CHAPTER ONE: FIQH OF FASTING

Introduction to Detox

Fiqh is how the Muslim scholars derive rules from the evidence. Fatwa is a specific answer based on the asker’s need and specific situation, it is a customized answer.

To remember to have the attitude that this could be your last Ramadan.

This course can prepare us for Ramadan, but also beyond Ramadan. There are many days outside of this blessed month that it is highly encouraged to fast. Many of our community believe that we should give our Zakat in Ramadan to get the most reward, but Sh. Waleed mentioned that not a single companion or the Prophet (S) gave their zakat during the month of Ramadan. We will also discuss the matter of sadaqah.

Aisha (r) said that the Prophet (S) was like the wind. Just as the wind touches everything, so was the Prophet (S) with his (S) generosity.

The Pillars of Islam

The five pillars: Shahada, Salah, Siyam, Zakah, and Hajj. The five pillars are split into three categories: physical, financial, and a combination of the two.

Al Shahada is the basis to believe. The Salah is performed with one body. The Zakah has to do with one’s wealth. The fast is asking to abstain from something. The hajj combines all these concepts: believe with your heart, exert with your body, you abstain from certain things during ihram, use your wealth in order to go on hajj.

Preparation For Ramadan

However, Ramadan since it is such an important pillar of Islam it needs its own preparation. Shabaan nicknamed the Al Shahr al Quraa- the month of the Quran- because individuals read a lot of Quran in Shabaan in preparation for Ramadan to excel and the make the most of the blessings of Ramadan. Aisha (R) said she never saw the Prophet (S) fast as much as in Shabaan, so the nafs and the soul is ready for the fast.

So when Ramadan comes, you do not have these ill feelings in your heart. That’s the importance of detoxing in order to purify our heart. Do not go to sleep tonight until you forgive all those who have done injustice to you, and instead trust Al Wakeel to handle your affairs.

Hadith about the 15th of Shabaan

In regards to the 15th of Sha’baan, scholars have differed over the authenticity of hadiths that would indicate it is a blessed night.

One such hadith was reported by Aisha, (R), in which she says, Allah, exalted is He, descends to the nearest heaven in the middle night of Sha’ban and His forgiveness is greater than the number of hairs on the sheep [in the tribe] of Kalb. Another such hadith was reported by Mu’adh b. Jabal who related that the Prophet, (S), said: “Allah looks at His creation during the middle night of Sha’ban and forgives all of them, except an idolator and one who harbors rancor.” In general, we should forgive all those who have done injustice to us and let go of all grudges.
How can you have the best Ramadan?
- Have a plan for how you will make it a best
- Make a commitment to not miss any prayer and to pray it at the beginning of the time
- Commit to read 1 Juz every day (have a commitment)
- I will limit my social interactions that waste my time to make ibadah
- Try to control social media consumption; Limit social media time to that is beneficial
- Will control good: will only say what is good or remain silent
- Praying 5 prayers in the masjid
- Commit to do ihtiqaf
- Eat less- Al Hasan Basri was asked what brings the fear of God into the heart, he replied an empty stomach
- Be good to parents
- Visit the sick, make dua for them, give them hope
- Actively renew your intention every day
- Use it as a means to reach out to neighbors
- Make a Ramadan Buddy
- Make dua that Allah swt makes it the best Ramadan ever
- Give sadaqah and do it in the beginning, and make sure you’re moderate

Real Life Scenarios

**SCENARIO 1**
Jabir is a severe diabetic and requires insulin injections. On the 12th of Ramadan, he has a doctor’s appointment for a blood sample. Unsure of the rulings of fasting, he comes to ask you (knowing you took detox) what to do.

**SCENARIO 2**
Fatimah usually fasts every Monday and Thursday. It is currently the month of Sha’bân, and Ramadanis around the corner. One day, Fatimah comes across the hadith, “When the middle of Sha’bân approaches, then do not fast until Ramadan arrives.” Confused as to whether or not she can continue fasting her Mondays and Thursdays, she asks you, her friend, for the ruling.

**SCENARIO 3**
Ḩusayn is faced with the same confusion he witnesses every year towards the beginning of Ramadan. The community is split. Some Muslims are fasting with Saudi Arabia and some a day later with Pakistan. Others are fasting before them based on scientific calculations, yet others have gone to the roof of the mosque to sight the moon for themselves. Confused, Ḥusayn comes to you to ask for your advice.

**Part 1 | ‘Fasting Is For Me Alone’**

**THE SPECIAL CONNECTION BETWEEN THE SLAVE AND ALLAH**

“Allah, the Most High, says ‘Every action of the child of Adam is for him except fasting, for it is for Me and I will reward it...’” [Bukhari & Muslim]

*Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his...*
credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged. (6:160)

"Indeed, Allah does not do injustice, [even] as much as an atom’s weight; while if there is a good deed,

Every single good deed one does, it will be multiplied starting with at least 10. In Surat 4:40, Allah says He swt will give great reward for doing good. And the more we improve our Islam, the more our deeds are multiplied.

If our Islam is perfected, deeds will be multiplied by 700 or more. If you intended to do something bad, and you give it up for the sake of Allah swt, you will be rewarded with one hasanat. If you do something bad, then you will be given one bad deed.

"Allah, the Most High, says, ‘Every action of the child of Adam is for him except fasting, for it is for Me and I will reward it...” (Bukhari& Muslim) In this hadith, we learn that the reward is way more than 700 times; the reward is beyond our imagination. The virtue of fasting is so great that Allah (swt) has not specified a reward for it.

Another interpretation is: on the Day of Judgment, individuals will start setting matters with others (e.g. if you have been backbite) and you will take all of their good deeds except fasting. You can talk all the deeds of an individual, except fasting. This is how they explain “it is for Me”. Fasting cannot be touched because that belongs solely to Allah swt as stated in this hadith. Also, if this individual who has no good deeds left except his fasting, and he or she goes to Hell-fire, fasting can take this person out of such torment. Fasting cannot be showing off because no one can see this act of ibadah, unlike salah or sadaqah, which manifest themselves through physical actions. Fasting is one of the great acts of sincerity between you and Allah (swt). In the opinion of Sufyan, even if all of his other deeds are taking away, the reward of fasting will save him and that will save the person and lead him into Jannah.

The Importance of Sincerity
The most important things in fasting is sincerity. A great blessing of fasting is that there is great sincerity in this act of worship because no one necessarily knows you are fasting. It is a secret between you and your Creator. “Indeed, We have sent down to you the Book, [O Muhammad], in truth. So worship Allah, [being] sincere to Him in religion.” Surah Az-Zumar, Ayah 2. In Surat Al zumur, we are commanded to worship Allah swt with sincerity. Sincerity will elevate you and give life to your actions. Insincerity will invalidate your actions and will not be accepted by Allah swt. Because of Ikhlas (sincerity), Allah swt will put so much barakah into your efforts and give you tawfique (success).

Imam Al Ghazali said the difference between insincerity and sincerity is like the difference between the house/web of the spider and the house that is made by the silkworm. The silk of the worm goes
to dress the queens and royalty and is elite (high value), while the web that is made by the spider is meant to catch the bugs (of no value).

The Prophet said, “give the glad tidings to my nation that Allah swt will make it easy for them, elevate their level, make their religion superior. And Allah will give them victory and the ability to rule.” If you do anything that should be for Allah and you do it for anything other than Allah, then you will lose the reward for it in the akhira because of your lack of sincerity.

**POWER TIP**
A person who reaches the level of enjoying fasting will fast at every and any opportunity.

**HOW TO MAKE FASTING A SPIRITUAL JOURNEY?**
**Your Headline: Sincerity (Ikhlas)**
The most important things in fasting is sincerity. A great blessing of fasting is that there is great sincerity in this act of worship because no one necessarily knows you are fasting. It is a secret between you and your Creator. In Surat Al-Zumur, we are commanded to worship Allah swt with sincerity. Sincerity will elevate you and give life to your actions. Insincerity will invalidate your actions and will not be accepted by Allah swt. Because of Ikhlas (sincerity), Allah swt will put so much barakah into your efforts and give you tawfique (success).

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In the narration of Sa’d bin AbiWaqaas traversing the (Tigris) river in the conquest of al-Madâ’in, Sa’dmobilised his soldiers saying, “I have decided to fight the enemy before the dunya harvests you! Indeed I have decided to cross this river!” Then he called upon Allah saying to his soldiers, “Say, ‘We seek help from Allah and we place our trust in him. Allah suffices us and he is the best disposer of affairs. By Allah! Allah gives victory to His righteous slaves, He makes His deen dominant and vanquishes His enemy. There is no strength or power except with Allah, the High, the Great!’” They then crossed the river, one after the other, followed by their horses. Allah gives victory to those are sincere.

Another example, there were tens and tens of scholars who wrote a book of 40 hadiths. However, the collection of Imam An-Nawawi, rahimuhu Allah, remains the most famous. Some would attribute this victory as a reward from Allah (swt) for being sincere.

There will be no reward if your act of ibadah was for the dunya.

The goal of fasting is to achieve piety as Allah (swt) says in surah al-Baqarah, ayah 183, “O you who believe, fasting has been prescribed on you as it has been prescribed on those before you that you may become Al-Muttaqun (the pious).”

The Prophet said, “give the glad tidings to my nation that Allah swt will make it easy for them, elevate their level, make their religion superior. And Allah will give them victory and the ability to rule.” If you do anything that should be for Allah and you do it for anything other than Allah, then you will lose the reward for it in the akhira because of your lack of sincerity.
Your Goal: Piety (Taqwa)
Ayah about the reason for fasting:

Taqwa is you are always conscious of Allah existence and you abstain from anything that is displeasing to Him. When fasting, you are abstaining things you enjoy for the sake of Allah swt and are submitting completely to Him. When we fast, we abstain from the halal, ultimately giving us strength to abstain from the haram as well.

