

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek the assistance of Allâh the Beneficent Creator the Merciful Bounty Giver.

SALÂT OR CANONICAL PRAYER

THIS DOCUMENT IS IN RESPONSE TO THREE CLAIMS MADE BY SOME
MUSLIMS THAT:

(A) ONLY 3 SALÂTS DAILY MENTIONED IN THE QUR'ÂN, (Referring to:
24:58 (2 salâts), and 2:238 (1 salât));

(B) NO SALÂT / PRAYER FOR THE DECEASED MENTIONED IN THE
QUR'ÂN;

(C) THERE IS NO RECKONING OR CHASTISEMENT MENTIONED IN THE
QUR'ÂN FOR NON-PERFORMANCE OF SALÂT.

WE BEGIN WITH THE QUR'ÂN'S DEMAND OF PROOF:

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

2:111: "...Produce your proof if you are truthful."

أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ

37:156: "Or have you an authority manifest (Mubîn)?" (Other refs: 21/24; 27/64)

[Abdullah Yusuf Ali made a valuable contribution by explaining the word 'Mubîn' in his footnote: "Mubîn: I wish I could translate by a simpler word than "perspicuous". But "plain" may mean unadorned, the opposite of beautiful, and this Book is among the most beautiful that it is the privilege of mankind to read. "Clear" would be right as far as it means "unambiguous, self-evident, not involved in mysteries of origin, history, or meaning, one which everyone can understand as to the essentials necessary for him, without the intervention of priests or privileged persons". Mubîn has all these meanings, but it suggests, besides, some

quality of a shining light, by which we are able to make things clear, to distinguish the true from the false. This I think is suggested better by “perspicuous” than the word “clear”. Besides it is hardly good idiom to speak of “a clear Book”.]

25:33: “**And no question do they bring to thee (i.e. Muḥammad) but We (i.e.: Allāh) reveal to thee (i.e. Muḥammad) the truth and the best explanation (thereof).**”

17:89: “**And We (i.e. Allāh) have explained to mankind, in this Qur’ân, every kind of similitude (through various facets and symbols): yet the greater part of mankind refuses (to receive it) except with ingratitude!**” (Further references 6/105; 14/25; 39:27-28; 30/58)

7:52: “**For We (i.e. Allāh) hath certainly sent unto them a Book, based on knowledge, which We (i.e. Allāh) explained in detail, a guide and a Mercy to all who believe.**” (Similar verses: 17/12; 17/89; 12/111)

6/19: “**Say: ‘What thing is most weighty in evidence?’ Say: ‘Allāh is witness¹ between me and you; this Qur’ân (the most weighty in evidence) had been revealed to me (i.e. Muḥammad) by inspiration, that I (i.e. Muḥammad) may warn you and all whom it (i.e. Qur’ân) reaches. Can you possibly bear witness that besides Allāh there is another Deity? Say: ‘Nay! I (i.e. Muḥammad) cannot bear witness!’ Say: ‘But in truth He is the one Allāh, and I (i.e. Muḥammad) am truly am innocent of (your blasphemy of) joining others with Allāh.’**”

1: 4/166. “... **Allāh bears witness** that what He (i.e. Allāh) hath sent unto thee (i.e. Muḥammad) He (i.e. Allāh) hath sent from His (i.e. Allāh’s own) knowledge, and the malā’ikah bear witness: **but enough is Allāh for a witness.**” (Please note: The verse/s numbers may vary by 1 or 2 or 3 depending on the translators’ method of numbering. Some verses are repeated for emphasis).

6:114: “Say: “Shall I seek for judge other than Allâh? - when He (*i.e.* Allâh) it is Who (*i.e.* Allâh) hath sent unto you the Book (*i.e.* Qur’ân), explained in detail. They know full well, to whom We (*i.e.* Allâh) have given the Book, that it (*i.e.* Qur’ân) hath been sent down from thy Rabb² in Truth. Never be then of those who doubt.”

12:108: “Say thou (*i.e.* Muḥammad): “This is my way (*i.e.* Al-Qur’ân); I (*i.e.* Muḥammad) do invite unto Allâh; on evidence clear (Al-Qur’ân) as the seeing with one's eyes, - I (*i.e.* Muḥammad) and whoever follows me (*i.e.* Muḥammad). Glory to Allâh, and never will I (*i.e.* Muḥammad) join gods with Allâh.” (Additional refs: 7/203; 6/150; 6/150; 6/114; 21/45; 42/52-53; 10/109; 33/2...)

11:1: “Alif. Lâm. Râ. (this is) a Book, with verses basic or fundamental (of established meaning), further explained in detail,- from One Who is Wise (*i.e.* Allâh) and well-acquainted (with all things)”: (Corresponding references: 14/25; 6/55; 7/32; 7/52; 7/174; 9/11; 10/24; 2/99; 13/2; 16/89; 17/12; 18/54; 30/28; 41/3; 10/37; 25/33; 65/11; 22/52; 12/111).

AL ISLAM

The only code of life (Dîn) recognised by Allâh is the one prescribed by Allâh Himself. Since the very start of human life on this planet the Divine code of life had been in existence under the title of Al-Islam and its followers have always named themselves as Muslims.

أَفَغَيْرِ دِينِ اللَّهِ يَبْتَغُونَ وَلَمْ أَسَلَمْ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

2 : According to ar-Râghib al-Isfahâni who reveals the following in his Mufradât alfâz al-Qur’ân: That is, ‘the word *Rabb* originally means, to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion.’ Please note that the word has different meanings when it does not refer to the Creator. Refer to al-Qur’ân chap 87:1-3.

3:83: “Do they seek for other than the Dîn of Allâh.-while all creatures in the heavens and on earth have, willing or unwilling, bowed to His will (accepted Islam), and to Him shall they all be brought back”.

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ ۖ وَالْأَسْبَاطِ
وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٣﴾

3:84: “Say: We believe in Allâh, and in what has been revealed to us and what was revealed to Ibrâhîm, Ismâ’il, Ishâq, Yaqub, and the Tribes, and in (the Books) given to Mûsa, Îsâ, and the prophets, from their Rabb: we make no distinction between one and another among them, and to Allâh do we bow our will (in Islam)”.

وَمَن يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

3:85: “If anyone desires a Dîn other than Islam (submission to Allâh), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)”.

THE ISLAMIC CODE TODAY STANDS IN IT’S MOST PERFECT AND COMPLETE FROM AND CAN BE DEFINED AS FOLLOWS:

The written law --- the Holy Qur’ân. / And the practical example as embodied in the Arabic Qur’ân and was practised by the last Prophet of Allâh, Muḥammad (as).

The best way to understand the Qur’ânic view point on any subject is to collect the relevant Qur’ânic material at one place and then examine it. The present article is an attempt to present the subject of the canonical prayers in Islam from within the Arabic Glorious Qur’ân.

(1) The Qur'ân has used the following words: **Hamd** and **Tasbih**, to also denote **Prayer** in the context of these verses. Our reason for that deduction is that the timings of salat viz. the references to late afternoon, day begin to decline, and part of the night are specifically mentioned.

a) **Salât**: “O ye who believe when the call is proclaimed to **prayer on Friday** hasten earnestly to the remembrance of Allâh, and leave off business; that is best for you if ye but knew.” (62:9).

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا نُودِيَ لِلصَّلٰوةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا اِلَيْ ذِكْرِ اللّٰهِ وَذَرُوْا الْبَيْعَ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٩﴾

b) **Hamd**: “Yea, to Him be **praise** in the heavens and on earth; and in the **late afternoon and when the day begins to decline.**” 30:18.

وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَحِيْنَ تُظْهَرُوْنَ ﴿١٨﴾

c) **Tasbih**: “And **during part of the night** celebrate His praises, **and (9) after the postures of adoration**”. 50:40 (Note: the word **و** has many meanings- viz: and, together with, with; as; whereas; by; also, consider...)

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَاَدْبَرَ السُّجُوْدِ ﴿٤٠﴾

d) **Dhikr**: “When ye finish the prayer, celebrate Allâh’s praises, standing, sitting down, or lying down on your sides but when ye are comfortable, **set³ up regular prayers, for prayers are enjoined on Believers at stated times.** 4/103. (‘Stated times’ as mentioned in 33/42; 48/9; 76/25; 24/58; 52/49; 17/78; 7/205; 11/114; 20/130; ...)

Note: All expressions of praise to Allâh are known as Dhikr in Arabic which is generally translated as remembrance. **The whole of prayer is called in the Qur'ân as**

3: Set: Transitive verb: to establish or impose something that determines the scope or direction of future action; to reach a decision about something such as a price or time to put somebody or something into a particular condition; transitive and intransitive verb to become, or cause something to become, solid or hard

Dhikr-Allâh, meaning the remembrance of Allâh. Refer to 62:9 where the context of Dhikr refers to salât, as it states ‘salât, remembrance, and disperse after salât’. 63:9 also refers to salât. The diverting from the Dhikr (remembrance) in 63:9 cannot refer to just praising or remembrance because any person can praise at any given time even in the company of his family and children. The Dhikr must be of the nature of salât which one has to prepare for as the verse speaks about ‘let not your wealth nor your children divert you from the remembrance of Allâh’.

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٢٩﴾

29:45: “Recite⁴ what is sent of the Kitâb (Al-Qur’ân) by inspiration⁵ to thee, and establish regular prayer: for prayer restrains from shameful and unjust deeds; and remembrance of Allâh is the greatest (thing in life) without doubt. And Allâh knows the (Deeds) that ye do.”

[‘Hence, whether a portion of the Qur’ân is recited in prayer, or words giving expression to Divine Glory and Greatness are uttered all goes by the name Dhikr!’ (Refer M. Ali’s Religion of Islam p. 308, 1990 edition)]

فَإِذَا قُضِيَتِ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ
إِنَّ الصَّلَاةَ كَانَتْ عَلَىٰ الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿٢٠﴾

(e) 20:132. “Enjoin⁶ prayer on thy people (O Muḥammad), and be constant⁷ therein. We (Allâh) ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the hereafter is for righteousness.”

4: Recite: to repeat from memory; to read aloud (The New Imperial Dictionary, printed by George Newnes Limited, 66-69 Great Queen Street, London, W.C.2). Compiled by R. H. Poole.

5 : Al-Qur’ân 87:6: “By degrees shall We (Allâh) teach thee (Muhammad) to declare (the Message), so thou shalt not forget,”

6 : Enjoin: To direct, require, command, or admonish. Enjoin connotes a degree of urgency, as when a court enjoins one party in a lawsuit by ordering the person to do, or refrain ...- verb (used with object) 1. to prescribe

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعِيقَابُ لِلتَّفَوُّي

All the above mentioned words have also been used to denote meanings other than the daily prayers, **but wherever they refer to the daily prayers the context accepts no other meaning at that place!**

(2) The Institution of Salât was established by all the prophets of Islam and is nothing new- refer 41:43 and 21:25 and the verses below pertaining to salât of the Prophets and Mariam, the other of Îsâ.

(i) Prophet Ibrâhîm (as) about his salât in verses: 22/78; 2/125; 14/35-36; 21/73; 14/37; 14/40; (ii) Mûsa (as) in 10/87; (iii) Îsâ (as) in 19/31; (iv) Mariam (as) in 3/43; (v) Prophet Muḥammad(as) in 26/217-220; direction to face when performing salât, 2/142-145; 150; wudhû before salât, 5/6; call to Salât (Azaan) chapter 5/58; be attentive in Salât 4/43; establishing regular Salât in multiple, multiple ayât including 7/170, 6/72, 2/125, 4/103; shortening of Salât 4/101; and many other related ayât on Salât!

