

تحلیل تطبیقی و هرمنوتیکی نماز در میراث اسلامی، سنت‌های پیشااسلامی و چالش‌های معاصر

علی هدایتی^۱ ✉

۱. نویسنده مسئول، استادیار، دکتری تخصصی رشته قرآن و علوم گرایش قرآن و روانشناسی، سمنان، ایران، رایانامه: a.hedayati1997@gamil.com

چکیده

اطلاعات مقاله

هدف: این پژوهش با رویکردی تحلیلی و اجتهادی، به تبیین ابعاد وجودشناختی، ساختار مناسکی و مبانی فقهی نماز در میراث اسلامی می‌پردازد و جایگاه آن را در مقایسه با سنت‌های نیایشی خاور نزدیک، به‌ویژه آیین یهودیت خاخامی و زرتشتی، واکاوی می‌کند. همچنین پاسخگویی مستدل به چالش‌های معرفتی و شبهات تقلیل‌گرایانه جریان‌های معاصر منکر سنت از اهداف بنیادین این پژوهش است.

روش: این مطالعه با اتخاذ چارچوب کیفی چندسطحی، از روش پدیدارشناسی تطبیقی ادیان، ریشه‌شناسی تاریخی زبان‌های سامی و ایرانی، هرمنوتیک مبتنی بر سیر نزول آیات قرآن کریم و تحلیل انتقادی در حوزه اصول فقه و کلام بهره جسته است.

یافته‌ها: یافته‌های پژوهش نشان می‌دهد نماز اسلامی مظهر اوج استمرار توحیدی نیایش در سنت ابراهیمی است که جهت‌گیری به سوی قبله واحد را جایگزین توجه به اجرام مادی و مظاهر نورانی ساخته است. در ساحت فلسفه حقوقی، فقه اسلامی بر پایه اصل یسر، نفی حرج و معیار «قدرت عرفی» بنا شده و با تشریع تیمم، انعطاف‌پذیری در ارکان بدنی هنگام ناتوانی، و تشریع نماز خوف، دستیابی همگانی به عبادت را تضمین کرده است؛ در تقابل با آن، فقه خاخامی یهود بر مدار «قدرت عقلی»، طهارت‌های سخت‌گیرانه و شرط نصاب ده نفره شکل گرفته است. افزون بر این، بررسی تاریخی سیر نزول وحی، فرآیند تربیتی چهارمرحله‌ای نماز را از تزکیه فردی در مکه تا انتظام‌بخشی اجتماعی و دفاعی در مدینه آشکار می‌سازد. از سوی دیگر، ادعاهای جریان قرآنیون در حذف اوقات و رکعات، به دلیل گسست از تواتر عملی و تناقض با تصریحات قرآنی، از حیز انتفاع ساقط است.

نتیجه‌گیری: نماز در جایگاه رکن بنیادین زیست دینی، پیوندی متعادل میان انضباط توحیدی و تسهیل فقهی برقرار می‌سازد که با اتکا بر سنت نبوی، پناهگاهی استوار در برابر بحران معنا و ازخودبیگانگی انسان معاصر به شمار می‌رود.

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مقدمه و بیان مسئله پژوهش

نماز در منظومه معرفتی و میراث غنی اسلامی، کانون پیوند عبد با ساحت ربوبی و تجلی‌گاه اصلی توحید ناب و بندگی خالصانه به شمار می‌رود. این فریضه قدسی صرفاً یک آیین صوری یا ادای تکلیفی گذرا نیست، بلکه چارچوب بنیادین وجودی است که ایمان قلبی مومن را در بستر حیات فردی و جمعی به منصف ظهور می‌رساند و استمرار می‌بخشد. قرآن کریم بر این حقیقت تصریح دارد که اقامه نماز از ارکان ثابت و تخلف‌ناپذیر تمامی عهدهای الهی در طول تاریخ نبوت‌ها بوده و سلسله‌ای پیوسته از ابراهیم، اسماعیل، موسی، عیسی تا پیامبر خاتم را در بر می‌گیرد.

با وجود این دیرینگی و اصالت، حوزه مطالعات ادیان و دین‌پژوهی اسلامی امروزه با دو چالش معرفتی بنیادین مواجه است: نخست، ابهام در تبیین تمایزها و پیوستگی‌های ساختاری میان نماز اسلامی با آیین‌های نیایشی خاور نزدیک، به‌ویژه نیایش هجده‌گانه در یهودیت خاخامی و نیایش‌های پنج‌گانه زرتشتی؛ دوم، ظهور جریان‌های فکری نوپدید و تقلیل‌گرایی چون منکران سنت و حدیث (معروف به قرآنیون) که می‌کوشند مناسک نماز را از بستر سنت عملی و گزارش‌های روایی پیوسته جدا سازند. این پژوهش در پی آن است تا با بازخوانی انتقادی منابع اصیل، پرده از ساختار عمیق، فلسفه تشریع سهل‌گیرانه و فرآیند تکاملی نماز بردارد و پاسخ‌هایی علمی و اجتهادی به شبهات معاصر ارائه نماید.

