

## The Qur'ānist Quandary by Shaykh Faheem

**Abstract** - The following is a simple response to the petite piece titled, *“The Times And Format Of Salaah-A Condensed Version”* by a Qur'ān-Only<sup>1</sup> advocate, Fadeel Hassen. I received the document on the 25/04/2021 and found it to be as bizarre as the da'wah of the Qur'ānists. Thus, I thought it necessary to fulminate such a fallacious philosophy by exhibiting its;

1. Contradiction
2. Illogical premises
3. Misdirection

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<sup>1</sup> The Qur'ān-Only, also referred to as Qur'ānists, Qur'ān-centric or Hadīth Rejectors believe that Only the Qur'ān is authentic and the all-other information outside the Qur'ān -particularly the Sunnah ﷺ of the Prophet in reference to the hadith literature is completely rejected. They are a relatively new sect and have no overall leader or head. Some of them believe that the late Rashād Khalifa (who claimed to be a Messenger) is their leader, whilst others reject that. Many are independent thinkers consisting of modernists and academics with no real epistemology driving their doctrines aside from the primary belief that they only accept the Qur'ān.

A noteworthy observation for all Muslim readers is to note that Qur'ānists, albeit claimants to clinging onto the Qur'ān truthfully, are obstinately apprehensive in quoting the Arabic of the Qur'ān. That is by no coincidence as the underlying reasons for this will be exposed in this succinct response.

The 'article' title alludes that it will provide evidence of a "format" for the daily prayer, yet upon analysis of the word "format" itself within the context refers to a plan for the organization and arrangement of the specified matter.

Now any plan or arrangement must consist of a 'starting point' and a 'termination' point, otherwise one may never know 'how' or 'where' to begin, and once initiated, 'how' and 'when' to stop? Imagine planning a trip for the family and providing a format for the day's routine (for when one reaches a particular destination) allocating time for the various activities, yet *never clarifying when that journey will begin and how long it will last?* Thus, discussing the modes and postures of prayer is well and good but without the guidelines on commencement and termination of the prayer is rather ridiculous for an 'article' that is meant to 'prove' this very point. Hence, *the misdirection.*

### ***A Qur'ānic Quote for Qur'ānists to Consider***

Discussing the inevitable end of the disbelievers who blindly followed their leaders, particularly in their rejection of the Messenger ﷺ the Qur'ān foretells of a fiery torment awaiting those who follow this fallacious philosophy of rejecting Allāh ﷻ and the Messenger ﷺ.

يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ

*On the day when their faces will be overturned being roasted inside the fire, they will say, "Alas – if only we had obeyed Allah and obeyed His Noble Messenger!"<sup>2</sup>*

Dear Qur'ān-Only advocates! I am certain that some of you are sincere in your adherence to the Qur'ān, but look deep within yourself and ask, 'Where is your obedience to the Messenger ﷺ? If you cannot locate the answer to that question, then know that the Qur'ān is 'explicit' in its punishment that will be inflicted upon those who do not accept both, Allāh ﷻ and the Prophet Muhammad ﷺ.

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<sup>2</sup> Sūrah Al-Ahzāb, 33:66

## Response to Qur'ān-Only Article on Format of Prayer

**Paragraph One** – “Too often we hear the weak argument that the Quran remains incomplete without the Ahadith corpus, implying we need secondary man-authored sources to validate a greater Divine Book, the Unadulterated and Timeless Quran.”

**Reply to Paragraph One** – If anything, the lack of evidence for something as simple as a starting and ending point for ‘prayer’ -which, by the way its establishment is a repetitive command in the Qur’ān- is enough for the erudite to recognize the strength of our argument. The longer an argument remains unanswered, the stronger its premise becomes, and till now, we have not received a proper answer.

**Contradiction** – It is astonishing to note that the Qur’ānists bark about the hadith being “man-made”<sup>3</sup> and as a corollary of that assumption, to reject it completely. Since the writer mentioned in his petite piece (alluding) that the Qur’ān allows him the use of ‘deductive reasoning’, herewith is the breakdown of his inferred argument against the hadith that comes at the expense of his logic.

