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AQIMIS SALAAT (اقم الصلوة)
SABBIH BI-HAMDI RABBIK (سبح بحمد ربك)

The Misconception about Prescribed Timings of Salaat Prayer

Some most pertinent Verses Academically and
Rationally re-translated

PRELUDE

Is the most frequently quoted Quranic injunction, “Aqimis Salaat” **(اقم الصلوة)**, a highly emphasized order for common Muslims to PRAY, as maintained by traditionists? ---- OR ----- is it, contrarily, a direct order to the Islamic Government to “establish the discipline of close pursuit of Divine Commandments”, as originally prescribed in the Quranic narrative?

Traditional translations and exegeses vehemently insist that “Aqimis Salaat” is the injunction to pray five times a day by way of physical prostration to God. Therefore, to assess this crucial issue and consequently answer the above question in an authentic scholarly way, we present here-below a discussion criticizing the validity of the traditional interpretation. Some important Verses directly connected with the “alleged” timing of Aqimis Salaat are brought under focus for this purpose. These “alleged” timing-related verses are actually misconstrued from the Quranic narrative and are misrepresented by traditionists as a strong argument in support of the existence of worship rituals in Quran! Had there been no worship ritual in Islam, the traditionists argue, the Verses illustrating “prayer timings”

would not have been included in Quranic text! They, however, leave us wondering by this claim of theirs because, in spite of our best efforts, we fail to find the least trace of any “prayer timings” in these verses!

Moreover, after having exposed the great Arab Scam of subjecting Quran to a high degree of corruption through the medium of writing its fictitious interpretations, the modern Quranist scholars no longer acknowledge the possibility of existence of any worship ritual in the socio-political doctrine of Quran, not to speak of any mention of “timings” there for. So, let us see whether the “alleged timings” are in reality the prayer timings, or is that a different story altogether.

PART 1

Verses 17/78-79:

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

First of all, let us check two of the most popular traditional translations.

Moududi: “Establish Prayer from the declining of the sun to the darkness of the night; and hold fast to the recitation of the Qur'an at dawn, for the recitation of the Qur'an at dawn is witnessed. And rise from sleep during the night as well- this is an additional Prayer for you. Possibly your Lord will raise you to an honoured position.”

Asad: ” Be constant in (thy) prayer from the time when the sun has passed its zenith till the darkness of night, and (be ever mindful of its) recitation at dawn; for, behold, the recitation (of prayer) at dawn is indeed witnessed (by all that is holy). And rise from thy sleep and pray during part of the night [as well], as a free offering from thee, and thy Sustainer may well raise thee to a glorious station [in the life to come].”

Discussion:

The purpose of “Aqimis Salaat” (أَقِمِ الصَّلَاةَ) is stipulated here in undeniable terms as “li-duluk-ish-Shams” (لِذُلُوكِ الشَّمْسِ); that is, “For/for the sake of/for the purpose

of, duluk-ish-Shams”. It is stated here clearly that you carry out Aaqimis Salaat --- “for/for the sake of/for the purpose of” ---Duluk-ish-Shams. Therefore, It is quite obvious that “Duluk-ish-Shams” is some big target, and to achieve that target the act of “Aqimis-Salaat” is ordered. So, it ordains to “establish the pursuit of divine commandments” FOR achieving the target of “Duluk-ish-Shams”. Therefore, it is obvious that “Duluk-ish-Shams” here cannot be construed as suggesting a time or period, but rather “A target”, “a purpose”. When it becomes clear that it is a target or goal, it also becomes obvious that “Shams” here is not used for the Sun, but is a symbol or metaphor for supremacy and glory, because acquisition of “the Sun” cannot be a logical target or goal. Salaat also cannot be misconceived here as Prayer (Namaaz) because acquisition of the Sun through praying can only be regarded as an idiotic idea. “Duluk-ish-Shams” is a Murakkab-e-Idhafi, meaning Duluk of Shams. The Duluk of Shams, or Duluk of Glory and Grace simply means ***“to strictly emphasize or insist upon achieving the goal of glory and grace”***.