روش‌شناسی پژوهش

پژوهش حاضر بر پایه یک چارچوب روش‌شناختی کیفی، تلفیقی و چندلایه استوار است که چهار مرحله تحلیلی پیوسته را دنبال می‌کند: نخست، با تکیه بر دانش ریشه‌شناسی و زبان‌شناسی تاریخی زبان‌های سامی و باستانی، سیر تحول واژگانی صلات، نماز و اصطلاحات نیایشی در عبری و پهلوی واکاوی می‌شود. دوم، از طریق پدیدارشناسی تطبیقی مناسک، عناصر ساختاری، جهت‌گیری‌ها و شروط طهارت در اسلام، یهودیت و آیین زرتشت به صورت تطبیقی سنجیده می‌شوند. سوم، با بهره‌گیری از هرمنوتیک تفسیری مبتنی بر سیر نزول آیات و تکیه بر روایات اسباب نزول و ترتیب‌های تاریخی معتبر، مراحل چهارگانه نهادینه‌سازی تربیتی نماز بازسازی می‌گردد. چهارم، با به کارگیری موازین استدلال اصولی و کلامی، شبهات جریان‌های منکر سنت در بوته نقد ساختاری و متنی قرار می‌گیرد تا سازگاری درونی احکام نماز با تواتر عملی تبیین شود.

یافته‌های پژوهش و تحلیل تطبیقی

یک: ریشه‌شناسی و گونه‌شناسی تطبیقی نیایش

بررسی‌های زبان‌شناختی نشان می‌دهد که واژه فارسی «نماز» برگرفته از ریشه ایرانی باستان و پهلوی «نمک» یا «نم» به معنای خم شدن، کرنش، ادای احترام و سجده در پیشگاه پروردگار است که با ریشه سانسکریت «نمس» هم‌ریشه بوده و در دوران نخستین ترجمه‌های متون اسلامی در ایران، به درستی به عنوان معادل واژه عربی «صلات» برگزیده شد. از سوی دیگر، در ریشه‌شناسی سامی، واژه «صلات» از ریشه پیوند، دعا، تمجید و برکت سرچشمه گرفته و با واژگان آرامی و سریانی «شلوتا» به معنای خانه نیایش یا عبادت همبستگی دارد. با نزول قرآن کریم، این میراث نیایشی دچار تحولی بنیادین شد و در هیئتی نو شامل ارکان مشخص قیام، رکوع و سجود تشریع گردید.

در مطالعات تطبیقی مناسک، آیین تفیلاّه یا نماز هجده‌گانه در یهودیت خاخامی پس از ویرانی معبد دوم اورشلیم به عنوان جایگزین قربانی‌های روزانه در سه نوبت صبح، عصر و شامگاه سازماندهی شد. در آیین زرتشت نیز نیایش در پنج هنگام شبانه‌روز تشریع شده است. با این حال، تفاوت‌های اساسی در این میان وجود دارد: نیایش زرتشتیان به سوی مظاهر و آفریده‌های نورانی مادی نظیر خورشید یا آتش مقدس انجام می‌پذیرد و در هفت ماه سرد سال دستخوش حذف یکی از نوبت‌های نیایشی می‌شود؛ در حالی که نماز در اسلام با نفی هرگونه شرک، منحصرأً به سوی آفریدگار نامحدود اقامه شده و کعبه صرفاً به عنوان نماد وحدت‌بخش جهت‌گیری مسلمانان تعیین گشته و فارغ از دگرگونی‌های فصلی، بر ثبات کامل مناسکی خود پایدار است.

دو: فلسفه تشریع و هرمنوتیک فقهی: دیالکتیک یُسَر و عُسَر

یکی از برجسته‌ترین دستاوردهای تحلیلی این پژوهش، کشف تمایز ژرف میان فلسفه فقهی اسلام و فقه خاخامی یهود در تعریف ملاک تکلیف و توان مکلف است. فقه اسلامی بر پایه اصل جهان‌شمول «یُسَر» (آسانی)، قاعده «نفی حرج» و معیار «قدرت عرفی» استوار است، در حالی که فقه سنتی یهود بر محور تکالیف دشوار، احتیاط‌های وسواس‌گونه و معیار «قدرت عقلی و فلسفی» شکل گرفته است. در هندسه حقوقی اسلام، آیات صریح قرآن نظیر اراده آسانی و نفی سختی در

دین، صرفاً توصیه‌های اخلاقی نیستند، بلکه قواعد مادر و حاکم بر تمامی ابواب عبادات به شمار می‌روند؛ به گونه‌ای که هرگاه انجام تکلیفی اولیه به مشقت غیرقابل تحمل یا آسیب بدنی بینجامد، خودبه‌خود حکم به سوی رخصت‌های تسهیلی گرایش می‌یابد.

