-ul-bait which is specified for Salāh.<sup>53</sup>

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<sup>53</sup> Handwritten Fatāwa of Hadhrat Muftī Nizamuddīn Al Jamiatul Ashrafia Mubarakpur, India, 27/4/2011 (question was put by the author Hadhrat Maulana Nizamuddīn Misbahī, Darululoom Ghosia Rizviyyah, Blackburn)

**Question** – If there is no one at home who can cook food nor anyone who can bring food from outside the home then is it possible for a woman who is performing I'tikāf to cook the food herself?

**Answer** – In the handwritten Fatāwa Nizamīyyah it is stated, 'If there is no one in the home who can cook food except for the woman who is performing I'tikāf, and the situation is that this woman would be left without food if she did not cook herself, then she is permitted to cook food within her place of I'tikāf.'

There is no difference between the food being placed in the area of I'tikāf whilst it is getting ready, or whether it is placed out of the I'tikāf area during this period. If there is any possibility of getting food arranged e.g. by it being bought over to her from outside of the home, then for her to cook food is makrūh (disliked).

This is because it is inappropriate to needlessly engage in worldly matters during I'tikāf.' After mentioning some legal issues, Mufti Nizamuddīn Misbahi (Al Jamiatul Ashrafia) writes, 'When it is permissible to do business and arrange for food and drink due to necessity of family and

dependents, then cooking due to necessity is permitted.

However, there is no permission to depart from the Masjid or Masjid-ul-bait for the fulfilment of this need. However, if it is not possible to cook in Masjid-ul-bait due to the limited space or any other reason, and there is actual need to leave the Masjid-ul-bait then she will be permitted to go to the kitchen, subject to her need and remain there only for the amount of time in which is necessary.

She should take care to absolutely not remain in the kitchen longer than needed.’ In regards to men, Muftī Nizāmuddīn writes, ‘If there are no other arrangements for food and the only means of arrangement is to cook, so long as the Masjid will be preserved from smoke and odor, cooking is permitted.

However, such a pressing situation is unusual and to abide by these conditions are difficult. The Sharī’ ah (sacred law) can guide us in all

situations but it is appropriate not to open such a door.<sup>54</sup>

**If the I'tikāf becomes invalid or someone deliberately invalidates the I'tikāf – the ruling of Qadhā (making up)**

**Question** – If anybody invalidates their Sunnah 'al kifāyah I'tikāf (the I'tikāf of the last 'Ashrah of Ramadhān) or it is unintentionally invalidated then for how many days will he do Qadhā?

**Answer** – It is written in Faizān-e-I'tikāf, 'If a person performed the I'tikāf of the last 'Ashrah (ten days) of Ramadhān and it was nullified for some reason then it is not necessary to do Qadhā (make up by fulfilling) for ten days.

The liability is only for the one day in which the I'tikāf was invalidated. If there are any days of

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<sup>54</sup> Handwritten Fatāwa of Muftī Muhammad Nizamuddīn Ar Ridhwā, Al Jamiatul Ashrafia, Mubarakpur, India (22/11/11 - 27 Dhul Hijjah 1433 (Question presented by the author - Hadhrat Maulana Muhammad Nizamuddīn Misbahī, Darul uloom Ghosia Rizviyyah, Blackburn, UK)



Ramadhān remaining then he can do Qadhā in Ramadhān, otherwise if the month has passed, then he can perform Qadhā on any day besides the five days in which fasting is prohibited – the day of Eid-ul-Fitr and 10<sup>th</sup> Dhul Hijjah till 13<sup>th</sup> Dhul Hijjah.

On the day that he intends to perform Qadhā, he should enter the Masjid prior to sunset with the intention of I'tikāf.

He should remain in the Masjid during that night and the following day until sunset whilst fasting. He should leave the Masjid after the sunset of the day in which he has fasted and remained in the Masjid.<sup>55</sup>

**Question** – If a woman has menstruation in between her days of I'tikāf or her fast is invalidated due to some reason then what should she do?

**Answer** – The woman in Sunnah I'tikāf will also perform I'tikāf of one day. In accordance to the details given in the previous answer, the woman will perform Qadhā in Masjid-ul-bait.

