

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH, THE GRACIOUS, THE MERCIFUL

'Itikaf Guide

“The Prophet (peace and blessings of Allah be upon him) used to perform I`tikaf every year in the month of Ramadan for ten days, and when it was the year of his death, he stayed in I`tikaf for twenty days.” ~ Narrated by Abu Hurairah^{r.a} (Sahih al-Bukhari, *Kitabul 'Itikaf*)



Draft Version – 4.1

This guide has been created based on the teachings of the Holy Qur'an, Ahadith, Sunnah of the Holy Prophet (peace and blessings of Allah be upon him), the Promised Messiah (peace be upon him) and the Khulafa-e-Ahmadiyyat.

Balal Khokhar - Missionary

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Please identify any corrections that need to be made in the guide and remember this humble servant in your prayers during 'Itikaf. Jazak'Allahu Khayr!

Introduction

The meaning of *'Itikaf* is "to seclude oneself" in the masjid with the intention of devoting oneself to the remembrance of Allah. Following the practice of the Holy Prophet (peace and blessings of Allah be upon him) *'Itikaf* is done in the last ten days of Ramadan. Sitting *'Itikaf* for less than ten days is not considered *masnoon* (according to the practice of the Holy Prophet^{sa}). A person should not perform *'Itikaf*, if he cannot fast due to being elderly or sick. *'Itikaf* starts on the morning of the 20th day of Ramadan, after *Fajr*. Anyone intending to observe *'Itikaf* should fast at home and arrive to the masjid in time for *Fajr*, on the morning of the 20th. It is better for women to observe *'Itikaf* at home, but they may do so at masjid. If menstruation starts, they should abandon *'Itikaf* and go home.

The main purpose of *'Itikaf* is to devote oneself to worship of Allah. It is a good time to seek forgiveness from Allah for one's past sins and have one's prayers accepted in regards to religious and worldly affairs.

Administrative Matters

If you desire to sit *'Itikaf*, please submit your name to Sadr Halqa or administration responsible for *'Itikaf* arrangements well in advance to ensure all necessary arrangements are made before your arrival. Please submit specified dollar amount for food preparation as requested by administration.

For assistance in all matters during *'Itikaf*, please discuss with the *Amir-ul-Mu'takafin*. *Amir-ul-Mu'takafin* may address you in various matters as required.

What to Bring

For your convenience please bring the following items with you:

- Health Card and one piece of ID in case of Emergency
- Any Medication you might take
- Mattress, pillow, bed sheet, blanket
- Cubicles might be curtained from the front only, so bring 2-3 extra bed sheets.
- Alarm Clock,
- Flashlight or lamp
- Prayer cap, clothing
- Personal Hygiene Supplies
- Towel, slippers
- Ear plugs and eye mask if necessary.

Recommended Book List:

- The Holy Qur'an with Translation and Commentary
- The Gardens of the Righteous (Hadith)
- Treasure House of Prayers
- Remembrance of Allah
- The Philosophy of the Teachings of Islam
- Muhammad^{sa} – The Perfect Man
- The Basics of Religious Knowledge

General Guidelines

- All *Mu'takafin* should keep busy in the remembrance of Allah, supplications, and the recitation of the Holy Qur'an.
- Silence should be observed. One should not waste time in vain talk, or engage oneself in discussions. If a few people are talking this distracts others from prayer and remembrance of Allah.
- Please do not recite the Holy Qur'an out loud, as it disturbs others.
- Please offer Salat inaudibly.
- If the prayer hall is small, please do not take walks in the prayer hall for sake of exercise. It may disturb those who might be offering *nawafil*.
- During *'Itikaf*, one should refrain from meeting people and going home.
- One should avoid bringing their cellphone, but if you must, it should be either turned off or silenced. If, you must use your phone then please do so outside, to ensure that no one else is disturbed.
- During *'Itikaf*, do not bring your work to masjid or involve yourself in worldly affairs

Purity:

Muslims are commanded to perform the ritual washing [*wudu*] in preparation for Salat. Purified body lends to purity of mind. Ablution prepares one mentally for Salat and it also, helps concentration in prayer. No Salat is accepted without ablution. The Holy Qur'an says: "O you who believe! When you rise up for prayer, wash your faces and your hands as far as the elbows, and wipe your heads, and (wash) your feet up to the ankles." (Al-Ma'idah, 5:7)

Other than Salat, during *'Itikaf*, strive to always remain in a state of ritual purity [*wudu*]. Renew your *wudu* whenever you break it. If you cannot continuously remain in *wudu*, then try always to be so when sitting in the mosque, reciting the Qur'an, and sitting for *dhikr*.

Fasting

A person should not perform *'Itikaf*, if he cannot fast due to being elderly or sick. In order to keep full benefit from last ten days of Ramadan, do not overeat during *Sehr* and *Iftar* times.

Salat

One should strive to offer Salat with all of its conditions.

	Sunnah (Nafil)	Fard	Sunnah	Vitr (Nafil)	Total Rak'as
Fajr	2	2	-	-	4
Zuhr	4	4	2	(2)	10
Asr	(4)	4	-	-	4
Maghrib	-	3	2	(2)	5
Isha	-	4	2	(2) 3	9

Five Conditions of Salat:

1. Timings: Offer five daily prayers at its proper time
2. Purity: Perform proper ablution
3. Clothing: Clean and sufficient clothing
4. *Qibla*: Turn to *Qibla* to pray

5. Intention to perform Salat

Other Conditions:

1. *Ihsan*: is to worship God as though you see Him, and if you cannot see Him, then indeed He sees you.
2. Keep in mind that Lord of Great Honor and Majesty is in front of you.
3. Memorize the translation of Salat.
4. Understand what you are saying and how it is relevant to your life.
5. Connection: Try to establish thoughtful and emotional connection with God.

Tahajjud

God commanded the Prophet^{sa} to offer *tahajjud* in His saying: *Perform tahajjud by night, as an act of supererogation for you.* [17:80]

The Messenger of Allah (peace and blessings of Allah be upon him) has said: 'Keep rising in prayer at night, for it was the way of the virtuous who came before you, it draws you nearer to your Lord, atones for your sins, forbids you from evil, and protects the body from sickness.'

Wake up at night to offer eight *rak'ahs* of *tahajjud* (2+2+2+2) with three *vitr*. Do not offer *vitr* twice. If you have offered *vitr* with *Traveeh*, then do not do it after *tahajjud*.

Traveeh

Trahveeh prayer is offered in the masjid for those who cannot get up at night to offer *Tahajjud*. You can offer *Traveeh* prayer (for sake of listening to the Holy Qur'an) and get up at night to offer *tahajjud* as well. Do not offer 3 *rak'ahs* of *vitr* twice. If you feel that by participating in *Traveeh* prayer, you will be too tired to wake up during the night to offer *Tahajjud*, then it is better to skip *Traveeh* and offer *Tahajjud* instead. You can also offer few *rak'ahs* of *Traveeh* and preserve your energy, in order to get up for *Tahajjud* during the night.