3:39: “While he (Zakaria) was standing in **prayer** in the chamber, the mala’ikah (angels) called unto him: Allâh doth give thee glad tidings of Yahyâ, who cometh to confirm the word of Allâh, and would be a leader, abstinent, and a prophet – of the company of the righteous.”

5:13: “Allâh did afore-time take a **covenant**⁸ from the descendants of Israel and We raised up among them twelve chieftains, and Allâh said: I am with you if ye

(a course of action) with authority or emphasis: The doctor enjoined a strict diet. 2. to direct or order to do something:-

7 : **Constant**: adjective 1. **Not changing or varying; uniform; regular; invariable**: All conditions during the three experiments were constant. 2. **Continuing without pause or let up**. Definition of CONSTANT 1: **marked by firm steadfast resolution or faithfulness : exhibiting constancy of mind or attachment** 2: invariable, uniform ...

8: Covenant: n. a mutual agreement, an **engagement entered into between God and a person** or a people- a dispensation, testament, to agree to, to stipulate

establish⁹ **regular prayers**, pay up the Zakât , believe in My Messengers, honour and assist them, and loan to Allâh a beautiful loan,.....”

14:40: “O my Rabb make me (**Ibrâhîm**) one who **establishes regular prayer**, and also among my offspring – O our Rabb, and accept Thou my prayer.” 19:31: “And He hath made me (**Îsâ**) blessed wheresoever I be, and hath **enjoined on me regular prayer** and Zakât as long as I live.”

19:55: “He (**Ismâ’îl**) **used to enjoin on his followers regular prayer** and Zakât and he was most acceptable in the sight of his Rabb.”

20:14: “Verily I am Allâh, there is no God but I: so serve thou Me (Allâh) only, **and establish (keep up) (O Mûsa) regular prayers for celebrating my praise.**”

20:132: “**Enjoin (O Muhammad) regular prayers on thy followers** and be constant therein.....”

The command of Allâh to the Prophet is explicit: He is ordered to ‘**enjoin regular prayers on his followers.**’ Please pay attention to the meanings of the words: enjoin and regular in the footnotes; together with the other relevant words in other verses relating to prayers such as: set, consult, establish, and be constant, and so on.

14:31: “Speak to My servants who have believed that they may **establish regular prayer** and spend openly and secretly out of the sustenance.....”

75:17-19: “**It is for Us (i.e. Allâh) to collect it and to promulgate**¹⁰ it: But when We (i.e. Allâh) have promulgated it, follow thou its recital (as promulgated): Nay! More, it is for Us (i.e. Allâh) to explain it (and make it clear).” (Also 6/50, 17/89)

9: **Establish-** verb (used with object) 1. **to found, institute, build, or bring into being on a firm or stable basis:** transitive verb. 1: **to institute (as a law) permanently by enactment or agreement.** 2. **Settle, to make firm or stable; verb: set up, organize.** Synonyms: authorize, base, build, constitute, create ... verb: assign responsibility; decide.

17:110: "Say: "Call upon Allâh, or call upon Rahman: by whatever name ye call upon him, (it is well): for to Him belong the Most beautiful Names. **Neither recite thy prayer aloud, nor recite it in a low tone, but seek a middle course between.**"

The number of daily prayers.

Fajr and Asr prayers:

7:205: "**And praise thy Rabb** in thy very essence with humility and in reverence without loudness in words, in the **morning and in the evening**, and be not thou of those who are unheedful". (2 salâts mentioned in this verse-Fajr & Maghrib but not named)

33:42: "**And glorify Him in the morning and in the evening**". (2 salâts mentioned in this verse-Fajr & Maghrib but not named)

48:9: "In order that ye may believe in Allâh and His Messenger, honour and assist him, **and celebrate His praises morning and evening**". (2 salâts mentioned in this verse-Fajr & Maghrib but not named)

76/25: "**And celebrate¹¹ the name of thy Rabb morning and evening**". (2 salâts mentioned in this verse-Fajr & Maghrib but not named)

Note: In the verses above where the words 'celebrate, glorify and praise' appear, the original Arabic words can only refer to **salâts**.

Fajr and Isha prayers:

24:58: "O ye who believe: let those whom your right hands possess and those among you who have not come of age, **ask your permission on three occasions**,

10: **Promulgate: to proclaim or declare something officially, especially to publicize formally that a law or decree is in effect; to make something widely known**

11: **Celebrate: transitive and intransitive verb: to perform a religious ceremony according to the prescribed forms**

before Fajr prayer, the while you doff your clothes for the noonday heat, and after the Isha prayer; these are three times of privacy for you. Outside these there is no blame on you or on them in moving about attending to each other. Thus does Allâh make clear the directions to you, for Allâh is full of knowledge and wisdom” (2 salâts mentioned in this verse as we distinguish them-Fajr and Eisha).

The primary instructions or advices in 24:58 refer to **privacy** and not that there are 2 salâts to be performed. The words in this verse must not be misconstrued / misinterpreted as there is no mention of: ‘**establish, guard, enjoin, set up, and be constant**’ or similar words which make it obligatory to perform salât. Neither are words like ‘celebrate, glorify and praise’ appear in this verse. It is straight forward: *ask permission to enter during these times when one is not properly attired*. Remember the warning in the concluding part of 3:7: “...then those in whose hearts is perversity follow the part of it, which is allegorical, seeking to mislead and seeking to give it (their own) interpretation.”

52:49: “And also **hymn His praise in the night and at the retreat of the stars**”. (2 praising / salâts mentioned in this verse - not named- Eisha and Fajr)

Zuhr, Asr and Isha prayers:

17:78: “**Establish regular prayers at the sun’s decline**¹², then, when the darkness of the night appears; and (also establish) **study**¹³ of the Qur’ân before sunrise, for the morning study of the Qur’ân is self- revealing”. (2 salâts mentioned in this verse but not named - Zuhr and Isha)

12: Decline. Intransitive verb. 1. Archaic: to turn from a straight course: stray. 2. a: **to slope downward : descend**: b: **to bend down** : droop: c: to stoop to ...

13: 2:121: “Those to whom We (Allâh) have sent the Book **study it as it should be studied**.” (The application of understanding the Law of the Qur’ân in chapter 3 verse 7 is a study of its own).

An alternate translation of 17:78: “Keep up **prayer** from the (دُلُوكِ *dulûk*) declining of the sun [*i.e. to pray after the sun began to decline*] till the darkness of the night [*i.e. to pray again before the sun sets to begin the night, and after the sunset* –i.e. when night begins], and the recital of the Qur’ân at dawn. Surely the recital of the Qur’ân at dawn is witnessed. (Not named- Zuhr, Asr & Isha)

Fajr, Zuhr and Maghrib prayers:

11:114: “And **establish regular prayers at the extremes of the day and at the approaches of the night**; for those things that are good remove those that are evil.

This is a reminder for the mindful”. (3 salâts mentioned in this verse but not named- Fajr, Zuhr & Maghrib)

The Qur’anic phrase “*Atrafunnahar*” (or *Tarafainnahar*)

These words represent the extremes of the day, or the ends of the day. We have to consider three points with respect to the sun; the sun when it is to rise, the sun at its zenith, and the sun at its nadir.

Any of the following would cover the sense of the words used:

- (1) Just before sunrise and just after sunset. (**Fajr, Maghrib**).
- (2) Just before sunrise and the midday. (**Fajr, Zuhr**).
- (3) Midday and just after sunset, (**Zuhr, Maghrib**),

The phrase “*Atrafunnahar*” has been used by the Qur’ân to denote **the timings of regular prayers only at two places at either of which the context accepts only one of the meanings explained above.**

All the Five Prayers are mentioned here:

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٥٠﴾

20:130: “Therefore bear patiently what they say, and celebrate the **praises of thy Rabb** (1) **before the rising of the sun, (2) and before its setting; and glorify Him during the (3+4+5) hours of the night, and at the extremes of the day**, that thou mayest attain spiritual joy.”

Note: In this context **HAMD (Glorifying / Praising / Remembering¹⁴ /Celebrating)** can only refer to prayer and also in 33/ 41-42, 62/9, and 63/9. The following prayers not named- **before rising=Fajr; before setting= Asr; hours of the night= Eisha; extremes of the day= Fajr and Zuhr and can also refer to Maghrib, which is the last extreme point of the day.**

As the Fajr (BEFORE the rising of the sun) prayer has been mentioned separately, the phrase “**Atrafunnahar**” (extremes of the day) represents the meaning which does not contain the word “Fajr”; therefore it denotes the **Zuhr** (midday) and the **Maghrib** (just after sunset) prayers.

Tahajjud-the optional prayer:

17:79: “And break your night-sleep for it: an additional **prayer for thee** (Muhammad): soon will thy Rabb raise thee (Muhammad) to a position of praised glory”.

(4) Duration and range of the timings for prayers.

The following words have been used by the Qur’ân for **Fajr prayer**. An important point never to forget is that the Allâh states in many verses that **this is an Arabic Qur’ân** so that it makes things clear! If one wants to understand the Qur’ân then one must go to the original Arabic words meanings, otherwise one will misunderstand the meanings.

52:49: “**Idbarunnujum**” meaning “**retreat of the stars**”

14 : 20/14: “Verily I am Allâh, there is no God but I: so serve thou Me (Allâh) only, **and establish (keep up) (O Mûsa) regular prayers for celebrating my praise.**”

76:25: “**Bukratun**” meaning “**morning time**” (33:42)

30:17: “**Hinatusbehun**” meaning “**when ye get the morning**”

7:205: “**Bilghuduwi**” meaning “in the morning”

20:130: “**Qabla tuluishshams**” meaning “**before the rising of the sun**”

The **Fajr** range is completely clear – from the earliest hours of dawn to just before sunrise.

The Qur’ân has used the following words for Zuhr prayer:

17:78: “**Dulukishshams**” meaning “**at the sun’s decline**”.

30:18: “**Hinatuzherun**” meaning “**when ye get the sun’s decline**”

11:114: “**Atrafunnahar**” meaning “**extremes of the day**” one extreme of the day refers to the **Zuhr** time.

The Qur’ân has used the following words for Asr prayer:

33:42: “**Asila**” meaning “**in the evening**”. (O You who believe! Remember Allâh with much remembrance; and glorify His Praises morning and afternoon.” *Here we notice a typical way how Allâh does Tasrîf.*

20:130: “**Qablalghurub**” meaning “**before sunset**”

The first part of the declining phase of the sun is the **Zuhr** time; while the last part is the **Asr** time.

The Qur’ân has used the following words for Maghrib prayer:

30:17: “**Hinatumsun**” meaning “**when ye enter the night**”

11:114: “**Zulafumminallail**” meaning “**approach of the night**”

20:130: “**Atrafunnahar**” meaning “**ends of the day**”

One of the ends of the day is the sunset. *The timing for Maghrib prayer is from sunset to the appearance of darkness of the night.*

The Qur'ân has used the following words for Isha prayer:

17:78: “**Ghasaqillail**” meaning “**darkness of the night**”

52:49: “**Minallail**” meaning “**a part of the night**”

The timings for Isha prayer is the portion of the dark hours of the night prior to our night sleep; if we break the night sleep for prayer it would be termed as the Tahajjud prayer (Optional or additional).

(5) The form of regular prayer in Islam.

