

Ramadan is closely connected with prayer. It is in a verse about fasting that Allah says:

“And when My servants ask you concerning Me, surely I am near. I answer the prayer of the supplicant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way.” (2:186)

In these brief *Ramadan Studies*, we will go sequentially through prayers that are given throughout the Quran. These are both prayers meant to be said by individuals or groups, and prayers said by various prophets in different situations which we may also use.

The prayers in the Quran show us what are the *best objects and noblest aims* that we should pray for. They teach us the philosophy of prayer. It is quite obvious that everyone knows what their needs are, for which they would like to pray, but the prayers taught in the Quran are not simply and merely for this purpose. Many of these prayers mention the relevant *attributes of Allah or qualities to be acquired by man*. They show us that by altering our own thinking and behaviour we can go a long way towards the fulfilment of the prayer. In a way those prayers contain the answer to the prayer.

The greatest and most fundamental of prayers of the Quran is the *Fatiha*, the first chapter of the Quran.

## For Fast 1

### Chapter 1 of the Quran

Maulana Muhammad Ali (d. 1951, Head of the Lahore Ahmadiyya *Jama‘at*) once advised that during Ramadan in the early morning prayers while reciting the *Sura Fatiha* we should add our own petition after each verse as follows:

*Al-hamdu li-lлаhi Rabb il-‘alamin* — ‘All praise is for Allah, the Lord of the worlds’.

O God, You have provided the very best means for the physical development of human beings. Now provide for Your creation spiritual nourishment through the Quran, as they have moved far off from You and are lost in darkness, racing towards destruction. Acquaint their hearts with the bliss that is attained by bowing at Your threshold.

O God, Who granted the Holy Prophet Muhammad and his Companions unique success, enabling them to transform the destinies of entire countries and nations, foster and nourish us and our *Jama‘at* today to make it reach the pinnacle of success in spreading the Quran and propagating Islam in the world. Let the foundations for the propagation of Your religion be laid by our hands, upon which an edifice continues to be raised till the Day of Judgment.

*Ar-Rahman-ir-Rahim* — ‘The Beneficent, the Merciful’.

Your mercy is so boundless that it is aroused even without humans asking for it. It is by Your mercy that the efforts of human beings come to fruition. By Your

beneficence, provide guidance through the Quran to those who are engulfed in darkness. Make successful our insignificant efforts, that we may take Your holy message to these people.

*Maliki yaum-id-din* — ‘Master of the day of Judgment’.

O God, we are Your humble, unworthy servants. There are shortcomings in us, in myself, in my *Jama‘at*. Sometimes Your orders are even disobeyed. By means of Your authority of judgment, forgive our faults and infringements, and let them not be obstacles to the success of our efforts.

*Iyya-ka na‘budu wa iyya-ka nasta‘in* — ‘You do we serve and You do we beseech for help’.

We serve You and wish to exalt Your name in the world. This is the sole aim of our lives. But we are small in numbers and weak while the task is colossal. We who are exhausted, weak, humble and sinful, beg only You for help. Grant this *Jama‘at* the success which You bestow on people who spread Your name in the world.

*Ihdi-nas-sirat al-mustaqim, sirat-allazina an-‘amta ‘alai-him* — ‘Guide us on the right path, the path of those upon whom You bestowed favours’.

You have been showering Your servants with the greatest favours. You have never let those fail who made it their aim in life to exalt Your name. Guiding us on the straight path, confer on us the same favour which You granted to those before us. Blow the breeze of Your help upon us as You made it flow for them and open the doors of Your bounty upon us in the same way.

*Ghair-il-maghidubi ‘alai-him wa la-ddallin* — ‘Not those upon whom wrath is brought down, nor those who go astray’.

O Master, let it not be that we make worldly gain to be our objective and give up spreading religion, as is the state of the general Muslims today, or that we become misguided and destroy our powers for the sake of following exaggerated, wrong beliefs, as some are doing.”