

Fiqh of Fasting



AN OBLIGATION

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ.

“So, whoever sights [the new moon of] the month, let him fast.”

{Al-Baqarah: 185}

A PILLAR OF ISLAM

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ .

“Islām is built upon five: to testify that there is none worthy of worship besides Allāh and that Muḥammad is His Messenger, to establish ṣalāh, to give zakāh, to perform Ḥajj and to fast in Ramaḍān.”

[Ṣaḥīḥ al-Bukhārī #8]

**A MISSED FAST WITHOUT A CONCESSION
CANNOT BE COMPENSATED**

مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ لَمْ يُجْزِهِ صِيَامُ الدَّهْرِ.

“Whoever does not fast one day in *Ramādān* without having a concession allowing that, fasting for a lifetime will not make up for that.”

[*Sunan 'Abī Dāwūd* #2396]

WHAT IS ṢAŪM?

Literal Definition: Restraint.

Shar'ī Definition: To refrain from eating, drinking, sexual intercourse and all other breakers of fasting from true dawn until sunset with the intention of fasting.

[*Durr Mukhtār with Raddul Muḥtar* 6/180-182, *Al-Lubāb* 2/374]

ON WHOM IS FASTING FARḌ?

Fasting is *fard* during *Ramaḍān* on:



Muslim



Sane



Mature

[*Fatāwā Tātarkhāniyyah* 3/351, *Kitābul Masā'il* 2/146]

MUST POSTPONE FASTING

Although *fard*, it is **NOT** permissible for a woman to fast in *Ramaḍān* during:

- ❖ *Ḥayḍ* (menstruation)
- ❖ *Nifās* (postnatal bleeding)

It is necessary to do *qaḍā'* of them.

[*Fatāwā Tātarkhāniyyah* 3/351, *Kitābul Masā'il* 2/146]

PERMITTED TO POSTPONE FASTING

It is permitted to postpone or break the fast without being sinful and make up for it after overcoming the situation.

1. Illness
2. Travel
3. Coercion
4. Pregnancy
5. Breast-feeding
6. Hunger
7. Thirst
8. Old Age

[*Nūrul Īdāh*]

PERMITTED TO POSTPONE FASTING

Illness: If one fears aggravation in his illness or a delay in his recovery.

Genuine fear: Based upon one's predominant belief through past experience or on notification from a Muslim doctor who is skillful and upright.

Pregnancy & Nursing: If she fears a loss of mind, death, or illness upon herself or child (regardless of if the child is her own or a child she nurses).

However, if there is no fear, then she must fast.

Thirst & Hunger: If unbearable and one fears demise or that one may lose one's mind or senses.

[*Nūrul Īdāḥ*]

PERMITTED TO POSTPONE FASTING

Travel:

- One who is undertaking a journey of more than 48 miles and does not intend staying more than 14 days at his destination.
- However, it is better for him to fast in *Ramaḍān* than do *qaḍā'* later, provided the journey is not a tiresome one.
- If a person decides to undertake a journey, and is departing after the break of dawn, then he must fast that day.
- If a person undertakes a journey in *Ramaḍān* for leisure/entertainment, then he still has the choice of keeping the fast or not.

N.B

1. If a person dies before his excuse ends such as: illness and travel, he is not required to make a will instructing his heirs to make up for the days he lost.
2. If his excuse ends and there were other days in which he can make up the missed days, he must do so (when he regains sound health or after becoming a resident). However, if he does not make up the days, then he is required to leave a will instructing his heirs to redeem the days he was healthy for and the days he was a resident for.

[*Nūrul Īdāḥ*]

N.B

- An individual whose job is laborious and demands physical strength is **NOT** absolved from fasting.
- He/She should make special arrangements to facilitate the month of *Ramaḍān*, catering etc.
- Students writing/studying preparing for exams are **NOT** excused from fasting.

THE NIYYAH [INTENTION]

- ❖ The intention of fasting is necessary. If a person stays away from all those things that break one's fast without an intention the fast will not be valid.
- ❖ One can set an intention from after sunset until before mid-day for a *Ramaḍān farḍ mu'ayyin* fast.

