





SAUM:FASTING

**BASIC RULES FOR ADULTS
AS EXPLAINED IN THE HANAFI SCHOOL OF FIQH**

  @piousfacts

O you who believe! Fasting has been made mandatory for you as it was made mandatory for the people before you, so that you may develop Taqwa. *(Surah al-Baqarah, Ayah 183)*

The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you witnesses the month, must fast in it... *(Surah al-Baqarah, Ayah 185)*

'This is a month, the first part of which brings Allah's Mercy, the middle of which brings Allah's forgiveness, and the last part of which brings emancipation from the Hellfire.' *(Hadith narrated in Sahih Bukhari)*

'No servant fasts on a day in the path of Allah except that Allah removes the Hellfire seventy years further from his face.' *(Hadith narrated in Abu Dawud)*

'Three supplications will not be rejected; the supplication of the parent for his child, the supplication of the one who is fasting, and the supplication of the traveller.' *(Hadith narrated in Tirmidhi)*

'On the Day of Judgement, fasting will say: 'O My Lord I prevented him from food and desires so accept my intercession for him''. *(Hadith narrated in Ahmad)*

'Ramadan has come to you. A month of blessing, in which Allah covers you with blessing, for He sends down Mercy, decreases sins and answers prayers. In it, Allah looks at your competition (in good deeds), and boasts about you to His angels. So show Allah goodness from yourselves, for the unfortunate one is he who is deprived in of the mercy of Allah, the Mighty, the Exalted.' *(Hadith narrated in Tabarani)*

'O People! The month of Allah has come with its mercies, blessings and forgiveness. Allah has decreed this month the best of all months. The days of this month are the best among the days and the nights are the best among the nights and the hours during Ramadan are the best among the hours. This is a month in which you have been invited by Him. Allah has honoured you in it. In every breath you take is a reward of Allah, your sleep is worship, your good deeds are accepted and your invocations are answered.' *(Hadith narrated in Baihaqi)*

'Whoever spends the nights of Ramadan in prayer out of faith and hope of reward, his previous sins will be forgiven.' 'Whoever spends Laylat-ul-Qadr in prayer out of faith and hope of reward, will be forgiven his previous sins.' 'Whoever fasts Ramadan out of faith and hope of reward, his previous sins will be forgiven.' *(Narrated in Sahih Bukhari and Sahih Muslim)*

'Do four things in abundance (during this month). Two of them are those through which you will please your Lord and two of them are those that you do not have independence from. The two qualities through which you will please your Lord are:

Bearing witness that there is no deity except Allah
Seeking His forgiveness.

The two qualities that you do not have independence from are:

Seeking Paradise from Allah
Seeking His refuge from the Hellfire.'
(Hadith narrated in Ibn Khuzaymah)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَسْتَغْفِرُ اللَّهَ نَسْأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ

(Dua recommended by scholars that contains all four of these)

DUA AT THE TIME OF IFTAR

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِي

(Dua narrated in Ibn Majah)

اللَّهُمَّ لَكَ صُومْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

ذَهَبَ الظَّمَأُ وَابْتَلَّتْ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

(Dua narrated in Abu Dawood)

DUA WHEN SEEKING LAYLAT-UL-QADR

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

(Dua narrated in Tirmidhi and Ibn Majah)

DUA DURING 4 RAK'AH BREAK IN TARAWEEH

سُبْحَانَ ذِي الْمَلِكِ، وَالْمَلَكُوتِ، سُبْحَانَ ذِي الْعِزَّةِ، وَالْعِظْمَةِ وَالْهَيْبَةِ وَالْقُدْرَةِ
وَالْكِبْرِيَاءِ وَالْجَبْرُوتِ، سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ، وَلَا يَمُوتُ، سُبُّوحٌ

قُدُّوسٌ رَبُّنَا، وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ، اللَّهُمَّ اجْزِنِي مِنَ النَّارِ، يَا مُجِيرُ، يَا

مُجِيرُ، يَا مُجِيرُ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

(Dua recommended by scholars)

A FEW SPECIALITIES OF RAMADAN

- Fasting and its blessings and rewards: Special gate in Jannah 'ar-Rayyaan'
- Acceptance of Dua: Through the blessings of month, late nights and fasting
- Increased recitation of Qur'an: This is the month wherein it was sent down
- I'tikaf (spiritual retreat): It is an emphasised communal Sunnah
- The 20 Rak'ah of Taraweeh: It is an emphasised Sunnah
- Rewards of Fardh deed multiplied by 70 and reward of Nafl equal to Fardh
- Forgiveness and freedom from hellfire
- Laylat-ul-Qadr: Night of Power which is better than a thousand months
- Reward of feeding fasting person: Similar to one who is fasting
- Devils are locked up: This is a chance to better one's self
- Night before Eid: Night of rewards
- Eid that follows it: Eid-ul-Fitr; day of celebration