Other Nawafil:

You can offer additional *nawafil* as follows:

Ishraq prayer begins ten to twenty minutes after sunrise and consists of two *Rak'ahs*.

Mid-morning [*duha*] prayer is a very useful and blessed prayer. Its maximum is eight *rak'ahs*, and its minimum two. The best time for it is when the sun is high and about a quarter of the day has gone by. The Messenger of God (peace and blessings of Allah be upon him) said: 'Morning comes and on each of your fingers a charity is due. Each *tasbih* [glorification] is a charity, each *tahmid* [praise] a charity, each *tahlil* [unification of God] a charity, each *takbir* [magnification] a charity, and enjoining good and forbidding evil is charity. Two *rak'ahs* performed in the mid-morning would supply for all that.'

Yet another example is the prayer between the sunset [*maghrib*] and night [*'isha*] prayers. Its average is six *rak'ahs*.

Do not offer any *nawafil* after *Fajr's* Azan until sunrise and after *Asr* to *Maghrib*.

Qur'an Recitation

Ramadan is the month in which the Holy Qur'an was revealed. During this month the recitation of the Qur'an and pondering over its meaning was the main occupation of Muslims. Hadrat Ibn-e-'Abbasra tells us that the Holy Prophet Muhammad^{sa} excelled in doing good deeds and in Ramadan this was evident even more so. When Gabriel visited him during the night and this would happen every night of Ramadan, he would revise the Qur'an with him. The Holy Prophet Muhammad^{sa}'s zeal for doing good deeds would take on an amazing hue. His generosity excelled a storm in full force. (Bukhari, Kitabus Saum)

At minimum in a day, please try to recite one part the Holy Qur'an with understanding.

Hadhrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul-Masih II (May Allah be pleased with him) writes:

The Holy Qur'an should be recited regularly and according to a set plan. Fix a portion for daily reading rather than picking up the Holy Qur'an once in a while and reading at random. Irregular reading does not yield any benefit. Whether you decide upon half a part for your daily reading, or a full part, or a few of them, the determined quota of reading must be recited daily without any laxity. The Holy Prophet^{sa} says, "Allah loves worship which is performed regularly and is never missed."

Irregularity indicates lack of enthusiasm, and the heart cannot be purified without enthusiasm and true love. My personal experience confirms this point. Whenever I am very busy in writing or due to another engagement and cannot recite the Holy Qur'an, my heart feels anguish and other modes of worship are also adversely affected.

In short, the Holy Qur'an should be recited daily. Try to understand what you are reading. The Holy Qur'an should not be recited hurriedly. Slow recitation will enable you to understand, and will also show proper respect for the Holy Qur'an.

An Ahmadi once asked what to do if one does not understand the meanings of the Holy Qur'an. Such people should learn the meanings of a portion of the Holy Qur'an and should include that portion in every recitation. You may ask: What is the benefit of reciting the parts which we do not understand? Remember that when something is done with sincerity and good intention, Allah definitely rewards it. If you recite for the sake of God without knowing the meanings, He will certainly bless you according to your sincerity. Moreover, the words have an influence. For example, the Holy Prophet^{sa} has commanded that Adhan (call for formal Islamic Prayer) be recited in the ears of the newborn child. The child is unable to understand or recognize anything at that time, but it is influenced by the words of the Adhan.

As far as possible, perform ablution before recitation. I consider it permissible to recite the Holy Qur'an without ablution, but some scholars consider it undesirable. It is certainly more appropriate to perform ablution to obtain greater benefit and to earn higher reward.

[Remembrance of Allah, Zikr-e-Ilahi. pg.21]

Supplication (Du'a)

How to supplicate to God:

Best time to supplicate is in the salat. You can prolong *sunnas* and *nawafil* for this purpose. Supplications are normally done while bowing [*ruku*] and in prostration [*sajdah*], but it can be done anywhere in *salat*. The Messenger of God, may blessings and peace be upon him, said, "A slave becomes nearest to his Lord when he is in prostration. So increase supplications in prostrations." [Muslim].

While supplicating it is important to keep in mind that God is Present, Hearing, Seeing, Knowing, Capable, and Powerful. He listens to the prayers and accepts them. Use your own language to supplicate and do not merely stick to standard prayers. Use language which moves your heart. Be steadfast when praying. Each prayer has its own time of acceptance. Some are accepted quickly and some take days or weeks to be accepted. Be patient and if need be, keep on supplicating for days. Some people get frustrated and leave supplication when their prayer is about to be fulfilled.

Sample Supplications:

The Promised Messiah (a.s) said:

“The best prayer is to seek God’s pleasure and purify oneself from sins. It is due to sins that the heart hardens and a person becomes worldly. Our prayer should ask God to remove our sins that harden our hearts and that He guides us on how to seek his pleasure.” [Badr, Vol 3. p. 31. 21 August, 1904]

The Promised Messiah (a.s) said:

“Every day I particularly offer few prayers: -

First: I offer prayer for myself that may God have me carry out work by which His honour and majesty is manifested and He gives me full opportunity to fulfill his pleasure.

Second: Then I pray for my family that may God grant progeny from them which is delight to the heart and they tread the path of God’s pleasure.

Third: Then I pray for my kids that they become the servants of faith.

Fourth: I pray for my devoted friends by their names.

Fifth: Then I pray for those that are associated with this dispensation, either I know them or not.”

[Malfoozat, Vol. 10. p. 122]

Prayers (Masnoon)

The Promised Messiah (a.s) has said:

“A person who is fasting should always be mindful that he is not just required to stay hungry. On the contrary he should remain engaged in remembrance of God so that he can cut asunder ties of worldly desires and amusements and is wholly devoted to God. Hence, the significance of fasting is this alone that man gives up one kind of sustenance which only nourishes the body and attains the other kind of sustenance which is a source of comfort and gratification of the soul. Those who fast only for the sake of God and not as something which is customary, should remain engaged in *Hamd* (saying: *Al-hamdolillah*), *Tasbih* (saying: *SubhanAllah*) and *Tahleel* (saying: *La illaha illAllah*) of Allah the Exalted, through which they will get the other sustenance.” (Translated from Malfoozat, Vol. 9, pp. 122 – 123)

These are the common prayers offered by the Promised Messiah (a.s) and recommended to people at various times during his life-time:

Surah Al-Fatihah:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

“And indeed, We have bestowed upon you seven of Al-Mathani (the seven repeatedly recited Verses), (i.e. Surat Al-Fatiha) and the Grand Quran.” [Al-Hijr, 15:88]

The Messenger of God, may blessings and peace be upon him, said:

[The chapter commencing with], "All praises and thanks are due to Allah the Lord of the worlds" is the Mother of the Quran, the Mother of the Book, the Seven Oft Repeated Verses and the Great Qur'an."