MID-DAY: True dawn until sunset-halfway point. [Not *zawāl*]

- ❖ It is **NOT** necessary to express the intention verbally. The intention at heart will suffice.
- ❖ **NOT** necessary to verbalise intention in Arabic.
- ❖ The intention should be: “I intend fasting this *farḍ Ramaḍān* fast today/tomorrow for the sake of Allah Ta‘ālā.”

SUNAN & MUSTAḤABBĀT

- ❖ To partake of the pre-dawn meal (*saḥūr*).

تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً.

Have *saḥūr* as there is blessing in it.

[*Ṣaḥīḥ al-Bukhārī* #575]

If fast kept without *saḥūr* , it is valid. However, one will be deprived of the blessings.

- ❖ To delay the pre-dawn meal up to a little before true dawn. However, it is *makrūh* (disliked) to delay it to the extent that one becomes doubtful regarding the time.
- ❖ Eating Dates is *sunnah* for *saḥūr* as well

SUNAN & MUSTAḤABBĀT

- ❖ To break the fast immediately after sunset is *sunnah*. To delay without a need, is disliked.

لا يزال الناس بخير ما عجلوا الفطر.

“The people will remain on goodness as long as they hasten to break the fast.”

[Ṣaḥīḥ al-Bukhārī #1957]

قَالَ اللَّهُ عَزَّ وَجَلَّ أَحَبُّ عِبَادِي إِلَيَّ أَعَجَلُهُمْ فِطْرًا.

“The most beloved of My servants to Me are those who are quickest in breaking the fast.”

[Sunan Tirmidhī #500]

SUNAN & MUSTAHABBĀT

- ❖ To break one's fast with dates if available.
- ❖ If dates are not available, then with water.

إذا أفطر أحدكم، فليفطر على تمر فإن لم يجد فليفطر على ماء فإنه طهور.

“When any of you breaks fast, he should do so with a date because there is blessing in it. If he does not have a date, he should do so with water because it is a purifier.”

[*Sunan Tirmidhī* #695]

- ❖ To supplicate (*du‘ā*) at the time of *iftār*. (listed on the card)

[*Kitābul Masā’il* 2/148,149,172]

IFTĀR AD‘IYAH

اللَّهُمَّ لَكَ صُفْتُ وَ عَلَى رِزْقِكَ أَفْطَرْتُ

[Abu Dāwūd #2358]

This and all others listed on the card can be read before or during
or after *iftār*

However, it is best to recite those with forgiveness before *iftār*.

ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَ ثَبَّتَ الْأَجْرُ إِن شَاءَ اللَّهُ

[Abū Dāwūd #2357]

This is to be read AFTER *iftār*

MAKRŪHĀT [REPREHENSIBLE ACTS]

1. To taste something without a valid reason is disliked.

- If a woman has a harsh husband who will rebuke her for an increase of salt in the food, then she may taste it. If he will not, then it is **NOT** permitted.

Note: Taste means without swallowing.

2. Chewing something without an excuse, like a piece of cloth, thread, plastic etc. which is tasteless, void of flavour/inedible, as long as the item is not swallowed, is disliked.

It is permitted if there is a need for it, such as chewing a small child's food when feeding. However, this is provided nothing reaches the inside of the body with the saliva, and there was no one else available who was not fasting to do it.

3. To gargle more than necessary.

MAKRŪHĀT [REPREHENSIBLE ACTS]

4. To use paste or tooth powder to clean one's teeth. However, **if it is swallowed it will break the fast.**
5. Rinsing the mouth using mouthwash provided nothing enters the throat.
6. Wearing lip balm/lipstick provided that it is not swallowed.
7. To take the water too much up the nostrils when cleaning the nose.

N.B- The above mentioned are categorized 'disliked' as they can nullify one's fast if any substance slips down the throat, even if this occurs accidentally or unintentionally.

MAKRŪHĀT [REPREHENSIBLE ACTS]

8. Kissing and caressing while fasting is disliked if one is not sure these will not cause an orgasm or sexual intercourse.
 9. Gathering the saliva in the mouth and then swallowing it.
 10. Any act which is believed to weaken one from fasting, such as cupping, acupuncture and bloodletting.
 11. To quarrel, argue, use filthy indecent words.
 12. To backbite, lie, swear etc.
 13. Committing any sin.
- Note:** 11-13 are always prohibited, however, they cause the fast to lose its rewards and spiritual benefits.