With taqwa comes the ability to control one’s anger, emotions, and desires. Allah is greater than our desires. We develop a conscience of Allah’s presence. Therefore, we don’t break our fast early, even though no human being is watching us. When we realize that Allah is watching us every moment, we can better submit to Him fully. Fasting requires a lot of patience.

“Siyam is half of patience”- the Prophet (S). Fasting teaches you patience.

Your Battle: Fighting Your Desires
While fasting, you abstain from the halal (relations with your spouse, drinking, eating) for the sake of Allah. Allah swt is training us to control your desires so you will be stronger in abstaining from the haram as well.

Your Motto: Allahu Akbar
Allah swt is greater than our desires. Ramadan teaches us to prioritize Allah swt in our hearts over all things, including our desires.

Your Weapon: Being Conscious Of Allah (Muraqabah)
You recognize that Allah swt is watching you at all times. Thus, you won’t break your fast even a moment before it is time.

Your Prize: The Gate Of Rayyana
It was narrated from Abu Salamah that Abu Hurayrah said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘Whoever fasts Ramadaan out of faith and seeking reward, his previous sins will be forgiven.’” (Narrated by al-Bukhaari, al-Eemaan, 37).

It was narrated from Sahl ibn Sa’d (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: ”In Paradise there are eight gates, among which is a gate called al-Rayyaan, which none will enter but those who fast.” (Narrated by al-Bukhaari, 3017).

Sahl (may Allaah be pleased with him) said that the Prophet (peace and blessings of Allaah be upon him) said: “In Jannah there is a gate called Al-Rayyan.” The way the Prophet (S) worded this indicates that the gate is in Jannah and as soon as you go to it you are already experiencing the beauty of Paradise, where the other gates you don’t experience the amazingness of Paradise until you are going through it.
After the people of fasting enter through it, the gates will be closed and no one except those committed to fasting can enter through it. For those that are promised that they will get to choose any of the 8 gates of paradise (E.g. woman who raises her kids after her husband passes away without remarrying, or who says the shahada and the dua after wudu), the scholars try to reconcile by saying Allah swt guide them to choose another gate. Another way is that these individuals are exceptions to the rule.

Rayaan comes from word meaning when we quench our thirst. At that gate, upon entering, people will consume from the water that will make our thirst go away with forever. Those that fast will be given food and drink before they even enter Jannah and no one else from the other gates.

Everyone is different in which act of worship they excel them and how they grow closer to Allah swt. Abu Haraira would only fast the month of Ramadan, as he wanted the strength to attain knowledge.

**WHAT'S IN IT FOR ME? 10 VIRTUES OF FASTING**

**Attainment Of Lofty Ranks And Stations**
The day that comes when you’re fighting... the hadith about tell them I’m fasting, smell of mask The person who is fasting will have two joys the moment they break their fast and the moment they meet their Lord and receive the reward for their fasting.

**Fasting Is Limitless In Reward**
"Allah, the Most High, says 'every action of the child of Adam is for him except fasting, for it is for Me and I will reward it..." [Bukhari& Muslim].

 Hadith Talha: He (S) hosted three people in his house, 2 people died in the battlefield and one died later. The Prophet (S) had a dream and was confused by it, because he saw the one that died later was in a higher status than that of the shaheeds. Gabriel said it was because he was alive for one more Ramadan, one more year for dhikr, one more year of taraweeh. That is the importance and great reward of fasting.

The reward of fasting is multiplied more than 700 times, it has no limit.

The smell coming from the mouth of a fasting person is better than the smell of musk to Allah (swt).

The fasting person enjoys two joys when fasting: when he breaks his fast and when he meets his Lord.

**Worshipping Allah Through One Of His Attributes**
Allah is not in need of anything from you, but you are in need of Him. He is As-Samad. One of the attributes of Allah swt is that He needs no nourishment, food, or drink. So fasting should remind us of the greatness of our Creator and our need for him in that we do need food/drink.

**Expiation For Sins**
For those who fasted with Imaan and ihitisaaba (seeking reward from Allah), the sins that committed between you and Allah will be expiated by fasting and keep you from sinning.
Those who fast for the sake of Allah swt will have all of their previous sins will be forgiven. When you fast the day of Arafah, the Prophet (S) said it should erase the sins of the previous year and the upcoming year. The sins that will be forgiven are the minor sins; major sins require specific tawba.

**Allah And The Angels Pray For Those Who Fast**

The Prophet (S) said that the Allah and His angels pray for those who consume sahoor (the food that you use to make suhoor, suhoor is the action) because they are preparing themselves for fasting. So then imagine the reward and prayers you will receive for fasting.

**A Veil From The Fire**

“Fasting is a protection.” - (S) A protection both from Hellfire and even from committing sins. For example, the Prophet (S) recommended those who cannot get married to fast to protect them from falling into any indecent action.

“Fasting is protection from Allah’s punishment”- (S)

“Fasting is a great protection and shield for you from the Hellfire” – (S)

"When you fast one day for the sake of Allah, Allah makes the distance between that person and the Hellfire the distance it would take 70 years to cross”- (S) in al Tabarani

““Allah, the Most High, says ‘every action of the child of Adam is for him except fasting, for it is for Me and I will reward it…” [Bukhari& Muslim]”- Nasai

In Tirmidhi, when you fast one day for the sake of Allah, Allah will make between you and the Hellfire a trench the distance between the heavens and the Earth.

**Whoever Fasts A Hot Day Will Have His Thirst Quenched On The Day of Judgment**

Allah will provide water for them.

Abu Musa would look for the hottest day of the year and would fast then. This is something many companions would not only do, but enjoy. Surat Al Haqqa, Verse 24. Some scholars say this verse was revealed for those who fast to detail their reward.

Allah would quench his thirst on the Day of Judgment.

The companions looked for the hottest days to fast.

**The Call Of The Gate Of Rayyan**

**A Sure Path To Paradise**

Whoever says La Ilaha Ila Allah and it was the last thing he said he will enter Jannah... and whoever is fasting... whoever makes sadaqqah and it is the last thing he does he will surely enter Jannah.

As SayyidaNafisa was from the Prophet’s family, lived in Egypt, well respected so much that the ignorant people of Egypt worshipped her after her death. used to fast almost every day except Eid and pray almost all the night, she memorize the Quran and used to teach Tafseer, made Hajj 30 times. At her last moments, the doctors ask her to break her fast for the medicine but she refused.
She said that I had been making dua for 30 years to die while in a state of fasting, so I will not break my fast. She passed away a few minutes before Maghrib in a state of fasting.

**Fasting Will Intercede For You**
Abdallah Ibn Amar Ibn Al As reported the Prophet (S) said,”That your fasting and your recitation will intercede for you on the day of fasting. ..” (Imam Ahmad reports this and Hadith Muslim)

**THE FASTING OF OUR PROPHET (S)**
Many Propehets observed fasting “…as it was preescribed on the nations before you” can possibly be referring to the Propehets.  
30 nights became 40 nights for Musa (AS)

Jews fast on Passover, and when the Romans destroyed the temple.  
Mormos fast the 1st Sunday on oevery month.  
Bhuddist have no food after noon.  
The Mahhais fast from March 1st-28th

The Prophet (S) fasted very frequently. Ibn Al Qayyim said that if you counted the days the Prophet (S) fasted it was as much as Dawood.

He used to fast every Monday and Thursday consistently, never missing these days. He said that these days are the days that are presented to Allah swt and He wanted His deeds to be presented while fasting. Also, used to fast the 13, 14, 15 of the month, while he was travelling or in residence.

Abu Haraira and Anas Ibn Malik said there were some days where we went several days without breaking his fast. The sahabah were told not to do this.

When the Prophet (saw) wouldn't find any food at Aisha’s (r), he would fast.

**THE FASTING OF THE COMPANIONS (R)**
Aisha (R) would wait until right before Ramadhaan to make up the fasts, around Sha’baan. She wouldn't usually do voluntary siyyam because she wanted to make sure she was free for Prophet (S) and serve him. But after his death, she fasted every day except Eid.

Uthman (R) would fast almost every day of his life. He was killed while he was fasting.

Talha’s voice in the army was better than 1000 soldiers. He wouldn't usually fast because he would be at the battles, but after the death of Prophet (S), he fasted almost every day.

What about the ijma’ that you cannot fast an entire month except Ramadhaan? This refers to singling out a month to fast.

**DIFFERENT FAITHS ON FASTING**
Mormons believe fasting the first Sunday of every month.

Sikhism is one of the few major religions in which there is concept of fasting.

Bahaiism says they have the fast one-month a year (March 2-March 28), but you can consume water.
Some say the great flood of Nuh (AS) occurred in Ramadan, that Musa (AS) spoke to Allah (swt) and received the Tawrah, and that Isa (S) was elevated.

Part 2 | Important Events That Occurred During the Month of Ramadan

**IMPORTANT EVENTS IN RAMADAN**
- Gates of Jannah are Open, Gates of Hell are closed, leaders of the shayateen is chained
- Adam
- Allah talked to Musa for the first time, Torah revealed at that time
- Flood occurred
- The ascension of Jesus
- The revelation of the Quran

**BATTLES**
- **The Battle of Badr** (17th of Ramadan, 2AH): It was 310 believers against ~ 950 of the Quraish. Quraish were arrogant and convinced they would be victorious. ... If Muhammad (S) is saying the truth and we are fighting Allah swt, there is no way we will win and then your soldier will be killed. Also, when Abu Jahl is killed. The companions said to Prophet (S), if you lead us to the end of the world, you will find us with you in the fight, we never turn our back.

- Preparation for Khandaq
- **Conquest of Makkah** (8th AH)
- **Destroying the idols** of Quraysh (20th of Ramadan): Hubul destroyed, Manah destroyed, Al 3uza destroyed 25th of Ramadan
- **Victorious Return from Tabuk**
- **The Battle of Buqayb in Iraq**
- **The conquest of Andalus** (91 A.H.)