[At-Tirmidhi]

Recite many times and ponder over the deeper meaning of this chapter.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillah-ir-Rahman-ir-Raheem

In the name of Allah, the Gracious, the Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al-hamdu liLlahi rabbil-'aalameen

All praise belongs to Allah, Lord of all the worlds

الرَّحْمَنِ الرَّحِيمِ

Ar-Rahmanir-Raheem

The Gracious, the Merciful.

مَالِكِ يَوْمِ الدِّينِ

Maaliki yaumid-deen

Master of the Day of Judgement

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Iyyaaka na`budu wa iyyaaka nasta`een

You alone do we worship and You alone do we beseech for help.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdinas-siraatal-mustaqeem

Guide us to the right path

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Siraatalla-dheena an`amta `alaih

The path of those upon whom You have bestowed Your blessings

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

ghairil-maghdoobi `alaih wa laddaal-leen.

Not of those who have incurred Your displeasure, nor of those who have gone astray (Aameen!)

Durood Sharif - Invoking Blessings on The Prophet (sa):

Hadrat 'Abdur Rahman bin 'Auf^{ra} relates, "The Holy Prophet Muhammad^{sa} came into the mosque and facing Ka'bah performed *Sajdah*. He remained in *Sajdah* for such a long time that we became worried in case God had taken possession of his soul. I went near him, he got up and enquired as to who was here? I told him my name. Hudur^{sa} asked me as to what the matter was. I told him, 'O Messenger of Allah, you were in *Sajdah* for such a long time that we feared lest God had taken possession of your soul.' The Holy Prophet Muhammad^{sa} replied, "Gabriel came to me and conveyed me the glad tidings of God's decree that whosoever will invoke blessings and peace on me, God will bestow peace upon him. On hearing this I offered *Sajdah* of thanks to God". (Musnad Ahmad bin Hambal, Vol.1, p.191.)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَّجِيدٌ

*Allah-umma salli `alaa Muhammadin, wa `alaa aali Muhammadin, kamaa sallaita `alaa Ibraheema, wa
`alaa aali Ibraheema, innaka Hameed-um-Majeed*

O Allah, bless Muhammad and the people of Muhammad, as You did bless Abraham and the people of Abraham. You are indeed the Praiseworthy, the Exalted.

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَّجِيدٌ

*Allah-umma baarik `alaa Muhammadin, wa `alaa aali Muhammadin, kama baarakta `alaa Ibraheema,
wa `alaa aali Ibraheema, innaka Hameed-um-Majeed*

O Allah, prosper Muhammad and the people of Muhammad, as You did prosper Abraham and the people of Abraham. You are indeed the Praiseworthy, the Exalted.

Istaghfar [Seeking Forgiveness]:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

astaghfirulla-ha rabb-i min kulli dhanbiñ wwa atu-bu ilaihi

"I seek forgiveness from Allah, my Lord, from all my sins and turn to Him."

Prayer seeking strength from God:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

la hawla wala quwwata illa billa hil aliyy'al azeem.

"There is no power (to avoid evil) and no strength (to do good) except with (the help of) Allah, the Most High, the All-Great."

Tasbeeh [Glorification]:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ

حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ "

subhanallahi wabi hamdihi subhanalla hil 'azeem

Two are the expressions which are light on the tongue, but heavy in scale, dear to the Compassionate One: "Holy is Allah, with His Praise; Holy is Allah, the Greatest."

Tahleel [Declaring the Oneness of Allah]:

The Holy Prophet^{sa} has also said (as narrated by Jabir^{ra} in a Book of Tirmidhi), that the best and the foremost way of remembering Allah is to proclaim:

لَا إِلَهَ إِلَّا اللَّهُ

la ilaha illallah

There is none worthy of worship except Allah.

The Promised Messiah (a.s) writes in regards to explanation of tahleel:

لَا مَطْلُوبَ لِي وَلَا مَحْبُوبَ لِي وَلَا مَعْبُودَ لِي وَلَا مُطَاعَ لِي إِلَّا اللَّهُ

"There is no one I desire, love, worship, and obey except Allah." [Maktoobat, Vol 1. p. 206]

Other Prayers:

The Messenger of Allah (ﷺ) said:

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : سَيِّدُ الْإِسْتِغْفَارِ , أَنْ يَقُولَ الْعَبْدُ : اللَّهُمَّ أَنْتَ رَبِّي , لَا إِلَهَ إِلَّا أَنْتَ , خَلَقْتَنِي , وَأَنَا عَبْدُكَ , وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ , أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ , أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ , وَأَبُوءُ لَكَ بِذَنْبِي , فَاغْفِرْ لِي , فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Allahumma anta rabbee la ilaha illa ant, khalaqtanee, wa-ana 'abduk, wa-ana ala ahdika wa wadika mas-tatat, aoodhu bika min sharri ma sanat, aboo-o laka binimatika alay, wa-aboo-o laka bizanbee, faghfir lee, fa-innahu la yaghfiruth-zanooba illa ant.

The Messenger of Allah (ﷺ) said:

“The best manner of asking for forgiveness is to say: “O Allah! You are my Lord. None has the right to be worshipped except You. You created me and I am your servant and I abide by your covenant and promise as best I can. I seek refuge in you from the evil, which I have committed. I acknowledge your favor upon me and I acknowledge my sins, so forgive me, for verily none can forgive sin except you.”

Once someone wrote to the Promised Messiah^{as} about his difficulties, the Promised Messiah^{as} replied; "Say Istighfar a great deal and say this prayer in salat."

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ يَا أَرْحَمَ الرَّحْمِيْنَ

Ya hayyu, ya qayyumo, be rahmatika as-ta-geesoo, ya ar-ha-mar rahe-meen

“O Ever Living and Self Sustaining One, I supplicate for help with Your mercy. O the Most Merciful of all who show mercy.” (Malfuzat, vol 4. Pg. 250)

Istikharah Prayer:

Istikharah (lit. "Asking for the best choice"; Seeking goodness) is a practice, based upon the Sunnah of the Holy Prophet^{sa} of asking God for guidance when faced with important decisions or perplexing situations. *Istikharah* consists of offering a two *Rak'ah* Prayer immediately before retiring to sleep along with a Du'a ' in which one presents the problem to God and asks for guidance. A response may come in the form of a dream, a sign, or a sudden certitude.