TARAWEEH

Taraweeh is an emphasised Sunnah. It is 20 Rak'ah according to the consensus of Sahabah and majority of scholars. They had observed Rasulullah (peace be upon him) pray it. It is related from Abdullah ibn Abbas: 'The Prophet would pray 20 Rak'at and then Witr in the month of Ramadan.' (*Musnad Ibn Abi Shaibah*) He did not lead them in it, out of fear that it would then become Wajib on his Ummah.

Thus, the Sahabah would pray it individually or in groups until Sayyidina Umar united the Sahabah under one congregation for Taraweeh.

Mother of the Believers, Ai'sha, said: 'He did not pray more than eleven Rak'at in Ramadhan or in any other month. He used to pray four Rak'at—let alone their beauty and length—and then he would pray four Rak'at—let alone their beauty and length—and then he would pray three Rak'at.' (*Narrated in Sahih Bukhari*) The above Hadith has been misunderstood by some whose view has been promoted that Taraweeh is only 8 Rak'ah. This Hadith is in to relation to Tahajjud. In Ramadan, Rasulullah (peace be upon him) would make Qiyam-ul-Layl of Taraweeh and still pray his usual Qiyam-ul-Layl which he prayed outside of Ramadan; 8 Tahajjud and 3 Witr.

IF ONE FEELS LETHARGIC IN PRAYING

1. Do it out of love for Allah, and out of thanks for the gift of guidance, the gift of our Prophet Muhammad (peace be upon him) and his Sunnah. How do we express our thanks? With the worship expected from us.

2. Think of the great reward and forgiveness of sins in this.

3. Give yourself reward as reinforcements to get your Nafs to go along.

4. 'The strong believer is better and more beloved to Allah than the weak believer, though there is good in both. Be avid for that which benefits you. Rely on Allah and do not feel helpless.' *(Hadith narrated in Sahih Muslim)*

5. At the same time, if one is absolutely determined to not pray full amount, then one should do what one can, because that which one cannot do completely should not be left completely.

(Paraphrased and taken from fatwa of Mufti Faraz Rabbani)

It should be noted that if someone is ill such they feel the illness will intensify if they stand for Taraweeh yet they can still manage to do so, it is better for them to sit and pray than miss Taraweeh altogether. Half the reward is better than abandoning the reward altogether.

WHEN ISHA TIME ENDS AND WHEN FAJR TIME STARTS

Suhur time ends when Fajr time commences; at the breaking of true dawn. Isha time starts when the white twilight of night has disappeared, according to the Hanafi school. In certain countries (which fall 48.5 latitude or above), these 2 Salah times can be difficult to determine during some months when there is persistent twilight. Thus, Ijtihad will be made in determining their times. One can follow the local Masjid, a Mufti whose piety they trust or pick one of the following views:

- Mufti Muhammad Shafi (rahimahullah) and other scholars have the view that the time of Isha and Fajr begins when the sun is 18 degrees below the horizon. This is the more cautious view as Suhur time would end earlier. When 18 degrees cannot be determined, other methods can be adopted such as the following:
 - Aqrab-ul-Ayyaam calculates using the days it disappeared and appeared.
 - Tansif-ul-Layl is splitting night in half for Maghrib and Isha and half for Fajr.
 - Other scholars hold the view that it is when the sun is 15 degrees below the horizon. This view is better adopted in Summer, than Winter.