**DEATHS**
- Death of Khadija (R)
- Death of Ali (R)
- Death of Aishah (R) (57 A.H.)
- Deaths of Al Zuhri, Ibn Mubarak, Abul-Abbas Abdullah
- Death of Fatimah

**OTHER EVENTS**
- The slander of Aishah (R)
- The Islam of Thaqif

Abu Umama reported, A man asked the Prophet (S), can you pray for me to die as a shaheed on the battlefield?

The Prophet (S) prayed for him to survive and go home safely. YaProphetallah, we are waiting for Jannah; The Prophet(S) replied, if you are seeking Jannah, so fast, there is nothing in reward like fasting

Prophet (S) hosted 3 people in his house, 2 people died in battlefield, and the 3rd one died 1 year later, Talha saw dream in which the latter was in higher place in Jannah than martyrs, asked Prophet (S) how come the one who died at home has a higher status than those who died in the battlefield; The Prophet (S) said didn’t he live one year longer, witness the month of Ramadhaan, he
lived one year longer to say lots of subhanAllah, Alhamdulillah, la illahailla Allah, and Allahu Akbar. He lived one 1 more year to fast Ramadan and pray Taraweeh, this raised his level in Jannah.

Amount of reward from fasting is unbelievable, and one of greatest acts of worship that is sometimes missing in our lives.

Even some Muslims who don't pray will fast Ramadan even though salahis just as important assiyam. They are still doing something great.

**INTERESTING FACTS: DID YOU KNOW?**
Fasting causes the body to use fat or energy! During a fast, the body is breaking down the fat in the body that is being stored while conserving the essential tissues and muscles.

Even some animals fast. For example, polar bears go through hibernation. Spiders fast 6 months after they delivery their babies.

**PART 3 | THE SPIRITUAL FAST OR THE FAST OF HUNGER & THIRST**

**THERE ARE 3 CATEGORIES WHEN IT COMES TO FASTING**

Ibn A-Jawzi said, “Fasting is of 3 types: the soul fasting and that is to know life is short; the mind fasting and that is to stay away from desires, and the limbs fasting and that is to not eat, drink, or have relations.”

**The Fast Of The Masses**
Not eating, drinking, or sexual activity during the daytime. This is the fasting of the average Muslim.

**The Fast Of The Elite**
Preventing their eyes, ears, tongue, and other organs from disobedience. They abstain from anything that is haram and their fasting has led them to avoid sins during their fast. Ibn Al Qayyim and Imam Ghazali spoke of this kind of fasting.

Fasting is not just about being hungry and thirsty. The Prophet (S) said there is no point of abstaining from food and drink, while not abstaining from evil. Fasting should allow us to cleanse the soul and purify the heart.

Level 3 cannot be attained without level 1 and 2 – you work your way up.

Fasting is not about hunger or thirst; Hadith, the person who doesn’t stop saying and doing evil, there is no point in him stopping eating and drinking.

Allah wants us to achieve spirituality, cleansing of heart and soul, reminds you of those less fortunate you, increases you in gratitude. Makes you realize that your situation can change and lose all the luxuries of food and water like those in current-day Sham.

**The Fast Of The Super Elite**
The fast of the heart from the thoughts of the dunya and complete submission to Allah.

The heart is completely directed to Allah swt. Just as siyaam comes from ‘to stay away from’ or ‘withhold,’ so does the super elite stay away from thoughts other than Allah.
POWER TIP
The months of the year are like the sons of Ya’qub (both are 12). The superiority of Ramadan is like the superiority of Yusuf over his brothers. Just as Yusuf was the beloved of the sons of Yaqub, Ramadan is the most beloved month to Allah.

PART 4| 24 TYPES OF FASTS
OBLIGATORY FASTS

Ramadan

2 continuous months (for manslaughter):
This type of fasting is when someone kills another by mistake (e.g. car accident) and the penalty is to fast two consecutive months as expiation. Any responsible for the accidental killing is to free a slave, or blood money (for the amount of 100 camels) that you give to the family of the deceased unless they forgive you, OR fasting 2 consecutive months of fasting if you could not offer the first two. Surah 4:Verse 90

3 days (Expiation for oaths):
When you swear by Allah swt that you will do something and you did not, then you have to make tawbah and fast 3 consecutive days for breaking your oath with Allah as expiation. When you say “wallahi” but do not really mean it, Allah swt will not hold you accountable. But if you really intended it, you must fulfill it. You must fast and repent, because it is a sin to break your oath.

So the expiation is feed 10 poor people, give clothes to ten people (a set for winter or a set for summer), free a slave, and if you cannot do that, the fast 3 consecutive days. When “or” is given in the Quran, then you can choose any of the options. If it says, “If you couldn’t,” then you only resort to fasting or the last option if you could not do the other options.

Must the 3 days be consecutive? Imam al-Malik and Imam Ash-Shafi’i said, it is not a condition because of no proof.
But Imam Abu Hanafi and Imam Abu Sufyanath-Thawri and the old position of Imam Ash-Shafi’ and one narration from Imam Ahmed, says it must be consecutive b/c Ibn Masood when he recited this verse in Maidah Verse 89, he read it “fast 3 consecutive days” (he added the word consecutive) he said that’s how he heard it from Rasul (S). This is qirashathaa, i.e. not popular (shaath in the science of Qu’ran doesn’t mean weak, not necessarily rejected, but not part of the mushaf we have today, but if the isnad (chain of narration) is authentic then we treat it like any other authentic hadith).

3 days (expiation for breaking rules during ihram)
Allah (swt) says in Surah al Baqarah ayah 196, “...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a ransom of either observing Saum (fasting for three days) or giving Sadaqah or offering sacrifice (one sheep)...” We have the option of picking any one of these three.

Expiation for breaking the rules of ihram during umrah or hajj is charity, fasting, OR sacrificing a sheep. You have the option to choose. And you can choose any time of the year and anywhere in the world and it does not have to be consecutively.

10 days (Expiation for no sacrifice)
If you are doing Hajj Al Tumattu (the combination of doing umrah first stopping your ihram, then in 8th of DhuHijjah you declare intention for hajj and you enter Ihram again), you have to sacrifice a sheep after Hajj for sacrifice. If you do not have money to purchase something as a hadi (sacrifice) and thus cannot give a hadi, fast 3 days in Hajj and 7 days when you return back home. These 3 days of Hajj cannot be the days of Eid.

2: 196

Fasting for Hunting During Ihram
Hunting during ihram is haram.

“O you who have believed, do not kill game while you are in the state of ihram. And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed...” Surah 5, Verse 95. You have to give a sacrifice equal to the animal that you hunted. If you do not have the money to offer the sacrifice, you fast equal to the size of the animal you hunted.

Ibn Abas says if you hunt sheep, you offer a sheep. If you cannot, you feed 6 poor people. If you could not, fast 3 days. If you cannot, then you fast 30 days. If someone hunts an elk, then a cow must be offered. If one cannot afford a cow, then he or she must feed 20 miskins. If one cannot feed 20 miskins, then he or she must fast 20 days. If someone hunts an ostrich or zebra, then a camel must be offered. If one cannot afford a camel, then he or she must feed 30 miskins. If one cannot feed 30 miskins, then he or she must fast 30 days.

RECOMMENDED
Mondays & Thursdays
Hafsa said that the Prophet (S) used to fast Mondays and Thursday (Nisaie). Aisha (R) said that he used to look for those two days to fast (narrated by Al Tabarani). It is significant that his wives, though who sees him the most, are narrating these, which indicate that the Prophet (S) used to offer these fasts continuously.

Aisha (r) said that the Rasul (S) used to look for these two days to fast, and that he would ask what day is tomorrow so he can fast on Mondays and Thursdays.

Abu Hurairah (R) stated that the Rasul (S) used to fast Mondays and Thursdays a lot, so he asked him why he cares to fast these 2 days. The Rasul (S) answered, because the deeds are shown to Allah (swt) on these days and Allah forgives the Muslims during these two days except those who boycott one another.

Two of his wives stated that the Rasul (saw) used to fast these days a lot, signifying that he would always fast these days. His wives saw him the most, he was always doing it, not like a companion who maybe just saw him for 1 day.

Usama bin Zayd(R) narrated the Rasul (S) added that he would like his good deeds to be presented to Allah (swt) while I’m fasting.

Reported by Imam Ahmad, the Rasul (s) said that the gates of Paradise will be open every Mondays and Thursdays and that the deeds are presented to Allah (swt).
Reported by Abu Huraira, “The gates of Paradise are open every Monday and Thursday and the deeds are presented on Mondays and Thursdays” (Ibn Hanban)

Day of Arafah
It is highly recommended for you to fast, if you are not doing Hajj. But it is not recommended to fast, if you are doing Hajj.

Hadith about expiation of sins fasting on Arafah. Umm al-Fadhl (R) was in Hajj and there was a group of companions arguing whether the Rasul (s) was fasting on that day. When she said that he is not fasting, the companions started arguing with her. So, she brought a cup of milk to the Rasul (s), and while he was sitting on his camel, he drank cup of milk in front of everyone. Reported by Bukhari and Muslim.

It is also reported that the Rasul (s) drank on the Day of Arafah while he was standing to show the people he was not fasting.
Ibn Umar said that the Rasul (S) did not fast that day, and neither did Abu Bakr, Umar, or Uthman.

The vast majority of the scholars say that it is highly recommended to break your fast during Arafah.
We have evidence showing that some companions fasted the day of Arafah during Hajj like Ibn Zubayr, Usamah bin Zayd, and Aisha.

The Rasul (s) told us not to fast the day of Arafah so that we have strength to make dua and avoid fatigue. These companions who fasted the day of Arafah knew that if they had enough strength to fast and make dua, they would get 2 rewards.
There is no proof that the Rasul (S) made it haram to fast the day Arafah.