The Qur'ân mentions the standing, bowing, prostration and “rak'at”

“The word *rak'ah* is derived from *raka'a* meaning he bowed down, and literally the *rak'ah* is an act of bowing down before Allâh.” (Refer M. Ali's Religion of Islam p. 304, 1990 edition)

26:217-220: “Who (Allâh) seeth thee (Muḥammad) while **ye stand** (for prayer), and **thy movement among those who prostrate** themselves.”

22:77: “O ye who believe! **Bow down, prostrate yourselves, and adore your Rabb** and do good; that ye may prosper”.

4:102: “When thou (O Muḥammad) art with them and standest **to lead them in prayer, let one party of them stand up for Prayer with thee**, taking their arms with them; **when they complete their prostrations, let them take their position in the rear, and let the other party come up which hath not yet prayed; and let them pray with thee** taking all precautions and bearing arms.....”
(Prostrations is in the plural)

Note: This verse informs us that the prayer that was led by the Prophet for separate groups was shortened in the battle field and that the Prophet again performed another round of prayers by leading another contingent of soldiers. In other words the normal prayers were of quite a few rak'at. (Note meaning of **rak'ah**).

(6) Prerequisites for saying a prayer.

a) Mind and body should be clean.

4:43: "O ye who believe, **approach not prayer with a mind befogged**, until ye can understand all that ye say; nor when ye are polluted except when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have been in sexual contact with women, and ye find not water, then utilise clean soil to rub your faces and hands therewith. Verily Allâh is benign, forgiving".

5:6: "O ye who believe when ye **prepare for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are polluted, clean yourselves.** And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had sexual contact with women, and ye find not water then utilise clean soil and rub your faces and your hands with some of it, Allâh would not place a burden on you but He would purify you and would complete His favour on you, that ye may be grateful".

b) Dress or adornment.

7:31: "O descendants of Adam, look to your adornment at every place of worship; and eat and drink but be not prodigal, for Allâh loveth not the wasters".

c) The call for congregational prayer.

5/58: “And when ye **call to prayer** they take it for a jest and sport. That is because they are a folk without understanding”.

d) Qibla or the direction for prayer.

2:144: “We see the turning of thy face to the heaven (in search for guidance), now shall We turn thee to a Qibla that shall please thee. Turn then thy face in the direction of the Sacred-Mosque (Ka’ba); wherever ye are, turn your faces in that direction. And verily those who have received the Scripture know well that this is the truth from their Rabb. And Allâh is not unmindful of what they do”.

(7) **Points to be kept in mind while saying a prayer.**

15:87: “And We have bestowed upon thee “**Sabamminalmasani**” (the seven-ayat **Surah-Al-Fatihah** which is essentially recited in every prayer) together with the great Qur’ân”.

2:238: “Guard¹⁵ strictly your habit of prayer and (the habit of saying “Salâtulwusta”); and stand before Allâh with sincere devotion”.

Recitation of Surah-Al-Fatihah (Sabamminalmasani) is essential in every regular prayer.

“**Salâtulwusta**” means “**the best or the most excellent form of prayer**”. The institution of prayer should be adhered to with all sincerity and discipline.

i. Shortening the prayer (reducing the number of *rak’at*).

4:101: “And when you travel through the earth, there is on blame on you if ye **shorten your prayers**; if you fear that those who disbelieve may attack you (then too you have no blame on you if ye shorten the prayers), for the unbelievers have open enmity for you.”

15: **Guard**: verb (used with object) 1. to keep safe from harm or danger; protect; watch over: to guard the ruler. 2. to keep under close watch in order to prevent escape ...

Qasr or shortening is allowed while we are travelling or apprehending danger. A special form of shortening the prayer is described by the Qur'ân for the Muslims while they are involved in war.

4:102: “When **thou** (O Messenger) art with them and **standest to lead them in prayer** let one party of them stand up for prayer with thee, taking their arms with them when they complete their prostrations let them take their position in the rear, and let the other party come up which hath not yet prayed; and let them pray with thee taking all precautions and bearing arms; the unbelievers wish, if you were unwary of your arms and your baggage, to attack you in a single rush. [...]”

(8) Forgoing a prayer, or changing its form.

4:103: “When ye forgo a prayer, remember Allâh standing, sitting down, or lying on your sides; but when you are comfortable, **set up regular prayers**, for prayer is enjoined on the Believers at stated timings”

2:239: “If ye fear, pray on foot, or riding; but when ye are in security, celebrate **Allâh’s praises in the manner He has taught you**, which ye knew not before”.

(9) Non-congregational prayers.

24:36: “In houses which Allâh hath permitted to be raised to honour for the celebration in them of His name; in them is He glorified in the morning and in the evening”.

24:37: “By men whom neither merchandise nor trade can divert from the remembrance of Allâh and constancy in prayer and paying the Zakât ; their fear is for the day when hearts and the sights would be transformed.”

(10) Congregational prayer (Friday gathering).

62:9-10: “O ye who believe! When the call is proclaimed for prayer on Friday, hasten earnestly to the remembrance of Allâh and leave off your business; that is best for you if you understand. And when the prayer is complete then disperse in the land and seek of Allâh’s bounty, and remember Allâh much that ye may be successful”.

None can argue that the remembrance of Allâh mentioned in this verse (and also similar verses) can only refer to PRAYER meaning SALÂT!

The following phrases deserve further elucidation: Surah Jummah, chap. 62:

(a) **“Prayer on Friday”** (b) **“O ye who believe”** (c) **“When the prayer is completed, then disperse”**

The statement – “O ye who believe” does not mean that every Muslim without taking into consideration the age, sex, health and occupation is addressed to here. The Ayah is directly addressing the active section of the community. The Holy Qur’ân allows Muslims to attend to their work prior to the congregation as well as immediately after it and directs that the assembly should be broken once the **prayer** proper is completed.

(11) Prayers other than the daily canonical ones (*Salât-ul-mayyit and tawaf*).

2/125: “Remember We (Allâh) made the House (Ka’ba) a place of assembly for men and a place of safety; **and take ye the standing place of Ibrâhîm for saying your prayer**. And we directed Ibrâhîm and Ismâ’îl to sanctify My House for those who circumambulate it, or use it as a retreat, **or bow down or prostrate therein”**
9:84: “And never say prayer for any of them upon his death nor stand by his grave; for they disbelieved Allâh and His Messenger and died in a state of perverse rebellion”.

This verse makes clear that the Prophet used to pray for the dead as it speaks of –‘pray and stand at the grave’. This shows that prior to the revelation of this verse the Prophet used to pray for the deceased but after this command in 9/84 he was informed not to pray at the grave side of the group mentioned in verses 83 and 86.

2:43: “And be steadfast¹⁶ in prayer; practise regular charity; and bow down your heads with those who bow down (in worship).”

2:153: “O ye who believe! Seek help with patient perseverance and **prayer**; for Allâh is with those who patiently persevere”.

48:29: “Muḥammad is the Messenger of Allâh. And those who are with Him are strong against Unbelievers, (but) compassionate amongst each other. **Thou wilt see them bow and prostrate themselves (in prayer)**, seeking Grace from Allâh and (His) good Pleasure. **On their faces are their marks, (being) the traces of their prostration**. This is their similitude in the At-Taurat; and their similitude in the Al-Injeel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the unbelievers with rage at them. Allâh has promised those among them who believe and do righteous deeds forgiveness, and a great reward.”

(12) Implications of prayer on the human mind and nature.

29:45: “**Rehearse**¹⁷ what is being revealed to you of the Book, and **establish regular prayer**; for prayer restrains from the shameful and the prohibited. And **the remembrance of Allâh** is a greatest thing; and Allâh is aware of your deeds”.

16: **Steadfast**: stead-fast also sted-fast (st d f st, -f st) adj. 1. Fixed or unchanging; steady. 2. Firmly loyal or constant; unswerving.

17 **Rehearse**: transitive verb to train or instruct somebody who is practising before doing something, especially before giving a public performance, to practise something before doing it,

Dhikr -remembrance of Allâh in this context can only refer to salât. Another point to consider is that the positions of salât, i.e. standing, bowing and prostration are incomplete without the Hamd and Dhikr, which is the reading / reciting / praising in the words of the Qur'an.

If the material recited in prayer is understood and adopted into practice, it is bound to create an atmosphere of righteousness and rejection of evil. As far as the number of rakâts of the various salâts goes, **this was a discretion left to the Prophet to apply after consulting his companions**. The same goes for zakât as there is no fixed sum or amount mentioned anywhere in the Qur'an. There are numerous verses to -'follow the Prophet,' 'obey the Prophet,' and so on. In 24:62-63 and 3:159 Allâh orders the prophet to consult the believers in important matters. In 42/38 and 2/43 are specific commands by Allâh to establish salât, and also for spending and to hold consultation. It is of significance that these two are stated together in 42/38 with the consultation process. Every word of the Qur'an is special and the construction and placement of a word is there for a purpose. It is also to be noted that Allâh always gives more than one verse on the same subject to make things clear as He states in multiple verses in the Qur'an!

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾

42:38: "Those who hearken to their Rabb, and **establish regular prayer**; who (conduct) their affairs by mutual¹⁸ consultation¹⁹; who spend out of what We bestow on them for sustenance;"

(2:43: "And be **steadfast in prayer**; practise regular charity; and bow down your heads with those who bow down (in worship).")

18: **Mutual**: adjective 1. possessed, experienced, performed, etc., by each of two or more with respect to the other; reciprocal: to have mutual respect. 2. having the same ...

19: **Consultation**. 1: council, conference; specifically: a deliberation between physicians on a case or its treatment . 2: the act of consulting or conferring

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا أَسْتَأْذِنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾ لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ ۚ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

24:62. “Only those are believers, who believe in Allâh and His Messenger. When they are with him on a matter requiring collective²⁰ action, they do not depart until they have asked for his leave; those who ask for thy leave are those who believe in Allâh and His Messenger. So when they ask for thy leave, for some business of theirs, give leave to those of them whom thou wilt, and ask Allâh for their forgiveness: for Allâh is Oft- forgiving, Most Merciful.”

(24:63: “Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allâh doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messenger’s order, lest some trial befall them, or a grievous penalty be inflicted on them.”)

(8:20: “O ye who believe! Obey Allâh and His Messenger, and turn not away from him when ye hear (him speak).”)

(33:36: “It is not fitting for a believer, man or woman, when a matter has been decided by Allâh and His Messenger to have any option about their decision: if any one disobeys Allâh and His Messenger, he is indeed on a clearly wrong path.”)

20: Definition of Collective.: denoting a number of persons or things considered as one group or whole <flock is a collective word>

فِيمَا رَحِمَهُ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
 وَأَسْتَغْفِرْ لَهُمْ وَاوْرَهُمْ فِي الْأُمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٣١﴾

3:159: “It is part of the Mercy of Allâh that thou (Muḥammad) dost deal gently with them wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (their faults), and ask for (Allâh's) forgiveness for them; and consult them in (important) matters. Then, when thou hast taken a decision put thy trust in Allâh. For Allâh loves those who put their trust (in Him).

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٢٣﴾

23:4: “Who are active in deeds of zakât ; (also 22/35, 2/219; 27/2-3)

The above verse is also discretionary as the exact zakât amount or percentage is not mentioned anywhere in the Qur’ân, so it must have been done in consultation. Refer to 42/38 wherein salat and spending/zakât is mentioned in the verse with consultation. *(I would postulate that even the Eid salât must have been prayed according to the consultation mentioned in 42:38.)* (Refer to 24/62; 3/159)

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ
 وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

4:115: “If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of faith (sahabâhs), We shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge!”