**Premise One:** Anything that is *not located in the Qur’ān*, is *rejected* by Qur’ān-Only advocates.

**Premise Two:** The *man-made hadith* is *not located* in the Qur’ān.

**Conclusion:** Therefore, the *man-made hadith is rejected* by Qur’ān-Only advocates.

Simple enough and appealing to the untrained mind, but to the Islāmically trained, the above is analogous to a table of illogical dogmas, clothed with a cloth of deception, and served with a main menu of misdirection. Why? Because the Qur’ān was revealed piecemeal and not in the form of a complete book with cover design that simply ‘appeared’ for perusal. This is *clearly* noted in the verse,

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

“And [it is] a Qur’ān which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.”

(Sūrah Al-Isrā, 17:106)

Of course, the Qur’ān is not man-made, but its *compilation* into a unified book (allowing people like the Qur’ānist writer to cite its *universally accepted* chapters and verse numbers) in addition to its *transmission* to us *by the same men* can only be rejected by someone who rejects

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<sup>3</sup> The greatest fallacy of this call to the hadith being a man-made tradition in hope of deterring people from it will be dealt with in a separate publication.

the sound senses. Anyone who rejects this historical context i.e., the transmission by men (who are also the reporters and narrators of hadīth) is essentially rejecting the Qur'ān!!!

Revelation (Al-Qur'ān) → The Prophet Muhammad ﷺ → The Companions (men) → Us

Affirming the above truth that conforms with reality, the deductive reasoning of the writer *must* then recognize;

**Premise One:** Anything that is *not located in the Qur'ān*, is rejected by Qur'ān-Only advocates.

**Premise Two:** The *historical context of the Qur'ān is not located in the Qur'ān*.

**Conclusion:** Therefore, the historical context of the Qur'ān *is rejected by Qur'ān-Only* advocates.

At the onset, the Qur'ān-Only advocates have principally rejected the Qur'ān based on their monstrously misdirected methodology. The Qur'ānist cannot escape the reasoning and has to either accept that;

- a) Their position (to reject hadith on basis of its association with man) is a contradiction to his (their) own principles that he they swear by, or,
- b) They has (have) a different Qur'ān that was not compiled by men, and nor was it transmitted (in the exact way as the hadith).

In the first position, it leads to contradiction of this entire belief system and in the second leads to disbelief.

**PARAGRAPH 2** – *“The above thinking is negated by the very Quran, where in Allah (SWT) asserts the Quran’s Divine nature (10:37), not Muhammad’s sayings (69:44), the Quran being FULLY DETAILED and COMPLETE (5:3), with CLEAR ORDINANCES (5:16 & 10:15) and is EASY TO UNDERSTAND (44:58). So, if Allah saw it fit to make such firm assertions who are we to claim otherwise?”*

**Response to Paragraph 2** – How does any of the verses negate the above thinking when the writer’s reasoning is incorrect? Not a single verse exhibits the historical context of the Qur'ān, yet is accepted by the writer, otherwise he would not be able to cite the chapter and chapter numbers along with the verse numbers, which were added by ‘men’ in the compilation process?

- The Qur'ān's divine nature (10:37) is not in question. The rejection of the process of its compilation into a single unified manuscript, along with its *orally transmitted recitations* is the real argument here! You can't have one and reject the other. It is simply not coherent with the text of the Qur'ān, nor with reality. So, this point is a self-inflicted 'straw-man' fallacy that the Qur'ānists hope you don't bring up when they engage with you.
- (69:44) is not a verse regarding the negation of the sayings of the Prophet Muhammad ﷺ. Not at all! These verses are evidence that he was not a false prophet<sup>4</sup>, affirming that he never spoke of his own whims (53:3), rather in accordance to revelation (53:4). So, this play on words by the writer is a clear *misdirect* by utilizing 69:44 to be understood in the general understanding of "not Muhammad's sayings" is a false assertion on the science of hadith, better known to 'lay folk' as 'Muhammad's sayings'. By the negation 'not' in 'Muhammad's sayings' the assertion stands to exhibit -albeit rather deceptively that the Qur'ān negates 'Muhammad's sayings' or the hadith. This is how simple-minded folk get embroiled in this cult of Qur'ān-Only, by means of misdirection premised upon deception.
- (5:3 & 10:15) here is in reference to Allāh Almighty saying that the religion is complete, and no Muslim rejects this. However, the insinuation from the Qur'ānist is that the religion was completed *independently* from the Prophet ﷺ who -for some bizarre reason- was not in the picture for the duration of its revelation \*shock and awe!  
*"Take the message, but reject the messenger"* is the real call of the Qur'ānist and that's the real issue here. This verse is not a negation of the sayings of the Prophet ﷺ at all. Contrarily, if one looks at the verses of the Qur'ān that implore us to 'obey' the Messenger, we will 'deduce' that 5:3 is correct in relation to the other connected verses, that the religion is complete by the sending of the Qur'ān to the Messenger, who then recited it, and taught it's meanings to his companions. The Qur'ān mandates the sunnah.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