NOT MAKRŪH

1. Kissing without the exchange of saliva and caressing is not disliked provided one is sure and in control of himself that it will not lead to ejaculation or intercourse.
2. Using eye drops or the application of *kuḥl* (antimony/eyeliner).
3. Applying perfume or inhaling it.

NOT MAKRŪH

4. Swallowing one's own saliva.
5. Cupping, bloodletting or acupuncture is not disliked, provided that one believes he will not tire from such a thing.
6. Using the *miswāk* even if the *miswāk* is damp or wet with water.
(avoid using the flavoured ones)
7. Rinsing the mouth or nostrils for other than *wuḍū'* is not disliked, and neither is taking a bath, or dressing in wet clothes to cool down.

THINGS THAT BREAK ONE'S FAST

Two Categories:

1. Only *Qaḍā'* necessary.
2. *Qaḍā'* and *Kaffārah* necessary.

THINGS THAT BREAK ONE'S FAST

Qaḍāʾ:

To keep one fast in place of the one
that breaks or is broken
intentionally.

THINGS THAT BREAK ONE'S FAST

Kaffārah:

1. The freeing of a slave, male or female, who is physically and mentally sound, even if the slave is a non-believer.
2. If unable to free a slave, then he has to **fast two consecutive months**.
These two months must not coincide with the two 'Īd days or the days of *Tashrīq* (11th, 12th and 13th of *Dhul-Ḥijjah*) or *nifās* [lochia], for there must be no break between the sixty days, including sick days or travel days, otherwise the expiation will be invalid.
3. If unable to fast for two consecutive months, then the expiation is **to feed sixty poor people** who are to be treated to lunch and dinner at their respective time, so that they are content.

THINGS THAT BREAK ONE'S FAST

Kaffārah:

N.B.

- ❖ The same sixty people must be fed **twice**.

Alternatives

- Feeding one poor person for sixty days.
- Giving each poor person half ṣāʿ of wheat or flour (1.75kg), or one ṣāʿ of dates or barley (3.5kg), or the value equal to the above may be given to each of the sixty persons.

[Amount of Ṣadqatul *Fiṭr*]

[*Nūrul Īdāḥ*]

ONLY QADĀ' WĀJIB

MOUTH

1. Eating things not normally eaten nor used for medical purposes (raw rice, flour, wheat grain, mouthful of salt, soil that contains no medical benefit and not being in the habit of eating it, cotton or paper).
2. Swallowing rain water by accident. **Note:** there is a difference between forgetfulness and accidental. If one swallows forgetfully, the fast does not break.
3. Accidentally breaking the fast while gargling, i.e., water accidentally seeps down one's throat. [Not the wetness which remains in the mouth after gargling.]
4. Eating thinking that it is still night when in reality, true dawn broke.
5. Breaking the fast believing that the sun had set, when it had not.

ONLY QADĀ' WĀJIB

MOUTH

6. Eating on purpose after eating forgetfully.
7. Eating the food stuck between the teeth, the size of a chickpea.
8. Vomiting **intentionally, a mouthful or more.**
9. Intentionally returning a mouthful of vomit back inside (the stomach) after it had forcefully risen, and he remembers he was fasting.
10. Swallowing blood from the gums if it is equal to or more than the saliva. [If this happens in tooth extraction, filling, cleaning etc. it will break the fast.]

ONLY QADĀ' WĀJIB

NOSE & THROAT

1. Pouring drops (of medicine) through the nostrils.
2. Inhaling stuff into the nostrils. It is not permitted to inhale the smoke of *lobaan* or *agar batti* (incense sticks) while fasting. It is also not permitted to smoke cigarettes, hookah or inhale its smoke.
3. Usage of mist, steam, Ventolin inhaler, nebulizer.