9:100: “The vanguard (of Islam)- the first of those who forsook (their homes- Muhajirs) and of those who gave them aid (Ansars) , and (also) those who follow them in (all) good deeds,- well- pleased is Allâh with them, as are they

with him: for them hath He prepared Gardens under which rivers flow, to dwell therein for ever: that is the Supreme felicity.”

6:38: “There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have We omitted from the Book, and they (all) shall be gathered to their Rabb in the end.”

If the Prophet had not consulted his Sahabâhs as ordered and reached finality (mark the words: **enjoin, regular, establish, set up, consult** in the relevant verses) on the number of daily salât, set times for performing and method of salâts (the basics of standing, bowing and prostrating in clearly mentioned in many verses, and the manner of reciting the Qur’ân in salât 17/110) then Allâh would have surely admonished him as He has done in the following verses:

66:1: “O Prophet! Why holdest thou to be forbidden that which Allâh has made lawful to thee? Thou seekest to please thy consorts. But Allâh is Oft-forgiving, Most Merciful.”

80:1-4: “(The Prophet) frowned and turned away, because there came to him the blind man (interrupting). But what could tell thee (Muḥammad) but that perchance he might grow (in spiritual understanding)? - or that he might receive admonition, and the teaching might profit him?”

8:67-68: “It is not fitting for an Messenger that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allâh looketh to the Hereafter: and Allâh is Exalted in Might, Wise. Had it not been for a previous ordainment from Allâh, a severe penalty would have reached you for the (ransom) that ye took.”

33:37-38: “Behold! Thou (Muḥammad) didst say to one who had received the Grace of Allâh and thy favour: "Retain thou (Zaid) (in wedlock) thy wife, and fear Allâh." But thou didst hide in thy heart that which Allâh was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allâh. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We (Allâh) joined her in marriage to thee (Muḥammad): in order that (in future) there may be no difficulty to the believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allâh’s command must be fulfilled. There can be no difficulty to the prophet in what Allâh has indicated to him as a duty. It was the practice (approved) of Allâh amongst those of old that have passed away. And the command of Allâh is a decree determined.”

Refer to chapter 33 verses 4, 5, wherein Allâh reminds the Prophet that his adopted son Zaid should be called by his biological father’s name and not by the name of the Prophet. Furthermore, as can be observed anywhere in the world none of the 101 different sects have a difference on the number of the main obligatory prayers. However, **be warned regarding ‘breaking up into sects’** as clearly stated in the Glorious Qur’ân:

6:159: “As for those who divide their Dîn and break up into sects, thou hast no part in them in the least: their affair is with Allâh. He will in the end tell them the truth of all that they did”.

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿١٥٩﴾ فَذَرَهُمْ فِي عَمْرَتِهِمْ حَتَّىٰ حِينِ
 أَلَمْ تَرَ أَنَّ الْفَلَكَ تُجْرَىٰ فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ
 صَبَّارٍ شَكُورٍ ﴿١٦٠﴾

23:53-54: “But people have cut off their affair (of unity), between them, into sects: Each party rejoices in that which is with itself”. **“But leave them in their confused ignorance for a time”**.

﴿مُيَبِّينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾

30:31: “Turn ye back in repentance to him, and fear him: **establish regular prayers**, and be not ye among those who join gods with Allâh,-“

﴿مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾

30/32: “Those who split up their Dîn, and become (mere) sects, - each party rejoicing in that which is with itself!”

CHASTISEMENT FOR NON-PERFORMANCE OF SALÂT

74:42-45: "What led you into Hell Fire?" They will say: "We were not of those who prayed; Nor were we of those who fed the indigent; but we used to talk vanities with vain talkers;"

107:4-5: “So woe to the worshippers who are neglectful of their prayers,”

Conversely those who perform their prayer:

87:14-15: “ But those will prosper who purify themselves, and glorify the name of their Guardian-Rabb, and (lift their hearts) in Prayer.”

70:22-28: “Not so those devoted to Prayer;- those who remain steadfast to their prayer; and those in whose wealth is a recognised right (zakât) for the (needy) who asks and him who is prevented (for some reason from asking); and those who hold to the truth of the day of judgment; and those who fear the displeasure of their Rabb,- for their Rabb’s displeasure is the opposite of peace and tranquillity;-”

QUESTIONS TO THOSE WHO CLAIM 3 SALÂTS DAILY:

1. If one refers to 24:58 (2 salât) and 2:238 (1 salât) to justify 3 salât because of the ‘namings’, (note: in 2:238 Zuhr is not named), but they wish to accept this salât as Zuhr, which is their understanding they claim, then does it mean that the other verses referring to salâts are unnecessary and Allâh put them there for no purpose? The verses wherein Allâh states he explains in various ways (Tasrîf) also become unnecessary (awuzobillah!) according to their position.

1. The Qur’ân has multiple ayât referring to Tasrîf, and some of the ayât references are: 6:46; 65:105; 17:89; 18:54; 6:105; 20:113; 46:27; 25:50; 8:58; 9:127....root TSR! Do you know and understand the meaning Tasrîf?

2. One must be mindful that only ALLÂH ALONE DOES TASRÎF in the Qur’ân, and not even Prophets are permitted to do so.

3. One must be aware that Allâh does not provide only one ayâh in explaining any point (39:23) but gives many other ayât and in other cases 5 to 20 ayât in making sure that we understand His message. Mark the verses that claim that only Allâh explains His message, and how that is done through Tasrîf.

4. Allâh has made sure that there will be no opportunity to misconstrue His message through the methods of: (A) **Arabic language** (B) **The Law of Interpretation as laid down in Chapter 3 verse 7 of the Qur’ân** – (see further on for a summary of the Law of Interpretation) which if used as it ought to be applied, there should be no difficulty in uncovering its guidance. When used correctly, one ought not ever to be in conflict with the Arabic Glorious Qur’ân. (C) Tasrîf, with cross references with other ayât (e.g. 17/89; 39/23 etc).

2. The Arabic Language²¹- (Arabic is a scientific and precise language) Note there are 9 verses in the Qur'ân stating that THIS IS AN ARABIC²² QUR'ÂN to make things clear, to make you understand, to teach you wisdom etc! (20/113; 13/37; 16/103; 39/28; 26/195; 41/3; 41/44; 42/7; 43/3).

3. The law of the Arabic Language has to be applied accurately to extract the correct meanings and not to surmise and conjecture. The verses relating to salât are all **decisive** and not allegorical. Arabic is the most precise and powerful language and that is why the finalised message was revealed in Arabic. The Qur'ânic Arabic is pure as it was revealed more than 14 centuries ago. Every other language has undergone changes.

4. More than 20 verses wherein Allâh states that HE alone explains the Qur'ân!

5. If one says that the Tasrif verses (6:46; 65:105; 17:89; 18:54; 6:105; 20:113; 46:27; 25:50; 8:58; 9:127) are there for no reason then that is a statement bordering on unbelief as Allâh says all of this Qur'ân, each and every verse is the weightiest in testimony in 6:19; Allâh is the Best Judge in 6:114, He alone explains the Qur'ân (75/17-19 and 20 more verses). The aforesaid TEN AYATS have a very significant role to play in our understanding of what Allâh wants to convey of His message!!!!

6. If one accepts that the verses are relevant, then what role do they play in the explanation of the Qur'ân from within the Qur'ân?

If one claims that those verses (e.g. 50/40; 4/103; 20/132; 14/31; 7/205; 33/42; 48/9; 76/25 etc) refer to the names of salâts in 24:58 then one should show a verse clearly

21 :41:44. "Had we sent this Qur'ân (in the language) other than Arabic, they would have said: "Why are not its **verses explained in detail?** What! (a Book) not in Arabic and (A Messenger an Arab?" say: "It is a guide and a healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): they are (as it were) being called from a place far distant!"

22 "Aramaic was a poverty-stricken tongue compared with Arabic, and not even classical Hebrew at its best could rival Arabic in its astonishing elasticity. From its own inner resources it could evolve by autogenous processes the *mot juste* (i.e. 'exactly the right word or words to express something') which new arts and new sciences demanded for their intellectual expression." "The Legacy of Islam Edited by the late SIR THOMAS ARNOLD C.I.E., F.B.A., Litt.D. and ALFRED GUILLAUME M.A. Oxon., Principal of Culham College Formerly Professor of Oriental Languages in the University of Durham"

stating that if one insists that that is what Allâh wishes to convey. One will definitely not be able to do that, so one should not give one’s opinion/s as that would be bordering on unbelief and contradict more than 20 verses wherein Allâh says that He alone explains the Qur’ân. Allâh uses Tasrîf to make things clear. If one refuses to submit in that understanding to those verses then one will be in danger of: **“Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation.”** If one follows the *allegorical* verses without looking for confirmation of the interpreted meanings within the *decisive* verses, then one will be committing sin. A consequence of this sin would be retardation of one’s understanding of the Arabic Glorious Qur’ân. This is made clear:

“Our Rabb, make not our hearts to deviate after Thou (i.e. Allâh) has guided us and grant us mercy from Thee (i.e. Allâh); surely Thou (i.e. Allâh) art the most liberal Giver.” (Al-Qur’ân 3: 8)

7. If one still maintains that 24:58 (2 prayers), and 2:238 (1 prayer) are the only verses to be accepted for the number of salâts as 3, and one agrees that the other verses are relevant, (e.g. 50/40; 4/103; 20/132; 14/31; 7/205; 33/42; 48/9; 76/25 etc) then it means that for every verse that states –early morning, before sunset, after sunset etc. that number of salâts mentioned by time factor must also be performed. Then we have more than ten per day.

8. Verse 62:9 states: **‘go for compulsory Jummah salât-when the call is given’** meaning that on a Jummah day there are now 4 salâts to be performed instead of 3. If one says that it replaces Zuhr then kindly show a verse where Allâh states that, keeping in mind 6:19; 6:114; etc. Kindly do not give one’s opinion as that would mean that Allâh neglected to state clearly that (awuzobillah!), Jummah salât replaces Zuhr.

One will contradict more than 20 verses again! There is no such verse, so how will one explain that!?

9. Referring to verse 2:238, it states: **‘guarding the middle prayer, or the best prayer.’** On Jummah which is the middle prayer? Bear in mind that Allâh does not state in any verse in which He distinguishes Jummah from other days in respect of the ‘middle prayer’. Some may claim it is the call to prayer and not prayer per se. That is not true as the verse says: *‘when the call to prayer is proclaimed, and to disperse thereafter’* means that that call is for the performance of prayer. Subsequently they will have an added problem as the **time** for that call is not defined in that verse for the assembly of Jummah. Please explain!

We believe that the answers are in the following verse of Surah As Shura:

“Those who hearken to their Rabb, and establish regular prayer; who (conduct) their affairs by mutual consultation; who spend out of what We (Allâh) bestow on them for sustenance;...” Chapter 42:38

This prerogative of establishing prayer was at the discretion of the Prophet as stated in 20:132: **“Enjoin (O Muhammad) regular prayers on thy followers and be constant therein.”**

If one still refuses to submit after all the above has been confirmed then this verse become void as we do not have any concrete action/s of the Messenger that has come down to us as Muslims. *Note: the words of the Azaan are not mentioned in the Qur’ân* (chapter 5:58, it just states call), so we ask – are those words incorrect, and where can one find the authentic words for the call? Surely not in the Hadîth books as we all know the Hadîth books were written more than 250 years after the Prophet’s demise and the salât was being performed during his lifetime.