*"Whoever obeys the Noble Messenger has indeed obeyed Allah; and for those who turn away –  
We have not sent you as their saviour."<sup>5</sup>*

- (5:16) – in relation to this verse all Muslims agree -once more- that its ordinances are clear. Qur'ānists assert this assumption that the acceptance of the Sunnah is tantamount to rejection of the ordinances in the Qur'ān, and that is illogical in the least. According to the historically tested and proven tradition of the majority of the Muslims

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<sup>4</sup> This point has been comprehensively covered in response to Christian apologist David Wood who uses similar verses to object on the validity of the Prophet ﷺ, see *Defense Against Disaster – A Response to the Vilification of Islām and Its Prophet in the Modern Age*, published by the Islāmīc Lifestyle Solutions.

<sup>5</sup> Sūrah An-Nisā, 4:80

of the world, accepting the Sunnah of the Prophet ﷺ is one of the best examples from which Muslims can acquire guidance as the Qur'ān states,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

*“And indeed you possess an exemplary character.”<sup>6</sup>*

Hence, traditional Sunnī Muslims take the authentically transmitted information about the Prophet ﷺ, so that we can imbibe him to the best of our ability as he was chosen by Allāh ﷻ. The Qur'ānists have denied themselves this opportunity to delve into the depths of the character of the Prophet ﷺ as the Qur'ān directs us to him, but *does not give us the detail* because it implores our rational faculty to know how to extrapolate that information.

- (44:58) – This is clear misrepresentation of the context of the Qur'ān to assert the Qur'ānist agenda, but in effect exhibits why they refuse to utilize the Qur'ānic Arabic. The verse in its 'actual' Qur'ānic text is,

فَإِنَّمَا يَسَّرْنَاهُ بِلسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

*“And We have made it (this Qur'an) easy in your language, for them to understand.”<sup>7</sup>*

This verse has been clearly distorted to show that the Qur'ān is a book that is easy to understand in order for non-Qur'ānists to raise questions about their own understanding. However, the actual verse clarifies that it was *specifically* mentioned as being easy for the Prophet ﷺ to understand as it was revealed in his tongue (Arabic) so that it is easy for 'them', the people to understand. The Qur'ānists love to promote that the Qur'ān is easy to understand but the two factors that allow this 'ease' are completely ignored by them;

- 1) The Prophet ﷺ, without whom it would not be made easy,
- 2) The Arabic language in his tongue.

They seem to forsake both these factors (for obvious reasons).

*“So, if Allah saw it fit to make such firm assertions who are we to claim otherwise?”* – The fallacy of this claim is to assert that those who follow the Sunnah are 'asserting otherwise', and 'otherwise' here being that the Qur'ān is not fully detailed, its ordinances unclear, and its message not easy to understand. It's a slippery slope

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<sup>6</sup> Sūrah Al-Qalam, 68:4

<sup>7</sup> Sūrah Ad-Dukhān, 44:58

premised upon false reasoning because no Sunnī Muslim has claimed that the Qur’ān is not fully detailed, that its ordinances are unclear, or that it is not easy to understand. Nobody! These are assumptions based on their erroneous view that ‘if one accepts the Prophet ﷺ then the assumption is; that the Qur’ān is not enough”, which is an inaccurate and invalid statement as the almost 1,7 billion Muslims in the world who adhere to traditional Islām have been directed to the Prophet ﷺ from the Qur’ān (as briefly exhibited) in some of the examples I have cited already regarding how the Qur’ān commands obedience to the Prophet ﷺ.