FARDH ELEMENTS OF FASTING

Avoid from true dawn to sunset, three things:

1. Food
2. Drink
3. Sexual intercourse

CONDITIONS OF FASTING

1. Intention (to know in your heart that you will fast that day)
2. A woman not being in the state of Haydh (Menstruation)
3. A woman not being in the state of Nifaas (Lochia)

EXEMPT FROM FASTING

- Non-Muslim
 - Child who has not reached age of puberty
- (If signs of puberty do not occur, then at 15 lunar years, the child will be considered to have reached puberty)

SUNNAH ELEMENTS OF FASTING

- Suhur (pre-fasting meal), preferable at its later time
- Iftar (breaking of fast meal), best at its earliest time
- Making intention to fast from the previous night

IMPORTANCE OF SUHUR

'The pre-fasting meal is a blessed meal, so do not abandon it even if you take only a sip of water. Verily, Allah and his angels send blessings upon those who take the Suhur (pre-fasting meal).' *(Hadith narrated in Ahmed)*

'My Ummah will continue to be on good so long as they hasten breaking the fast and delay the pre-fasting meal.' *(Hadith narrated in Ahmed)*

'The difference between our fasting and the fasting of the People of the Book is the pre-fasting meal.' *(Hadith narrated in Sahih Muslim)*

The son of Adam cannot fill a vessel worse than his stomach, as it is enough for him to take a few bites to straighten his back. If he cannot do it, then he may fill it with a third of his food, a third of his drink, and a third of his breath.' *(Hadith narrated in Ibn Majah)*

'Our Lord, may He be blessed and exalted, comes down (i.e. extends His mercy) to the lowest heaven every night when the last third of the night is left, and He says: 'Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will ask Me for forgiveness, that I may forgive him?'" *(Hadith narrated in Sahih Bukhari and Sahih Muslim)*

Imam Nawawi (rahimahullah) states: It gives one strength and energy to fast, and because of it one wants to fast more, because it reduces the hardship involved for the one who eats Suhur.

RECOMMENDED FASTS	THEIR REWARDS	DISLIKED FASTS	FORBIDDEN 5 FASTS
<p>1. 6 days of Shawwal</p> <p>2. 13th, 14th, 15th of every month</p> <p>3. Mondays and Thursdays</p> <p>4. Arafah 9th Dhil Hijjah</p> <p>5. Ashurah 10th of Muharram with 9th or 11th</p> <p>6. Sha'ban and 15th of Sha'ban</p>	<p>1. Along with Ramadan = rewards for fasting whole year</p> <p>2. Fasting whole year</p> <p>3. Deeds presented to Allah Almighty on these days</p> <p>4. Past and coming year's sins forgiven</p> <p>5. That year's sins forgiven</p> <p>6. Month Rasulullah (peace be upon him) used to fast in most after Ramadhan</p>	<p>Fasting every day</p> <p>Singling out Jumu'ah only</p> <p>Fasting without eating in between</p>	<p>Eid-ul-Fitr 1st Shawwal</p> <p>Eid-ul-Adha and three days after it 10,11,12,13th of Dhil Hijjah</p>

CAN YOU COMBINE INTENTION OF NAFL AND QADHA FAST?

As for combining two intentions, i.e. making-up missed Ramadhan fasts (Qadha) and the six fasts of Shawwal, one should principally make an intention of Qadha.

Thereafter, as a 'secondary' intention, one may also keep in mind that it is the month of Shawwal. By doing so, it is hoped from the mercy of Allah that along with the missed fasts being made-up, one will receive the reward of fasting in Shawwal.

But, it is important that the main and predominant intention is of making-up the missed fasts.

However, it is better that one makes up for the missed fasts separately from fasting the six days of Shawwal, since some scholars are of the view that one does not receive the reward of Nafl fasting when combined with Qadha fasts.

(Taken from Fatawa Darul Uloom Deoband 6/495)

WHAT IS KAFFARAH (EXPIATION) AND HOW IS IT DONE?

If three conditions combine, one will have to make Kaffarah:

1. If one does any of the three things which invalidate fast (eating, drinking or engaging in sexual intercourse, or they kiss their spouse in a place where they swallow their spouse's saliva)
2. It happens during a Ramadan fast within Ramadan (not even Qadha of a Ramadan fast)
3. It happens deliberately without a valid reason to break the fast

In this situation, the person will have to keep two months (60 days of) consecutive fasts as well as make one Qadha of the broken fast.

One is required to compensate with only one Kaffarah for every fast broken in that year's Ramadan, but different Kaffarah for fasts broken in Ramadan during different years.

Ramadan and the 5 forbidden days of fasting cannot come in between. If a woman has Haydh, that is excused, and she can carry on her Kaffarah once bleeding stops.

Kaffarah does not apply for one who did not keep the fast in Ramadan but it is for one who broke their fast in Ramadan. For not fasting in Ramadhan, one must make sincere Tauba and make Qadha.