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ
فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ
اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرًا لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي
فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ
وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرًّا لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي
فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ
وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ

*allahumma inni astakhiruka bi 'ilmika wa astaqdiruka biqudratika wa as'aluka min fadlikal azim
fa innaka taqdiru wa la aqdiru wa ta'lamu wa la a'lamu wa anta 'allamul ghuyub
allahumma in kunta ta'lamu anna hadhal amra khairul li fi dini wa ma'ashi wa 'aaqibati amri
faqdurhu li wa yassirhu li thumma barik li fih
wa in kunta ta'lamu anna hadhal amra sharrul li fi dini wa ma'ashi wa 'aaqibati amri
fasrifhu 'anni wasrifni 'anhu
waqdur li yalkhaira haithu kana thumma raddini bih.*

Allah! I seek good from You out of Your knowledge and seek out of Your Power, and beg of You out of Your boundless Grace, for You have Power and I have no power; and You have knowledge and I have no knowledge; and You have the best Knowledge of all unseen.

O Allah! If it be within Your knowledge that this project is to my good in the matter of spiritual and worldly affairs, and in respect of my ultimate end, then make it possible for me and grant me facility concerning it; and bless it for me, but if it be within Your knowledge that this project is harmful in my spiritual and worldly affairs, and in respect of my ultimate end, then cause it to move away from me and cause me to move away from it, and designate for me good, wherever it may be, and then make me pleased with it.

Divine Attributes:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ
وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ۚ

And to Allah alone belong all perfect attributes. So call on Him by these. And leave alone those who deviate from the right way with respect to His attributes. They shall be repaid for what they do. (Al-A'raf, 7:181)

Hazrat Mirza Tahir Ahmad Khalifatul Masih IV (rh) said:

Repetition of any name cannot, by itself, ward off evil but the repetition of certain names can give you the strength to concentrate on the meaning of those names.

Each attribute of Allah is apparently single but when you concentrate on it and repeat it, new meanings may appear before your vision, just as when you move the kaleidoscope and by giving it a different twist new figures appear before your eyes. Similarly, repetition of the name or attributes of Allah is in fact designed to create that effect on your minds as, for instance, the attribute of Rahman (the Beneficent) being repeated in the sense that Rahman covers the whole of the universe. The word 'Rahman' is apparently a single attribute but it covers the whole history of mankind, the whole history of creation, the whole history of God's relationship with man and so on. You cannot exhaust even just this attribute alone if you were to go on repeating it throughout your life. Hence the purpose of repetition of Allah's names is to gain a deeper understanding of their meanings. Although the vastness of the meanings they already contain goes far beyond our imagination, we should still reflect upon the meanings of those attributes and enlarge them before our vision by repeating them and, with the Grace of Allah, the more we know of Rahman, the more contact with Rahman we can attain. In short, when we repeat an attribute of Allah when we face a specific problem or difficulty, this has to be the true purpose and this is the only useful purpose. Otherwise, the repetition of God's attributes like a parrot does not serve any cause.

[Question/Answer session held in London on 8 August 1997]

Keeping Allah's attributes in mind, recite them again and again. Affirm them with eagerness and sincerity, and reflect upon the deeper meaning of these attributes.

(1) Al-Malik	The Sovereign.
(2) Al-Quddus	The Holy One.
(3) Al-Salam	The Source of Peace.
(4) Al-Mu'min	The Bestower of Security.
(5) Al-Muhaimin	The Protector.
(6) Al-'Aziz	The Mighty.
(7) Al-Jabblr	The Subduer.
(8) Al-Mutakabbir	The Exalted.
(9) Al-Khaliq	The Creator.
(10) Al-Bari	The Maker
(11) Al-Musawwir	The Fashioner.
(12) Al-Ghaffar	The Great Forgiver.
(13) Al-Qahhar	The Most Supreme.
(14) Al-Wahhab	The Bestower.
(15) Al-Razzaq	The Great Sustainer.
(16) Al-Fattah	The Opener (of the doors of success for mankind); The Judge.
(17) Al-'Alim	The All-Knowing.
(18) Al-Qibid	The Controller; He Who keeps all things within limits; The Seizer.
(19) Al-Basit	The Enlarger; He Who enlarges the means of subsistence.
(20) Al-Khafid	The Depressor; He Who brings low the proud.
(21) Al-Rafi'	The Exalter.
(22) Al-Mu'izz	The Bestower of honour.
(23) Al-Mudhill	The Abaser; He Who abases the haughty.
(24) Al-Sami'	The All-Hearing.
(25) Al-Basir	The All-Seeing.
(26) Al-Hakam	The Wise Judge.
(27) Al-'Adl	The Just.
(28) Al-Latif	The Incomprehensible; The Knower of all subtleties; The Benignant.
(29) Al-Khabir	The All-Aware.
(30) Al-Halim	The Forbearing.
(31) Al-'Azim	The Great.
(32) Al-Ghaffir	The Most Forgiving.
(33) Al-Shakfir	The Most Appreciating.
(34) Al-'Aliyy	The High.
(35) Al-Kabir	The Incomparably Great.
(36) Al-Hafiz	The Guardian.
(37) Al-Muqit	The Preserver; He Who preserves the faculties of all created things; The Powerful.

(38) Al-Hasib	The Reckoner.
(39) Al-Jalil	The Lord of Majesty.
(40) Al-Karim	The Noble.
(41) Al-Raq'ib	The Watchful.
(42) Al-Mujib	The Answerer of prayers.
(43) Al-Wasi	The Bountiful; The All-Embracing.
(44) Al-Hakim	The Wise.
(45) Al-Wadud	The Loving.
(46) Al-Majid	The Lord of honour.
(47) Ba'ith	The Raiser (of the dead).
(48) Al-Shahid	The Witness; The Observer.
(49) Al-Haqq	The True.
(50) Al-Wakil	The Disposer of affairs; The Keeper.
(51) Al-Qawiyy	The Powerful.
(52) Al-Matin	The Strong.
(53) Al-Waliyy	The Friend.
(54) Al-Hamid	The Praiseworthy.
(55) Al-Muhsi	The Recorder.
(56) Al-Mubdi	The Author (of life); The Beginner.
(57) Al-Mu'id	The Repeater (of life).
(58) Al-Muhyi	The Life-giver.
(59) Al-Mumit	The Controller of the causes of death; The Destroyer.
(60) Al-Hayy	The Living.
(61) Al-Qayyum	The Self-Subsisting and All-Sustaining.
(62) Al-Wajid	The Discoverer; The Finder.
(63) Al-Majid	The Glorious.
(64) Al-Qadir	The Possessor of power and authority.
(65) Al-Muqtadir	The Omnipotent.
(66) Al-Muqaddim	The Provider (of the means of progress and advancement).
(67) Al-Mu'akhhir	The Degradar; The Postponer.
(68) Al-Awwal	The First.
(69) Al-Akhir	The Last.
(70) Al-Zahir	The Manifest; He to Whose existence every created thing clearly points.
(71) Al-Batin	The Hidden; He through Whom the hidden reality of everything is revealed.
(72) Al-Wali	The Ruler.
(73) Al-Muta'ali	The Most High; The Possessor of excellent attributes.
(74) Al-Barr	The Beneficent.
(75) Al-Tawwab i.e,	The Oft-Returning with compassion; The Acceptor of repentance.
(76) Al-Mun'im	The Bestower of favours.
(77) Al-Muntaqim	The Awarder of appropriate punishment; The Avenger.
(78) Al'Afuww	The Effacer of sins.
(79) Al-Ra'uf	The Compassionate.
(80) Malik al-Mulk	The Lord of Sovereignty.