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<sup>55</sup> Faizān-e-i'tikāf Page 421



## *The Spiritual Secrets behind I'tikāf*

I'tikāf is the the fulfilment of the benefits of Ramadhān and the purposes of Ramadhān. If the person who is fasting did not gain contentment of the heart, spiritual uplifting, focus of thought (towards the Lord), true repentance towards the Lord and the blessing of holding onto His Merciful Court in the first parts of Ramadhān then he can do so through the means of I'tikāf. Sayyidūna Shāh WaliyAllah قدس سره writes,

‘The Messenger of Allāh صلی الله علیه وسلم performed I'tikāf in the last ten days of Ramadhān and established it as a Sunnah for the pious bondsmen of his Ummah. This is because I'tikāf in the Masjid is a means of centralising one's thought, purifying one's heart, gaining similarity to Angels and it is a means of attaining Laylat-ul-Qadr.<sup>56</sup>

*Translator's Note – Laylatul Qadr is the night of power which is more virtuous than a thousand months and is hidden in the odd nights of the last 'Ashrah according to some narrations. (End of Translator's Note)*

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<sup>56</sup> HujjatAllah II Bālighah Volume 2 Page 42

Dear readers! The soul of I'tikāf and its main purpose is to connect the heart to Allāh تعالى. I'tikāf aims to spiritually gather the heart in connection to the Almighty and to grant the heart freedom from being constantly disturbed by the creation.

Thus, granting the great blessing of being occupied with the Almighty.

I'tikāf, endeavors to create a situation in which the Dhikr (remembrance) of Allāh and His Love replaces worries, anxieties, woes and satanic whispers.

This beautiful situation is one in which every thought is encompassed by His Pleasure and every movement and feeling is aspiring towards His Remembrance and His Proximity.

This atmosphere alienates one from the creation and brings comfort to one in the Court of the Almighty. This comfort and solace in the Court of the Almighty will be this person's companion in the lonely journey of the grave in which there will be no well wishers. This is the purpose of I'tikāf. May we be blessed with fulfilling this purpose! Āmeen.

In order to attain this beautiful goal and to act upon this great Sunnah, our pious elders and predecessors punctually performed I'tikāf. We will now mention the situation of the way in which some of our pious predecessors performed I'tikāf.

It is mentioned in 'Hayāt e A'lā Hadhrat' in regards to Imām e Ahlus Sunnah, Imam Ahmad Raza, the Muhaddith of Bareilly رحمة الله عليه that he was once in the state of I'tikāf in the Masjid. It was night time in the winter season. Extreme rain was continuously flowing for a long period of time.

A'lā Hadhrat was worried in regards to how he would do Wudhu. Even though water was available but A'lā Hadhrat wondered where it would be possible to sit in the severe rain. Finally, he folded a mattress four times and performed Wudhu on it. He did not allow any drop to fall on the ground of Masjid. He spent the whole wintry night freezing amidst a storm of winds whilst awake and in the state of Wudhu.<sup>57</sup>

The great researcher of this era, Hadhrat 'Allāmah Muhammad Ahmad Al Misbahi writes

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<sup>57</sup> Hayāt-e-A'lā Hadhrat Volume 1 Page 271-272

that Haji KifāyatAllāh Sahib filled a lantern with castor oil. Imām Ahmad Raza Khan قدس سره said, “Hājī Sahib, take it out otherwise inform the people that there is no kerosene oil in it, but there is castor oil in it.” The meaning is that people could have doubted that there was kerosene oil in the lantern, which it is not correct to burn in the Masjid.

A'lā Hadhrat therefore commanded that the oil be taken out. From this it is clear how A'lā Hadhrat took care of the etiquettes of the Masjid. Eventually Hājī Sahib removed the oil from the Masjid.<sup>58</sup>

On Page 59 of ‘Imam Ahmad Raza o tasawwuf,’ Hadhrat ‘Allāmah Khair ul Adhkiyā Muhammad Ahmad Misbahī writes, ‘In Ramadhān, A'lā Hadhrat رحمة الله عليه would only consume paan after Iftār (opening the fast) and at the time of Suhoor (before commencement of the fast), he would eat a small plate of pudding (fereni).

One day, the young assistant appointed to serve A'lā Hadhrat رحمة الله عليه bought the paan two hours later during the days of I'tikāf. A'lā Hadhrat رحمة الله عليه struck him once and said,

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<sup>58</sup> Imām Ahmad Raza o tasawwuf Page 64

“You bought it so late!” This one (small) strike perturbed A’lā Hadhrat رحمة الله عليه throughout the night. At Suhoor time, A’lā Hadhrat رحمة الله عليه called the young boy and said, “There was no fault of yours in the delay last night. It was the error of those who sent it.

I made a mistake by striking you. Now please strike me on the head.” After removing his hat, A’lā Hadhrat رحمة الله عليه continuously insisted that the boy strike Him. The boy stood astonished and nervously shaking. Grasping his hands together, the boy said, “Hudhūr, I have forgiven you.”

A’lā Hadhrat رحمة الله عليه said, “You are not baaligh (adolescent). You do not have the right to forgive me. Strike me.” A’lā Hadhrat رحمة الله عليه then requested his money box to be brought over. He took out a handful of money and said to the child that he would give the child the money once the child had struck him. In the end, A’lā Hadhrat رحمة الله عليه took the hand of the boy and struck himself with the hand of the child quite a number of times on the head. A’lā Hadhrat رحمة الله عليه thereafter gave the child money then permitting the child to go.