IF A PERSON IS IN JANABAH, ILL OR TRAVELLING

- A person in extreme old age or has a chronic illness where fasting can lead to increased illness or death does not need to fast and can give Fidyah.
- A woman in the state of Haydh or Nifas is exempt from fasting but she will have to make Qadha of missed fasts. She will not make Qadha of missed Salah.
- A person in the state of Janabah still needs to keep the fast. If a person needs to make Ghusl due to being in a state of Janabah, they must still keep the fast even if they have not yet made Ghusl after Fajr sets in.
- If a person is unconscious for a few days or too ill to fast, they would make Qadha of the missed days when they get better.
- A traveller has the choice to fast in Ramadhan (which is better) or not to fast but make Qadha later. If a traveller reaches home before midday and has not yet done anything which would invalidate the fast, they should keep the fast.

GIVING FIDYAH FOR ONE WHO CANNOT FAST

If one is unable to fast in Ramadhan or for Kaffarah for a legitimate Shari' reason due to reasonable surety*, then one may do one of the following:

- a) Feed sixty poor people to their fill for two meals (or the money for it)
 - b) Feed one poor person to their fill for two meals for sixty days
 - c) Give sixty poor people 1/2 Saa'*** of wheat or 1 Saa' of dates or equivalent
 - e) Give one poor person any of the options in c for sixty days
- It can be summarised as the price of a little over 2 kilos of wheat.

*Reasonable surety is known by manifest signs, a relevant past experience, or the notification of an upright, Muslim doctor or expert in the field.

**1/2 Saa' is approximately 2 kilos 1 Saa' is approximately 4 kilos.

(Taken from seekersguidance)

ACTS THAT BREAK THE FAST

Anything entering directly into the stomach, intestines or brain will break the fast. Anything entering into the body via the following passages will break the fast, as they lead to one of former areas of the body:

- The nose
- The mouth
- The anus/rectum
- If a person has a perforated ear drum
- There is a difference amongst the scholars regarding substances entering the body through the inner vagina. The best option if this were to happen is to continue with the fast and as a precaution, make up for it.

Substances entering through pores does not break fast.

ACTS THAT DO NOT BREAK THE FAST

EARS

- Water entering the ears from a bath
- Scratching the inside of one's ear with an object even if one reinserts it into the ear with wax on it
- Ear drops (best to avoid as classical Hanafi scholars said they broke the fast)

EYES

- Eye drops, contact lenses and contact lenses solution
- Applying kohl in the eyes, even if one finds its taste in the throat or its colour in the saliva or phlegm

NOSE

- Mucus descending from the nose
- Inhaling smoke, perfume, dust, odour or incense without one's doing

MOUTH

- Eating or drinking forgetfully whilst not conscious of one's fast*

*If someone is seen eating who has forgotten their fast and they are very weak, then it is best not to remind them

- Eating what is between the teeth if it is less than the size of a chickpea
- Using Siwak (which is Sunnah) or toothbrush
- Using toothpaste if it is not swallowed (but this is disliked because the taste can be felt in the mouth and there is risk of swallowing it)
- Vomiting unintentionally any amount
- Swallowing vomit that emerges unintentionally
- Vomiting intentionally less than a mouthful
- Swallowing less than a mouthful of vomit purposefully
- Tasting the leftover traces of medicine in the mouth or throat that were applied before the fast started

BODY

- Using nicotine patches, creams, deodorant, makeup or oil
- Swimming or submerging body in water without swallowing water
- Intravenous (not injected into stomach) injection, blood transfusion, kidney dialysis, glucose or saline drip
- Blood test, cupping or any form of blood extraction
- Tooth extraction subject to not swallowing the blood or medicine
- Inhaling oxygen as long as not combined with another substance

PRIVATE PARTS

- Involuntary ejaculation or engaging in sexual intercourse forgetfully
- Starting the fast in the state of Janabah (major ritual impurity)
- If the state of major ritual impurity suddenly befalls one, such as from a wet dream
- Ejaculation caused by looking or thinking
- Entering a dry finger into the anus or vagina
- Pouring water or oil into the male urethra
- Entering tissue into the male urethra
- Entering a dry tissue or a dry piece of cotton into the vagina upon the condition that part of it remains outside of the body
- Performing Istinja with water as long as wetness doesn't reach the rectum

REMEMBER

- Purposefully breaking fast: Qadha and Kaffarah
- Accidentally breaking it: Qadha
- Forgetfully breaking it: not broken

ACTS THAT BREAK FAST AND REQUIRE QADHA

NOSE

- Nasal spray or medicine if the medication passes the throat
- Water to clean nose for Wudhu or Ghusl reaches the throat or brain
- Inhaling smoke by one's doing
- Medicine inhalers such as Asthma inhaler
- There are two views in relation to this. The preferred opinion is that it nullifies the fast. Thus, it is best to continue with the fast but also make Qadha of it.