(81) Al-Muqsit	The Equitable.
(82) Al-Jami'	The Gatherer; The Assembler.
(83) Al-Ghaniyy	The Self-Sufficient.
(84) Al-Mughni	The Provider of the means of sufficiency; The Enricher.
(85) Al-Mani'	The Withholder, The Prohibitor.
(86) Al-Darr	The Inflictor of punishment.
(87) Al-Nafi'	The Benefactor.
(88) Al-Nur	The Light.
(89) Al-Hadi	The Guide.
(90) Al-Badi'	The Originator.
(91) Al-Baqi	The Survivor.
(92) Al-Warith	The Inheritor.
(93) Al-Rashid	The Director to the right way.
(94) Al-Sabur	The Patient.
(95) Dhu'l 'Arsh	The Lord of the Throne.
(96) Dhu'l Waqar	The Possessor of staidness and gravity; He Who does everything with reason and to fulfil a certain purpose.
(97) Al-Mutakallim	The Speaker; He Who speaks to His servants.
(98) Al-Shafi	The Healer.
(99) Al-Kafi	The Sufficient.
(100) Al-Ahad	The Unique; The Lord of Unity.
(101) Al-Wahid	The One.
(102) Al-Samad	The Besought of all; The Independent; The Everlasting.
(103) Dhu'l Jalal wa'l-Ikram	The Lord of Majesty and Bounty.

صفات الہیہ جو تیراں مجید میں مذکور ہیں

مذکورہ بالا چاروں صفات کی تشریح میں خدا تعالیٰ کی مختلف صفیہں جو قرآن کریم میں بیان ہوئی ہیں۔ ہم انکی تفصیل اس جگہ بیان نہیں کر سکتے۔ صرف اختصار کے ساتھ ان صفات کا ذکر کرتے ہیں جو یہ ہیں :-

(۱) الْمَلِکُ وہ بادشاہ ہے۔	(۲۷) الْحَدْلُ انصاف کرنیوالا ہے	(۵۱) الْقَوِیُّ نہایت زور آور ہے۔	(۷۹) الْمُنْعِمُ انعام دینے والا ہے
(۲) الْقُدُّوسُ نہایت پاک ذات ہے	(۲۸) اللَّطِیْفُ نہایت باریک بین ہے	(۵۲) الْمُتَبِیِّنُ بہت بڑی توت لکھنے والا ہے	(۸۰) الْمُنْتَقِمُ ہر عمل کی سزا سزا دینے والا ہے
(۳) السَّلَامُ سلامتی والا۔	(۲۹) الْجَبَّارُ خیر رکھنے والا	(۵۳) التَّوَّابُ عسارت کرنے والا ہے۔	(۸۱) الْحَقُّورُ درگزر کرنیوالا ہے۔
(۴) الْمُؤْمِنُ امن دینے والا۔	(۳۰) الْمُجِیْمُ تمسک والا ہے	(۵۴) الْمُجِیْدُ سب توہنوں کا مالک ہے	(۸۲) التَّوَّابُ زہد کرنیوالا ہے
(۵) الْمُهَيِّمُ پناہ دینے والا	(۳۱) الْعَظِیْمُ بہت عظمت والا ہے	(۵۵) الْمُجِیْبُ ہر چیز کو گنتے والا ہے	(۸۳) الْعَالِمُ الْمَلِکُ سلطنت کا مالک ہے
(۶) الْعَزِیْزُ غالب ہے	(۳۲) الْعَظُوْرُ گناہ بخشنے والا	(۵۶) الْمُبْدِیُّ پہلی بار پیدا کرنیوالا ہے	(۸۴) ذُو الْجَلَالِ وَالْاِکْرَامِ صاحب عزت و بخشش ہے۔
(۷) الْجَبَّارُ صاحب جبروت ہے	(۳۳) السَّلُوْرُ نہایت قد دان ہے	(۵۷) الْمُعِیْدُ دوسری بار پیدائش دینے والا ہے	(۸۵) الْمُقْسِطُ صحیح فیصلہ کرنیوالا ہے
(۸) الْمُتَكَبِّرُ کبریاٹی والا ہے	(۳۴) الْعَلِیُّ صاحب مرتبت ہے۔	(۵۸) الْمُجِیُّ۔ جلانے والا۔	(۸۶) الْمُبَیِّنُ اکٹھا کرنیوالا ہے۔
(۹) الْمُخَلِّقُ پیدا کرنے والا	(۳۵) الْکَبِیْرُ بڑائی والا ہے	(۵۹) الْمُمِیْنُ مارنے والا ہے۔	(۸۷) الْعَفِیُّ۔ تمام حوائج کے مستغنی ہے
(۱۰) الْبَارِیُّ بنانے والا ہے	(۳۶) الْحَفِیْظُ حفاظت کرنیوالا ہے	(۶۰) الْعَبِیُّ زندہ ہے	(۸۸) الْمُعْفٰی غنی کرنے والا ہے۔
(۱۱) الْمُصَوِّرُ صورت گر ہے۔	(۳۷) الْمُقِیْتُ ہر چیز کی قوتوں کو م	(۶۱) الْقَبِیْمُ سب کا سہارا ہے	(۸۹) الْعَمَّارُ۔ روکنے والا ہے۔
(۱۲) الْغَفَّارُ قصور بخشنے والا ہے	حال رکھنے والا ہے	(۶۲) التَّوَّابُ ہر چیز کو پانیوالا ہے	(۹۰) الْقَضَّارُ شرم کو ایکے کا ایکے مٹا دینے والا ہے۔
(۱۳) الْقَهَّارُ دبدبہ والا ہے	(۳۸) الْحَسِیْبُ حساب کرنیوالا ہے	(۶۳) الْمَاجِدُ نہایت بزرگ ہتی ہے	(۹۱) الْقَدَّارُ۔ فائدہ پہنچانے والا ہے۔
(۱۴) التَّوَّابُ بہت عطا کرنیوالا ہے	(۳۹) الْجَلِیْلُ بزرگی والا ہے	(۶۴) الْعَلِیُّ قدر و اختیار رکھنے والا ہے	(۹۲) التَّوَّابُ۔ روشنی بخشنے والا ہے۔
(۱۵) التَّوَّابُ رزق دینے والا ہے	(۴۰) الْکَرِیْمُ عزت والا ہے	(۶۵) الْمُقْتَدِرُ رقیب نہیں ایکے قبض میں ہیں	(۹۳) الْهَادِیُّ ہدایت دینے والا ہے
(۱۶) الْفَتْحُ کھولنے والا ہے	(۴۱) التَّوَّابُ گمسان ہے	(۶۶) الْمُقَدِّمُ آگے بڑھانے والا ہے	(۹۴) الْبَدِیْعُ ایجاد کرنے والا ہے۔
(۱۷) الْعَلِیْمُ نہایت درجہ علم رکھنے والا ہے	(۴۲) الْمُجِیْبُ دعا قبول کرنیوالا ہے	(۶۷) التَّوَّابُ جو بھی ہٹانے والا ہے	(۹۵) الْبَاقِیُّ باقی رہنے والا ہے۔
(۱۸) الْخَالِیْقُ ہر چیز کو خدا کی طرف سے رکھنے والا ہے	(۴۳) التَّوَّابُ فراخی دینے والا ہے	(۶۸) الْاَوَّلُ سب سے پہلا ہے	(۹۶) التَّوَّابُ۔ سب کا وارث ہے۔
(۱۹) الْبَاسِطُ کثرت پیدا کرنیوالا ہے	(۴۴) الْحَکِیْمُ ہر حکمت کرنیوالا ہے	(۶۹) الْاٰخِرُ سب سے پچھلا ہے	(۹۷) التَّوَّابُ۔ نیکانہ بنانے والا ہے
(۲۰) الْخَافِضُ پست کرنیوالا ہے	(۴۵) التَّوَّابُ۔ محبت کرنیوالا ہے	(۷۰) الظَّاهِرُ ہر چیز اپنی آتما میں	(۹۸) الْمُصَوِّرُ۔ بہت صبر کرنیوالا ہے
(۲۱) التَّوَّابُ بلند کرنے والا ہے	(۴۶) الْمُجِیْدُ عالیشان رکھنے والا ہے	اسکے وجود کو ظاہر کرتی ہے	(۹۹) ذُو الْعَرْشِ
(۲۲) الْمُعِزُّ عزت دینے والا ہے	(۴۷) الْبَاسِطُ مژوں کو اٹھانے والا ہے	(۷۱) الْبَاطِنُ ہر چیز کی کہانے کو ظاہر ہونے	(۱۰۰) ذُو الْوَقَارِ ہر بات کو دلیل اور غرض میں
(۲۳) الْمُدِلُّ ذلت دینے والا ہے	(۴۸) الشَّهِیْدُ ہر جگہ حاضر ہے	(۷۲) الْوَالِیُّ۔ مکران ہے۔	(۱۰۱) الْمُتَكَلِّمُ کلام کرنے والا۔
(۲۴) السَّمِیْعُ ہر آواز سننے والا ہے	(۴۹) الْحَقُّ اس کا وجود خود اسکی ذات	(۷۳) الْمُتَعَالِیُّ۔ پاک صفات والا ہے۔	(۱۰۲) الشَّافِیُّ۔ شفا دینے والا ہے
(۲۵) الْمُصَوِّرُ ہر چیز کو دیکھنے والا ہے	پر شاپد و سب پھانوں کا منبع ہے	(۷۴) الْبَنُوْرُ اعلیٰ درجہ کا نیک ملک کرنیوالا ہے	(۱۰۳) الْمُکَلِّمُ۔ سب جتوں کو پورا کر نیوالا۔
(۲۶) الْحَکْمُ صحیح فیصلہ کرنیوالا ہے	(۵۰) التَّوَّابُ حقیق کار ساز ہے۔	(۷۵) الشَّوَابُ تو بہ قبول کرنیوالا ہے۔	