Imam At-Tabari said that Arafah is Eid according to the statement of Umar (r) in which he says that a specific ayah was revealed on the Day of Arafah on Eid. Imam At-Tabari says that since you are not allowed to fast on Eid, you are not allowed to fast on the day of Arafah either. However, we can refute this point by arguing that it is only Eid for those in Mecca, staying in Arafah. It is not Eid for everyone.

Fasting the day of Arafah will erase sins of the previous year and the upcoming year while fasting the day of Ashoora will erase the sins of previous year. So why does fasting on Arafah erase more sins? Al-Manawi explained that Arafah is the day when the Rasul (s) stood at Mecca and received victory from Allah (swt). Ashoora, on the other hand, is the day when Musa (AS) experienced victory over Firaun. And because the Rasul (S) has a higher status than Musa (AS), fasting the day of Arafah has more reward.

What if someone has no sins on his or her record? It will come in the form of the reward. This is talking about the minor sins. If there are no sins, then you will get equal reward.

Day of Ashura
It will erase the previous year.

In the beginning Islam, fasting on the day of Ashura was a wajib. When Ramadan became fard, Ashura became only recommended.
The Prophet (S) said that if he lived the next year, he would fast the 9th and the 10th. The best way to offer the fast of Ashura is to fast the 9th and the 10th, so as to not offer Ashura by itself. However, if you could not do the 9th or the 11th, it is still better to fast Ashura. Ibn Al Qayyim said that the best way is to offer the 9th, 10th, and the 11th.

The Sahabah used to fast Ashura will travelling, but not necessarily in Ramadan because you have the option to make it up in other days and they did not want to miss the opportunity to fast on Ashura.

**Six Days of Shawwal**

"Whoever fasts Ramadan and then follows it with 6 days in Shawwal, it is as if He fasted the whole year." - Sahih Muslim. Recommended by most scholars.

Some scholars say it will be equal to whole year because Ramadan is worth 10 months (As a deed is multiplied by 10) and the 6 days of Shawal are like 60 days (2 months). Imam Ahmad says this calculation or how it is understand to be the whole year, but what is sahih is the hadith that says fasting the 6 days of Shawal and Ramadan is like fasting the whole year.

Imam Abu Hanifah and Imam Malik denied fasting the 6 days of fasting. Abu Hanifa says is because this is ghulu like the Bani Israel; Allah swt commanded them with something and they extended. However, the later Hanafi scholars amended this because of the Hadith narrated by Muslim, stating that if Abu Hanifah came upon this hadith he would have said it was recommended. Imam Malik says it is because he did not see anyone of his teachers or the people of Medina practicing this.

It is not a must to do these 6 days consecutively.

**Benefits:**

a.) Even though the fast of 6 days in Shawwal is not obligatory, it encourages you to do good after Ramadan. One of signs that Allah accepts your deeds is that He guides you to do another good deed. For example, when someone prays Qiyam al-Lail and then wakes up full of energy to go and pray Fajr at masjid, this may be a sign that Allah has accepted the good deeds.

b.) Helps you form good habits.

c.) The sunnah acts fill in the gaps in any obligatory acts, so fasting these 6 days will help make up for any deficiencies for your fast in Ramadhaan. Similarly, Zakat al-Fitr purifies you from the sins you committed in Ramadan.

d.) It is equal to fasting the whole year.

e.) It shows your gratitude to Allah (swt) for the blessings of fasting in Ramadan.

**Benefits Summary:** Those who offer fasting while those who are exhausted after Ramadan are neglecting this form of Ibadah, it is very special to Allah swt. Also, being guided to fast in Shawaal could be a sign that Allah swt has accepted your deeds in Ramadan since one of the signs that Allah swt accepted your deeds is he guides you to do another good deed. Additionally, it could make up for deficiencies in your fard fasting (not when you is a day). It is also a way to show gratitude to Allah swt by action for allowing you to fast Ramadan.
Making up Obligatory vs Fasting 6 days of Shawwal:
Cannot have both intentions to make up the fardsiyaam and complete the 6 days since both are different kinds of fasting. However, there is difference of opinion whether it is better to make up the days first or to fast the 6 days of Shawwaal.

One opinion says that the most beloved things to Allah swt is more beloved to Allah swt, so the making up the obligatory days is more beloved than the recommended fasting so it is better to fast those first. However, it is not a must that we make up the obligatory days since we are given the whole year to make it up. Also, because the hadith says the reward of fasting the whole year is for one who fast Ramadan and then to follow it with the 6 days of Shawwal, and those who have fasts to make up still have not fasted Ramadan (completely yet). Other scholars say you still fasted Ramadan (even if you still have days to make up) if you miss certain days for valid reason (E.g. menstruating women), so the hadith still applies if you choose to make up Shawwal first and you will still take up the reward for fasting the whole year.

Al wajib al muwasa': we have the option to complete an act of ibadah within a certain time frame. So, in terms of making up missed days of fasts from Ramadhaan, we have 11 months to make them up (from Shawwal to Sha’baan). Allah (swt) did not constrict the time which the fast has to be made up.
We pray sunnah before fajr as long as we have time to pray Fajr. We pray sunnah before Dhuhr as long as we have time to pray Dhuhr. This illustrates that we are allowed to perform voluntary acts of worship before the obligatory ones.

Some scholars say that you are not allowed to fast 6 days of Shawwal before the missed days of Ramadan due to the specific wording of the hadith which says, “Whoever fasts Ramadan and follows it with six days of Shawwaal…”
Technically, a person who did not fast all the days of Ramadan does not fit the description of this hadith. If Ramadan is 30 days, a person will have fasted 300 days. In addition to the 6 days from Shawwal, which can be counted as 60 days, it will be 360 days total.
But if a person only fasts Ramadan for 20 days, then it will not add up to 360 days.

Another opinion states even those who missed some days of Ramadan due to a legitimate reason, such as travel or menses, are still considered to have fasted Ramadan. The Rasul (s) taught us that whoever fasted Ramadan with Iman and hoping from reward from Allah (swt),

You cannot have a double intention for missed days of Ramadan and the 6 days of Shawwal, just like you cannot combine your niyyah for sunnah and Fajr Salah.

Three days of every month
Initially, recommended fasting any 3 days of the month. Reported that the Prophet (S) fasted the first 3 days of every month. Also, reported fasted last 3 days of every month. Later on, became consistent in fasting the 13, 14, and 15 and these became known as the white days because the moon is full then. This is narrated by Hadith Abu Haraira.

Fast a day, miss a day
"The most beloved fasting is the fasting of Dawood and the most beloved prayer to Allah is the prayer of Dawud..." (Bukhari and Muslim).
No one can fast better than Dawood (AS), he fasted half of his life (reported by Nisari).

The Rasul (s) advised Abdullah bin Amr al Aas to fast only 3 days a month, but he said that he could do more. The Rasul (s) then told him to fast Mondays and Thursdays, but again, he said that he could do more. Then the Rasul (s) told him to fast the fast of Dawud.
When Abdullah bin Amr al Aas became very old and weak, he wished he took the advice of the Rasul (S) to do the lesser of the option of fasting. However, he never broke his promise to Rasul (S) that he would fast the fast of Dawud.

**Fasting certain months, such as Muharram**

“The Prophet said the best month of fasting after the month of Ramadan is the month of Muharram” (Sahih Muslim). In Islam, it is forbidden to fast a whole month accept Ramadan (or if it is expiation for manslaughter) and that is agreed upon by all scholars.

However, what is curious is that it was Shaban that the Prophet (S) fasted most of the month. Ibn Al Nawwai says this is because he (S) was not told about the virtue of this month until close the time of his death, so no time to put into practice. Ibn Ragab says any volunteer act falls under a specific time/quantity or it is not a specific time, and this also applies to fasting. There are specific days we have been instructed to fast (e.g. Ashura), but Ibn Rajab says this hadith means the best time to do non-specific fasting is during the month of Muharram.

Another opinion explains how any volunteer act is one of 2 types:
1.) specific (e.g. sunnah before Fajr, fasting Mondays and Thursdays)
2.) nonspecific (Qiyam al-Lail, dhuhasalahàthere is no specific time or numbers for the nonspecific acts)

Fasting the month of Muharram is considered a nonspecific voluntary fast.

Why Muharram? Because the month before Muharram is DhulHijjah in which we are encouraged to fast 10 days. So, we end the year with fasting and start the year with fasting.

**The first 9 days of DhullHijjah**
The companions and successors used to honor 3 tens: the last 10 days of Ramadan, the first 10 days of Dhul-Hijjah, and the first 10 days of Muharram.

The Rasul (S) said the first 10 days of Dhul-Hijjah are the best 10 days of the year.

Al Hasan Al Basri said that fasting 1 day of the first 10 days Dhul-Hijjah is equal to fasting 2 months.

Hafash (R) said that the Prophet (S) would never miss fasting the 10th of Muharram (Day of Ashoora) and the first 10 days of each and every month (this would include the first 10 days of Dhul-Hijjah).

Aisha (R) said that she never saw the Prophet (S) fast the 10 days of Dhul-Hijjah. This means that we don’t have to fast these days, as they are not obligatory. However, the good deeds on these days are highly appreciated by Allah (swt). The Rasul (s) only used to fast the Day of Arafah, the 9th of Dhul-Hijjah. But the best 10 nights in last 10 nights of Ramadan.

**CONDITIONAL**
Optional Fasts for a woman
A woman cannot fast while her husband is present without his permission. If he is away, she does not need to take his permission. If he is present and she does not take his permission, the majority of scholars say it is a sin.

OPTIONAL Traveler
It is optional for you to break your fast while travelling. Sh. Waleed recommends if fasting while travelling will create extra hardship for you, do not fast, but either way is permissible.

“It is not among righteousness to fast while travelling” (S). This does not prohibit fasting while travelling, but informs us not to think we are more righteous or think we are better if we choose to fast while travelling.