As to the shortening of the prayer, the opinion of ‘duration of time’ and not ‘rak’at’ is also invalid-see arguments above on 42:38 and 20:132. Since one cannot show a verse/s that states that specifically, so it could refer to both, but most probably to the number of ‘rak’at’ due to the established manner of praying over the centuries from the time of the Prophet and his closet companions down to our times.

We believe that the number of daily salâts (i.e. 5) were accomplished in a consultative process as **salât is specifically mentioned in verse 42:38, and the command of establishing and enjoining salât in 20:132.** The Azaan must have also been finalised in the consultation process during that occasion and Eid salât during Ramadan.

Let us take a similar example of 42:38:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا ۚ وَ مِنَ الْجِبَالِ جُدَدٌ بَيضٌ
وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٣٨﴾

35:27: “Seest thou not that Allâh sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue.

وَمِنَ النَّاسِ وَالْأَنْعَامِ وَالْأَدْوَابِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُمْ كَذَلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ
إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٣٨﴾

35:28: “And so amongst men and crawling creatures and cattle, are they of various colours. **Those** truly fear Allâh, **among His servants²³, who have knowledge²⁴** : **أَلْعُلَمَاءُ** : for Allâh is Exalted in Might, Oft-Forgiving.”

23: Allâh uses the word ‘servants’ for mankind, irrespective of believers or non believers. Refer 17:5(-6): “When the first of the warnings came to pass, We (Allâh) sent against you *Our servants* given to terrible warfare: They entered the very in most parts of your homes; and it was a warning (completely) fulfilled.”

24: In 35:28 the servants referred to are those **knowledgeable people** in their fields meaning who are scientists irrespective of Muslims or non Muslims.

Note: Allâh first informs us of sciences: e.g. botany, geology, animal husbandry etc and refers to those who study these branches of science as ‘**Ulama,**’ meaning the **Learned**. In other words those who apply their minds to understand His guidance in the Qur’ân by studying the verses are those who will understand.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَن يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ
الْحٰسِرُونَ ﴿١٢١﴾

2:121: “Those to whom We (Allâh) have sent the Book **study it as it should be studied: they are the ones that believe therein**: those who reject Faith therein, - the loss is their own.”

9:122: “Nor should the believers all go forth together: if a contingent from every expedition remained behind, **they could devote themselves to studies in Dîn** (i.e. **Qur’ân**), and admonish the people when they return to them, - that thus they (may learn) to guard themselves (against evil).”

One would be foolish to claim that one has ‘*studied the Qur’ân*’ by referring to only two verses, dismissing scores of verses referring to salât clearly and conclude from only 2 verses that the daily number of salâts are 3! The method to refer to just one verse (24:58) and conclude that there are only 2 salâts, and then based on one’s own *theories* include verse 2:238 for another salât, despite the fact that Zuhr is not mentioned by name, and assume that it so is dangerous. It shows that the deductions are not consistent but rather conjectures.

10:36: “For, **most of them follow nothing but conjecture**: (and) behold, **conjecture can never be a substitute for truth**. Allâh has full knowledge of all that they do.”

39:9: “Is one who **worships** devoutly during the **hours of the night prostrating** him/herself **standing** (in adoration), who takes heed of the hereafter, and who places his/her hope in the Mercy of their Lord - (like one who does not)? Say: "**Are those equal, those who know and those who do not know? It is those who are endowed with understanding that receive admonition.**"

‘Those’ refer to those who are learned in their fields, as the Qur’ân guides to scores of different sciences and no one person can be knowledgeable in all. Allâh never leaves in limbo what He wants to convey. Allâh always provides many verses on the same topic in various ways (Tasrîf) to make us understand as He claims in many verses as mentioned elsewhere in this document and in 39:23:

اللَّهُ نَزَّلَ أَحْسَنَ الْكِتَابِ كِتَابًا مُتَشَبِهًا مَثَانِي تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ اللَّهُ مَنِ إِشَاءَ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ

هَادٍ ﴿٢٣﴾

39:23: “Allâh has revealed (from time to time) the most beautiful Message in the form of a Book, **consistent with itself, (yet) repeating (its teaching in various aspects)**: the skins of those who fear their Rabb tremble thereat; then their skins and their hearts do soften to the celebration of Allâh’s praises. Such is the guidance of Allâh. He guides therewith whom He pleases, but such as Allâh leaves to stray, can have none to guide.”

The most compelling evidence for the 5 salât and Azaan is the fact that nowhere in the world is there a difference in the words of the Azaan, and the 5 salât; despite the fact that *the different sects hate and kill each other*, yet the full consensus is on 5 daily salâts. Allâh says: ‘**travel the earth and see**’, and when one travels the earth one will see that the number of salâts are the same where ever one goes. The Sahabâhs must have travelled to various countries to propagate and that is why the number of daily salâts

does not vary wherever one goes in the world. It would be wrong for anyone to reject this fact as Islam was propagated by the Sahabâhs commencing during the life time of the Prophet.

4:115: “If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith (Sahabâhs), We (Allâh) shall leave him in the path he has chosen, and land him hell,- what an evil refuge!”

Verse 22:46 *may seem* to be unrelated but pay attention to the fact that in those days without any modern communication the 5 prayers were so well entrenched and established in the various countries of different nationalities that if one had to travel then (centuries ago and even today) one will not find any discrepancy in the number.

أَفَلَمْ يَسْمُرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٢٦﴾

22:46: “Do they not **travel through the land**, so that their hearts (minds/intelligence) may thus **learn wisdom** and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts.”

Chapter 4 verse 115 points out that the Sahâbahs did not deviate in the least from the Messenger’s commands. Allâh has praised the Sahâbahs in many verses and promised those first emigrants (more than ten Sahâbahs) forgiveness and Jan’nah- refer 9:100.

4:115: “If anyone contends with the Messenger (i.e. Muhammad) even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, (i.e. Sahabâhs) We (i.e. Allâh) shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge!”

The institution of 5 daily salâts is too well established from the Prophet's and Sahabâhs times to have fallen into corruption. If it was not so then there would have been no uniformity and universality in salât as is evident today.

Some may argue that:

“The compelling evidence of Salât being performed in the same manner throughout the world is not reason enough to base the argument. Refer to Christianity where the largest religious group in the world is following the Paulinism instead of Christianity.” [...]

Response: As students of the Qur'ân one should be aware of the following verses before making such a statement:

6/114: “Say: “Shall I seek for judge other than Allâh....?”

2:79: “Then woe to those who write the Book with their own hands, and then say:”This is from Allâh,” to traffic with it for miserable price! - woe to them for what their hands do write, and for the gain they make thereby.”

3:78. “There is among them a section who distorts the Book with their tongues: (as they read) you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allâh," but it is not from Allâh. It is they who tell a lie against Allâh, and (well) they know it!”

(5:48 “...so judge between them by what Allâh has revealed and follow not their vain desires, diverging from the truth that has come to you. [...])”

3:83. “Do they seek for other than the Dîn of Allâh.-while all creatures in the heavens and on earth have, willing or unwilling, bowed to His will (accepted Islam), and to Him shall they all be brought back”.

The oldest Church in Christianity who created the Bible concedes that they have nothing original thus making the Qur'anic verses of 2:79 and 3:78 decisive:

“Bible, Manuscripts... **None of the original manuscripts written by the inspired authors themselves (autographs) is known to exist,.....**” “...No contemporary literary remains of this dialect, [Aramaic] remains, we cannot determine precisely the dialect He (Jesus) spoke.” (Catholic Bible p. 30) (Authorised by Pope Paul VI (1965) and Pope John XXXIII (1959); J. P. O’Connell, et al. The Holy Family Bible Holy Family Edition of the Catholic Bible, from a Practical Dictionary of Biblical and General Catholic Information, Virtue and Company Limited: London, 1959).

The Holy Bible of 1896 opens with the following words:

“To the most high and mighty prince James, by the grace of God, King of great Britain, France, and Ireland, defender of the faith, &c.”

Thereafter it states: “**There are no very ancient MSS. [MSS = Manuscripts] of the Hebrew Bible, and of such as have come down to us, all belong to the same family or recension²⁵. The earliest dated Hebrew manuscript known was written in 916 A.D.....**” [‘The Holy Bible 1896 Oxford: Printed at the University Press’

Protestant Churches: The combined mainstream Protestant Churches claim:

“**Since no autograph of any book of the Bible has survived.....**”. (New Bible

25: (1) Recension: the practice of editing or revising a text based on critical analysis. **When referring to manuscripts, this may be a revision by another author.** (2) *noun*: change; rewriting. Synonyms: alteration, amendment, correction, editing, emendation, modification, overhauling...

Dictionary First Edition, 1978, p. 151. And in the second edition 1988, it appears on page 140).

The New Bible Dictionary of the Protestants states: “**A further implication is that Moses would have an Egyptian education, one of the best available in his day.**”

(The Protestant New Bible Dictionary 1988, p. 305)

Be that as it may, Pharaoh would never have spoken with him in the language of the slaves! Even if we want to agree that prophet Mûsâ (p.b.u.h) spoke Hebrew, then we must also agree that the communication with Pharaoh must have been in the Egyptian language. Therefore, there is no ORIGINAL Old Testament in the world! One must keep in mind that prophet Mûsâ’s brother Harûn (p.b.u.them) or Moses and Aaron as Christians call them, must also have spoken the Egyptian language.

The Children of Israel were the slaves of the Pharaohs for more than 400 years²⁶.

Consequently, it could therefore have been possible that they could no longer have spoken their own mother tongue, which could have been the reason that they had to speak some language of the Egyptians.

Hebrew is a Greek word (See Peake’s Commentary on the Bible. 1919, p. 34) and not a word belonging to a language of the Children of Israel, therefore it should be understood that because everyone is referring to it as Hebrew, we shall retain the word as Hebrew; but this in no way means that we agree that Hebrew is the correct word or language. This leaves us with the question, as to whether prophet Mûsâ (p.b.u.h) could have been the author of a part of the Hebrew Old Testament. **These points are sufficient to reject that there is an ORIGINAL Old Testament!**

26 : An example is in South Africa, when the ‘new nation’ – **Coloureds’ -born of the raping of the Koisian women by the Dutch pagans learnt to speak the language of the Dutch rapists i.e. Afrikaans.** The same happened in some South American countries where Spanish is now the spoken language due to the pagan Spaniards conquering there. The same happened in many African countries by the French and Italians pagans. Not one African American born in the USA can speak his mother tongue!

AUTHENTIC INFORMATION ON THE NEW TESTAMENT:

According to the Catholic Bible (1959), the language Jesus spoke is ARAMAIC which was the spoken language in Galilee at that time.

“...No contemporary literary remains of this dialect, [Aramaic] remains, we cannot determine precisely the dialect He spoke.” (J. P. O’Connell, et al. The Holy Family Bible Holy Family Edition of the Catholic Bible, from a Practical Dictionary of Biblical and General Catholic Information, Virtue and Company Limited: London, 1959, p. 30)

This means that there cannot be any ORIGINAL words of Jesus in any book, because they do not know the original language Jesus spoke. The main point to understand is: There are no ORIGINALS of any of the books *i.e.* Old or New Testaments as stated by the Catholics, who are the original Creators of the Bible and as also stated by the apostate Protestant Churches!!! We have given sufficient clear evidence from authentic Christian documents of the mainstream churches which cannot be refuted and disputed, and which the Qur’ân has explicitly stated in a **Muḥkamât** (absolutely clear and lucid, decisive); verses more than 1,400 years ago!!!