“Ila Ghasaq il-Layil” (إِلَى غَسَقِ اللَّيْلِ) prescribes the limits of your efforts. It stipulates hard work to a degree or point where all darkness of tyranny and suppression, or ignorance, is vanished. “Ghasaq” has also the meaning of ‘making extinct’. Layil is known to be a metaphor for darkness.

“Quran al-Fajr” (قُرْآنُ الْفَجْرِ), actually means that “the light of daybreak (Fajr)” must be “brought forth (Quran), because another definition of Quran is “to bring forth, to draw forth, to cast forth”.

It is most regretfully brought to your kind notice that all the traditionist and modern interpreters of Quran have misconstrued this verse stating that it is an order to perform prayers “at the time of sunset”, or, to establish the discipline of Salaat “along with the movement of the Sun”, meaning to perform this act during the entire day. The prefix preposition “laam” li (لِ) with a lower diacritical sign (a kasar كسر), accruing before “Duluk-ish-Shams” was criminally ignored by all of them. This letter means “for/for the sake of/for the purpose of”. Therefore, it is not possible to translate this as “AT the time of sunset” or “WITH the movement of Sun”, because “AT” or “WITH” is not the translation of the Prefix letter ل. Nor we can say “establish the divine discipline FOR THE DECLINE OF THE SUN, OR FOR THE MOVEMENT OF THE SUN”!!! Obviously, it is not a coherent or

meaningful translation. Hence, it is essential that “Ash-Shams” is not taken literally for Sun, but metaphorically for fame and glory.

It was also inferred that this work “must be done IN THE beginning of night”, while the word used here is “ila ghasaq al-layil”, which means UP TO THE “ghasaq al-layil”. Obviously “ila” cannot mean “In”. Thus a senseless manipulation, personal choice or blind pursuit of a vicious agenda was exercised and all linguistic rules were blatantly violated.

Also stated was the sentence “Read the Quran at daybreak (Quran al-Fajr) قرآن الفجر”, because it is more understood at that hour. What a ridiculous idea! It implies that those who can’t spare time to read in the morning cannot understand Quran at all, or at least fully! Quran was linked preposterously to the daybreak time alone. And thus, recitation of Quran during the day or at night was made useless and futile and the use of human intellect or common sense was left dormant. Moreover, there’s no word stipulating a “recitation”! It actually says “Quran of al-Fajr”, viz, bringing forth of the dawn, or, the light of the day. How can the deduction of “recitation of the daybreak time”, or “the Quran of Fajr or Daylight” be logical here? Quran is not reserved to be read either during the day or at daybreak only. It is a guidance to be referred to at all times.

“Fatahajjad bi-hi - فتعجد به”

Then again, from the term “fatahajjad bi-hi” another prayer was derived superfluously and imposed upon a superstitious religious order; whereas, in keeping with the former mention of “the darkness of ignorance (الليل)”, here again the holy messenger is being admonished to “keep vigilant in respect of Quranic directives”. If it may be regarded as an additional prayer in the middle of the night, as our traditionists believe it is, imagine awakening a totally exhausted man, who has slept very late after his daily revolutionary activities, for another prayer! Would that leave the poor guy active for his next days’ important duties? To sleep at night is a natural compulsion which restores the spent energies of a man. To arise once again from deep sleep is neither logical nor rational and productive. And in the end, which or where is that particular word in this sentence which might suggest a prayer or worship, for God’s sake? Obviously, none!

So now, let us throw aside this self-serving and fictitious crap from our despotic regimes and try a fully rational translation through pure academic research which may come up to any academic and intellectual criterion, and meet the goals of Quran by bringing forth the true and clean picture of its divine injunctions.

The latest research based rational translation:

“Establish firmly the pursuit of Divine Commandments (اقم الصلوة) enabling you to press hard (لدلوك) towards the path of Glory (الشمس), leading to the total extinction of the darkness of ignorance (غسق الليل) and culminating into drawing forth (قرآن) the light of Dawn (الفجر). Indeed the bringing forth of the light of dawn (قرآن الفجر) is a prominently manifest phenomenon (مشهودا). And in the midst of darkness of ignorance (وَمِنْ) (الليل), you must always remain awake and vigilant (فَتَهَجَّدْ بِهِ); it’s an additional obligation for you; so that your Lord may glorify and raise you to a highly praised status/position (مَقَامًا مَّحْمُودًا).”