When you are fasting, you can break your fast when you leave the city limit (or airport even if it is in the city).

Shariah does not define what exactly constitutes travelling, so how travelling is defined is determined by the culture (not necessarily by the distance).

Sick
Those who are sick and cannot offer fasting are allowed to break their fasting. Islam does not define sick; it is the Muslim doctor or a doctor who respects religion who defines what is sick or not sick. Sick is also defined by the person himself and can decide for himself if he is really sick or if it is life-threatening, but not for an average inconvenience (e.g. headache). These days have to be made up, however.

There is acute illness (e.g. severe pain, infection, etc.) and chronic illness (e.g. cancer, diabetes). For cases of chronic illness, an individual will feed 1 poor person for every day you miss. If sickness is acute and curable, you can make it up after Ramadan.

DISLIKED The last half of Shaban
“If only 15 days left of Shaban, stop fasting until Ramadan starts” (Tirmidhi). So scholars say fasting after 15th of Shaban is disliked, unless you have days from the previous Ramadan to make up.

Shaafimidhab views fasting after the 15ht of Shabaan is disliked unless one has a habit of fasting (e.g. on Monday and Thursday) since they consider the hadith authentic; while other scholars majority do not consider it authentic so view it as permissible to fast except the last day or two before Ramadan.

Aisha (R) said that the Rasul (S) used to love fasting during the month of Sha’baan, but he wouldn't continue fasting Sha’baan and connect it to Ramadan. She also told the Prophet (S), that I have never seen you fast more than I have seen you fast in the month of Sha’baan. He told her that it is the month which many people neglect, and that it is the month in which the deeds are presented to Allah (swt) and he wanted to have his deeds presented while he fasting that month.

These hadiths support the opinion of the majority of the scholars.
Deeds are presented to Allah (swt) on a yearly, weekly, and daily basis. The daily basis includes at the time of Fajr and Asr. The weekly basis includes every Monday and Thursday. The yearly basis includes the month of Sha’baan. This is why the Prophet (S) liked to fast this month.

**Friday**
“Don’t fast Friday by itself unless you fast one day before it or after it.” Disliked to fast on Friday, unless you add one day before or after, if Friday falls upon the day you habitually fast (e.g. 13-15 of every month or if you fast the fast of Dawood) or if you make an oath to Allah to fast on a random Friday. Another reason we do not fast Friday is because Friday is a day of Eid.

**Saturday (or Sunday)**
“Fasting is not for you and is not against you”
The vast majority said singling out fasting Saturday (or singling out Sunday) by itself for the sole reason of fasting on Saturday that is highly disliked. However, if combined with another day, because of a reason (E.g. day of Arafah), or if you are making a day of Ramadan, etc. then that is acceptable.

“Don’t fast Sunday by itself”

**Rajab**

**Continuous Fast**
“Those who fast every day did not fast and they did not break their fast” (S). The Prophet did not recommend it, but it does not seem that he forbade people from doing so. However, the vast majority of scholars say it is disliked but is permissible. Shaafi said that it is actually preferable to fast every day.

Many companions used to offer this kind of fast.

“If you fast every 3 days of every month is as if you fast the entire year.”

**PROHIBITED**

**Id al Fitra, Eid al-Adha**
Consensus among the scholars that fasting on Eid is forbidden.

**Days of Tashriq (3 days after Eid Al Adha)**
Some scholars (Ibn Abas) and majority of Muslims say that it is the day of Eid and 3 days after that is forbidden to fast. And these days, the Prophet (S) said are meant for thikr and tasbeeh of Allah. Majority of scholars, including- Ibn Abas, Abu Hanifa, Shafi, Imam Ahmad- says not allowed to fast on these days. However, if you are in Makkah and you have to make up the 3 days for failing to offer sacrifice, you can fast according to some scholars.

Hajj represents the life cycle of human beings, paralleling how we live our life as a traveller. The one who performs Hajj must travel to the House of Allah in Mecca and assume a state of ihram. The travel mirrors the travel from this dunya to the akhirah, while the state of ihram mirrors the rules of Shariah that prevent us from sins like zina and alcohol. When we live our lives according to the rules of Allah (swt), we will be able to celebrate a later point in time.
Day of Shakk
The vast majority of scholars say fasting on the day of doubt is forbidden, unless you have a habit of fasting. Yawm as-shakk (the day of doubt) refers to the day directly before Ramadhaan.

Those who fast yawm as-shakk have disobeyed Abu Qasim (S).

The Hanbalimadhab states that it is allowed to fast day right before Ramadhaan to be on safe side, based on the hadith that month is 29 days or 30 days, but according to the scholars, it is haraam.

One opinion states that if it is cloudy, you should make the month short. Another opinion says that you should base the start of the month on calculations. The start of the month needs proof, but the continuation of the previous month needs no proof. So, if we are uncertain (e.g. cloudy), the default ruling is that we are in Sha’baan. We need proof to say Ramadhaan started.

However, if you have a habit of fasting, such as every Monday and Thursday, and happens to be day before Ramadhaan, then you are allowed to fast. If there are only 15 days of Sha’baan left, don’t fast unless you have days to make up from the last year.

Consecutive FastsWithout Breaking the Fast (Al WisalFilSawm)
This is to fast two consecutive fasts without breaking the fast in between. However, the Prophet (S) gave the sahabah permission to extend the iftar all into the sahoor time, but it is not preferable. It is recommended to rush to break the fast at iftar time.

PART 5| THE BASICS OF FASTING
DEFINITION
Linguistically- to withhold, to stay away from

Technically- to withhold from certain things during a certain period of time with certain conditions

A bedouin came to Madinah asking for the Rasul (S). He approached him and said O Muhammad, I want to ask you something. Your messenger came to us and told us that Allah has sent you to all of humanity, that you have claimed only 5 prayers and fasting in Ramadan, and the taking zakat from wealthy and give to poor. The Rasul (S) replied that he had heard the truth. The Bedouin then guaranteed that all of his tribe will enter Islam.

BASICS OF FASTING
Ruling & Status
Abstaining from food, drink, and sexual intercourse.

How do decide when we should start the fast and break it each day?
Fajr: There is a first light that is going straight into the sky that is not the real fajr. The Prophet (S) said on this “it will not make eating forbidden and it will not make the prayer established” (Hakim). During this first fajr, the adhan of Bilal is made but individuals can continue eating. The second fajr-the true fajr- is when the light has spread over the horizon. Ibn Al Maktoom is the second adhan.

Maghrib is when you break the fast.
If you eat thinking fajr has not begun yet, you do not have the make up the day. However, if you have iftar intentionally before maghrib thinking maghrib has begun but it did not, then you do have to make up the day.

**Pillar of Islam**

“Islam is based on 5 pillars, and fasting is one of those”

**Obligatory**

Obligatory fast is that of Ramadan, but fasting outside of Ramadan is voluntary (unless it is expiation for the items we discussed above).

**HISTORY OF ITS OBLIGATION**

Fasting was obligated in Shaban 2AH but went through a number of stages:

Muath Ibn Jabal (narrated by Ibn Dawood)

**Stage 1**

Only obligated to fast in Ashura (when Ramadan was made obligatory, Ashura became recommended).

**Stage 2**

The option to fast or not to fast but feed instead.

**Stage 3**

Obligated but the one who missed iftar would not be able to eat until the following evening. This was made in 2 AH. - The Prophet (S) fasted 9 Ramadans in his lifetime)

**Stage 4**

Obligation as we know it today.

If you travel while fasting, and the fast will cause extra harm, you should not fast. Once the Rasul (S) travelled with some of his companion, some of whom were fasting, others who were not fasting. The ones who were not fasting collected the wood, set up tents, and served the fasting companions. The Rasul (S) said that all the rewards were collected by those who did not fast that day.

When travelling, when do you break your fast? When you leave city; for example, when you reach the highway or airport.

Anas bin Maalik started drinking while he was leaving on his camel
Ibn Umar broke his fast as soon as he got on the ship
Some scholars say ok to break fast before leaving house, but safer to wait
Many companions would even break fast even shortly before Maghrib

If you break your fast due to travel or sickness, that fast doesn’t count, and it must be made up at another time.

Whoever ate at beginning of day, then reached home, continue eating and drinking

If a woman finishes menses, purifies herself, man returns home from travel and was not fasting, ok for them to be intimate.

What is travel? Based on culture.
Culturally, not travel if travelling from North Chicago to South Chicago even though driving long distance; So how do you decide? Suitcase, luggage, etc

**WHO FASTS?**
Every Muslim who is:

**Mature:**
Fasting only obligatory after you reach the age of puberty. Just like salah, highly recommended to train children beforehand and get them accustomed to fasting after age 7.

According to Imam Bukhari, fasting Ramadhaan was practiced by children even before the age puberty. Omar (RA) stated that a drunk man was brought to him. The drunk man covered his mouth with his hand, and asked Omar, what do you want? Upon removing his hand, he burped, and Omar said, woe to you and your face. Even our kids are fasting Ramadhaan! And you are an adult who drinks alcohol and you don’t fast! Omar had him whipped 80 times. Bukhari used this hadith.

Bint Rabi’ stated that during day of Ashoora, we used to fast and so did our children. We used to bring them toys before Maghrib so they would be distracted until Maghrib time.

**Of Sound Mind:**
Mentally ill, having Alzheimer’s, someone who fainted and enters a temporary coma (they make up afterward), etc.

**Healthy and Resident**
Permissible to break fast when sick or travelling, but must make the day up.

A person who is sick is classified as different categories. There are certain illnesses that are temporarily and can be cured. If such a person misses fasting due to this kind of illness, the fast must be made up at a later time when the individual is healthy enough.

What about diabetes, hypertension, and cancer? These are considered long term sicknesses in which the cure is not certain. These people will not fast, but rather they will feed 1 miskin for every day they missed. For example, if they did not fast for 30 days, they must feed 30 masakeen.