**Paragraph 3** – *“Often we are being told by few scholars, in their justification of Hadith, that the Quran doesn’t mention the FORMAT of Salaah & Wudu, hence the need for the Ahadith corpus. This is furthest from the truth, since all we ever need for our life on earth and beyond, is DETAILED in Quran, albeit explicit or at times through deductive reasoning.”*

**Response to Paragraph 3** – Since the Qur’ānist writer has preferred the word ‘format’ to draw attention to this word to exhibit to his readers that he will be refuting that claim, I would like to further point out that the objection to the Qur’ānists raised by the Ulamā (scholars) of the Ahlus Sunnah wal Jamā’ah is that there is *no format to majority of the commands in the Qur’ān* for believers regarding the requisite details fulfilling of the word ‘format’ itself.<sup>8</sup> This is because the Qur’ān is a book containing the laws of God, and God chose His Messenger ﷺ to be the practical demonstration of those laws, particularly those relating to worship and on the socio-moral dimensions. Thus, the Qur’ān recurrently commands believers to *obey* the Messenger ﷺ

The word ‘format’ in this case refers to a plan for the organization and arrangement of a specified thing. As stated earlier, any plan or arrangement requires a starting point and an ending point. Whilst every scholar agrees that the Qur’ān does command prayer, we know that it does not elucidate the mechanism for prayer.

The following are questions pertaining to prayer that are *not explicit in the Qur’ān*<sup>9</sup>; for which the particular article did not supply the response to. Hence the Qur’ān-Only sect must answer;

- 1) How does one commence the prayer?

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<sup>8</sup> Meaning that Allāh ﷻ commands many things but does not elucidate the format of those commands.

<sup>9</sup> This does not mean that the Qur’ān is lacking in clarity. *Au contraire*, if anything, this is the Qur’ānic wisdom in directing people of acumen to the fact that whilst its commands are clear, the best candidate and exemplar to take those commands from, is indeed the Prophet Muhammad ﷺ.

- 2) Is there an intention to be done uniquely to each prayer?
- 3) If so, what is it?
- 4) Is there a specific attire or can one commence prayer semi-naked?
- 5) Does one face a specific direction in prayer?<sup>10</sup>
- 6) If so? Which direction?
- 7) Does this facing of direction apply to all prayers?
- 8) Are there any specific actions when commencing the prayer?
- 9) Are there units of prayer?
- 10) If so, how many units of prayer in cycles, per prayer?
- 11) Is there a call to prayer?
- 12) Is the call conditional for the prayer?
- 13) If so, what is the 'format'? (note our explanation of format is comprehensive)
- 14) What is one to recite in the prayer?
- 15) What is the format of recitation once in prayer?
- 16) Which chapters should be recited daily?
- 17) Is it congregational?
- 18) Is the prostration included in the prayer?
- 19) If so, what is the correct method of prostrating to God? What is to be recited during prostration?
- 20) The Qur'ān commands Rukū'. Is this also included in the prayer?
- 21) If so, how is it done? And what is to be recited in it?
- 22) How does one conclude the prayer?

These are merely some of the questions that arise, *only with regards to prayer* that exhibit the absolute necessity for the ahādīth corpus. Why so? Because if we cannot take direction with regards to the prayer from the one upon whom the revelation was revealed, then people will never know the true methods of prayer. This is evident today because a brief interview with several distinct individuals of the Qur'ān-Only sect reveals that each one has adopted their own view deduced on from their independent reasoning. In this manner, there is no uniformity whatsoever.

