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Thematic Quranic Translation Series Installment 15
(IN ENGLISH LANGUAGE)

The Fake Story of Shortening of “Worship Prayer”-
QASR MIN AS-SALAAT

Rationally re-translated from Chapter Al-Nisaa

PRELUDE

This latest research consists of a strict linguistic and rational translation of Verses 101 to 104 from the Chapter An-Nisaa of Al-Quran. In all available tradition-infested translations, this content deceives us by showing a purely concocted commentary which seems to allow shortening of the five-time prayer ritual called Salaat (also called Namaaz) *during an ongoing battle*. Thereby, it is indirectly, but rigorously, implied from this text by enemies of Islam that this worship ritual does exist in the Muslim faith.

Contrary to that, the context of the Verses under research displays no ongoing battle and no impending need to offer a prayer ritual right in the middle of it. Needless to mention that dismantling your armament and offering prayer in congregation during a face-to-face battle fought with swords and spears, would only be tantamount to an idiotic and disastrous step leading to a mass suicide. On the other hand, the philosophy of a worship ritual or its shortening (or widening whatsoever) is meaningless in the perspective of a fiercely operational armed movement that aimed at toppling the worst tyrannical regime of the Pagan Aristocracy of Western Arabia.

As a matter of fact, the Verses in question deal with the character and conduct of the faithful, particularly those who remained passive by taking it easy, in comparison with the others who forsook the domain of evil and strove hard for the sake of Allah’s plans (see previous Verses starting with Verse 95). Because the text is linked to this particular scenario, therefore, translation of words and

terminology also takes into consideration the same perspective, but adhering strictly with the root meanings and the utmost purity of God’s narrative. Here we mostly find important instructions as to what strategy should be adopted in pursuance of the fixed goals and in emergency situations and detailed emphasis are laid on combat training of those lagging behind.

Kindly bear in mind that against the backdrop of this research stands the false claim of traditional translations asserting that from this text the existence of traditional prayer ritual of “Namaaz” (Salaat) is fully corroborated and established; whereas, a deeper look around the context, and the narration itself, clearly proves that As-Salaat just cannot be misconstrued as a ritual worship. As-Salaat is the close pursuit of divine guidance or of the ordained mode of human conduct.

Chapter An-Nisaa, Verses 101-104

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾ وَإِذَا كُنْتَ فِيهِمْ فَأَقْبْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۖ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۗ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٣﴾ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۗ إِنْ تَكُونُوا تَأْكُمُونَ فَإِنَّهُمْ يَأْكُمُونَ كَمَا تَأْكُمُونَ ۗ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

VERSE 3/101:

٣/١٠١: وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾

“AND WHEN you eventually set off for a journey towards your goal (ضَرَبْتُمْ) and you have reason to fear that those bent on denying the truth may cause you harm, you will incur no sin by desisting from (تَقْصُرُوا) open pursuit of divine discipline (الصَّلَاة), in self defense; for, verily, those who deny the truth are your open foes.”

قصر؛ ق ص ر *Qaf-Sad-Ra = become short, have little or no power, become niggardly, fall short, i.e. not to reach something, left/relinquish/abstain/desist/cease, took from its length, clip/shove, restricted/confined/limited, kept within certain bounds or limits, restrain/withheld,*

hinder/prevent, contract or draw oneself together, obedient, last part of day. qasr (pl. qusur) - ample and spacious house, castle, palace.

VERSE 3/102:

٣/١٠٢: وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلِيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلِيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠﴾

“And, O Messenger, when thou art among these faithful and have deputed them to carry out (فَأَقَمْتَ لَهُمُ) the divine commandments (الصَّلَاةَ), the proper way to that will be to let different contingents of them (طَائِفَةٌ مِنْهُمْ) stay in your supervision (مَعَكَ) turn by turn; and carry with them their weapons (وَلِيَأْخُذُوا أَسْلِحَتَهُمْ) so that when they have fully surrendered in obedience (سَجَدُوا), they must be enrolled in the ranks behind you (مِنْ وَرَائِكُمْ), and the other group who has not yet followed (لَمْ يُصَلُّوا) shall come forward to undergo the discipline in your company (فَلْيُصَلُّوا مَعَكَ) and, subsequently, take up defensive measures and remain armed (وَلِيَأْخُذُوا حِذْرَهُمْ) (وَأَسْلِحَتَهُمْ). You should keep in mind that those who are bent on denying the truth (كَفَرُوا) would love to see you oblivious of your weapons and related equipment (تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ), so that they might fall upon you in a surprise attack. However, it shall not be wrong for you (وَلَا جُنَاحَ عَلَيْكُمْ) to lay down your weapons (أَنْ تَضَعُوا أَسْلِحَتَكُمْ) for a while if you are facing troubles like a shower of arrows from above (أذىٌ مِنْ مَطَرٍ) or encountering some other strategic weakness (أَوْ) (وَأَنْ تَضَعُوا أَسْلِحَتَكُمْ), and you need to take defensive measures for your safety (وَأَنْ تَضَعُوا أَسْلِحَتَكُمْ).

(حَذَرَكُمْ); Verily, God has reserved a shameful suffering for those who deny the truth!”

مطر; *Matar; that which falls upon you in mercy or in punishment; good or evil poured upon; hastening, quickening; raining; shower of water from skies.*

VERSE NO.3/103:

٣/١٠٣: فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ
إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿٤﴾

“And when you have carried out your missionary responsibilities (الصَّلَاةَ), you must still keep inviting attention to the Divine Attributes of Allah (فَادْكُرُوا اللَّهَ) while standing or sitting among people, and all around you. And when finally peace prevails then you must enforce the entire discipline of Divine Guidance. Verily the pursuit of the divinely ordained Discipline is a duty (كِتَابًا) regarded as mandatory (مَوْقُوتًا) upon the faithful/peace keepers.”

VERSE 3/104:

٣/١٠٤: وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْكُمُونَ فَإِنَّهُمْ يَأْكُمُونَ كَمَا تَأْكُمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٥﴾

“And do not show slackness in seeking out the enemy concentrations. If you feel you are suffering painful repercussions, then be it known that they are also facing the same fate as you. But you are in a better position of expecting a rewarding return from Allah, which they expect not. Rest assured that Allah is aware of all that you pass through and is a possessor of profound wisdom.”