1881 New Testament

In the preface of the 1881 New Testament, one is forced to believe The New Apostolic Church who revealed that during *sixteenth century* of the Reformation there ‘...**existed in no other language but Latin...**’* a Bible of the Roman Catholic Church. (*“History of the Kingdom of God”; New Apostolic Church, Dortmund, Germany. Vol 1, 1st edition 1971. [1998 Edition])

This fact is further supported as follows:

“A revision of the Greek text was the necessary foundation of our work;[....] *In many cases the English rendering was considered to represent correctly either of two competing reading in the Greek, [....] A sufficiently laborious task remained in deciding between the rival claims of various which might properly affect the translation. When these were adjusted,[....] Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and VOTED ON BY THE COMPANY. (Our emphases) (Ref: 1881 Bible page xli).*

At least they were truthful to say: ‘**VOTED ON BY THE COMPANY**’ so as to decide for God! Is that not wonderful to know? They also state that: ‘**the English rendering was considered to represent correctly either of two competing reading in the Greek**’ which means that the Greek Original was not original in the first place and also was not divinely inspired and so was incorrect. **What a revelation!** In actual fact we now also know that Christian Protestantism is a very new Christian religion from this valuable information! The implication is that **God had to allow ‘the Company to Vote’** to decide what He said. This is more than sufficient evidence to prove the point that the books of all sects of Christians are not original as the Qur’ân declared 1400 years ago!

NEW IMAM

Next we come to the argument: Muslims should wait: **“until we have a Islamic/Quranic state and an able Imam (in the true sense)”** suggesting that only then

can it be possible to set up the number of daily salâts to be performed by the believers. This is a very dangerous statement as it concludes that the Prophet never carried out *his bounden duty that was imposed on him by Allâh viz; to set up, enjoin, to establish or impose something that determines the scope or direction of future action about salât*; to reach a decision as he was ordered by Allâh. *If the Prophet had not carried out that command, then surely Allâh would have reprimanded him as He did in the following verses in the Qur'ân. Refer: 80:1-4; 8:67-68; 33:37-38; 66:1.*

The implications of this statement are far reaching:

(a) The sahabâhs that took up the Caliphate did not carry on with the established method of prayer and abrogated their responsibility, and Allâh (astagfirullah) did not know that would happen.

(b) The second implication is that Allâh is not the All-Knower of the future as He claims in multiple verses;

(c) Thirdly, the verses wherein Allâh claims that He joined sahabâhs hearts (8:62, 64); they are forgiven and will enter the garden (9:100), they are compassionate amongst the believers (48:29), and those who do not follow them will be in hell (4:115) etc, are not true.

(d) Fourthly, that although the Caliphate existed unbroken for more than 13 centuries until the 1920s (when Ataturk destroyed it), **and there was no dispute of the number of daily salâts, and the method of the salâts over all these 1300 years**, now Muslims must await a new Imam who will establish an Islamic state more than 1400 years after the Prophet's demise, as this new Imam will decide the number of salât and the manner of performance.!!!!??

Allama G. A. Pervaz of Punjab, author of ‘A Challenge to Religion’:

Let us begin with a quote of a verse of the only Divine Book in existence, the Glorious Qur’ân:

‘Shall I then seek a judge other than Allâh, when He it is Who has sent down to you the Book fully explained²⁷. And those whom We have given the Book know that it is revealed by your Rabb²⁸ with truth, so be not you of the disputers. And the word of your Rabb has been accomplished (Successfully completed) truly and justly. There is none who can change His words; and He is the Hearer, the Knower.’ [Al-Qur’ân 6:115 -116]

Allama Pervaz was an educated and knowledgeable Muslim but he deviated intentionally from more than 22 verses of the Qur’ân where Allâh declares that He alone explains the Qur’ân. The fact is Allâh has not given any command in the Qur’ân for human beings to change the meanings of His words or His messages to what we want it to mean; and for anyone to explain or give an exposition of His book! This is the problem which Parwez has created! We introduce a small part only of his method so that the reader may understand his manipulation of the actual verses. Parwez begins his so-called “Exposition” of the opening verse with these words:

“Allâh, the Rehman, the Raheem, has revealed this Book so that He may fulfill the responsibility that He has undertaken for the nature of human beings (6/12, 6/54) and other creatures in the universe, which is not possible without His guidance (10/57-58, 17/82).”

27 : ‘The Book fully explained’- means that the *guidance* is fully explained.

28 : According to ar-Râghib al-Isfahâni who reveals the following in his Mufradât alfâz al-Qur’ân: That is, ‘the word *Rabb* originally means, **‘to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion.’** Please note that the word has different meanings when it does not refer to the Creator. Refer to al-Qur’ân chap 87:1-3.

“1-2 Reflecting upon the harmonious working of the universe, it becomes manifest that everything in it is continuously receiving means of nurture, unearned, and is, thereby, enabled to actualise its potentialities. This amazing system of *Rabubiyyat* begets involuntary appreciation from all discerning persons who cry out: “O Our Sustainer! You have created nothing in this universe without purpose, or for ill use” (3/189-90). These persons with knowledge and conviction are truly engaged in the *Hamd of Allâh* (35/27-28, 9/112).”

One may claim that the viewpoints may be wonderful explanations by Parwez, but the fact remains it does not convey what the actual revelation is revealing! This is an opinion which Allâh has not expressed; and if Allâh had wanted it to mean what Parwez has stated, then Allâh would have said so in His own words! From what Parwez has done, it becomes clear that he never considered the words of Al-Qur’ân important as that of what Allâh has said:

“Say: What thing is the **weightiest in testimony**? Say - Allâh is witness between you and me. And this Qur’ân has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other deities with Allâh? Say, “I bear not witness. Say, “He is only One Deity, and surely I am innocent of that which you set up (with Him).” (Al-Qur’ân 6:19)

The Qur’ân in its original wording ‘*is the weightiest in testimony*’ and not the *exposition* of it by anyone other than Allâh! Parwez ignored the more than 22 Arabic verses explicitly stating only Allâh explains, and gave his own concocted view of what he imagined the words of Allâh should convey: Let us further demonstrate what he has done:

“1-3 *Allâh*, the Wise and the Knowing has said: “The guidance you long for (1/5), is preserved in this Book (15/9) wherein there is no uncertainty, ambiguity or

psychological perplexity. This Book shows to the *Muttaqeen* the path leading to the ultimate destination prescribed for humanity. The *Muttaqeen* are those who wish to avoid pitfalls of the wrong path, who believe in the unseen (which becomes comprehensible through reflection on the *Quran*), and are confident that the right path will lead to the destination even though the former may be obscured initially.”

The so-called “*exposition*” of the above three verses do not come near to what the actual Arabic words conveys! How on earth could one come to the conclusion that ﷻ could contain the meaning: “*Allâh*, the Wise and the Knowing has said”? Is this a ***new Arabic language*** Parwez has created? The reason that Parwez came to the idea that he can manipulate these letters as he deems fit, is because he knew that most Muslims follow blindly, the moment they realise their own ignorance! There is not one so-called scholar that has read Parwez’s “EXPOSITION OF THE HOLY QURĀN” who questioned as to how he arrived at his conclusions! Yes, his own group (Tolu-e-Islam Trust) removed his so-called ‘**Glossary**’ from the internet where his “EXPOSITION OF THE HOLY QURĀN” appears! They must have realised that Parwez wrote irrational meanings and manipulated the dictionaries.

Many followers of Mr. Pervaz accept his ‘Exposition’ and thereby accept his interpretation of salât not being in the manner that has been performed throughout the ages, (some accept 3 salâts to be performed daily), and then many others claim that that the actual manner of performing salât is not mentioned in the Qur’ân which is untrue. There are yet others that claim that the manner of prayer for the dead is not mentioned in the Qur’ân (9:84, disproves this claim) and yet others make the mistaken claim that there is no accountability for non performance of salât in the Qur’ân.

74:42-45: "**What led you into Hell Fire?**" They will say: "**We were not of those who prayed;** Nor were we of those who fed the indigent; but we used to talk vanities with vain talkers;"

107:4-5: "**So woe to the worshippers who are neglectful of their prayers,**"

48:29: "Muḥammad is the Messenger of Allāh. And those who are with Him are strong against Unbelievers, (but) compassionate amongst each other. **Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allāh and (His) good Pleasure. On their faces are their marks, (being) the traces of their prostration.**"

4:102: "When thou (O Muḥammad) art with them and **standest to lead them in prayer**, let one party of them **stand up for Prayer with thee**, taking their arms with them; **when they complete their prostrations**, let them take their position in the rear, and let the other party come up which hath not yet prayed; and let them pray with thee taking all precautions and bearing arms....." (Prostrations is in the plural)

26:217-220: "Who (Allāh) seeth thee (Muḥammad) while ye stand (for prayer), and thy movement among those who prostrate themselves." 22:77: "O ye who believe! **Bow down, prostrate yourselves, and adore your Rabb** and do good; that ye may prosper".

The Qur'ān mentions the standing, bowing, prostration and "**rak'ah**"²⁹ etc.

The Arabic word Tasrīf in the Qur'ān: '**Signifies [the varying, or diversifying, of the Qur'ān, by repeating them in different forms; or] the making of the verses of the Qur'ān distinct [in their meanings by repeating and varying them, as**

29: "The word *rak'ah* is derived from *raka'a* meaning he bowed down, and literally the *rak'ah* is an act of bowing down before Allāh." (Refer M. Ali's Religion of Islam p. 304, 1990 edition)

example by many of the expositors in the instances occurring in 6:46 and 65 and 105, and xlvi. 27³⁰]. It signifies also: *The deriving one word from another [by modification of the form for the purpose of modifying the meaning; including what we term the declining of nouns (like as-sarf) and the conjugating of verbs]*' Arabic~English Lexicon by E. W. Lane Vol. 2, p. 1681.

According to the definition explained by Lane, it is clear that Allâh made some of His verses clear "...by repeating them in different forms; or] the making of the verses of the Qur'ân distinct [in their meanings by repeating and varying them..." However, this in no way gives human beings the right to try and do the same with Al-Qur'ân, as Allâh has done! That is His prerogative alone!

CHAPTER 3 VERSE 7: THE LAW TO UNDERSTAND THE QUR'ÂN

"He (*i.e.* Allâh) it is Who has revealed the Book to you, some of its verses are **Muḥkamât** (absolutely clear and lucid, decisive); they are **Ummul-Kitâb** (the core of the original foundation of all revelation; the Essence of Allâh's Will and Law. The basis of the Book and also its protector, hence the '*mother of the Book*'); and others are **Mutashâbihât** (allegorical). Then those in whose hearts is perversity follow the part of it, which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. (What it means is that one is not searching for its hidden meanings). And *mâya'lamu* (none can exhaust its): *ta'wîlahu 'illallâh* (*ta'wîlahu* = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur'ânic teachings]), save Allâh. And those firmly rooted

30 : Please note in Lane it is verse 26, but it is actually 46:27. Depending on some English Translations the verse numbers may differ by 1 or 2.

in knowledge, they say - ‘We believe in it, it is all from our **Rabb***. And none will grasp the message except people of understanding.’ (Al-Qur’ân 3:7) (*According to Ar-Râghib al-Isfahânî, *Rabb* means ‘to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion’ Mufradât alfâz al-Qur’ân by ar-Râghib al-Isfahânî. Please note that the word has different meanings when it does not refer to the Creator). (Refer also to 87:1-3)

(I) The first part of the verse states:

“He it is (i.e. Allâh) Who has revealed the Book to you.”