If the Qur'ānists cannot answer these *most basic and immediate questions* that Muslims are commanded to fulfill on a regular basis, how then are they to answer the ultimate questions that arise from the pondering of man? Further to that, if one rejects any and all information

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<sup>10</sup> In my engagement with the Qur'ān-Only sect, I have observed -from all whom I have engaged with- their incessant refusal to acknowledge to a Qiblah direction. Brushing it off as irrelevant because God is 'everywhere' (2:115). Readers to be cognizant that they are masters in misdirection, particularly when it comes to quoting verses in isolation.



out of the Qur'ān as a source of knowledge, **there are numerous verses that cannot be explained contextually from the Qur'ān itself. This will be exhibited in a distinct publication** -inshā Allah soon.

The Message or the Messenger, that is the choice they are offer, whereas the it has always been “The Message and the Messenger”. You cannot receive one and repel the other. Both are interrelated and etched into the Qur'ān, in textual and historical context.

**Paragraph 4** *Ironically, the order of Salaah was given to previous Prophets before the advent of Ahadith (Surahs 21:73; 8:35 & 9:54). So, the question begs, who taught the previous Prophets how to make Salaah when the entire Ahaadith corpus was not in existence?*

**Response to Paragraphs 4:** This first statement is loaded with fallacies.

- 1) There is nothing ironic about the previous Prophets of Allāh ﷺ being given a form of prayer as Allāh states that He created Jinn and humankind for the -purpose of- worship (51:56). To assume this as ‘ironic’ is irresponsible.
- 2) To compare the previous Prophets ﷺ and their situations against the Prophet Muhammad’s ﷺ is the exact methodology of the non-Muslim apologists when attempting to drive a point to tarnish the stature of the Prophet ﷺ. The difference is that we expect that from them. We could easily respond and say that previous revelations were not protected in the way that the Qur'ān is (15:9), so does the non-existence of all previous scripture today negate their message? Of course not. That is what fringe scholarship would attempt to do in order to drive its point, -by any means necessary- and is absurd.
- 3) This is where it gets intriguing. To prove his point about the ‘order’ of salāh, the Qur'ān-Only writer referenced not one, but three verses for his readers. Apparently, this is for corroboration purposes. If the reader recalls, I did iterate that one of the quite astonishing facts I have I experienced with Qur'ānists, is that they are reluctant to cite the actual Arabic text. Here is another example of why. All three references are falsely asserted.
  - a) The verse has nothing to do with the order (sequence) of salāh<sup>11</sup> at all. Rather it is merely about the *establishment* of salāh;

وَجَعَلْنَاهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا وَأَوْثَقَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ

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<sup>11</sup> The writer could not have meant the word ‘order’ as in ‘command’ because his article is about the ‘format’ of the prayer and not about the existence of the establishment of prayer. The establishment of prayer is not disputed. It is whether or not the format and sequence of prayer is explicit in the Qur'ān.

*And We made them leaders who guide by Our command, and We sent them the divine revelation to do good deeds and to keep the prayer established and to give charity; and they used to worship Us<sup>12</sup>*

- b) This verse is not about the previous prophets at all, and one is not required to delve into the hadith corpus in order to conclude so. The verses prior to this are clear enough starting from 8:29, and the fact that the verse discusses the Ka'bah suffices to establish the prophetic timeline. If not, the onus is upon the Qur'an-Only advocate to provide evidence from the Qur'an with regards to which people of the past this verse relates to as the verse itself makes no mention of it contextually.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

*And their prayer near the Ka'bah is nothing except whistling and clapping; "So now taste the punishment – the result of your disbelief."<sup>13</sup>*

- c) This verse is also *not about previous prophets*, nor about the order (sequence) of prayer, as the verse before it is clearly directed to the Prophet Muhammad ﷺ

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ

*And their spending was not stopped being accepted, except because they disbelieved in Allāh and His Noble Messenger, and they come to prayer with heavy hearts, and they do not spend except unwillingly.<sup>14</sup>*

- Either by ignorance, or by misdirection, the Qur'an-Only advocate has misquoted and by effect, misdirected his readers via this misrepresentation of the verses of the Qur'an.