Important words defined from authentic lexicons:

Dalak; Daluk (دلوك؛ دلوك): Pressing hard, urging, to discipline, try, to prove, to render, teach, to familiarize, to habituate, the act of rubbing, pressing or squeezing, eat, consume, decline, decline after midday, of the sun, the sun becomes high.

Ash-Shams; Shams : الشمس: to be bright, be glorious, be sunny. shams – sun, gold, source, spring.

Ghasaq; غسق: Ice cold darkness, watery, thick purulent matter that flows or drips, dark/murky/cold fluid; sunset and nightfall, darkness/shed tears/to become obscure.

Al-Layil : الليل: night, darkness of night, darkness.

Quran al-Fajr : قرآن الفجر: to recite, to read, to compile, to collect, study, explanation, investigation, collected together, draw it, to draw forth, to bring forth; to cast forth.

Al-Fajr : الفجر: break open/cut/divide lengthwise/dawn, sunrise, daybreak.

Tahajjad : تهجد: هجد؛ هجد : to sleep watch, to remain awake

Nafilat; n f l : نفل : give spoil, gift, voluntary gift, a deed beyond what is obligatory.

PART 2

The second important Verse with the caption “AQIMIS SALAAT” from where our traditionists derive some element of “prayer timings” is also presented hereunder with Discussion, followed by a latest rational translation.

Verse 11/114:

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَٰلِكَ ذِكْرٌ لِلذَّاكِرِينَ ﴿١١٤﴾

We start with the available old traditionist translations.

Moududi: And establish the Prayer at the two ends of the day and in the first hours of the night. Indeed the good deeds drive away the evil deeds. This is a Reminder to those who are mindful of Allah.

Asad: And be constant in praying at the beginning and the end of the day, as well as during the early watches of the night: for, verily, good deeds drive away evil deeds: this is a reminder to all who bear [God] in mind.

Pervaiz: For the accomplishment of your programme you should arrange for the assembly of *Sal'at* at the break and close of the day and during the early hours of the night (17/78, 24/58). The results accruing from your good actions will efface the ill effects of your faltering, if any. This is a basic principle for those who adhere to *Allah's* laws-

Discussion:

(It must be born in mind that this ‘discussion’ is solely meant to expose the futility of prevalent traditional translations. The latest rational translation which follows is

self-explanatory, without the need of any kind of discussion, this being the unique attribute of God's Word, provided the translation is done in the light of deeper knowledge and the true vision of Quran's classic literary style and its ultimate destination.)

In this Verse order is passed to establish Salaat "Tarfi-un-Nahaar", meaning,,,, 'on both sides of An-Nahaar'. No effort was made here to explore 1) the literary meaning of "An-Nahaar" and 2) the diverse scope of the definition of "Tarf"! I daresay, the task was wrapped up by presenting a very commonplace, rather street-wise, cheap translation as "both ends of the day"! No fear of God, and no regard for Quran's lofty academic narrative were considered. Nor human intellect or wisdom was exercised. Woe be to the mentally retarded Imams (scholars) of this nation! They didn't care to question as to why this grand duty was limited to "both ends of the day"? Why the order did not apply to the entire time of the day? Any logical reason for that? ...Absolutely none! Perhaps it was already conspired that Salaat must be ill-defined to mean a ritual of worship at all costs! Even then, why the logical way of describing "Day's start and end" was not adopted; what was the reason behind using the words "both sides and ends of the day"? It was only Allama Pervaiz who made some advancement on this point and in his translation, mentioned the meaning of "Tarfi – طرفی" as "Day's beginning and end" as this was the only proper course to adopt. Nevertheless, it also did not help much as the Arabic word "Tarf" doesn't give the meaning of "beginning and end"!