This is true and cannot be disputed, as Allâh is the only One “Who knows *as-sir* (literally, it means: *The secret*, and in the Qur’ânic technical sense, the order and the functions of the unknown and known of creation) of the *samâwât* (the entire universe excluding the earth) and the earth.” (Refer Al-Qur’ân 25:6.)

(II) The second part of the verse states:

“Some of its verses are **Muḥkamât** (absolutely clear and lucid, decisive); they are **Ummul-Kitâb** (the core of the original foundation of all revelation; the Essence of Allâh’s Will and Law. Furthermore, it means the basis of the Book and also its protector, hence the ‘*mother of the Book*’).”

(i) An important point to note is that the verses in the Arabic Glorious Qur’ân are categorised as being of two types: The **Muḥkamât** and the **Mutashâbihât** verses. The above part of the verse refers to the **Muḥkamât** verses as **Ummul-Kitâb**, which literally means the ‘*mother of the Book*’. This implies that they are in fact functioning as the protectors of the entire Book.

NB. Since the term ‘mother’ and not “mothers” is used, some argue that the phrase ‘mother of the Book’ does not refer to every **Muḥkamât** verse.³¹ This is not correct. Firstly, the verse uses the pronoun “they” and not “it”, thus all the *Muḥkamât* are referred to. Secondly, “mother” in this verse is a collective term referring to all the verses and should not be seen as a singular word. The complete statement clearly conveys the message that all the **Muḥkamât** verses provide the necessary protection to safeguard the true rational meaning of the entire Book.

(ii) The meaning of the Arabic word *Muḥkamât*:

The Arabic word *Muḥkam* originates from its root word *Hakama* that literally means: he prevented, restrained or withheld. *Aḥkama*, a word derived from *Hakama*, means: **“made or rendered a thing firm or stable”, “doing that which is desired” or “preventing wrong doings”**. The root word *Hakama* further implies that a thing is so protected that **nothing can pervert or break it or interfere with it**. Some infinitive verbs derived from *Hakama* are: *al-iḥkâm* (= to make precise, to confirm, to strengthen), *at-taḥkîm* (= to arbitrate) and *al-ḥukm* (= to judge)...³² *Muḥkam* could be like a building, made or rendered, firm, stable, strong, solid, compact, etc.; held to be secure, from falling to pieces.

(iii) The meaning of “*Muḥkamât* verses”:

Tabarî sees the *Muḥkamât* verses as “Messages that are clear in and by themselves.” (*The Message of The Qur’ân* by Muḥammad Asad, see his footnote 5 on page 66, 1980 Edition; Dar Al-Andalus)

So by their very nature these verses (i.e., *Muḥkamât* verses) are secured from misinterpretation. In layman’s terms the *Muḥkamât* (decisive) verses contain

31 : Textual Sources for the Study of Islam. Edited and Translated by Andrew Rippin and Jan Knappert. The University of Chicago Press 1986, p. 43.

32 : Al-Mizan volume 5, p. 27.

information that ought to be easily understood by the ordinary thinking individual. They are *consistent* with the Law, the nature and the order of creation. They form the foundation on which the understanding of the rest of the Qur’ân is based and thus are decisive in character. The word ‘*decisive*’ is the adjective of the noun “decision” which means:

“Decision, *di-sizh’en*, n. the act or product of deciding: settlement: judgment: the quality of being decided in character. - *Adj.* decisive (*-sis’iv*), having the power of deciding: showing decision: final: positive. -*Adv.*” (Chambers Twentieth Century Dictionary).

It is clear that no single English word is sufficient to convey all the properties of the *Muḥkamât* verses. Nevertheless, for all practical purposes “*Muḥkamât*” will henceforth be translated as “decisive”. When the *Muḥkamât* (decisive) verses are used as a *measuring stick* to uncover the meaning of the allegorical verses, a meaning in line with Divine wisdom emerges.

(III) The *third* part of the verse states:

“And others are *Mutashâbihât* (allegorical).”

(i) The meaning of the Arabic word *Mutashâbih*:

The word *Mutashâbih* is derived from its root word *Shibh* that means: Things like or resembling one another or *likeness* or *resemblance*, that *which is co-similar* [like each other] or *conformable in its various parts*. *Mutashâbihât* are therefore *things like or resembling one another*, hence *susceptible to different interpretations*.³³

(ii) The meaning that the adjective *Mutashâbih* confers upon its noun, viz. the verse:

33 : Arabic-English Lexicon, by E. W. Lane, Vol. 1, op. cit., and Hans Wehr A dictionary of Modern Written Arabic by J Milton Cowan Fourth Edition.

The verses referred to, as *Mutashâbih* is susceptible to different interpretations. The meaning of the verses is therefore not to be extracted solely on face value – but that it has to be evaluated with other *Muḥkamât* (decisive) verses in order to derive its true message. The most appropriate English word for *Mutashâbihât*, although maybe not sufficient, is the term “*allegorical*”. It is derived from the word “*allegory*” which means:

“A figurative representation conveying a meaning other than and in addition to the literal. ...The etymological meaning of the word is wider than which it bears in actual use. An allegory is distinguished from a *metaphor* by being longer sustained and more fully carried out in its details, and from *analogy* by the fact that the one appeals to the imagination and the other to reason...” (The Encyclopædia Britannica, 14th edition 1929, Vol. 1, p. 645)

The *Mutashâbihât* verses are of different categories.

(a) *The first category*

Those verses of which the meaning becomes known by using the clearly expressed guidance contained in the *Muḥkamât* (decisive) verses. This is made clear from chapter 11:1: -

“... (This is) a Book, whose verses are characterised by *uḥkimat* (wisdom), then they are made plain, from One Wise, Aware.”

This is further supported in chapter 39:23:

“Allâh has revealed the best announcement, a Book *Mutashâbihâm-mathânî* (conformable in its various parts)...”

Therefore, the *Mutashâbihât* (allegorical) verses must not be seen in isolation, nor can a literal meaning be extracted from them without intense research and conferring them

with the *Muḥkamât* (decisive) verses contained in the Arabic Glorious Qur’ân, as all Qur’ânic verses are *consistent* and never in conflict with one another. It is important to remember that the literal translation of the phrase *Ummul-Kitâb* is ‘*mother of the book*’. Hence, the *Muḥkamât* (decisive) verses should be regarded as protectors and supporters for the meaning of the *Mutashâbihât* (allegorical) verses. The *Muḥkamât* (decisive) verses thus act as controllers against misconstruing information about creation. The combination of the *Muḥkamât* (decisive) and the *Mutashâbihât* (allegorical and those of which the knowledge are not yet uncovered) verses contains the necessary guidance that provides the “*stimuli*” for research. They are the criteria against which humankind’s findings must be judged to ensure that interpretations of these findings are in accordance with Allâh’s laws. This is supported in the Arabic Glorious Qur’ân as follows:

“Then surely it is for Us (i.e. Allâh) to make it clear to you.” (Al-Qur’ân 75:19)

Allâh Himself has arranged the verses and the chapters into one Book. He has formulated the Arabic Glorious Qur’ân in a manner that will enable us to extract most of the meaning from the Book itself.

(b) The second category

Those verses that refer to an intangible subject for example: Allâh or an object (Hereafter). An example of a verse referring to an intangible subject - the “*Being*” of Allâh:

“Vision comprehends Him (i.e. Allâh) not, and He (i.e. Allâh) comprehends (all) vision; and He (i.e. Allâh) is above all comprehension, the aware.” (Al-Qur’ân 6:104) (Refer also to 50/16; 112/1-4; 2/186; 2/255)

“There is nothing like unto Him (i.e. Allâh)” (Al-Qur’ân 42:11)

The belief by some Muslims that Allâh is within His creation i.e. ‘somewhere in the samawât’ is nullified by many verses in the Qur’ân:

21:30: “Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before We clove them asunder? We made from water every living thing. Will they not then believe?”

6:103: “No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.”

42:1: “.....there is nothing whatever like unto Him, and He is the one that hears and sees all things.”

Allâh is outside of His Creation and not ‘somewhere in the heavens’ as some want us to believe! That is a pagan belief and not Qur’ânic!

This makes it absolutely clear that *Allâh is beyond humankind’s visionary ability to comprehend Him*. The above-mentioned verses are of such a nature that the subject/object cannot be explained in tangible terms. However, an understanding of these *Mutashâbihât* (allegorical) verses, in consonance with the general understanding of the *Muhkamât* (decisive) verses of the Arabic Glorious Qur’ân, can emerge if the *Muhkamât* (decisive) verses are properly applied. What should be understood is the fact that a Muslim bears witness to the fact that Allâh exists. The basis, on which the witnessing is based, is the fact that Allâh’s creation is subjected to an order. Consequently, human beings know that *order* is planned, but the One who is responsible for the order of creation is not tangible. The *Order* or *Nature* of creation and the revelation of the *unknown* in the Arabic Glorious Qur’ân are the basis on which our witnessing of the Creator is established. Hence, when a Muslim performs the call to

prayer and says: “***Ash-hadu an lâ ilâha ill-Allâh***” i.e. **I bear witness that nothing deserves to be worshipped except Allâh.** What it means is the confirmation of a Muslim’s witnessing, which is based on the fact that human beings cannot reveal the *unknown*, which we find in the Arabic Glorious Qur’ân.

When one journeys through the Glorious Arabic Qur’ân one will find that the knowledge is so vast, so precise and dynamic that at the time of the Qur’ân’s revelation nobody in the world could have known that information, which forces one to submit to Its claim that it is a Divine Revelation. E.g.: 23:12-14; 14:48; 21:104; 42:11; 21:30; 36:36; 55:19-20; 78:6-7; 51:47 and hundreds of similar verses with unknown information that is only recently discovered!

Furthermore, the entire creation is in conformity with the nature and order in which Allâh has created it. We find no incongruity with natural facts and the revelation in the Arabic Qur’ân.

TO SUMMARISE:

The important point to remember is that any verse of the Arabic Glorious Qur’ân, which seems to defy factual knowledge of the universe, must be interpreted in the context of the guidance of the *Muḥkamât* (decisive) verses. Thus one has to be able to distinguish between *allegorical* and *decisive* verses.

(d) The *fourth* part of verse 3:7,

“Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation.”

Meaning, not searching for its hidden meanings which are to be found in the decisive verses”, clearly brings home the fact that the *allegorical* verses should not be taken

literally. If one follows the *allegorical* verses without looking for confirmation of the interpreted meanings within the *decisive* verses, then one will be committing sin. A consequence of this sin would be retardation of one's understanding of the Arabic Glorious Qur'ân and a penance for rejecting the guidance from Allâh. This is made clear:

“Our *Rabb*, make not our hearts to deviate *after Thou* (i.e. Allâh) *has guided us* and grant us mercy from Thee (i.e. Allâh); surely Thou (i.e. Allâh) art the most liberal Giver.” (Al-Qur'ân 3: 8)

(e) The last part of the verse holds very important information, which we need to analyse: “And *mâya'lamu* (none can exhaust its): *ta'wîlahu 'illallâh* (*ta'wîlahu* = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur'ânic teachings]), save Allâh. And those firmly rooted in knowledge, they say, ‘We believe in it, it is all from our *Rabb*. And none will grasp the message except people of understanding.’”