MOUTH

- Eating or drinking accidentally (one remembers that one is fasting but something end up being swallowed)
- Swallowing toothpaste, blood from the gums, or mouthwash if they dominate over the saliva
- Vomiting a mouthful (what cannot be held back in mouth) deliberately
- Returning a mouthful of vomit down the throat deliberately
- Swallowing what is between the teeth if it is the size of a small chickpea or larger

- Inhaling smoke deliberately; including smoking cigarettes or vaping
- Eating or drinking when one thought Maghrib entered but it did not
- Eating or drinking when one doubted that Fajr entered but it did
- Eating or drinking forgetfully or vomiting and then thinking that the fast is broken, to then deliberately eat
- Swallowing a pebble or tems that people wouldn't typically eat
- Swallowing water by accident when gargling for Wudhu or Ghusl
- Swallowing blood that exits from the gums and dominates the saliva
- Kissing that causes one to ejaculate, on the condition one did not swallow the other's saliva
- It is disliked to taste any food (unless one fears abuse or loss if it is ruined) or chew on food for others because of the risk of swallowing it. If it is swallowed, fast breaks and Qadha will need to be made.

REMEMBER

- ❑ If someone vomits a mouthful on purpose, only then the fast is broken. If someone vomits a mouthful, on purpose or by accident, then Wudhu is broken.
- ❑ On purpose means doing something to bring on vomiting, not thoughts.

PRIVATE PARTS

- Menstruation or post-natal bleeding
- Ejaculation via physical stimulation, deliberately or accidentally
- Engaging in intercourse forgetfully and thereafter thinking that the fast is broken, to deliberately have sexual intercourse again
- Intercourse when one thinks Fajr has not entered but it has
- Endoscopy (due to the lubricant entering the anus)
- Entering something dry into anus and it completely disappears inside body
- Entering something wet or oiled into the anus, even if it does not completely disappear inside of the body
- Entering a wet tissue or a wet piece of cotton into the vagina, even if it does not completely disappear inside of the body
- Entering a dry tissue or a dry piece of cotton into the vagina and it is completely inserted inside of the body without any part remaining outside
- Pouring water or oil into the anus and it reaches the rectum

SOME ACTS THAT BREAK WUDHU BUT DO NOT BREAK THE FAST

- Exiting of urine or stool
- Flowing blood or bleeding from mouth
- Flowing pus (and water from eyes or ears if painful)
- Blood test or cupping (but disliked due to creating weakness when fasting)
- Pre-ejaculating fluid exiting due to thoughts but no stimulation
- Release of semen without desire or by thinking alone
- Sleeping or unconsciousness (if less than a full day, fast does not break)
- Laughing out loud in Salah (breaks Salah and Wudhu in Hanafi school)

REMEMBER

- ❑ The general principle is that Wudhu is usual broken by something impure flowing out by exiting the body but fast is usual broken by something entering the body into the stomach and brain.

Physical intimacy with one's spouse is totally permissible, even recommended, during the nights in Ramadhan (time between Iftar and Suhur ending). These rules apply for the fasting person.

INTIMACY THAT DOES NOT BREAK THE FAST

- Non-passionate kissing in which one is free from swallowing the saliva of one's spouse and free from the fear of falling into sexual intercourse or ejaculation
- Non-passionate touching in which one is free from the fear of falling into sexual intercourse or ejaculation, such as hugging or holding hands looking at one's spouse, even if one ejaculates

INTIMACY THAT DOES NOT BREAK THE FAST BUT IS PROHIBITIVELY DISLIKED

Kissing, touching or anything sexual with desire in which one fears falling into sexual intercourse or ejaculation.

INTIMACY THAT BREAKS THE FAST AND REQUIRES QADHA

- Ejaculation from masturbation
- Kissing and touching that causes ejaculation

INTIMACY THAT BREAKS THE FAST AND REQUIRES QADHA AND KAFFARAH

- Deliberate passionate kissing that makes one swallow their spouse's saliva
- Deliberate sexual intercourse in one of the private parts with ejaculation
- Deliberate sexual intercourse in one of the private parts without ejaculation

The person who involved himself in the above-mentioned situations should refrain from eating, drinking, and sexual activity for the remainder of that day, as well as repenting for the severity of the sin.