ONLY QADĀ' WĀJIB

Application of Vicks:

There are three (3) scenarios to this issue. The first two (2) breaks the fast while the third does not:

1. Putting Vicks in boiling water and thereafter deliberately inhaling the steam (while fasting), will break one's fast.
2. Fast will be broken by the inhaler whether taken thorough the mouth or nose.
3. The topical application of Vicks does not invalidate one's fast. A substance with a discernable body must enter a valid entry point to potentially break the fast. Merely smelling or feeling the effects of Vicks within oneself will have no implications on one's fast.

ONLY QADĀ' WĀJIB

PRIVATE PARTS

1. Engaging in sexual intercourse thinking that it is still night when in reality, true dawn broke.
2. Engaging in sexual intercourse after doing so forgetfully.
3. Taking an enema.
4. If a person has an orgasm caused by rubbing the genitals between thighs of someone or by rubbing them on the abdomen of someone, or due to kissing, touching or masturbation. [N.B. Masturbation is a sin]
5. Inserting a finger which is wet with water or oil into the anus.
6. If a female is coerced to indulge in sexual intercourse

[Nūrul Īdāḥ, Kitābul Masā'il]

QADĀ' AND KAFFĀRAH WĀJIB

Ramaḍān fasts ONLY

1. Having intercourse **intentionally** and out of free will in either of the passageways (vagina or anus) (just mere penetration, even if emission of fluids did not occur).
2. Eating and drinking intentionally whether it is for nourishment, medical benefit or that which is usually consumed while one is fully aware that he is fasting.
3. To swallow rain water **intentionally** after it enters the mouth.
4. Eating raw meat or raw fat.
5. If one swallows a seed grain, sesame or something of the like, things from outside of the mouth (not stuck between teeth).
6. Swallowing the saliva of one's spouse.

[Nūrul Īdāḥ]

DOES **NOT** BREAK THE FAST

1. To eat, drink or have sexual intercourse, out of **forgetfulness**.
2. If a person has an orgasm because of looking or thinking about the sexual area of a female, it does not break the fast, even if he stared or thought about it for a while.
3. Applying medicine/oil/drops in the ear (unless there is a hole in the eardrum, it is perforated)
N.B. - Modern day medical research shows there is no connection from the ear to the throat. [Muftī Rafi Usmani]
4. Smoke entering the throat **unintentionally**.
5. Taking an injection, vaccination, IV drips, insulin.
6. Applying of *surma* (*kuḥl*) into the eyes does not break the fast even if the taste appears in the throat. Eye drops.
7. If one intends to break his/her fast but does not do so.

DOES NOT BREAK THE FAST

8. (a) To vomit **unintentionally** whether a mouthful or less.
(b) To **unintentionally** swallow vomit even if a mouthful.
(c) To **intentionally** vomit less than a mouthful.
9. If a person swallows the traces of food that remain between the teeth from the pre-dawn meal, provided it is less than the size of a chickpea.
10. Acid reflux, if acidity remains in the oesophagus, even though the bitterness could be tasted. If however, the substance enters the mouth it must be expelled. The fast will be broken if it is swallowed deliberately.
11. If nasal mucus enters the nasal passage and is sniffed back into the throat and swallowed on purpose, the fast remains sound.
12. Breastfeeding

DOES NOT BREAK THE FAST

13. Blood discharged by a pregnant woman.
14. Vaginal discharge in other than menstrual period and *nifās*.
15. Usage of tampons, *kursuf*, contraceptive coils.
16. Swimming with the condition that water does not enter the throat (it should be avoided).
17. Tablets/Pills/spray placed under the tongue to treat angina or other medical cases, with the condition that it does not enter the throat.
18. Dialysis
19. Use of Oxygen

DOES NOT BREAK THE FAST

20. Dental fillings/tooth extractions cleaning, as long as one does not swallow any particles.(Should be avoided.)
21. Cervical smear test /Pap smear [with an instrument or manually by a midwife].
22. Internal Ultrasound Examination.

N.B. The verdict of early Ḥanafī scholars was based on the impression that there is 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. However, modern medical research clearly denies there being any connection between the two. Medical research proves that there is no direct connection between the uterus and the intestine. [Mufti Rafi Usmani] However, due to the difference of opinion, it would be best to delay the tests until after *Ramaḍān*, if possible
23. Inhaling fumes from paint, glue, gasoline, chemicals, substances which does not have a perceptible body.
24. Acupuncture.
25. Blood tests.