From the aforementioned scenario, it is apparent how A’lā Hadhrat رحمة الله عليه used to consume a

very small amount of nutrition during Ramadhān in order to refresh his spirituality. It is also evident in the situation described above, that A'lā Hadhrat was very careful in regards to Huqūq ul 'Ibād (the rights of the people) and the great importance he gave to these Huqūq (rights).

In Hayaat e A'lā Hadhrat it is stated that A'lā Hadhrat رحمة الله عليه would remain in the Masjid during the winter between 'Asr and Maghrib. All the attendees would remain in the blessed presence of A'lā Hadhrat رحمة الله عليه with intention of I'tikāf during this period. A'lā Hadhrat رحمة الله عليه would teach and advise the attendees in this blessed gathering. The love that A'lā Hadhrat رحمة الله عليه had for this great act of worship is apparent from this situation described in his biography.

It was written in 'Mahnāmah (monthly) Peghām e Sharī'at' (Delhi) that Hadhrat Bahr ul Uloom Mufti Abdul Mannān 'Azīm رحمة الله عليه arrived in Ghosī in the holidays of Ramadhān 1395 AH. At this time, he was a student at Darul uloom Ashrafia Mubarakpur, India.

After much effort, he managed to gain the permission of Hadhrat Sadr ush Sharī'ah Maulana Amjad Alī to write his biography. Bahr



ul Uloom رحمه الله عليه began writing the circumstances of Hadhrat Sadr ush Sharī'ah's life. This continued for around ten days. 20<sup>th</sup> Ramadhan arrived when the biography had reached the stage of Sadr ush Sharī'ah's life when he stopped at Ajmer Sharif. Hadhrat Sadr ush Sharī'ah went into I'tikāf and said, "Miyan! It does not feel good to mention myself with my own mouth in the house of Allāh, and that too whilst in the state of I'tikāf."<sup>59</sup>

From the other biographies of Hudhūr Sadr ush Sharī'ah 'Allamah Amjad Alī Azmī سره قدس it is apparent that he would perform I'tikāf of the last 'Ashrah (ten days) of Ramadhān and would write 'Bahār-e-Sharī'at whilst in the state of I'tikāf.

In the articles of Bahr ul Uloom (Mazāmīn-e-Bahr-ul-Uloom) it is written that Hadhrat Mufti Abdul Mannān رحمه الله عليه presented himself before Hadhrat Mujāhid e Millat 'Allāmah Habeeb-ur-Rahmaan سره قدس in Damnagar (India) in order to write the circumstances of Mujaahid-e-Millat's blessed life. At that time, Hadhrat Mujaahid-e-Millat was performing I'tikāf. Hadhrat Bahr-ul-Uloom said, "Hudhūr!

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<sup>59</sup> Mahnāmah Peghām-e-Sharī'at, August 2016

I wish to write down the circumstances of your life.” Upon hearing this request, Hadhrat Mujaahid-e-Millat began to uncontrollably cry. He said, “I am a human being who has no reality. What will you do by writing down my circumstances?”

When Hadhrat Bahr-ul-Uloom رحمه الله عليه persisted in requesting, Hadhrat Mujaahid-e-Millat said, “Ensure you write in regards to my circumstances, ‘He is nothing but a dog and servant at the court of Hudhūr Ghawth-e-Paak (Shaykh Abdul Qādir Al Jilānī) رضى الله عنه.’”

Hadhrat Bahr-ul-Uloom Muftī Abdul Mannān Azmī رحمه الله عليه writes about what he saw when visiting Hadhrat Mujāhid-e-Millat during his I’tikāf. He writes that Hadhrat would spend the entire night in remembrance of Allāh عز وجل and in thought and contemplation.

Dear readers! One may think how is the student (Hadhrat Bahr-ul-Uloom) describing the situation of his teacher (Hadhrat Mujāhid-e-Millat) when these Shuyūkh would refuse to describe their circumstances in the Masjid. The situation here was that Hadhrat Bahr-ul-Uloom رحمه الله عليه had embarked on a very long journey, hence Hadhrat Mujaahid-e-Millat did not completely refuse to discuss his life.

After crying and expressing how he felt there was no benefit in his circumstances being noted, he described himself as nothing but a servant of Ghawth-e-Paak رضي الله عنه . This shows how Mujāhid-e-Millat did not wish to introduce himself in detail whilst in the Masjid, so he placed himself in the refuge of Ghawth-ul-A'dham.

Hadhrat Mujāhid-e-Millat's life is certainly a perfect example for the Ummah on how to be a sincere and humble bondsman of Allāh. It was this sincerity and humility that did not allow him to introduce himself as anything other than the servant of the Leader of all the Awliyā.