The question remained unanswered as to what was special about this particular terminology? We also know that both ends of a day always pass out or elapse within a few minutes' time! No venture undertaken in these short durations of time can produce tangible results! It can as well be called a "part-time job" of a few minutes' duration. Obviously, a day's beginning is of a few minutes' duration,,,,and then, its end also turns into darkness of night after a few minutes! What was the feasibility of launching the big operation of "AQIMIS SALAAT" twice in a day,,,, but just for a few minutes? So, we all can easily discern how the use of human intellect and wisdom was kept dormant!!!

And as a result of this bogus translation of "Tarfi", the Qayam of Salaat had to be misconceived as the same old traditional meaning of "Praying or Namaaz"! So, the

entire human philosophy of social reforms and conscious evolution had to be discarded, or limited to “praying”! And this praying is, in its essence, nothing but some dumb physical movements behind a prayer leader, as the dominant majority of praying public has no awareness of what is being “read” in Arabic during this ritual! And still this frivolous ritual is being followed blindly for about 1400 years, with no apparent plausible results! In the Muslim world, since the beginning of despotic regimes in 35 AH, we continue facing disparity, hatred, bloodshed and large scale exploitation of the masses. The same class discrimination, the same rapacious politicians, the same hunger, poverty, illiteracy, narrow-mindedness and slavery. On the other hand, history is witness to the fact that AQIMIS SALAAT in its true sense was that great divine discipline which, after its first trial in the age of the Holy Messenger and the PIOUS CALIPHATE, could never be enforced in the Muslim world again. Had it been re-enforced in a territory, its serendipitous influence would definitely have manifested in the frigid Muslim minds to a great extent.

Let us suppose Salat is prayer, or Namaaz, as it is called in Iran and the middle and far east! Now from this translation we only have “two prayers” – one of Fajr, viz. morning, and one of the evening or Maghrib. Even if we agree to this point, we have to think as to why only two prayers were ordered here in part? If there had to be five prayers, why not an integrated and cohesive and complete order for five prayers was issued? Why the order for offering prayers was issued in broken parts, or installments? We see no reason why at another place in Quran we are made to deduce another order for the “Fajr prayer” and in the night another prayer, called “Evening prayer” (Qabl Salaat al-Fajr ba’ad Salaat al-‘Ishaa). And again, at another place, another “Salaat al-Wostaa”, meaning the “central prayer”, or “Zuhr prayer (and sometimes ‘Asr prayer)” is being derived. If Salaat is “prayer”, and if these are suggestions, in pieces, towards “five prayers”, we fail to understand as to what precluded an articulate and consistent order to be issued in an easy, direct and definite way? Why were the five prayers not brought into light together through one direct and precise order? What was the wisdom behind creating confusion and ambiguity by passing piece-meal orders in an apparently ambiguous way? These questions amply testify that the source of all confusion and ambiguity was not the entity of the Exalted author of Quran, but it is the conjecture-infested Imams who

were hired to perpetuate the endless chain of illogical and irrational interpretations from Quran.

“An-Nahaar” (النَّهَار) in literary language of Quran is defined as “the flow of repulsion, reproach and chiding”. No doubt Nahaar is also defined as “day”, but this word has its metaphoric and idiomatic meanings which are invariably used in writing like Quran whose narrative is based on classical literary language. “Tarf”, (طَرْفِي) in the same academic and literary style is the equivalent of “the extremity of enemies encampment” and of “attacking those extremities”; it also means flanks and sides.

Then “Zulfan min al-Layil” (وَزُلْفًا مِنَ اللَّيْلِ) was again easily disposed of by translating it simply as “beginning part of night”. No painstaking was resorted to in order to think that “Zulfan” has the meaning of “drawing near, close, and advance”. Many Quranic Verses describe this meaning of Zulfan as quoted under the “authentic meanings” underneath. Even otherwise, the “beginning part of night” has already been brought in as per their translation of “Tarfī-un-Nahaar”, where from they have already deduced the “end of day” which itself is tantamount to the “beginning part of night”, though a few minutes later. Why then, the same “beginning of night” is occurring twice in the same sentence? As for “Al-Layil”, whether taken as Layil or al-Layil, these easy going Imams have been taught only a single absolute meaning of it; the same most commonplace and street jargon – the “night”. They are not concerned at all with idiom, metaphor, allegory, etc. They do not acknowledge Quran as a masterpiece of classical Arabic. Hence, May God ruin them as they have ruined the essence of Quran!