WOMEN RELATED-MISCELLANEOUS

1. If a woman experiences the signs and symptoms of her menstrual cycle, but has not seen any blood, her fast will remain intact.
2. If she bleeds **over ten days**, it will be considered abnormal bleeding after her menstrual habit days, hence the fasts of those days are compulsory on her.
3. A woman should accept the decree of Allah Ta'ālā by not taking any medication to prevent her menses.
4. A woman does not need to seek permission from her husband to fast in the month of *Ramaḍān*, if the husband does not consent, she is still obliged to fast.

NECESSARY TO REFRAIN FROM EATING

It is necessary for the following to remain like a fasting person and refrain from all the prohibited actions for the remainder of the day:

1. If a person breaks his fast.
2. A woman who becomes pure from *ḥayḍ* or *nifās* after *ṣubḥ ṣādiq*.
N.B. She will **have to do *qadā'*** of this fast.
3. An immature child becomes mature after *ṣubḥ ṣādiq*.
4. A non-believer accepts Islām after *ṣubḥ ṣādiq*.
N.B. No *qadā'* in case 3 and 4.

BECOMING PURE FROM ḤAYḌ

If she becomes pure before *ṣubḥ ṣādiq*:

SCENARIO 1: Her *ḥayḍ* 10 days were completed. 40 days *nifās* completed.

RULE: She must fast that day regardless of if she has time to do *ghusl* or not.

SCENARIO 2: It was less than 10 or 40 days.

RULE: If she has time before *ṣubḥ ṣādiq* to perform *ghusl*, she must fast that day whether she actually did the *ghusl* or not.

If there is not enough time for *ghusl* before *ṣubḥ ṣādiq*, she cannot fast on that day. Even if she kept it, it would not have counted. *Qaḍā'* of it is *wājib*.

ḤAYḌ/NIFĀS BEGINNING

- ❖ When *ḥayḍ* or *nifās* begins at any time before sunset, that day's fast breaks and does not count.
- ❖ *Qaḍā'* will be *wājib*.
- ❖ She can eat and drink for the remainder of the day.
- ❖ Record the total number of days and it is *wājib* to do *qaḍā'* of them.

QADĀ'

1. It is not a stipulation to make up the fast of *Ramaḍān* successively, i.e. one day straight after the other, joining all the days together. However, it is permitted to do so. It is also permitted to make up the missed fasts intermittently from time to time.
2. If another *Ramaḍān* comes along, yet one has not fasted the previous *Ramaḍān*, then one is to perform the current one and thereafter make up the unperformed *Ramaḍān*. And there is no *fidyah* (penalty fee) for delaying these missed fasts up to the current *Ramaḍān*.

[*Nūrul Īdāh*]

FIDYAH (COMPENSATION)

1. A very old person who does not have the strength to fast or a very sickly or terminally ill person who has no hope of recovering after *Ramaḍān*, should give *fidyah* for each fast missed in *Ramaḍān*.
 2. The *fidyah* for a fast is:
 - 1.75kg = 3.85 lbs of wheat, or 3.5kg = 7.72 lbs of barley
 - OR the equivalent of the above in cash or kind. Amount of *Ṣadaqatul Fiṭr*
- However, if an old or sick person gains strength or recovers after *Ramaḍān*, she must keep the missed number of fasts and whatever was given as *fidyah* will be a reward for her from Allah *Ta'ālā*.
- N.B.** No one is allowed to fast on behalf of another (sick or fit) person.

IMMATURE CHILDREN

Children seven years of age should be encouraged to fast but should not be forced to complete the fast up to sunset if they are unable to bear the hunger or thirst. They should be instructed to fast when they are 10 years of age and disciplined if they do not.

6 FASTS OF SHAWWĀL

مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ.

“Whoever fasts the month of *Ramaḍān* and then follows it with six days of fasting in the month of *Shawwāl*, it will be as if he has fasted for a lifetime.”

[Ṣaḥīḥ Muslim #1164]

Each good deed = 10 rewards

30 fasts of *Ramaḍān* x 10 = 300

6 fasts of *Shawwāl* x 10 = 60

300 + 60 = 360 days [LUNAR YEAR]

[Fathul Mulḥim]

6 FASTS OF SHAWWĀL

- ❖ Mustahab to fast the 6 fasts of Shawwāl.
- ❖ They can be kept continuously or separated.