The Night of Destiny (*Laylat'ul-Qadr*):

The Night of Destiny is *better than a thousand months*. (Al-Qadr, 97:4) It is the blessed night in which *all affairs are wisely decided*. (Al-Qadr, 97:5)

“During the last ten nights of Ramadan, the Prophet (PBUH) would tighten his waist belt and spend the night in worship. He would also wake up his family.” (Bukhari)

It falls in the last ten nights of Ramadan, and is more likely to fall in the odd-numbered (*see worksheet*) ones. The believer should devote himself completely to God during every night of this month in the hope of coinciding with that night.

Chapter 97: Al-Qadr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Surely, We sent it down on the Night of Destiny.

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

And what should make thee know what the Night of Destiny is?

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

The Night of Destiny is better than a thousand months.

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ

Therein descend angels and the Spirit by the command of their Lord — with every matter.

سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ

It is all peace till the rising of the dawn.

The Prayer of *Laylat'ul-Qadr*:

'Aishah (May Allah be pleased with her) reported: I asked: "O Messenger of Allah! If I realize *Laylat'ul-Qadr* (Night of Destiny), what should I supplicate in it?" He (ﷺ) replied, "You should supplicate:

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allahumma innaka 'afuwun, tuhibbul-'afwa, fa'fu 'anni

(O Allah, You are Most Forgiving, and You love forgiveness; so forgive me)." [At-Tirmidhi].

Salat Translation

Sunnah (Nafi)	Fard	Sunnah	Vitr (Nafi)	Total Raka'at	Other Conditions:	Five Conditions of Salat:	
Fajr	2	2	-	-	4	1. Ihsan: is to worship God as though you see Him, and if you cannot see Him, then indeed He sees you.	1. Timings: Offer five daily prayers at its proper time
Zuhr	4	4	2	(2) -	10	2. Keep in mind that Lord of Great Honor and Majesty is in front of you	2. Purity: Perform proper ablution
Asr	(4)	4	-	-	4	3. Memorize the translation of Salat	3. Clothing: Clean and sufficient clothing
Maghrib	-	3	2	(2) -	5	4. Understand what you are saying and how it is relevant to your life	4. Qibla: Turn to Qibla to pray
Isha	-	4	2	(2) 3	9	5. Connection: Try to establish thoughtful and emotional connection with God	5. Intention to perform Salat