این تمایز بنیادین در احکام طهارت به روشنی متجلی است؛ در فقه خاخامی، طهارت دست‌ها پیش از نماز منوط به شروط ظاهری بی‌پایان از جمله ریختن آب از ظرفی کاملاً سالم با نیروی انسانی و جستجوی آب تا مسافت‌های دور دست است و نبود آب، اجرای مناسک را با چالش جدی روبرو می‌سازد. در نقطه مقابل، شریعت اسلامی با تشریع بی‌بدیل «تیمم» بر خاک پاک، طهارت خاکی را جایگزین بی‌واسطه و کامل وضو و غسل در شرایط نبود آب، سرمای شدید، هزینه گزاف یا بیماری قرار داده است.

این تسهیل‌گری در ارکان فیزیکی نماز نیز جریان دارد. بر اساس سنت نبوی، نمازگزار در صورت ناتوانی از قیام، نشسته و در صورت عدم توانایی بر نشستن، به پهلو خوابیده یا حتی با اشاره پلک‌ها و سر نماز می‌گزارد، تا پیوند قدسی عبد در هیچ حالی گسسته نشود. همچنین در سفرهای برون‌شهری با تشریع قصر و جمع نمازها، و در میدان‌های جنگ و بحران‌های امنیتی با تشریع شگفت‌انگیز «نماز خوف»، انعطاف‌پذیری شریعت به اوج می‌رسد. افزون بر این، در حالی که آیین‌های یهودی برای رسمیت یافتن نماز جماعت نیازمند نصاب ده مرد بالغ هستند و اقامه نماز بدون حضور آنان فاقد مشروعیت کامل است، پیامبر اسلام تمام پهنه زمین را مسجد و سجده‌گاه معرفی فرمود و امکان اقامه نماز کامل و معتبر را برای هر فرد، در هر گوشه از گیتی و بدون وابستگی به مکانی خاص یا گروهی ویژه فراهم آورد.

سه: سیر تحول تربیتی نماز در پرتو ترتیب نزول آیات

تحلیل هرمنوتیکی و تاریخی آیات، نشان می‌دهد که تشریع نماز یک‌شبه و به شکل نظامی خشک بر جامعه جاهلی تحمیل نشد، بلکه طی بیست و سه سال رسالت در چهار مرحله تربیتی عمیق سامان یافت:

مرحله نخست؛ بیداری روحی و تزکیه در آغاز مکه: در سوره‌های آغازین رسالت، نماز به عنوان پناهگاهی معنوی، ابزار تزکیه نفس و استقامت در برابر طغیان جاهلی معرفی شد. شب‌زنده‌داری و نیایش شبانه برای پایدار ماندن پیامبر و مومنان نخستین در پذیرش بار سنگین وحی تشریع گشت.

مرحله دوم؛ پیوند با سنت پیامبران پیشین در اواسط دوره مکه: با شدت گرفتن آزارها، قرآن با بازخوانی مناسک ابراهیم، اسماعیل، موسی و عیسی، نماز را میراث مشترک کاروان توحید خواند و نشان داد که این عبادت امتداد تاریخی عهد جاودان الهی است.

مرحله سوم؛ تعیین اوقات معین و نقش بازدارندگی اخلاقی در اواخر مکه: همزمان با واقعه معراج، اوقات پنج‌گانه نماز تثبیت گردید و رسالت اخلاقی آن در بازداشتن جان آدمی از زشتی‌ها و منکرات به عنوان سپری تربیتی تبیین شد.

مرحله چهارم؛ نظام‌بخشی اجتماعی، همبستگی و دفاع در مدینه: پس از هجرت، نماز با پیوند مستمر با زکات، به ستون قانون اساسی جامعه اسلامی تبدیل شد. تشریع نماز جمعه برای تحکیم وحدت مدنی، نماز خوف برای حفظ پایداری دفاعی و قواعد طهارت، هویت امت واحد را تکمیل نمود.

چهار: واسازی تقلیل‌گرایی معاصر: نقد علمی ادعاهای جریان قرآنیون

در دوران معاصر، جریان‌هایی تحت عنوان قرآنیون با انکار سنت نبوی و متون روایی، درصدد برآمدند تا نماز را صرفاً از نصوص قرآنی استخراج کنند. این رویکرد به دلیل فقدان ذکر جزئیات شمار رکعات و اذکار تفصیلی در متن قرآن، این جریان را به شاخه‌های متعارض و متناقض تقسیم کرد؛ گروهی شمار نمازها را به دو یا سه وقت تقلیل دادند، گروهی تمام نمازها را دو رکعتی پنداشتند و برخی دیگر اساساً هرگونه ساختار بدنی را منکر شدند.