Ibn Umar, miskin: 1 masakeen: plural

**Pure**
The woman is free of menses or nafas (postnatal bleeding).
Aisha (R) said that we were ordered to make up the missed days of fasting from menstruation, but not the Salah. Even if a woman gets her period one minute before Maghrib, the fast doesn’t count and must be made up. What if she finds out she becomes pure before Fajr by 1 minute? She must fast. Certainty is not negated by doubt. Bleeding after menses, istihadha, does not break fast.

**PART 6| MOON SIGHTING CONDUNDRUM**
**THE BEGINNING OF THE MONTH**
The month begins in one of two ways:
1.) Sighting the new Crescent
2.) Completing 30 days of Shaban
ASTRONOMICAL CALCULATIONS
Sighting is made by the naked eye or with the help of an observatory, but cannot be done purely based on calculations if no actual sighting is made. The beginning of the month is not based on the existence of the moon, but on the sighting of the moon; therefore if it is on the day of doubt and you do not see the moon because it is cloudy, you still do not fast based on the Prophet’s hadith (not event to be ‘on the safe side’)

“Make your fasting based on the sighting of it”

The Arabic word for month is Shahr, and it comes from the word shahara which means well-known and famous.
The Rasul (S), the beginning of the Arafah and the Eid and breaking fast and starting fast is when you as a nation declare that.

Mutarrif Ibn Abdullah said regarding astronomical calculations, whenever the last day of Shabaan is cloudy and you cannot determine whether Ramadan will begin tomorrow or not, only then could astronomical calculations can be used. Ibn Quttayba believed we should use astronomical calculations for determining the beginning of the month, but he was not a scholar of fiqh. Other than these two, no other major scholars and none of the 4 madahab recommended using astronomical calculations for determining the start and end of the month.

“We are an illiterate nation. We don’t write, we don’t read, we don’t calculate. The month is like this (and gestured 30 with his fingers) or like this (and gestured 29 with his fingers)”- He (S) meant probably that we do not take the calculation method in taking the month; we use the sight, which is something everyone regardless of their intelligence and status has access to. This sharia was meant for humankind.

Tajidi Al Sujdi- astronomical calculations can be used when denying not proving it. What he is saying is cannot be used to establish the beginning of the month, but could be used to reject the testimony of someone else.

CAN COUNTRIES SHARE MOON SIGHTING?
Opinion 1:
If the moon is sighted in one land, everyone should fast. This is the opinion of Abu Hanifa, Shaafi, Imam Ahmad, Ibn Taymiyyah, etc; however, it was hypothetical in their time because they were of a time where people across the world could not share information as quickly.

“Fast when it has been seen”- The Prophet (S) addressing the ummah as whole.

Opinion 2:
Every land sights its own moon. One position among the shafi and the hanabali.

Ibn Abbas and the consensus among scholars states that if the lands are very far away from one other, the people should not follow each other’s moon sighting. So, Chicago should not follow the moonsighting of India, and vice versa because they don’t share the same night.

Ibn Taymiyyah said that if we live in a city that follows the astronomical calculations, then you follow the opinion of that city so you are united.
Quray said that Umm al Fadhl sent to Mu'awiya in Syria, he started Ramadan in Syria, we saw the hilal Thursday night. Ibn Abbas started one day later on Saturday. Muawiya started on Friday. If Muawiya and people of Syria fast 30 days and Ibn Abbas / people of Mecca also fast 30 days, if we take global moon sighting, that means Ibn Abbas would fast 31 days, for them the last day of Ramadan is actually the Eid of Syria. Ibn Abbas said, you have your moon sighting and we have our moon sighting. This hadith is used by some scholars who took the position we don't follow global sighting but rather individual regional sightings.

**How many witnesses do we need?**
In a hadith in An-Nasai, the Rasul (S) said if there are two witnesses, you can declare your fast (Ramadhaan) or break your fast (Eid).
But if there are less than two witnesses, it is not acceptable.

Ibn Umar - people were trying to see moon, he saw new moon, and the Rasul (S) observed siyam. This is a single incident in which we don't generalize rulings from.

A bedouin told the Rasul (S) that he saw the new moon, and the Rasul (s) accepted his testimonial even though he was only one person.

Ash-Shafi’s ruling – it is enough to start Ramadan with one witness.

Abu Hanifa agreed that 1 is enough under the condition if sky is cloudy. But if the sky is clear, 1 person is not enough and must have more than 2 (because many people should have seen it).

Some scholars say even Beginning of Shawwal i.e. Eid can only be 1 witness.

If you see the new moon, your testimonial may be rejected, if you are the only one. Go with the jamaa’ - opinion of Imam Ahmad and Ibn Taymiyyah.

Some scholars say ok to follow your own testimony if beginning of month but not for Eid.

**DID YOU KNOW?**
The word ‘moon’ comes from “moonth” which is the period of time from one new moon to the next.

**PART 7| THE DO’S AND DON’TS**
**THE PILLARS**
The Intention
Majority of opinion is that you have to have intention before the day to fast for obligatory fasts.

**Refraining From Anything That Breaks The Fast**

**The Correct Time**

Beginning of Day
Fajr is of 2 types:
1.) True Fajr: this is actually the 2nd Fjar in which the light spreads out over the horizon and the night leaves. This is when you should start your fast.
2.) Deceiving Fajr: this is considered the 1st Fajr, and it is about an hour before the real Fajr. It looks like a vertical tail of a fox and does not signify the true time of Fajr. There is no rule based on this light. The Rasul (S) said that this light does not make eating forbidden, nor will it will not establish Fajr Salah.

Bin Maktoom was blind, and didn’t know if Fajr came or not. People would come up to him and say Fajr has come, so he would go and proclaim the Athaan. It took him some time to get to the Athaan location. Rasul (s) told us we can eat until the man finishes athaan.

AbiTaleb - when he sees Fajr appear, then should start siyyam. “And eat and drink until you see the white thread distinguished from the black thread”

If you hear the Athaan, and you are holding a container in your hand, don’t put it down until you fulfill your desire from it. ~hadith

Even if the Athaan is called, you are allowed to finish what is in your hand quickly. If you wake up, and the athaan is being called, you are allowed to quickly drink something.

You must end your fast at the start of Maghrib.

What if you eat and drink but realize suhoor was called 30 minutes ago? It is okay, because what is confirmed is that it was time for suhoor.

What if eat and drink but realize you were 30 minutes early before Iftar? Must make up, because what was confirmed was that he should have been fasting.

When Anas (r) finished his night prayer, he had time to read about 50 ayahs from the Qu’ran until the start of Fajr. This would be about 20 minutes.

If you wake up in morning, with a wet dream, it is okay to start fast.

You must have the intention to fast during every night of Ramadhaan.

What if you go to bed early not knowing if tomorrow is Ramadhaan or not, and upon waking, you discover that it is Ramadhaan? The minority opinion that you can initiate your fast right then, based on hadith in which the Rasul (S) sent a messenger to the companions telling them to start their fast for Ashoora. The majority of scholars say you should have the intention from the night.

You don’t need the have the intention from night for voluntary fasting because the Rasul (S) would come to Aisha (r) and ask her if she had food. When she would say no, then the Rasul(s) would make the intention right then to fast.

When you travel, you follow where you are. If the sun is out, you cannot break your fast. If on airplane, night falls shortly after, break your fast.

**WHAT BREAKS THE FAST?**

**Intentional eating & drinking**

For intentional breaking your fast
Ali Ibn Abu Talib and Ibn Masood said, “even if the person fasted the rest of their entire life, they could never make up the one day of fasting intentionally missed without a valid reason.” The only thing left for them is repent and to do extra volunteer fasting. This is the opinion of Imam Ahmad.

Imam Malik said cannot make up this day by fasting, but by feeding the poor.

If you break the fast unintentionally, Abu Hanifa, Shaafi, and Hanbali of the opinion it does not break your fast and you do not have to make up. Imam Malik said that he/she does have to make it up.

This includes even non-food items, as long as it goes to your brain or stomach (E.g. swallowing paper intentionally). Even transdermal nutrients break your fast. Smoking breaks the fast.

Exceptions for your saliva, but not if you collect in a cup and drink it. Intentionally gathering your mucous (e.g. picking your nose) and ingesting it will break your fast.

What if someone swallows something while fasting? (Eg. A fly enters your mouth while yawning.) Anything solid or liquid that enters the abdominal area or brain will break your fast. So, sniffing cocaine breaks your fast because it reaches your brain. Eating stones, paper or plastic will also break the fast. Anything that gv tat am meaning of food breaks your fast, such as nicotine patches, and vitamin patches.

Intentionally inhaling smoke breaks your fast.

**Intentional vomiting**

“Whoever throws up unintentionally while fasting, there is nothing on him. If you do this intentionally, you have to make up the fast.” (S). Majority of scholars agree that unintentional fasting will break the fast and you must make it up.

**Menstruation**

Those with menstruating and postnatal bleeding are prohibited from fasting, but will have to make those days up. A wisdom is that a woman bleeds a lot during this time, so it is for her health as well. If woman finishes her period before fajr, she must fast that day even before making ghusl.

**Post-Partum Bleeding**

**Marital Relations**

The penalty is agreed between the majorities of scholars.

Hadith: A man came to the Prophet (S) saying, I am doomed, I had intercourse with y wife during Ramadan while I was fasting. The Prophet (S) told him to freee a slave, but he replied that he cant. The Prophet (S) then told him to fast 2 consecutive months, but he replied that he is too weak. The Propher (S) then told him to feed 60 masakeen, but he replied that he doesn’t have the money. The Prophet (S) then gave him some dates and told the man to distribute it to the poor people, but he said that he doesn’t know anyone more poor than him. The Prophet (S) then told him to geed his family. From this Hadith, we learn the patience of the Prophet (S) as he did not reprimand the man, but rather gave him option to make amends. Also, this Hadith did not mention any kaffara for the woman.
What if a person reached an orgasm without intercourse? There is no penalty, but this individual has broken his/her fast. Only Ibn Hazm says such a case would not break your fast. Any sexual activity in the form of foreplay is not allowed, because it can lead to ejaculation, which would then break the fast. Ibn Masood (R) states that even if there is no ejaculation, just foreplay, then you must make up the fast. Others say that it is allowed for those who are old people, because they have less desire – allowed to kiss. The Prophet (S) used to kiss Aisha (R) and he has full control over himself. So, if you have this kind of control, then you are allowed to kiss. Also from Umm Salamah, allowed to do good bye kiss.