Takbeer	
<p>اللہ سب سے بڑا ہے Allah is the greatest</p>	<p>اللہ اکبر Allahu akbar</p>
Niyah- Intention (for Prayer)	
<p>میں نے اپنی پوری توجہ اس ہستی کی طرف کر دی جس نے I have turned my full attention towards Him Who پیدا کیا آسمان اور زمین کو خالص ہو کر has created the heavens and the earth, being ever-inclined to Him اور نہیں ہوں میں اللہ کے ساتھ شریک ٹھہرانے والوں میں سے and I am not one of those who associate partners (with Allah)</p>	<p>وَجَّهْتُ وَجْهِيَ لِلَّذِي Wajjahtu waj-hiya lilla-dhee فَطَرَا لَسَّمُوتِ وَالْأَرْضِ حَنِيفًا Fataras-samaawaati wal arda haneefan وَمَا أَنَا مِنَ الْمُشْرِكِينَ Wa maa ana minal mushrikeen</p>
Thanaa'	
<p>پاک ہے تو اے اللہ اپنی تعریف کے ساتھ Holy are You, O Allah, the Praiseworthy, اور برکت والا ہے تیرا نام - اور بلند ہے تیری شان and blessed is Your name, and exalted is Your Majesty اور کوئی عبادت کے لائق ہستی نہیں تیرے سوا And there is none worthy of worship besides You</p>	<p>سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ Subhaanak-Allahum-ma wa bihamdika وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ wa tabaara-kasmu-ka wa ta-`aalaa jadduka وَلَا إِلَهَ غَيْرُكَ ط wa laa ilaaha ghairuk</p>
At-ta`awwuz	
<p>میں پناہ مانگتا ہوں اللہ کی مدد کے ساتھ رائدے ہوئے شیطان سے I seek refuge with Allah from Satan the rejected</p>	<p>أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ A'oodhu biLlahi minash-shaitaanirrajeem</p>
Surah Al-Fatihah	
<p>اللہ کے نام کے ساتھ (شروع کرتا ہوں) جو نہایت مہربان اور بار بار رحم کرنے والا ہے In the name of Allah, the Gracious, the Merciful. تمام حمد اللہ ہی کے لئے ہے جو تمام جہانوں کا رب ہے All praise belongs to Allah, Lord of all the worlds</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ BismiLlahir-Rahman-ir-Raheem الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ Al-hamdu liLlahi rabbil-`aalameen</p>
<p>جو نہایت مہربان اور بار بار رحم کرنے والا ہے The Gracious, the Merciful. مالک ہے جزا سزا کے دن کا Master of the Day of Judgement تیری ہی ہم عبادت کرتے ہیں اور تجھ ہی سے ہم مدد چاہتے ہیں You alone do we worship and You alone do we beseech for help. دکھا ہمیں راستہ سیدھا</p>	<p>الرَّحْمَنِ الرَّحِيمِ Ar-Rahmanir-Raheem مَالِكِ يَوْمِ الدِّينِ Maaliki yaumid-deen إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ Iyyaaka na`budu wa iyyaaka nasta`een اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ</p>

<p style="text-align: center;">Guide us to the right path راستہ ان لوگوں کا جن پر تو نے انعام کیا۔ The path of those upon whom You have bestowed Your blessings نہ کہ ان لوگوں کا (راستہ) جن پر تیرا غضب ہوا۔ اور نہ ہی ان لوگوں کا جنہوں نے مگر ابھی اختیار کی۔ (آمین) Not of those who have incurred Your displeasure, nor of those who have gone astray (Aa-meen)</p>	<p style="text-align: center;">Ihdinas-siraatal-mustaqeem صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ Siraatalla-dheena an`amta `alahim غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ghairil-maghdooobi `alahim wa laddaal-leen.</p>
Surah Al-Ikhlaas	
<p style="text-align: center;">اللہ کے نام کے ساتھ (شروع کرتا ہوں) جو نہایت مہربان اور بار بار رحم کرنے والا ہے In the name of Allah, the Gracious, the Merciful تو کہہ وہ اللہ ایک ہے Say, He is Allah, the One اللہ تعالیٰ کے سب محتاج ہیں (وہ بے نیاز ہے) Allah, the Independent and Besought of all نہ اس نے کس کو جنا اور نہ وہ جنا گیا He begets not, nor is He begotten اور نہیں ہے اس کا ہمسر کوئی بھی And there is none like unto Him</p>	<p style="text-align: center;">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Bismillahir-Rahman-ir-Raheem قُلْ هُوَ اللَّهُ أَحَدٌ Qul Huw-Allahu Ahad اللَّهُ الصَّمَدُ Allah-us-Samad لَمْ يَلِدْ وَلَمْ يُولَدْ Lam yalid wa lam yoolad وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ wa lam ya-kullahoo kufuwan ahad</p>
Rukoo`	
<p style="text-align: center;">پاک ہے میرا رب بڑی عظمت والا Holy is my Lord, the Most Great</p>	<p style="text-align: center;">سُبْحَانَ رَبِّيَ الْعَظِيمِ ط Subhaana Rabbi-yal `Azeem</p>
Tasmee`	
<p style="text-align: center;">اللہ تعالیٰ نے اسکی (دُعا) سن لی جس نے اس کی تعریف کی۔ Allah hears him who praises Him اے ہمارے رب سب تعریف تیرے ہی لئے ہے۔ Our Lord, Yours is the praise بہت زیادہ تعریف۔ پاکیزہ اور برکت والی۔ praise that is abundant, pure and full of blessings</p>	<p style="text-align: center;">سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ط Sami`-Allaahu liman hamidah رَبَّنَا وَلَكَ الْحَمْدُ ط Rabbanaa wa lakal hamd حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ط Hamdan katheeran tayyiban mubaarakan feeh</p>
Sajdah (Prostration)	
<p style="text-align: center;">پاک ہے میرا رب بڑی شان والا۔ Holy is my Lord, the Most High</p>	<p style="text-align: center;">سُبْحَانَ رَبِّيَ الْأَعْلَى Subhaana Rabbi yal a`laa</p>
Prayer between two Sajdahs	
<p style="text-align: center;">اے میرے رب مجھے بخش دے اور مجھ پر رحم فرما O my Lord, forgive me and have mercy on me, اور ہدایت دے مجھے اور خیریت سے رکھ مجھے اور اصلاح کر میری and guide me and grant me security and make good my shortcoming,</p>	<p style="text-align: center;">رَبِّ اغْفِرْ لِي وَارْحَمْنِي Rabbigh-fir-lee warham-nee, وَأَهْدِنِي وَعَافِنِي وَأَجْبِرْنِي wahdi-nee wa aafi-nee, waj-burnee</p>
<p style="text-align: center;">اور مجھے رزق عطا کر اور (رتبہ) بلند کر میرا۔ and provide for me and raise me up (in status)</p>	<p style="text-align: center;">وَأَرْزُقْنِي وَأَرْفَعْنِي wa-rzuq-nee, wa-rfa`-nee</p>