4. Another fallacy is his question "...who taught the previous Prophets how to make Salaah when the entire Ahaadith corpus was not in existence?". The absurdity of this question is light years beyond anything I have come across insofar as logic is concerned. Juxtaposing the previous prophets with the final prophet is akin to comparing the 15<sup>th</sup> century travels of the explorers to the 21<sup>st</sup> century explorers and then to ask, "who taught those people to travel when there were no cars in existence?" The fallacy here is to assume that cars were the only mode of transport in human history and that horses, camels, mules, etc. were never utilized. Likewise, to assume that the

<sup>12</sup> Sūrah Al-Ambiyā, 21:73

<sup>13</sup> Sūrah Al-Anfāl, 8:35

<sup>14</sup> Sūrah At-Taubah, 9:54

present hadīth corpus nullifies the existence of any teachings between the prophets of the *past* eras and their people is ridiculous.

**Paragraphs 5-6** - *The answer is clear in Quran, and here is the lucid proofs in Surah 2:239 “...offer the Salât (prayer) in the manner He (Allah) has taught you, which you knew not (before), AND “And as to those who hold fast to the Book (i.e. QURAN) and perform As-Salât (Iqâmatas-Salât), certainly, We ((ALLAH) shall never waste the reward of those who do righteous deeds”. Surah 7:170.*

**Response to Paragraphs 5-6 - Deception in Evidence** – I reiterate to the reader the cunning ways of the Qur’ānists who *insist* on the English translation of the Qur’ān because it *allows for misdirection*. The Qur’ān-Only advocate’s evidence is deceptive as the first reference 2:239 offers an answer to the absurd question in paragraph 4, yet the answer is a means of corrupting the text. The verse in question states,

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

*And if you are in fear, pray while on foot or while riding, as you can; when you are in peace remember Allah the way He has taught you, which you did not know.<sup>15</sup>*

Juxtaposing of the two presentations

Qur’ānist Citation	Traditional Sunnī Citation
Lacking Arabic	Arabic Cited
<i>“...offer the Salât (prayer) in the manner He (Allah) has taught you, which you knew not (before),</i>	<i>“...remember Allah the way He has taught you, which you did not know.</i>

“So where is the deception?” One might inquire? Well, the topic of his article is about the ‘prayer’, and the Arabic word for the Muslim prayer is “Salāh”, as exhibited in his translation. However, I challenge the reader to locate the Arabic equivalent of the word Salāh صَلَاة in the above verse? When we search for it, we do not find the word Salāh in Arabic. Rather, we locate the word “Zhikr” which is in reference to the remembrance of Allāh in this case. I shall exhibit further to the reader an even deeper deception by the writer’s usage of this word “Zhikr” later.

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<sup>15</sup> Sūrah Al-Baqarah, 2:239

Bypassing the Arabic allows them to deceive those who are unaware of how to assess the evidences from their citations, thus, the deception is literally in evidence.

- 7:170 is with regards to the establishment of prayer and has therefore not been proven regarding the sequence or format of prayer. Thus far, not a single evidence of the Qur'ān-Only advocate has been evidenced in support of the title for his article.

The writer then progresses to discuss “Times of Salaah” and other connected matters, yet none of them discuss the format (sequence of those matters) contrary to the title of his article. He states under the heading of “TIMES OF SALAAH” and cites the following,

*“Perform AsSalât (Iqamât-as-Salât) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Ishâ' prayers), and recite the Qur'ân in the early dawn (i.e. the Morning Prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).Surah 17:78*

**Response** – The verse in the Qur'ân states,

أَقِمِ الصَّلَاةَ لِلدُّلُوكِ الشَّمْسِ إِلَى عَاقِلِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُورًا

*Keep the prayer established, from the declining of the sun until darkness of the night, and the Qur'an at dawn; indeed the angels witness the reading of the Qur'an at dawn<sup>16</sup>.*

So, the writer has failed to establish a format because nobody disputes the notion of Salâh, and its general timing. The matter of dispute between traditional Muslims and these newly found ideologies such as the Qur'ânists is with regards to the specifics (as the earlier series of questions regarding prayer were posed).