Imam Malik says the narration is “or” allowing you to choose between them, but the majority opinion is “If you cannot...” and so you go by the order suggested by the hadith.

If they broke multiple days for this reason, Abu Hanifa says that one Qafara is enough.

Madi is the discharge that comes with foreplay. The Shafi and Hanafi madhab states that it does break your fast and requires repentance, but you do not make up that day. Ibn Taymiyah, on the other hand says that it does break your fast and you are required to make up that day.

**Cupping (hijaama)**

According to the majority is okay, as long as it keeps you strong. From this, scholars have the same opinion of donating blood. However, many doctors do not recommend this.

The Prophet (S) said, “The cupper and the one to who cupping is done both break their fast”. Two companions were making hijamah on the 18th of Ramadan, and the Prophet (S) told them both to break their fast.

Another opinion states that it is permissible to do hijamah as long as it doesn’t make you weak. Anas (R) used to make hijamah while he was fasting.

Donating blood doesn’t break your fast, as long as you have the strength to endure, but many doctors recommend against it.

Khuul will not break your fast.
Enema will break your fast.
Any IV fluids break your fast, even if it is to put you to sleep during surgery.
Vitamin shots break your fast.

Insulin and immunizations do not break your fast.
Eye drops don’t break your fast.
Eardrops don’t break your fast.
Nose drops will break your fast if it reaches the throat.
Using a toothbrush will not break fast unless you intentionally swallow the paste.
Gargling water does not break your fast.

What if you feel the food come all the way up to the esophagus and then back down? This is not considered throwing up.
What about tasting food, while fasting? Ibn Abbas (R) said it is permissible to have food like honey or oil touch the tip of the tongue, move it around your tongue and then spit it out. It is not allowed to let it enter the throat or the stomach.

Is gum allowed? Only plastic gum that has no nutritional value is allowed to be chewed.

EXEMPTIONS FROM FASTING
Menses or post-partum bleeding
See above.

Traveler
See above.

The Sick
See above.

Pregnant or breastfeeding women
First opinion is that they feed a poor person for each day they miss and they do not need to make it up. Ibn Umar, Abdallah Ibn Abas, Saeed Ibn Jubar, and original Shaafi (though not the shaafimadhab)

The hanafimadhab says the woman who is pregnant breastfeeding and is worried about themselves or their child; they make up the day later on and nothing else. The Maliki says if the woman worrying about herself and her child while pregnant, then she make it up; but for breastfeeding woman, she makes up the day AND feeds a maskeen for each day she misses.

The shaafi and the hanbalimadahabsays the breastfeeding and pregnant woman if worried about their own selves, they only make up the day. However, if they are not worried about their own health but the baby they make up the day and feed the maskeen. This is because if she is worried about herself she is like the sick person who can make up the fast. However, for breaking the fast due to worry about her child, they follow the ayah that “those who have the ability to fast and they do not, should feed a maskeen.”

PART 8| ETIQUETTES OF FASTING
RECOMMENDED ACTS
Hastening the Iftar
Whenever you hear the adhan, you should hasten to break your fast. If you have no food or drink available, you break your fast with intention. The best thing to break the fast is fresh dates, dry dates, or water. Ibn Qayyim said if you are in a country with no dates, you can break it with grapes.

“The most beloved servant to me is the one who has hastened to beak his fast”

The Muaddhan breaks his fast after he finishes making the fast.

If you feed a fasting person, you get the reward like those you helped break their fast. This does not just apply to their first item they used to break their fast, but everything that is consumed.
Breaking the fast with fresh dates, dry dates, or water

If the Prophet (S) had no dates, the he would drink water. He is reported to have broken his fast with mile, but he ordered us to rinse our mouth before salah because it is full of fat. This also applies to cheese.

The dua at iftar
Break your fast and then make the dua.

Dhahaba al’zama’ wa abtalat al-‘urooq wa thabata al-ajr in shaAllah. (Thirst is fone, the veins are moistened and the reward is certain if Allah wills.)

Allahumma laka sumtu wa alaika rizkika aftartu. O Allah, for You have I fasted and by Your provision I have broken my fast. This is a famous dua, but it is not authentic.

The reward for making someone break his or her fast is not necessarily in the first morsel of food, but rather in the general the food they eat.

Delaying the suhur
Suhoor differentiates the fasting of Muslims from the fasting of the People of the Book.

Zaid bin Thabit stated

“The best suhur for the believer is dates” (S)

DISLIKED ACTS
Gargling water (or bringing too much water into the nose)
If it comes in unintentionally that is okay.

Anything that leads to arousal

Anything which will diminish a person’s reward
Anger, cursing, etc...

“Should not say what is evil or act with ignorance”

PART 9 | EXTRAS IN RAMADAN
TARAWIH
When to Pray It?
The night that the moon is located and stop when it is declared tomorrow is Eid. It should be prayed the night the moon is first located, and it should be stopped when the declare the next day to be Eid. In Islam, the night comes before the day, so the night of 20th is not the first night of the last ten nights of Ramadhaan night of the 21st is the first night of the last 10 nights of Ramadhaan.

How many to pray?
We should be concerned more about quality not quantity of our prayers. Aisha described his prayer and “he never prayed more than 11 raqaahs.
The number of rakahs prayed was never an issue before, and the Sahhaba never really had a problem concerning the number. The true issue at hand is how well you pray. The Rasul (s) prayed focusing on quality instead of quantity. Some men came to Aisha (r) asking her how many rakahs the Rasul (s) used to pray. She answered that he never prayed more than 11 rakah and that he prayed in a very calm and focused manner. He response emphasized the quality of his prayer rather than the mere number. It is more important to pray 6 rakahs Qiyam and 3 rakahs Witr instead of 20 rakahs. The Rasul (S) prayed a few days in the masjid, but then he stopped because he was worried that Qiyam al-Lail would become obligatory on the Ummah like it was before.

The Qiyam of the Rasul (s) was very long. In one salah, he finished Surah al-Baqarah, Surah An-nisa, Surah Ali-Imran, then he made ruku which was equal to his standing. He was praying this prayer with Ibn Abbas who almost had to break his salah. The Rasul (S) did not want to make it hard for his Ummah and thus stopped praying it in public out of his mercy to us.

Omar (r) saw Muslims praying tarawih in separate small groups, so he gathered them and put them behind one Imam. Bukhair reports they prayed 11 rakahs after the Isha’ Salah and finish right before Fajr. This kind of prayer was so long, that the Sahhaba used to have canes and stand on them for support. So, they later spread the 11 rakahs to 22. Whatever they used to read in 1 rakah, they would pray in 2 rakah. At a later point in time, the 22 rakahs became 36, Sahaba didn’t care about how many rakahs. If you want to follow the footsteps of the Rasul (S), he never prayed more than 11 rakahs, and in one narration, he never prayed more than 13. However, it is permissible to pray more than 11/13 rakahs because he said the prayer of the night is two, two, two.

Must we complete the Qur’an in it?
No. You don’t have to complete the entire Qur’an during taraweeh. It was never reported that that the Rasul (S) completed the Qur’an with the Sahhaba in salah, but he did read all of it every Ramadhaan with Jibril (AS).

Can I follow the imam with the mushuf?
You are allowed to do that but with the condition that you don’t pronounce the words in English. There is proof from traditional books of fiqh that say it is permissible to look at a book of tafseer as long as you look with your eyes and refrain from saying anything with your tongue. It is not permissible to make the dua of Qunut in jama’ in the masjid in English.

What if you miss one day from Ramadhaan, and the next Ramadhaan comes but you did not make up that day yet? There is a scholarly difference of opinions concerning this matter, referred to as al khilaf al qadeem (the old khilaf). Differences between madhahib are usually due to differences in companions. For example, Imam Abu Hanifa usually chose the position of Ibn Masood because he was the Imam of Kufa where Hanifa grew up. Imam Malik was heavily influenced by Ibn Umar who lived in Medinah. Imam Ash-Shafi’i was greatly exposed to Ibn Abbas, especially in Ash-Shafi’i’s youth. Imam Ahmed came later on and was heavily influenced by two school of thought, the Hanfi and Maliki.
There are two opinions:
1.) Regardless whether you missed that day for a valid reason or not, you must make up the missed day because Allah (swt) says “so the same number (should be made up) from other days” (Surah al-Baqarah ayah185)
2.) If you had the ability to make up the fast and failed to do so, then you must feed a person for every day they did not make up before Ramadhaan.
I'TIKAF
When is it?
Where can it be done?
How long should it be?

It is the consensus of Muslim scholars that I’tikaf is Sunnah. The act of I’tikaf is well known in history, as Zakkariyah and Maryam both performed this act of ibadaha as they stayed in the ihram. Even monks and priests in other religions live in isolation and dedicate their lives to the worship of God. So, it is an old concept, but Islam sets specific guidelines for this ibadah.

Allah (swt) says in Surah al-Baqarah ayah 125 “We commanded Ibrahim and Isma’il that they should purify My House (the Ka’bah at Makkah) for those who are circumambulating it, or staying (in I’tikaf), or bowing or prostrating themselves”.

Allah (swt) also says in the same surah in aya 187, “And do not have sexual relations with them (your wives) while you are in i’tikaf in the masjid”.