Although in recent times, some modern Quranic scholars, including Allama Pervaiz of Lahore, Pakistan, have made advances in the right direction and defined the important term “Salaat” in its true light, they still have not carried their research through to its logical conclusion and left behind a great degree of work still to be done. Perhaps all they could do in their time actually correlated or corresponded with the relative progress of their time. Improvement and advancement take place gradually with the passage of time and the process of mental evolution. It advances in smaller degrees along with every coming generation. Since we are their pupils and are performing our duty of advancing

their line of thought further, therefore, it is incumbent upon us and our coming generations to continue this evolutionary process of exploration and discovery. The corruptors of Islamic doctrine have left behind such a great amount of mess and confusion, and the reformation work has begun so late, that it may not be possible for one or two more generations of reformers to complete this crucial undertaking. It needs time,,,,a lot more time,,,,perhaps many coming generations.

Setting aside the history of this great scam of the earlier Arab despotic regimes, let us now try to present a fully literary and rational translation of this Verse which may prove to be worthy of the grace and majesty of the Exalted Creator of this Universe.

The latest research-based translation:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ (١١٤)

“While attacking both flanks of the stream of repulsion, reproach and chiding (طَرَفِي النَّهَارِ) , enforce the pursuit of Divine Commandments (وَأَقِمِ الصَّلَاةَ), and expand this mission up to close proximity of the darkness of ignorance (وَزُلْفًا مِّنَ اللَّيْلِ); because, verily, the good deeds alleviate the influence of evil deeds. For the mindful it is but an advice and admonition.”

Authentic meanings of words in parenthesis:

ط ر ف = **Tay-Ra-Fa** = attack the extremity of the enemy's lines, chose a thing, extremity, edge, lateral/adjacent/outward part, side, border, end, newly acquired, proximity, fringes. leaders/thinkers/scholars, best of the fruits.
Look from outer angle of eye, twinkle in eye, putting eyelids in motion, looking, glance, blinking, raise/open eyes, hurt the eye and make it water.
Descend from an ancient family, noble man in respect of **ancestry**.

ن ه ر = **Nuun-ha-Ra** = to cause stream to flow, repulse, reproach, flow abundantly, drive back, brow beat, chide, do in the day time, day, daytime, daylight hours (from dawn to dusk).

ز ل ف = **Zay-Lam-Fa** = draw near/close, advance, nearness/closeness/proximity.

Azlafnaa (prf. 3rd. p. f. plu. IV): We brought near, caused to draw near

Uzlifat (pp. 3rd p.f. sing. IV): It is brought near

Zulafan (n. acc.): Early hours

Zulfatan (n. acc.): Night

Zulfaa (v.n.): Approach; near. *zalafa* vb. (1). *zulfa* n.f. (pl. *zulaf*) - 11:114, 34:37, 38:25, 38:40, 39:3, *zulfah* n.f. (adv.) - 67:27

PART 3:

Our Theme of “AQIMIS SALAAT” is represented in the following Verses too in terms of “WA SABBIH BI-HAMDI RAABIKA” (وَسَبِّحْ بِحَمْدِ رَبِّكَ); both injunctions having more or less a similar concept ...AND...., as alleged by traditionists, describe some kind of “timing” for prayers.

After issuing the above part of my rational translations, I had to face several questions from readers - not unexpectedly of course. Some of my well-wishers did not approve of the new rendering. Although they could not reject it altogether – nor, I hope, can they do so in the near future – yet they bombarded me with other verses having identical theme. They challenged me to produce a similar style of latest academic and literary translation of those Verses too to help them to accept and acknowledge my efforts. (It goes without saying that it is not always possible for the traditionists to agree with the latest renderings of Quran by the Quran-only scholars). Some of these Verses follow hereunder. I have tried fresh rational translation thereof in keeping with Quran’s classical style of prose, with the hope that it meets their approval and satisfaction.