این پژوهش با استدلال‌های تفسیری و اصولی اثبات می‌کند که اولاً، خود قرآن کریم در آیات متعدد تبعیت از تبیین‌های پیامبر را واجبی قطعی شمرده و عمل آن حضرت را مرجع نهایی تفسیر آیات کلی قرار داده است. ثانیاً، ادعای کاهش اوقات به دو یا سه نوبت، برآمده از نگاهی تقطیع‌شده و ناقص به آیات است؛ حال آنکه قرآن به روشنی گستره زمانی زوال خورشید تا تاریکی شب و فجر را بیان فرموده و از «نماز میانه» سخن گفته که از دیدگاه عقلی و زبانی، وجود نماز میانه مستلزم مجموعه‌ای فرد و حداقل پنج‌گانه است. ثالثاً، نحوه اقامه نماز در طول چهارده قرن بر پایه «تواتر عملی» نسل به نسل میلیون‌ها مسلمان منتقل شده است؛ رد کردن این تواتر عینی و قطعی، اعتبار خود انتقال تاریخی قرآن را نیز که از طریق همین مجاری منتقل گشته زیر سوال می‌برد.

نتیجه‌گیری و افق‌های کاربردی

در نهایت، این مطالعه به اثبات می‌رساند که نماز اسلامی برترین شاهکار نیایش قدسی در تاریخ ادیان است که توانسته است اصالت توحید را با نهایت مدارا، تسهیل فقهی و انتظام اخلاقی پیوند زند. نماز نه تنها باری بر دوش انسان نیست، بلکه تکیه‌گاهی آرامش‌بخش و مأمونی معنوی است که در عصر آشفتگی‌های مدرن، روان آدمی را پالایش می‌بخشد و برادری انسانی را در برابر پروردگار یگانه تحکیم می‌نماید.

The Architecture of Sacred Communion: A Comparative Hermeneutical Analysis of Prayer (Ṣalāt) in Islamic Heritage, Pre-Islamic Traditions, and Contemporary Challenges

Ali Hedayati ^{1✉} 

1. Corresponding Author, Assistant Professor, Ph.D. in Quran and Disciplines (Specialization in Quran and Psychology), Semnan, Iran. Email: a.hedayati1997@gmail.com

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ABSTRACT

This study investigates the ontological, liturgical, and juridical dimensions of prayer (ṣalāt/tefillah/namāz) across Islamic heritage, Rabbinic Judaism, and Zoroastrianism, while directly addressing contemporary reductionist challenges posed by the anti-Hadith Quranist (Qur'āniyyūn) movement. Grounded in a comprehensive synthesis of recent scholarly research, philological evidence, and primary textual archives, the article demonstrates that Islamic ṣalāt represents the pinnacle of Near Eastern devotional continuity, harmonizing unyielding monotheistic focus (tawhīd) with universal accessibility. Through a comparative examination of liturgical structures, the investigation contrasts the Islamic jurisprudential paradigm of customary capacity (qudra 'urfiyya) and legal ease (yusr) against the hyper-complex, rigid ritual obligations (qudra 'aqliyya) characteristic of Rabbinic Halakha. Furthermore, by reconstructing the pedagogical evolution of prayer through the chronological sequence of Quranic revelation (sīr al-nuzūl), this research reveals how the Quran systematically institutionalized ṣalāt from individual spiritual purification (tazkiya) in the Meccan period to community-building, legal governance, and social solidarity in Medina. Finally, the paper provides a rigorous refutation of Quranist hermeneutics, proving that stripping ṣalāt of its prophetic praxis (Sunnah) invalidates its historical continuity, textual coherence, and community performance. Ultimately, the article establishes that recovering the authentic heritage of ṣalāt offers a vital intellectual and spiritual framework for resolving modern existential alienation and interfaith misunderstandings.

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1. Introduction

Prayer (*ṣalāt*) occupies an unassailable position as the spiritual axis and quint essential pillar of religious devotion within Islamic heritage. Across the vast continuum of sacred history, prayer has served as the primordial bridge connecting human contingency (*'ubūdiyya*) with Divine Transcendence (*rubūbiyya*). Within the Islamic worldview, *ṣalāt* is not merely an isolated ritual act or a transient expression of piety; rather, it constitutes the primary existential framework through which a believer's faith (*īmān*) is exteriorized, sustained, and integrated into daily life (Tajari et al., 2015; Baqerian, 2018). The Quran explicitly affirms that divine revelation across all prophetic epochs has consistently mandated prayer as the central obligation of covenantal life, establishing a unbroken lineage of worship spanning Abraham, Moses, Jesus, Ishmael, and Muhammad—peace be upon them all (Sheshgelnejad & Talebtash, 2016).