So, the masjid should be ready to accommodate those who want to make i’tikaf. Aisha (R) said that the Rasul (S) would make i’tikaf in the last 10 nights of Ramadhaan.

One year he didn’t make i’tikaf because all of his wives joined him in the masjid. Each wife put up a small tent in the masjid, making it difficult for other people to have space and pray. The Rasul (s) was slightly irritated because they were not thinking about other people. So, he put down his own tent to break his i’tikaf, and his wives then broke their I’tikaf too. He himself stopped I’tikaf so his wives would not feel bad and to show how important it is for a Muslim to be considerate of other people’s feelings. The Rasul (s) then made up these days in the month of Shawwal.

From this scenario we learn:
A.) women are allowed to make i’tikaf
B.) she must follow certain conditions
  1.) permission of wali such as the husband or father (because she may have a duty to fulfill like taking care of the kids
  2.) free from menses or post-natal bleeding
C.) masjid must accommodate her i’tikaf
  1.) safe
  2.) privacy for eating and sleeping

The Rasul (s) never made I’tikaf outside the month of Ramadhaan. He only did so in Shawwal in order to make up the Ramadhaan he missed. Fuqaha then ask why the Rasul (s) did not make I’tikaf outside the month of Ramadhaan, if doing so is permissible. The Rasul (s) possibly only make I’tikaf in Ramadhaan because that was the best time. Some say that i’tikaf can be made outside month of Ramadhaan because of the previous ayahs mentioned above. These ayahs were not limited to Ramadhaan, rather they are general.

I’tikaf can be made outside the month of Ramadhaan even if not fasting because the ayahs did not connect I’tikaf to fasting either linguistically or Islamically. One may argue that the Rasul (s) was fasting, but that is because it was during Ramadhaan.
Men cannot be in state of janaba during ‘itikaf, and he must leave the masjid to shower, then return to the masjid.

**How long should the ‘itikaf be?**
The ‘itikaf of the Rasul (s) was 10 days. There is a general agreement amongst the four madhaahib that there is no limit on the length of ‘itikaf. One could technically make ‘itikaf for the whole year, except in Eid.

But there is a debate on the minimum length of ‘itikaf. Imam Malik says that the minimum should be 10 days, following the practice of the Rasul (S). Imam Abu Hanifa, some Shafi’ scholars, and some Maliki scholars say that the minimum is 1 day, starting from Fajr and ending at Asr time. The official Maliki position states 1 day and 1 night (i.e. 24 hours). The Hanabila and the majority of Shafi’ and Hanfi scholars say “laitha” (any short period of time). So even 5 minutes would be permissible. Some say even walking past the masjid with intention of ‘itikaf is valid.

‘Itikaf comes from the Arabic roots ukoof/akf, which has two meanings:
1.) isolation
2.) dedication

So, because one must be dedicated, some scholars will say that ‘itikaf should be a good period of time such as several hours. And because one must also be in isolation, it would be best to avoid constantly updating Facebook and Twitter while performing ‘itikaf. People should also avoid swimming and watching movies with popcorn during ‘itikaf, because it is an act of worship which must be respected.

‘Itikaf does not mean that you don’t socialize at all. While the Rasul (S) was in ‘itikaf, his wife Saffiyah stopped by to visit. He then her home while 2 Ansari companions saw them, at which they quickened their pace. The Rasul (s) was worried about these two companions who may have been subject to the whispering of Shaytan. Such whisperings would have put doubt in their hearts and possibly destroyed them. So, the Rasul (s) called them back and explained to them that the woman he was with is his wife, Saffiyah.

You are allowed to eat, drink, and talk during ‘itikaf, but the majority of time should be for ibadaha, not for socializing or sleeping. It is permissible to have a class or halaqa during ‘itikaf because you are still occupying yourself with worship of Allah.

It is permissible for men to make ‘itikaf in the women’s prayer area as long as there are no women there.

**Which days should you make ‘itikaf in?**
The Rasul (s) made ‘itikaf during Ramadhaan in the first 10 nights, then in the middles ten 10 nights, and then in the last 10 nights. He did this in search of Lailutul Qadr. When he was told it was limited to the last 10 nights, he limited himself to these nights.

**Can ‘itikaf be in any masjid/mussalah?**
The strongest opinions states that ‘itikaf must be performed in a place where the Jumu’ah prayer is established. In ayah 187 mentioned above, Allah (swt) specifically says “...while you are in ‘itikaf in the masjid”. A masjid is a place where the 5 daily prayers are established so that you don’t have to leave in order to find a jama’ to pray with.
What about performing I'tikaf in caves?
Some may argue that the Rasul (s) isolated himself in the Cave of Hira before his Prophethood. However, anything that the Rasul (s) did before revelation is not a legitimate form of Islamic legislation.

Do you need to perform I'tikaf in an actual musuallah, or is it ok to make I'tikaf in facilities like gym?
You must make I'tikaf where the prayer is established. If the gym is not used for prayer, it is not permissible to make I’tikaf in gym. A musallah does not necessarily equate with a masjid.

If you want you eat, can you go to the masjid café in the gym? Yes, it is permissible. Even if you go back home to eat and then come back immediately, it is permissible. Also, leaving the masjid for an actual need like a doctor’s appointment does not break your I’tikaf. However, you must come back immediately upon finishing your need.
You can go back home and eat with your family only if the masjid does not provide food or if your allergic to the food they offer.

What about leaving for matters that are not a necessity but for community service? (Such as Zakat Foundation, matrimonial services, visiting the sick, feeding people, and following a janazah?)
In this case, Imam Abu Hanifa and Imam Ash Shafi’ say that if you make such community service as part of your original niyyah, it is permissible. But Imam Hanbali says it is not permissible to put such a condition in the niyyah.

If you look at Hasan Al-Basri and other early scholars, they did not consider this as a condition at all since good deed is part of the I’tikaf itself.

Some scholars don’t recommend to leave I’tikaf for such causes unless you really have to and it is personal since there are other times to volunteer for such events.

Imam al-Albaani from current day Syria took the opinion that I’tikaf can only be done in the following three masjid: Masjid al-Haram in Mecca, Masjid an-Nabbawi in Medina, and Masjid al-Aqsa in Jerusalem.

During the time of Abu Musa Ash’ari, Hudhayfah told ibn Mas’ood concerning people praying in a Kufa masjid, “There is no i’tikaf except in al-Masjid al-Haraam or in the three mosques?” He said he quoted this from the Propeht (s). Abdullah replied, "Perhaps you have forgotten and they remembered, or you made a mistake and they got it right." Ibn Mas’ood was telling that the Prophet (s) did not say that, but rather that you cannot travel to pray in a masjid to make I’tikaf except for those three masajid. So, Hudhayfah misunderstood the hadith, and another companion corrected him. So, scholars do not really accept the opinion of Hudhayfah.

So, you should not travel all the way to Istanbul to make I’tikaf thinking that there will be some kind of special reward from that specific masjid. It is permissible to travel to a masjid to benefit from its classes, strong community, the Qur'an recitation, but you should not travel just for the mere location. The only places that are blessed in and of itself are the three masjid listed above.

Allah (swt) says in Surah al-Baqarah aya 187, “And do not have sexual relations with them (your wives) while you are in i’tikaf in the masajid”. The verse is general and thus refers to any masjid.
There is no need to designate a space or territory for your I'tikaf. The Rasul (s) used a kind of garment to organize his space, but it wasn’t a means of confinement. He had a kind of tent because he wanted some privacy. At that time, there was no underwear or pants, so the awrah can possibly be exposed during Salah. The tent is not really a sunnah, but rather a cultural concept.

Woman cannot make I'tikaf at home because it must be at masjid.

PART 10 | THE SCHOOL OF RAMADAN
The companions would make dua to Allah for 6 months of the year that He should allow them to witness this month, and then would make dua for the remaining months that Allah accepts their deeds within this month.

What do we gain from Ramadan?
Taqwa, Iman

How do we continue after Ramadhaan?
Set goals, keep going to the masjid
Continue fasting
Community service
Connect yourself to Quran
Surround yourself with people who will inspire you to do more good
(Fasting during Ramadhaan and praying in the masjid can sometimes be easier because everyone is doing it. It shows us the power of jama’)
Role of Eid?
We should not ruin our Eid with sin, lack of modesty, or missed salah.
We should continue doing the good deeds, even after Ramadhaan.

MIND TICKERS
-What do we gain from Ramadan?
-How do we continue it after Ramadan?
-What is the role of Id?

PART 11 | FAQ ON FASTING AND MISCELLANIOUS
Do Medicine Such As Eye Drops Break My Fast?
How Do I Make Fasts If I Miss Them?
What Do Pregnant And Breastfeeding Women Do?
What Is The Ruling Of An Old Person Who Is Unable To Fast?
Does Having A Blood Sample Taken Break The Fast?
Can a person swim while fasting? Yes as long as you do not break your fast.
Can I brush my teeth while fasting? Yes, but do not swallow the toothpaste or water. It is also disliked to gargle.
Can a fasting person use an asthma inhaler?
Can a person go to the dentist while fasting for a filling?
I live in a land where there is constant daylight for certain months of the year . What do I do?
Can I receive a vaccination while fasting?
How often, who are the recipients, the type of wealth, and the precise amounts were later decreed in Medina.
Sister doesn’t remember if she missed 9 or 10 days of fasting? Go with 10 days just in case.
Old person unable to fast? Feed a person for each missed day
Does having a blood sample taken break the fast? No
Swimming? Permissible
Asthma inhaler? Permissible
Visiting the dentists for a filling? Permissible, as long as you don’t swallow anything
Brush teeth while tasting? Permissible
Living in a country with constant daylight for certain months of year? You should follow the closest
country where the day and night are average. For example, if you live in north pole, you can follow
America.
What if the daytime is very long, like 20 hours? You still have to fast, but if during you fast you get
tired and can’t continue, you can break your fast. You would be considered as a sick person, and
should make it up later.
Vaccination? Permissible