The point to understand here is that we are dealing with the clash of “religiosity” and “Ideology or Idealism”. It is the same historical clash which Allama Sir Mohammad Iqbal, while throwing light on Islamic Jurisprudence, had in technical terms named as the clash of “Deduction” and “Induction”. We here are trying to present a divine Ideology of Life which highlights great universal human values; whereas our adversaries are converting this divine ideology into a religious mold by translating it literally into a commonplace and street language. That’s a mold which embodies only dogmas, verbal faith and meaningless rituals of worship, and where your moral conduct and your practical interaction in the society is rendered unimportant, or in a secondary status.

Let us then start first with a discussion on traditionist translations. Then accepting the challenge, an academic and rational ideological translation will be presented which would naturally go entirely against the traditionist one. Following Verses are pointed out:-

Verses 50/39-40:

40-39/50 فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ
وَأَذْبَارَ السُّجُودِ ﴿٤٠﴾ وَاسْتَعِذْ يَوْمَ يُنَادِ الْمُنَادُ مِن مَّكَانٍ قَرِيبٍ :

Moududi:

Hence bear with patience whatever they say, and celebrate your Lord's glory before the rising of the sun and before its setting; and in the night, too, celebrate His glory, in the wake of prostration. Hearken on the Day when the caller will call from a place nearby,

Asad:

“Hence, bear thou with patience whatever they may say, and extol thy Sustainer’s limitless glory and praise before the rising of the sun and before its setting; and in the night, too, extol His glory, and at every prayer’s end. And (always) listen for the day when He who issues the call (of death) shall call (thee) from close-by.”

Pervez:

39/40. In any case, you should not get disturbed by whatever they say against you. Remain steadfast and firm in your programme. In order to prove that the *Nizam-e-Rabubiyyat* of your *Rabb* is worthy of all *Hamd*, you should always work hard (to establish it practically) from morning till evening, during the dead of night and in the early hours of the morning (52:49). 41. (After this there will be a clash with the adversaries.) The Day will arrive when from the place nearby the caller will give a call for battle (The adversaries will reach the outskirts of the city of *Medina* for attack.)

Discussion:

The first two translations stipulate some kind of counting of prayers on the rosary (وَسَبِّحْ) – with particular timings – “before the sunrise”,,,and,,, “before the sunset”??? And again, a third time, viz., at night too! And again and again, whenever you get free from continued prostration (وَأَذْبَارَ السُّجُودِ), start counting on rosaries!

NOW, obviously that's all you need to do, according to above translations, to become a true Muslim in the traditional Islam, even if your family is starving, an army is advancing against you, or the roads and streets of your towns are infested with crime and terrorism; even if you are confronted with domestic, national, economic, political or social crises, just continue counting on the rosaries and prostrating to God the entire day and part of night!!! What should be the duration of each round of this "divine act", how many minutes or hours each time, we are not guided in this behalf by the unique intellectuals whom we call our nation's elders and leaders, under some secret diplomatic policy!!!

It seems as if the counting of prayers on rosaries and continued prostration to God embodies some magic spell which would automatically bring about progress and prosperity in the nation, our defenses would be strengthened and all the social and domestic crises would be solved!!! These dumb cattle like (kal an'amm – كالانعام) scholars of ours, who consist of such prominent names which would make you terrified if you even think of criticizing them, were most probably bereft of the facts that such protracted life-long idle sittings for worship rituals would essentially jam the working of their limbs and joints; food would refuse to be digested or metabolized, legs would be rendered unable to bear the weight of their bodies and, before long, they will be cripples! Then they would be living on charity or alms! That's a tragedy which has already taken place at large and the Muslim is collectively living a life of slavery, sustaining on loans and grants and depending entirely on foreign products and inventions!

For God's sake, "Tasbeeh" (Root: s b h) is not the rosary to be counted while praying or glorifying God verbally! Had you cared a little bit to open an Arabic lexicon, you would know in a jiffy what this word means! You were not created by God as dumb, deaf, blind, to act this way. Intellect and imagination is a gift bestowed by the Creator indiscriminately. Where have you people lost your share of it, or to whom and for what cost have you sold this priceless treasure of yours? Or have you mortgaged it to your despotic rulers in return for easy stipends from them for perpetuating your inactive life of counting on the rosaries?