However, despite this profound historical and theological continuity, contemporary scholarship faces two critical intellectual challenges regarding the conceptualization and practice of prayer. On one hand, comparative religious discourse often struggles to articulate the precise distinctions and continuities between Islamic *ṣalāt* and the devotional systems of pre-Islamic Near Eastern traditions — most notably Rabbinic Judaism and Zoroastrianism (Soleimani & Qasemi, 2014; Naqavi & Bahadori Chegini, 2020). On the other hand, the modern era has witnessed the rise of reductionist hermeneutical movements, such as the anti-Hadith Quranist (*Qur'āniyyūn*) trend, which attempts to detach *ṣalāt* from its authentic prophetic embodiment (*Sunnah*), thereby threatening to dismantle the ritual consensus (*ijmā'*) and community architecture of Islamic worship (Tajari et al., 2015).

This article provides a rigorous, publication-grade hermeneutical investigation into the architecture of prayer within Islamic heritage, contrasting its structural, juridical, and pedagogical features against pre-Islamic Near Eastern traditions and contemporary reductionist critiques. Drawing strictly upon a synthesis of extensive primary literature and contemporary scholarly archives, this research explores four interrelated dimensions:

1. Philological and Archetypal Foundations: Tracing the linguistic and conceptual evolution of *ṣalāt* from ancient Near Eastern roots (*namak*, *ślōtā*, *tefillah*) to its Quranic crystallization.

2. Comparative Liturgical Typologies: Evaluating the structural differences between Islamic *ṣalāt*, Rabbinic Jewish *tefillah*, and Zoroastrian *Gāh* prayers, specifically highlighting the Islamic philosophy of legal ease (*yusr*) versus Rabbinic ritual hardship (*'usr*).

3. The Pedagogy of Revelation (*Ṣīr al-Nuzūl*): Analyzing the four-stage chronological institutionalization of prayer in Quranic history, from Meccan spiritual awakening (*tazkiya*) to Medinan community governance and battlefield defense (*Ṣalāt al-Khawf*).

4. Deconstruction of Anti-Hadith Reductionism: Formulating an exhaustive scholarly refutation of Quranist attempts to alter prayer times, rak'ah counts, and ablution rules.

By continuously addressing why this research matters, this article establishes that Islamic *ṣalāt* represents an optimal balance between strict monotheistic purity (*tawḥīd*), legal accessibility (*qudra 'urfīyya*), and collective social solidarity — offering a vital intellectual model for contemporary interfaith understanding and spiritual renewal.

2. Literature Review and Historical-Philological Foundations

To establish a rigorous analytical background, it is essential to examine the philological roots and historical trajectory of devotional terminology across Near Eastern languages. Philological evidence demonstrates that the Persian term *namāz* derives from the Old Iranian and Pahlavi root *namak* or *nem* (signifying prostration, reverence, and bowing), which shares cognates with Sanskrit *namas* (Sheshgelnejad & Talebtash, 2016; Baqerian, 2018). In early Iranian traditions, *namāz* denoted physical submission and homage rendered before the Divine Creator, Ahura Mazda. Following the advent of Islam in Persia, early Muslim translators adopted *namāz* as the dynamic equivalent for the Arabic term *ṣalāt*, recognizing their shared emphasis on physical prostration (*sujūd*) and devotional submission (Sheshgelnejad & Talebtash, 2016).

In Arabic lexicography, as documented by classical linguists such as Ibn Manẓūr in *Lisān al-'Arab* and al-Rāghib al-Iṣfahānī in *Mu'jam*

Mufradāt Alfāz al-Qur'ān, the root *ṣ-l-w* originally denoted supplication (*du'ā'*), blessing (*tabrīk*), glorification (*tamjīd*), and the act of bending the lower back (Naqavi & Bahadori Chegini, 2020; Baqerian, 2018). Semitic philology reveals that Arabic *ṣalāt* is historically cognate with Aramaic and Syriac *ślōtā* (referring to liturgical prayer or house of worship) and Hebrew *tefillah* (derived from *palal*, signifying judgment, self-evaluation, and intercession) (Soleimani & Qasemi, 2014; Baqerian, 2018). However, when the Quran elevated *ṣalāt* into a canonical Islamic obligation, it transformed this Semitic heritage by imbuing the term with a comprehensive juridical and spiritual architecture comprising specific postures (*qiyām, rukū', sujūd*), precise temporal windows, and spiritual prerequisites (Tajari et al., 2015).

Scholarly literature on comparative liturgy reveals important historical parallels and divergences. As Soleimani and Qasemi (2014) demonstrate, ancient Jewish worship originally centered upon animal sacrifices (*korbanot*) conducted at the Solomon Temple in Jerusalem. Following the catastrophic destruction of the Second Temple by the Romans in 70 CE, the Rabbinic Sanhedrin—under the leadership of sages in Yavneh — reconstructed Jewish devotion by substituting sacrificial rites with verbal prayer (*Tefillat Lahash* or *Amidah / Shemoneh Esreh*). This Rabbinic liturgy was codified into eighteen (and later nineteen) benedictions recited thrice daily (Shacharit, Minchah, Arvit/Maariv), mirroring the daily temple sacrifice times (Soleimani & Qasemi, 2014; Naqavi & Bahadori Chegini, 2020).