[*Raddul Muḥtār* 2/435, *Fatāwā Dārul ‘Ulūm Zakariyyā* 3/312-316]

6 FASTS OF SHAWWĀL & QAḌĀ'

- ❖ A specific intention is required for a *qaḍā'* fast.
- ❖ Therefore, if a person keeps the six fasts of *Shawwāl* solely with the intention of it being *mustaḥab* and not *qaḍā'*, it will not suffice for the *qaḍā'* fast.
- ❖ However, if the primary intention is made for *qaḍā'* fast and one also intends to receive the rewards mentioned in the *ḥadīth* for keeping the six fasts of *Shawwāl*, there are three opinions:
 1. According to some *fuqahā'*, both intentions will be valid.
 2. According to Imām Abū Yūsuf رحمته الله, only the *qaḍā'* fast will be counted.
 3. According to Imām Muḥammad رحمته الله, only the optional fast will be counted.

Due to these conflicting opinions, Muftī Ahmed Khanpūrī *Ṣāḥib dāmat barakātuhum* states that as a precaution, **it is best to make a specific, separate intention for the *qaḍā'* fast alone.** [In *shā'* Allāh, through His mercy Allāh will reward us for both.]

Fiqh of Tarāwīḥ



TARĀWĪḤ

- ❖ To offer *Tarāwīḥ Ṣalāḥ* in the month of *Ramaḍān* is *Sunnah Mu'akkadah* for both men and women.
- ❖ It consists of twenty *rak'ahs* performed in sets of two with ten *salāms*. (*Sunnah*) It is *Makrūh* to perform them in sets of four.
- ❖ They are valid only after the '*Īshā*' prayer (until *Fajr*), and it is *Sunnah* to perform before the *witr* prayer.
- ❖ After every four *rak'ahs* it is *mustaḥab* to rest, for as long as it took the person to read the four *rak'ahs* and engage in *dhikr*, *tasbīḥ tilāwah*, *nafl ṣalāḥ* etc. [No specific '*ibādah*, *du'ā*' or *tasbīḥ*]

Fiqh of I'tikāf (Spiritual Retreat)



I'ṬIKĀF

- ❖ It is *sunnah kifāyah* in the last ten nights of *Ramaḍān*.
- ❖ A married woman needs the permission of the husband to sit in *i'ṭikāf*. He can refuse permission. However, once he has given permission, he cannot retract.
- ❖ I'ṭikāf starts: Before the end of the 20th day of *Ramaḍān* (before sunset) till the moon of *'Id ul Fiṭr* is sighted.
- ❖ She will have to perform *i'ṭikāf* in the specific place where she prays her *ṣalāh* at home. If there is no such specific area, then she can appoint a specific place in her home and sit in *i'ṭikāf* in that area.
- ❖ Once a woman starts her *i'ṭikāf*, she can only leave the area to use the washroom or for the purpose of eating and drinking. If someone can bring the food/drink for her then she cannot leave.

I‘TIKĀF

- ❖ She remains there the entire time and sleeps there as well.
- ❖ She should occupy herself in reading *Qur’ān*, *Dhikr*, *Nafl Ṣalāh*.
- ❖ It is *Makrūh* to remain completely silent if she thinks that it is a form of *‘ibādah*. If she does so to safe-guard her tongue, then it would not be *makrūh*.
- ❖ According to need it will be permissible to have some worldly discussions, however, she should try and maintain the true spirit of *i‘tikāf* by turning towards Allāh and cutting herself off from unnecessary worldly talk.
- ❖ It is *ḥarām* for her to have intercourse with her husband or anything that will lead to it (foreplay).
- ❖ If she experiences *ḥayḍ* or *nifās*, she must abandon her *i‘tikāf*. Make up *qadā’* for 1 day on which the *ḥayḍ* started. Not *qadā’* of all 10 days.

**May Allāh ﷻ grant us the true
understanding and ability to
perform our *'ibādah* and spend
Ramaḍān in a manner most
pleasing to him.
Āmīn.**