The definition of "Tasbeeh" is "to remain steadfast and persevere with all your might and resources for achieving a certain goal or fulfilling a mission", which you have misrepresented to mean a useless ritual based on laziness or sheer inactivity. You never took pains to deliberate on whether the Holy Messenger of God had achieved great success in his mission by just prostrating or counting on rosaries?

However, in the third translation above, our respected teacher Allama Pervaiz effectively did away with the sickness called "Rosary" (tasbeeh), and by

introducing its true academic definition, showed the Islamic world a new light. Still, in the context of determining of day and night “timings” he could not expose the reality and had to bend towards the same old misconception of worship and prayer because fixing of certain day and night timings has to be linked with worship rituals!!! The enforcement and expansion of a global ideology is always a constant or consistent duty, not bound by particular timings. Determination of day or night timings does not apply to the global expansion of a divine mission or ideology, unless some rituals of prayer, worship, Namaaz or counting on rosaries are involved therein.

Modern Rational Translation

Let us now present here a modern academic and rational translation for your kind consideration.

Verse 50/39-40:

40-39/50 فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾
وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ﴿٤٠﴾ وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ :

"Therefore, keep patience upon what they insinuate and keeping in view the target of establishing the glory and praise of your Sustainer (بِحَمْدِ رَبِّكَ), keep striving hard with entire resources (وَسَبِّحْ) before the sun of your supremacy rises (قَبْلَ طُلُوعِ الشَّمْسِ); and before you fear its downfall (وَقَبْلَ الْغُرُوبِ). And in the midst of the shadows of ignorance (وَمِنَ اللَّيْلِ), keep working hard towards this target (فَسَبِّحْهُ) as well as after you have already achieved the state of total submission (وَأَدْبَارَ السُّجُودِ). And keep your hearing open to that time when an announcer would proclaim about a certain event from a station near about."

The other Verse sent to me for a latest translation has the same “timing” factor which allegedly relates to the prayer/worship rituals. Let us, without much ado, translate it straight-away in our purely academic and rational way illustrating the glorious real face of Quran which proves to be free from frivolous prayer rituals.

Verse 20/130:

130/20 فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ
وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ:

“Therefore, whatever the people insinuate against you, keep steadfast in your goals (فَاصْبِرْ), and before the sun of your dominance/supremacy arises (قَبْلَ طُلُوعِ الشَّمْسِ)– and also before it is feared to decline (وَقَبْلَ غُرُوبِهَا), keep striving hard with all resources (سَيِّحْ) to establish and expand the glory and praise of your Sustainer (بِحَمْدِ رَبِّكَ). Also keep striving (فَسَيِّحْ) to block the dominance of darkness of ignorance (أَنَاءِ اللَّيْلِ), and attack both flanks (طَرَفِ) of the flowing stream of repulsion, reproach and chiding (النَّهَارِ) so that you may achieve a state of full satisfaction.”

Difficult words defined from authentic lexicons

Siin-Ba-Ha = س ب ح : سبح: to swim, roll onwards, perform a daily course, float, the act of swimming, occupy oneself in: the accomplishment of his needful affairs or seeking the means of subsistence, business/occupation, those who are floating, went/travel far, being quick/swift. To praise/glorify/hallow/magnify, sing/celebrate praise, holy, declaring God to be far removed or free for every imperfection/impurity.

Ghayn-Ra-Ba : غ ر ب : غرب: = went/passed away, depart/retire/remove/disappear, become remote/distant/absent/hidden/black, withdraw, western, foreign/strange, exceed, abundance, sharpness, (maghrib = sunset), black, raven-black, setting place of the sun, the west.

Qaf-Ba-Lam = ق ب ل : قبل: to accept/admit/receive/agree, meet anyone, to face/encounter someone/something, advance/approach, before, correspond, counteract/compare/requite/compensate, the front part (12:26), accept with approval, show favour.

GOD BLESS YOU ALL.