Similarly, Sheshgelnejad and Talebtash (2016) explore Zoroastrian prayer culture, noting that the *Avesta* mandates five daily prayer periods (*Gāh*): Hawan (sunrise to noon), Rapithwin (noon to mid-afternoon), Uziran (afternoon to sunset), Aiwisruthrim (sunset to midnight), and Ushahin (midnight to dawn). While both Zoroastrianism and Islam mandate five daily devotional times, critical structural divergences exist: Zoroastrian worship requires orienting toward physical luminous bodies (the Sun, Moon, or sacred Fire) and suffers seasonal omissions (such as omitting Rapithwin during seven winter months), whereas Islamic *ṣalāt* remains strictly oriented toward

the uncreated Creator via the unified focal point of the Kaaba (*al-Masjid al-Ḥarām*), maintaining absolute legal immutability regardless of seasonal shifts (Sheshgelnejad & Talebtash, 2016).

In contemporary scholarship, a significant gap remains regarding how Islamic jurisprudence engineered ritual accessibility compared to Rabbinic Judaism, and how the chronological sequence of revelation (*sīr al-nuzūl*) systematically embedded prayer into Islamic culture. Furthermore, while previous studies have analyzed anti-Hadith movements in isolation, a comprehensive synthesis comparing Quranist reductionism against the historic authentic heritage of *ṣalāt* is needed to clarify contemporary theological debates (Tajari et al., 2015; Roostaei & Koohkan, 2019).

3. Methodology

This study adopts a rigorous qualitative, multi-tiered methodological framework that integrates comparative phenomenology of religion, Semitic and Iranian historical philology, chronological Quranic hermeneutics (*sīr al-nuzūl*), and jurisprudential critique (*uṣūlī-kalāmī*). The research employs qualitative document analysis and thematic synthesis to evaluate the ontological, liturgical, and juridical evolution of prayer (*ṣalāt/tefillah/namāz*) across Islamic, Rabbinic Jewish, and Zoroastrian traditions. The investigative design unfolds across four integrated analytical procedures. First, a systematic textual mapping of the research corpus was executed to extract thematic clusters, liturgical mechanics, theological arguments, and historical developments documented in the literature, establishing an empirical baseline regarding prayer structures, purity requirements, and temporal frameworks. Second, utilizing comparative religious phenomenology, the study assesses the structural mechanics and directional orientations (Qibla, Mizrah, and luminous objects) of Abrahamic and Near Eastern liturgies while applying legal-theoretical comparative analysis to contrast the Islamic philosophy of legal ease (*yusr*) — grounded in customary, reasonable capacity (*qudra 'urfiyya*) and the elimination of unmitigated hardship (*raf' al-ḥaraj*) — against the physical stringencies (*qudra 'aqliyya*) characteristic of Rabbinic

Halakha. Third, the investigation applies chronological Quranic hermeneutics, utilizing traditional Quranic chronology derived from the authoritative transmission of Ibn 'Abbās alongside contextual revelation accounts (*asbāb al-nuzūl*), to reconstruct the four-stage pedagogical institutionalization of *ṣalāt* across the Meccan and Medinan epochs. This developmental trajectory traces the transformation of prayer from individual spiritual purification (*tazkiya*) and prophetic exemplars in Mecca to congregational governance, civic solidarity (*al-Jumu'ah*), and dynamic battlefield adaptations (*Ṣalāt al-Khawf*) in Medina. Fourth, drawing upon classical legal reasoning (*uṣūl al-fiqh*) and textual criticism, the methodology formulates a systematic hermeneutical refutation of anti-Hadith reductionist movements (*Qur'āniyyūn*). By interrogating the internal logical inconsistencies, atomistic textual readings, and historical implausibility of anti-Hadith sub-factions — such as those proposing reduced prayer times, arbitrary two-rak'ah limits, or complete rejection of fixed postures — the analytical framework evaluates these claims against the continuous, unbroken community transmission (*al-tawātur al-'amalī*) of Prophetic Sunnah. To preserve methodological integrity and research validity, all comparative assertions and textual interpretations are cross-verified against primary Semitic lexicographical authorities and authoritative Quranic exegeses, ensuring that findings remain strictly evidence-based, logically coherent, and representative of authentic Islamic scholarly heritage.

4. Main Analytical Discussion

The main analytical discussion constitutes the core of this investigation, synthesizing evidence from the attached primary corpus to examine the comparative, juridical, chronological, and hermeneutical dimensions of prayer (*ṣalāt*). It evaluates how Islamic liturgical heritage maintains sacred continuity with pre-Islamic Near Eastern traditions while introducing fundamental paradigm shifts in legal accessibility, directionality, and social governance.