It is very important that we take note of the meaning of the words *mâya'lamu*, as most translate it as “*none knows*” and not as “*none can exhaust its*”. The words “*none knows*” are problematic, as there are some *allegorical* verses which the meaning is known. To know the meaning of some verses is not the point. What is of importance is that no one has the capacity of knowledge to be on par with the knowledge of Almighty Allâh. Hence, it is not possible for anyone to exhaust the ‘*ta'wîlahu*’ of the Arabic Glorious Qur'ân. What does it mean? It means that the inner secrets of creation are so vast that no one will ever be able to uncover everything about it in his or her lifetime. There is simply too much to know. Hence, we have translated the words ‘*mâya'lamu*’ as *none can exhaust its 'ta'wîlahu 'illallâh'* which means:

“The discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, within the framework of the Qur’ânic teachings), save Allâh.”

The words: **“And those firmly rooted in knowledge, they say, ‘we believe in it, it is all from our *Rabb*. And none will grasp the message except people of understanding.”**

This means that as one progresses in uncovering the *truth* of the contents in the Arabic Glorious Qur’ân, the *truth* forces one to say: ‘We believe in it.’ Only those who have uncovered the *truth*, i.e. by the acquisition of knowledge, have the confidence to make such a declaration. If the complete truth is uncovered, one will never have any reason to develop a thought that is contrary to the Arabic Glorious Qur’ân. Hence, the last part becomes self-explanatory.

The Law of Interpretation of the Arabic Glorious Qur’ân, as briefly explained above, outlines a system of using only decisive facts as a guideline for interpreting allegorical verses. Such a system clearly rules out any room for nonsensical-untruths! The fact that such a system is laid out in the Arabic Glorious Qur’ân by itself bears witness to the divine nature of the Arabic Glorious Qur’ân!

WESTERN CRITICS

Western critics of the Qur’ân frequently point to the allegedly “incoherent” references to Allâh - often in one and the same phrase - as “He”, “Allâh”, “We” or “I”, with the corresponding changes of the pronoun from “His” to “Ours” or “My”, or from “Him” to “Us” or “Me”. They seem to be unaware of the fact that these changes are not

accidental, and not even what one might describe as “poetic licence”, but are obviously deliberate, a linguistic device meant to stress the idea that Allâh is not a “person” and cannot, therefore, be really circumscribed by the pronouns applicable to finite beings.

Quote from Imam Ghazzali:

“**Allâh** has got no length and breath as these are attributes of a body which is an originated thing. Its Creator existed from before it. So how would **Allâh** enter in a body, as **Allâh** existed by Himself before all originated things and there was nobody along with Him? **Allâh** is an All Knowing, Almighty, Willing Creator. These attributes are impossible for a body. **Allâh** exists by Himself without the substances of a body. **Allâh** is not like any worldly thing, rather He is ever living, ever-lasting, and nothing is like Him. Where is the similarity of the Creator with the created, the Fashioner with the fashioned? Hence it is impossible that anything can ever resemble Him!” (Ghazzali - “The Revival of the Religious Sciences” Vol. 1- page 130).

THE QUR’ÂN PROVIDES ITS OWN HISTORY.

References: It names itself the title Qur’ân (2:185; 50/1). The Qur’ân gives the name of its author (25/5; 41/42; 45/2; 46/2); the language it was revealed in (41/3 & 44; 13/37; 26/195; 16/103; 42/7; 43/3; 46/12; 20/113; 39/28;); the Book will be protected (15/9; 41/42); when it was revealed (2/185); to whom it was revealed (29/48; 47/2; 48/29); guarantee that the Prophet will never forget the revelation (87/6); and that it existed in written form at the time of its revelation (85/21,22; 52/2-3; 68/1). There was no lag or interval for mistakes to creep in. Every word revealed to the Prophet was immediately put to writing (75/17). The Prophet is guaranteed protection (5/67). The

arrangement of the entire Qur'ân was part of the divine scheme (75/17). The Prophet under divine guidance dictated to his scribes the exact sequence of its words, verses and chapters (75/18, 19). The Book (written form) again testifies to this fact (80 / 11-16). Allâh alone explains the Qur'ân (6/19; 6/114; 14/25; 6/55; 7/32; 7/52; 7/174; 9/11; 10/24; 2/99; 13/2; 16/89; 17/12; 18/54; 30/28; 41/3; 10/37; 25/33; 65/11; 22/52; 12/111). Thus the Qur'ân has a clear background history which is not the case with any of the other Sacred Books.

Surah Isrâ (or Surah Bani Isrâeel-chapter 17): The unbelievers challenges to Prophet Muḥammad (as):

17: 89-93: "And We (Allâh) have explained to mankind, in this Qur'ân, every kind of similitude: yet the greater part of mankind refuses (to receive it) except with ingratitude! The unbelievers say: "we shall not believe in thee (Muḥammad), until thou (Muḥammad) cause a spring to gush forth for us from the earth, "or (until) thou (Muḥammad) have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water;"or thou (Muḥammad) cause the sky to fall in pieces, as thou sayest (will happen), against us; or thou (Muḥammad) bring Allah and the angels before (us) face to face: "or thou (Muḥammad) have a house adorned with gold, or thou (Muḥammad) Mount a ladder right into the skies. No, we shall not even believe in thy (Muḥammad) mounting until thou (Muḥammad) send down to us a Book that we could read." Say (unto the unbelievers) Muḥammad: "**Glory to My Rabb! Am I aught but a man,- a Messenger?"**

18:110: "Say: "**I (Muḥammad) am but a mortal (human being) like yourselves,** (but) the inspiration has come to me (Muḥammad), that your God is one Allah. Whoever expects to meet his Rabb, let him work righteousness, and, in the worship

of his Rabb, no one as partner.”

21:7: **“Before thee (Muḥammad), also, the Messengers We (Allâh) sent were but mortals, to whom We (Allâh) granted inspiration: if ye realise this not, ask of those who possess the Message. Nor did We (Allâh) give them bodies that ate no food, nor were they (the Messengers) exempt from death. In the end We (Allâh) fulfilled to them Our Promise, and We (Allâh) saved them and those whom We (Allâh) pleased, but We (Allâh) destroyed those who transgressed beyond bounds.”**

41:43: **“Nothing is said to thee (Muḥammad) that was not said to the Messengers before thee: that thy Rabb has at His command (all) forgiveness as well as a most grievous penalty.”**

5:44: **“if any do fail to judge by (the light of) what Allâh hath revealed, they are (no better than) unbelievers.”**

5:45: **“and if any fail to judge by (the light of the Qur’ân) what Allâh hath revealed, they are (no better than) wrong-doers.”**

5:47: **“if any do fail to judge by (the light of) what Allâh hath revealed, they are (no better than) those who rebel.”**

Those who do not judge according to the Arabic Glorious Qur’ân are condemned!

10:15: **“But when Allâh’s Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, say (to Muḥammad): "Bring us a reading other than this, or change this," say: "It is not for me (Muḥammad), of my own accord, to change it: I follow naught but what is revealed unto me: if I (Muḥammad) were to disobey my Rabb, I should myself fear the penalty of a great Day (to come).”**

12:108: “Say thou Muḥammad: "This is my way: I do invite unto Allāh,- on evidence Clear as the seeing with one's eyes,- I (Muḥammad) and whoever follows me. Glory to Allāh, and never will I join gods with Allah."

31:6: “But there are, among men, those who purchase idle tales, (LĀH'WŪL- HADĪTH) without knowledge (or meaning), to mislead (men) from the path of Allāh and throw ridicule (on the Path) - for such there will be a humiliating penalty.”

68:44: “Then leave Me (i.e. Allāh) alone with such as reject this HADĪTH (Qur'ānic message): by degrees shall We (i.e. Allāh) punish them (i.e. the rejecters) from directions they perceive not.”

4/41: “How then when We (i.e. Allāh) brought from each people a witness, and We (i.e. Allāh) brought thee (i.e. Muḥammad), as a witness against these people!”

25/30: “Then the Messenger (i.e. Muḥammad) will say: “O my Rabb! Truly my people took this Qur'ān for just foolish nonsense.”

43/78: “Verily We (i.e. Allāh) have brought the truth to you: but most of you have a hatred for Truth.” (Similar verses 23/70; 22/72; 53/29)

41:43: “Nothing is said to thee (Muḥammad) that was not said to the Messengers before thee, [...]

Salāt: (a) Prophet Ibrāhīm (as) about his salāt: 22/26; 22/77; 22/78; 2/125; 14/35-36; 21/73; 14/37; 14/40; (b) Mûsa (as) 10/87; (c) Îsâ (as): 19/31; (d) Mariam (as) 3/43. (e) Prophet Muḥammad (as) is told in the Qur'ān to establish salāt: 9/112; 11/114; 13/22; 17/78; 25/64-65; ...and the specified times for the actual performance of ṣalāt are

mentioned, in 30/17,18; 52/49; 76/25; 7/205; 20/130; manner of reciting the Qur'ân during salât 73/1-3; 73/20; 2/238; 24/58.

Belief: 21:25. “Not an apostle did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me (alone).” (7:158; 22:31; 26:142-145, 150; 11:25-48 etc)

Hajj: 22:27-33 Ibrâhîm; 2:196 Muḥammad; 22:34 to every people appointed rites;

Fasting: 2:183: O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,- [183-187 etc]

Zakât : 19:32 Nabi Îsâ prayer and charity; etc

11/1: “Alif. Lâ. Râ. (this is) a Book, with verses basic or fundamental (of established meaning), further explained in detail,- from One Who is Wise (i.e. Allâh) and well-acquainted (with all things)”: (additional references: 6/19; 6/114; 14/25; 6/55; 7/32; 7/52; 7/174; 9/11; 10/24; 2/99; 13/2; 16/89; 17/12; 18/54; 30/28; 41/3; 10/37; 25/33; 65/11; 22/52; 12/111)

References:

(1) “Deep in the Qur’ân” by Dr Kamal Omar.

(2) “Guidelines-Understanding the Qur’ân” by Ustaad Sulaiman Ibrâhîm.

(A student of the Arabic Glorious Qur’ân for more than fifty years who passed away on the 22 March 2012).

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BACK COVER:

HISTORY OF THE QUR'ÂN IS WITHIN THE QUR'ÂN

The Qur'ân provides its own history. It names itself the title Qur'ân (2/185; 50/1). The Qur'ân gives the name of its author (25/5; 41/42; 45/2; 46/2); the language it was revealed in (41/3 & 44; 13/37; 26/195; 16/103; 42/7; 43/3; 46/12; 20/113; 39/28;); the Book will be protected (15/9; 41/42); when it was revealed (2/185); to whom it was revealed (29/48; 47/2; 48/29); guarantee that the Prophet will never forget the revelation (87/6); and that it existed in written form at the time of its revelation (85/21,22; 52/2-3; 68/1). There was no lag or interval for mistakes to creep in. Every word revealed to the Prophet was immediately put to writing (75/17). The Prophet is guaranteed protection (5/67). The arrangement of the entire Qur'ân was part of the divine scheme (75/17). The Prophet under divine guidance dictated to his scribes the exact sequence of its words, verses and chapters (75/18, 19). The Book (written form) again testifies to this fact (80 / 11-16). Allâh will explain the Qur'ân. (6/19; 6/114; 14/25; 6/55; 7/32; 7/52; 7/174; 9/11; 10/24; 2/99; 13/2; 16/89; 17/12; 18/54; 30/28; 41/3; 10/37; 25/33; 65/11; 22/52; 12/111).

Thus the Qur'ân has a clear background history which is not the case with any of the other Sacred Books.

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