

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَذْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

وَقَالَ النَّبِيُّ ﷺ: مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ، إِيْمَانًا وَإِحْسَانًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Respected Believers!

As we approach the final days of the blessed month of Ramadan, enveloped in divine mercy, we are presented with the spiritual blessings of I'tikaf and Laylat al-Qadr (the Night of Decree), which offer us the opportunity for spiritual purification and drawing closer to our Lord.

I'tikaf is the act of a mature Muslim secluding themselves in a mosque for a specific period with the intention of turning to Allah and engaging in worship. The person who enters I'tikaf detaches from worldly affairs, turns wholeheartedly to their Lord, and purifies their soul. During I'tikaf, one engages in reciting the Quran, remembrance (dhikr), supplication (dua), and prayer.

After migrating to Medina, the Prophet Muhammad ﷺ would perform I'tikaf in the mosque during the last ten days of Ramadan every year. In the year of his passing, he observed I'tikaf for twenty days. Our mother Aisha (RAh) reported: **"The Messenger of Allah ﷺ would always perform I'tikaf during the last ten days of Ramadan until he passed away. After his death, his wives also observed I'tikaf."** (Bukhari, I'tikaf, 1; Muslim, I'tikaf, 5)

I'tikaf in the mosque is specific to men. Women, with their husbands' permission, may observe I'tikaf in the mosque or in a designated area of their homes.

The Quran refers to I'tikaf as follows: **"And when you seclude yourselves in the mosques, do not approach your wives. These are the limits set by Allah, so do not transgress them."** (Surah Al-Baqarah, 2:187)

I'tikaf, like the Taraweeh prayer, is a communal Sunnah (Sunnah al-Kifayah). This means that if at least one Muslim in a community observes I'tikaf, it relieves others of this responsibility. Blessed are those who revive this beautiful Sunnah!

Within this sacred month of Ramadan, whose beginning is mercy, whose middle is forgiveness, and whose end is salvation from Hellfire, lies a night filled

with glad tidings, better than a thousand months, and full of mercy—Laylat al-Qadr.

The Prophet Muhammad ﷺ advised us to seek this night within the odd-numbered nights of the last ten days of Ramadan. Allah the Exalted describes the virtue of Laylat al-Qadr as follows: **"Indeed, We sent the Quran down during the Night of Decree. And what can make you know what the Night of Decree is? The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every matter. Peace it is until the emergence of dawn."** (Surah Al-Qadr, 97:1-5)

Abdul Qadir Gilani (RhA) said: **"The reason and wisdom behind Laylat al-Qadr being hidden is for it to be a mercy for us. If it were known with certainty, a person might rely on the deeds performed that night, considering themselves saved, and thus fall into negligence in worship."**

The Prophet Muhammad ﷺ said about those who revive this night: "Whoever stands in prayer during Laylat al-Qadr out of faith and seeking reward, their previous sins will be forgiven." (Bukhari, Faith, 25)

Laylat al-Qadr is a great bounty from our Lord to this Ummah, in contrast to the long lifespans of previous nations.

When Aisha (RAh) asked the Prophet ﷺ: **"O Messenger of Allah, if I reach Laylat al-Qadr, what should I supplicate?"** He replied:

اللَّهُمَّ إِنَّكَ عَفُوٌّ نُجِبُ الْعَفْوَ فَاعْفُ عَنِّي

"O Allah, You are the Most Forgiving, and You love to forgive, so forgive me." (Tirmidhi, Supplications, 84)