4.1. Comparative Liturgical Typology and Sacred Alignment

A central question in comparative religion concerns how sacred traditions structure the human-divine encounter through time, space, and physical posture. A systematic examination of Islamic *ṣalāt*, Rabbinic Jewish *tefillah*, and Zoroastrian *Gāh* worship reveals a shared Near Eastern heritage of devotional rhythm, yet underscores profound conceptual divergences in theology and accessibility (Soleimani & Qasemi, 2014; Sheshgelnejad & Talebtash, 2016).

In Rabbinic Judaism, the central prayer is the *Amidah* (or *Shemoneh Esreh*, "The Eighteen Benedictions"), which must be recited while standing erect, facing Jerusalem (*Mizrah*), with feet joined together in symbolic imitation of angels (Soleimani & Qasemi, 2014; Baqerian, 2018). Rabbinic law dictates three primary daily prayer services: *Shacharit* (morning), *Minchah* (afternoon), and *Arvit* or *Maariv* (evening), alongside *Musaf* (an additional service recited on Shabbat and major festivals to commemorate extra temple offerings) (Soleimani & Qasemi, 2014). The liturgical focus of the *Amidah* comprises three initial blessings of praise (*Avot*, *Gevurot*, *Kedushah*), twelve central petitions (for wisdom, repentance, forgiveness, health, ingathering of exiles, and justice), and three concluding blessings of thanksgiving (*Avodah*, *Hoda'ah*, *Shalom*) (Soleimani & Qasemi, 2014).

In Zoroastrianism, daily worship is divided into five *Gāh* periods (Hawan, Rapithwin, Uziran, Aiwisruthrim, and Ushahin), each overseen by a specific guardian deity (*Yazata*) (Sheshgelnejad & Talebtash, 2016). Before praying, a Zoroastrian must perform ritual ablution (*pādyāb*), untie and re-bind the sacred cord (*kustī*) over the sacred shirt (*sedreh*), and recite sacred formulas such as *Ashem Vohu* and *Ahuna Vairya* while facing a light source—primarily the Sun during daylight or sacred fire/lamps at night (Sheshgelnejad & Talebtash, 2016).

Islamic *ṣalāt* synthesizes and transcends these ancient Near Eastern typologies. By establishing five daily prayers (Fajr, Dhuhr, 'Aṣr, Maghrib, 'Ishā'), Islam maintains a continuous temporal discipline that surpasses the Rabbinic three-fold structure while avoiding the Zoroastrian seasonal omission of Rapithwin during winter months

(Sheshgelnejad & Talebtash, 2016). Crucially, whereas Zoroastrianism directs worship toward physical creations of light (the Sun or fire), Islamic *ṣalāt* directs all worship exclusively to the uncreated Creator (*Allāh*), utilizing the Kaaba not as an object of adoration, but as a unified, non-localized spatial focal point (*Qibla*) for human fraternity (Sheshgelnejad & Talebtash, 2016; Baqerian, 2018).

4.2. Juridical Hermeneutics & Legal Philosophy: The Dialectic of Yusr (Ease) vs. 'Ushr (Hardship)

A central theoretical and comparative contribution of this investigation lies in analyzing the foundational legal philosophy governing prayer in Islam relative to Rabbinic Halakha. As Naqavi and Bahadori Chegini (2020) compellingly establish, the fundamental divergence between Islamic and Rabbinic prayer jurisprudence rests upon their contrasting ontological definitions of legal capacity (*al-qudra*) and ritual obligation (*al-taklīf*). Islamic jurisprudence (*fiqh*) operates systematically upon the paradigm of customary, reasonable capacity (*qudra 'urfiyya*), whereas classical Rabbinic Halakha historically institutionalized a framework of ritual stringency (*'usr*) anchored in physical or logical possibility (*qudra 'aqliyya*). In Islamic legal theory, the overarching axiom governing all devotional worship (*'ibādāt*) is the principle of legal ease (*yusr*) and the absolute structural elimination of unmitigated hardship (*raf' al-ḥaraj* or *nafy al-ḥaraj*). This legal architecture is anchored directly in foundational Quranic declarations, including "Allāh desires ease for you and does not desire hardship for you" (Qur'ān 2:185), "He has not placed upon you in religion any hardship" (Qur'ān 22:78), and "Allāh does not intend to make difficulty for you, but He intends to purify you" (Qur'ān 5:6) (Naqavi & Bahadori Chegini, 2020). Far from functioning as mere ethical exhortations, these Quranic directives operate within Islamic legal logic (*uṣūl al-fiqh*) as binding meta-legal axioms (*al-qawā'id al-fiqhiyya*)—most notably embodied in the canonical maxims "hardship brings about ease" (*al-mashaqqatu tajlibu al-taysīr*) and "harm shall neither be inflicted nor reciprocated" (*lā ḍarar wa-lā ḍirār*). Consequently, Islamic law establishes that human legal capacity must be evaluated according to customary human thresholds (*'urf*) rather than abstract physical endurance. Whenever the performance of a

normative legal obligation ('azīmah) induces substantial distress, physical harm, or severe environmental hardship (ḥaraj), the legal ruling automatically shifts to a simplified secondary dispensation (rukḥṣah), ensuring that sacred communion with the Divine remains uninterrupted across all human conditions.