Additionally, I am quite curious to know where the Qur'ânists and *ipso facto* the writer got the word “maghrib” from, as to my knowledge there is no mention of ‘Salâtul Maghrib’ in the Qur'ân. If the Qur'ânists insist that it is ‘inferred’ or ‘deduced’ then they must also accept that obedience to the Prophet ﷺ in relation to his Sunnah is also deduced. You cannot deduce only when it suits you as there is a description for that. It is called, ‘double standards’. How they borrow these words from the hadith yet call it a man-made creation worthy of rejection is once again beyond logic.

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<sup>16</sup> Sūrah Al-Isrā, 17:78

For this next two points, the Qur'ānist writer does more of the same. He adds the inferred meaning in brackets with no explicit text from the Qur'ān, yet his opening statement was that the Qur'ān's ordinances are clear? Again, the misdirection is evident.

In fact, the remainder of his petite piece is more of the same. Just random headings telling people what we already know but with added brackets to drive his intended meaning because those aspects are not located in the Qur'ān with clarity. For instance, he mentions prostration and rukū, -which we all agree with-, yet he does not produce a shred of evidence on the modality? How is it to be done? What is to be recited therein? Nothing! Just like their origins only a century or so ago...nothing!

He mentions at the end, the word 'Wudu' yet that word appears in the hadith corpus and *not in the Qur'ān*. Likewise they conveniently utilize many other borrowed words from the Sunnah and have no qualms in citing them, but when it comes to actually accepting an authentic chain leading to the Prophet ﷺ then they lose their minds! Something is definitely amiss with this group.

**The Deception with Jumuaḥ Salāḥ-** The last point of critique is clear evidence of the deception of the Qur'ānists who twist the meanings of the Qur'ān to better suit their agenda. The Qur'ānist writer cites the Qur'ānic translation that contradicts his previous translation,

*"O you who believe (Muslims), when the call is proclaimed for the Salāt (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allāh [Jumu'ah religious talk (Khutbah) and Salāt (prayer)] and leave off business (and every other thing), that is better for you if you did but know!"*.  
Surah 62:9

The Arabic verse states,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

*O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.*<sup>17</sup>

In the paragraphs 5-6, a table was presented juxtaposing how the Qur'ānist altered the words فَادْكُرُوا اللَّهَ (remember Allāh) to mean "establish the prayer", which are two distinctly different words in the Qur'ān.

Here, when the words فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ (then proceed to the remembrance of Allāh) appear, he suddenly adopts a translation that interprets it to mean "Jumu'ah religious talk (Khutbah)."

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<sup>17</sup> Sūrah Al-Jumuah, 62:9

- Why does the word mean something totally different the first time? (establishing Salāh).
- Then the second time the word refers to “Jumuah Religious Talk”?
- Why such a galaxy of a difference?
- And how does he bring congruity between them?

**Conclusion** – I have exhibited to the reader, that, contrary to the title of this article, the Qurān-Only writer has not provided any evidence for the ‘format’ of the prayer at all. Instead, he has misdirected the reader by citing verses giving the illusion that they are referring to the format, when in fact they are basic verses regarding the establishment of prayer. Additionally, I have exhibited the illogical premises resulting in numerous fallacies, predicated upon misdirection.

What the Qur’ānists / Qur’ān-Only / Hadīth Rejectors sect fail to acknowledge is that their methodology lacks an epistemology. It lacks historical leadership, causes disunity, and worst of all, is an invitation to accept the message but on the condition of banishing the Messenger ﷺ to the backpages of history as a mailman, thus, ultimately questioning Allāh’s ﷻ choice for selecting him.

A Humble appeal to the Qur’ānists to be honest to themselves by being objective, and to leave aside their subjectivity and hatred for the field of hadith, and as a corollary of that irrational methodology, to lose contact with the one through whom you have the Qur’ān you boast about!

Aside from the 22 specific questions regarding prayer, I have raised numerous questions throughout this miniscule albeit hurried rebuttal. I urge the Qur’ān-Only community to be responsible in their reply and to **respond according to their principles from the Qur’ān-Alone and to not divagate by ad hominem attacks** (as is the norm when arguments cannot be refuted), and to not cherry-pick, nor straw-man this argument as that would only prove that the lack of the Prophetic sunnah leads to a decline in socio-moral conduct.

May Allāh ﷻ protect us and our children from straying into such bewildering belief!

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