	At-Tashah-hud
<p>تمام زبانی عبادات اللہ کے لئے ہیں۔ <i>All verbal worship is due to Allah</i> اور بدنی اور مالی عبادات (بھی)۔ <i>and all physical acts of worship and financial sacrifices.</i> اے نبی آپ پر اللہ کی سلامتی ہو <i>Peace be on you, O Prophet,</i> اور اللہ کی رحمتیں اور اس کی برکات <i>and the Mercy of Allah and His Blessings</i> (اللہ کی سلامتی ہو ہم پر) (بھی) <i>Peace be on us</i> اور اللہ کے نیک بندوں پر۔ <i>and the righteous servants of Allah.</i> میں گواہی دیتا ہوں کہ اللہ کے سوا اور کوئی ہستی عبادت کے لائق نہیں <i>I bear witness that there is no god but Allah</i> اور میں گواہی دیتا ہوں کہ (حضرت) محمدؐ اسکے بندے اور اسکے رسول ہیں <i>and I bear witness that Muhammad^{saw} is His Servant and Messenger.</i></p>	<p style="text-align: right;">التَّحِيَّاتُ لِلَّهِ <i>at-tahiyyaatu liLlahi,</i> وَالصَّلَاةُ وَالطَّيِّبَاتُ <i>was-salawaatu, wat-tayyibaatu</i> السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ <i>as-salaamu `alaika ayyuhan-nabiyyu</i> وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ <i>wa rahmat-Ullahi wa barakaatuhoo;</i> السَّلَامُ عَلَيْنَا <i>as-salaamu `alainaa</i> وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ط <i>wa `alaa `ibaadi-Llahissaaliheen;</i> أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ <i>Ash-hadu allaa ilaaha illAllahu</i> وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط <i>Wa ash-hadu anna Muhammadan `abduhoo wa rasooluh</i></p>
	Durood Shareef - Salat `alan-Nabee
<p>اے اللہ محمدؐ پر خاص فضل فرما <i>O Allah, bless Muhammad^{saw}</i> اور محمدؐ کی آل پر بھی۔ <i>And the people of Muhammad^{saw}</i> جیسے تو نے ابراہیمؑ پر فضل فرمایا۔ <i>as You did bless Abraham^{as}</i> اور ابراہیمؑ کی آل پر <i>and the people of Abraham^{as}</i> یقیناً تو بے انتہا خوبیوں والا بڑی شان والا ہے۔ <i>You are indeed the Praiseworthy, the Exalted</i> اے اللہ تو برکات نازل فرما محمدؐ پر <i>O Allah, prosper Muhammad^{saw}</i> اور محمدؐ کی آل پر بھی۔ <i>and the people of Muhammad^{saw},</i> جیسے تو نے ابراہیمؑ پر برکات نازل فرمائی <i>as You did prosper Abraham^{as}</i> اور ابراہیمؑ کی آل پر بھی۔ <i>and the people of Abraham^{as}</i> یقیناً تو بے انتہا خوبیوں والا بڑی شان والا ہے۔ <i>You are indeed the Praiseworthy, the Exalted</i></p>	<p style="text-align: right;">اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ <i>Allah-umma salli `alaa Muhammadin</i> وَعَلَى آلِ مُحَمَّدٍ <i>-wa `alaa aali Muhammadin,</i> كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ <i>kamaa sallaita `alaa Ibraheema</i> وَعَلَى آلِ إِبْرَاهِيمَ <i>wa `alaa aali Ibraheema</i> إِنَّكَ حَمِيدٌ مَّجِيدٌ ط <i>innaka Hameed-um-Majeed</i> اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ <i>Allah-umma baarik `alaa Muhammadin</i> وَعَلَى آلِ مُحَمَّدٍ <i>wa `alaa aali Muhammadin</i> إِبْرَاهِيمَ كَمَا بَارَكْتَ عَلَى <i>kama baarakta `alaa Ibraheema,</i> وَعَلَى آلِ إِبْرَاهِيمَ <i>wa `alaa aali Ibraheema</i> إِنَّكَ حَمِيدٌ مَّجِيدٌ <i>innaka Hameed-um-Majeed</i></p>

	Concluding Prayers - Prayer 1
<p>اے ہمارے رب ہمیں اس دنیا میں (ہر قسم کی) بھلائی عطا فرما Our Lord, grant us good in this world اور اگلے جہان بھی بھلائی (عطا فرما) as well as good in the world to come اور ہمیں آگ کے عذاب سے بچا۔ and protect us from the torment of the Fire.</p>	<p>رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً Rabbanaa aatinaa fid-dunya hasanatanw- وَفِي الْآخِرَةِ حَسَنَةً -wa fil-`aakhirati hasanatanw- وَقِنَا عَذَابَ النَّارِ wa qinaa `azaabannaar</p>
	Prayer 2
<p>اے میرے رب مجھے نماز کو قائم کرنے والا بنا My Lord, make me observe Prayer, اور میری اولاد کو بھی۔ and make my children too. اے ہمارے رب تو میری دعا کو قبول فرما۔ Our Lord! And accept my prayer. اے ہمارے رب، مجھے بخش دے۔ Our Lord, grant forgiveness to me اور میرے والدین کو (بھی) اور (سب) مومنوں کو (بھی) and to my parents, and to the believers جس دن حساب قائم ہوگا on the day when the reckoning will take place.</p>	<p>رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ Rabbij-al-nee muqeeem-as-salaati وَمِن ذُرِّيَّتِي wa min dhurriyyatee; رَبَّنَا وَتَقَبَّلْ دُعَاءَ Rabbanaa wa taqabbal du`aa. رَبَّنَا اغْفِرْ لِي Rabba-naghfir-lee وَ لِوَالِدَيَّ وَ لِلْمُؤْمِنِينَ wa li-waali-dayya wa lilmu`mineena يَوْمَ يَقُومُ الْحِسَابُ yauma yaqoo-mulhisaab</p>
	Salaam
<p>اللہ کی سلامتی اور اسکی رحمتیں تم پر ہوں۔ Peace be on you and the blessings of Allah</p>	<p>السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ Assalaamu-alaikum wa Rahmat-Ullah</p>

Tracking Worksheet:

You can use this worksheet to help you track your daily progress.

Nights*	1	2	3	4	5	6	7	8	9	10	11
Ramadan Date*	20	21	22	23	24	25	26	27	28	29	30
Salat (5 Daily Prayers in congregation)											
<i>Nawafil</i>											
Qur'an Recitation											
<i>Tahajjud</i>											
Supplications											
Prayers (<i>masnoon</i>)											
Divine Attributes											
<i>Istikhara</i> (if needed)											

*Ramadhan is usually between 29 and 30 days. Starting 'Itikaf on the morning of 20th ensures that there are 10 nights available.

*The new Hijri date begins with the setting of sun. Dark borderline in the second row above shows the odd nights in the last 10 days of Ramadhan. For example, the night preceding the 27th day is actually the 27th night.