(Taken from seekersguidance)

A WOMAN STARTING OR FINISHING HER MENSTRUATION

- If a woman stopped her menstrual bleeding during the day, she cannot keep her fast. It is Wajib (necessary) for her to still refrain from eating, drinking, and sexual activity until sunset.
- If a woman starts her menstrual bleeding while she is fasting, the fast will automatically break. She will make Qadha of it. She should not imitate fasting, as she is not in a state where she is expected to fast.
- If a woman stopped her menstrual bleeding before the fast time sets in, she will have to keep the fast even if she does not manage to make Ghusl until later on.

FASTING FOR PREGNANT OR BREAST FEEDING WOMAN

A woman should look at her and her baby's health, considering medical direction and advice from a Muslim scholar. If she is able to fast, she should.

CERVICAL SCREENING/PAP SMEAR TEST

According to classical Hanafi ruling, inserting anything wet inside a woman's vagina, the distance to the size of a suppository, invalidates the fast. Likewise, the complete insertion of a solid substance, invalidates the fast. However, some contemporary Hanafi scholars are of the view that a smear test does not invalidate the fast. They state that it is because the earlier scholars thought there was a connection between a woman's vagina and urinary system and her digestive system, and as such, anything inserted into the vagina would inevitably reach her stomach. This position can be followed as a sound position within the Hanafi School. Thus, a female may take a smear test whilst fasting without it affecting her fast. The best option would be to make Qadha of the fast too. However, it would be best to delay the test until after Ramadhan, if possible.

(Paraphrased and taken from Mufti Muhammad al-Kawthari)

EXAMS AND FASTING

It is obligatory to fast during exam periods. Consider some of the tremendous virtues of fasting, and the success in this life and the next, of those who put Allah first in their own lives, preferring Allah even when things outwardly seem more difficult. Allah, the Mighty and Exalted said, 'Every action of the son of Adam is for himself except for fasting. It is Mine and I repay it.' *(Hadith narrated in Bukhari and Muslim)*

The Sunnah of the Holy Prophet (peace be upon him) is to take the means, and that means eating and resting well, working hard, and making much supplication—remembering that the supplication of the fasting person is answered, particularly in the moments before breaking the fast. And make the Prayer of Need (Salat-ul-Hajah) part of your daily routine.

(Paraphrased and taken from Tabraze Azam)

I'TIKAF

I'tikaf is an emphasised communal Sunnah upon males during the last 10 nights of Ramadhan. Intention, remaining in Masjid and purity must be observed. Leaving the Masjid without a valid excuse breaks the I'tikaf. One should spend the time in any form of worship or rewardable deeds. A person performing I'tikaf can eat, drink, sleep, talk, and do everything that is normally permissible, except for sexual intercourse, kissing, and touching with desire. Unnecessary talking is better avoided. A woman should make I'tikaf in that place where she normally reads her prayers in her home. If that is not possible then she should designate a place somewhere other than the Masjid. She should try not to leave the area, and someone else should bring her food. If, however, there is no one else to do the chores, then she may attend to them. However, she should think of her situation before making intention of I'tikaf.

'Whoever observes I'tikaf for one day seeking thereby the pleasure of Allah, Allah will place between him and the Hellfire three ditches wider than the distance between the east and the west.' (*Hadith narrated in Hakim, Bayhaqi and others*)

LAST TEN NIGHTS OF RAMADAN

'Seek Laylat-ul-Qadr (Night of Decree) in the odd nights out of the last ten nights of Ramadan.' *(Hadith narrated in Sahih Bukhari)*

Mother of the Believers A'isha (radi Allah anha) narrates: 'During the last ten nights of Ramadan, the Prophet (peace be upon him) would tighten his waist belt* and spend the night in worship. He would also wake up his family. *(Hadith narrated in Sahih Bukhari)*

*Referring to exerting extra effort and giving preference to worship over physical intimacy

Mother of the Believers A'isha (radi Allah anha) narrates: 'I had never known Allah's Messenger (peace be upon him) to read the entire Quran in a single night, or to spend the whole night in prayer up until the morning, or to spend a whole month in fasting – except in Ramadan.' *(Hadith narrated in Ibn Majah)*

Mother of the Believers A'isha (radi Allah anha) narrates: 'The Prophet (peace be upon him) would exert himself in worship during the last ten nights more than at any other time of the year.' *(Hadith narrated in Sahih Muslim)*