

It also indicates that it is recommended to have the pre-dawn meal (*suhoor*), because it is prescribed; it is also recommended to delay it, based on the fact that Allah likes to make things easy for people.

This verse also indicates that it is permissible to be in a state of *janâbah* (impurity following sexual activity) when dawn comes, because if it is permissible to engage in intimacy until dawn breaks, then it is permissible for him to be in a state of *janâbah* if dawn comes before he has done *ghusl* (full ablution), and his fast is still valid.

«Then» when dawn breaks «complete your fast» that is, refrain from everything that breaks the fast «until nightfall» which is sunset.

Although it is permissible to have intercourse during the nights of the fast, that does not apply to everyone. It is not permissible to the one who is observing i'tikâf (devotional retreat), because such persons were excluded by the phrase, «but do not be intimate with your wives during the nights of your devotional retreat in the mosques».

This verse indicates that it is prescribed to observe i'tikâf, which means staying in the mosque to devote oneself to worshipping Allah (ﷻ), and that i'tikâf is not valid anywhere except in a mosque.

We may conclude from this that the definition of a mosque is a mosque as it was known at that time, which is a mosque in which the five daily prayers are held.

It also indicates that intercourse is one of the things that invalidate i'tikâf.

«These» that is, the things mentioned here – namely the prohibition of eating, drinking, intercourse and other things that invalidate the fast, and the prohibition on breaking the fast except for those who have excuses, the prohibition on intercourse for the one who is observing i'tikâf, and other things that are forbidden (whilst fasting) – «are the limits [set by] Allah», Who has set them for His slaves and forbidden them to them. He says: «so do not go near them», which is more