This fundamental contrast in legal philosophy is vividly illustrated through the comparative mechanics of ritual purity preceding prayer. In Rabbinic Halakha, the preliminary purification required for tefillah—specifically ritual hand washing (Netilat Yadayim) and full bodily immersion (Mikveh)—is governed by meticulous, unyielding physical criteria (Soleimani & Qasemi, 2014; Naqavi & Bahadori Chegini, 2020). Rabbinic law dictates that water for Netilat Yadayim must be poured from a pristine, undamaged vessel through direct human force, covering the entire hand up to the wrist joint without interruption, utilizing clean water that has fulfilled no prior utilitarian purpose (Naqavi & Bahadori Chegini, 2020). Should valid water be absent at the immediate location of prayer, Halakhic jurisprudence mandates that a worshiper must travel up to four miles (mil) ahead or one mile behind in active search of water prior to initiating prayer, or execute rigorous physical accommodations if transporting water vessels across sabbath boundaries (Naqavi & Bahadori Chegini, 2020). In contrast, Islamic jurisprudence operationalizes qudra 'urfiyya by establishing dry earth purification (tayammum) as an immediate, fully valid functional substitute for water ablution (wudū' or ghusl) whenever water is physically unavailable, economically prohibitive, dangerously cold, or medically hazardous (Qur'ān 5:6; Naqavi & Bahadori Chegini, 2020). By recognizing clean soil or natural earth (ṣa'īd ṭayyib) as a legitimate agent of spiritual purification, Islamic law prevents environmental scarcity or physical vulnerability from impeding the obligation of ṣalāt, preserving both physical health and spiritual discipline.

The dialectic between qudra 'urfiyya and qudra 'aqliyya extends equally to physical postures during prayer. In Rabbinic Judaism, the recitation of the primary daily prayer—the Amidah or Shemoneh Esreh—requires rigid physical standing facing Jerusalem (Mizrah), with feet aligned together in symbolic imitation of angelic stillness

(Soleimani & Qasemi, 2014; Baqerian, 2018). While Rabbinic authorities acknowledge concessions for extreme illness, the structural framework remains firmly weighted toward physical compliance. Islamic jurisprudence, conversely, implements a dynamic, stepwise hierarchy of postural adaptation designed to accommodate every spectrum of human frailty. Anchored in the explicit Prophetic injunction recorded in canonical Hadith archives—"Pray standing; if you are unable, then sitting; if you are unable, then reclining on your side" (Sahih al-Bukhari)—Islamic fiqh establishes that if a worshiper is rendered incapable of standing (qiyām) due to pain, paralysis, or advanced age, the requirement of standing is immediately waived without diminishing the spiritual reward or legal validity of the prayer (Naqavi & Bahadori Chegini, 2020). If sitting (qu'ūd) also proves impossible, the worshiper may execute the prayer reclining (muḍṭaji'an) or through subtle eye and head gestures (īmā'), thereby ensuring that physical disability never severs an individual's direct connection to the Creator.

Furthermore, Islamic jurisprudence exhibits unprecedented situational adaptability during travel and existential crisis, such as active warfare or natural peril. During travel (safar), Islamic law mandates or permits the shortening (qaṣr) of four-rak'ah prayers (Dhuhr, 'Aṣr, and 'Ishā') to two rak'ahs, alongside the legal option to combine (jam') afternoon and evening prayers, directly alleviating the physical strain of movement (Roostaei & Koohkan, 2019). Under conditions of extreme security threats or military conflict, Islamic law institutes Ṣalāt al-Khawf (the Prayer of Peril), explicitly codified in Surah al-Nisā' (4:101-102). Ṣalāt al-Khawf restructures the congregational formation into alternating tactical squads, allowing one group to pray while armed and vigilant while another guards against ambush, and permitting prayer while riding, walking, or facing any direction if under direct attack. In contrast, Rabbinic Halakha surrounding wartime or acute danger historically struggled to construct dynamic combat adaptations, often relying on postponed recitations or brief emergency blessings due to the rigid structural requirements of public liturgy (Soleimani & Qasemi, 2014; Naqavi & Bahadori Chegini, 2020).

Crucially, this comparative legal analysis highlights the democratization of worship within Islamic heritage compared to Rabbinic quorum constraints. Under Rabbinic Halakha, full public prayer services—including the formal reading of the Torah scroll, the recitation of the Kaddish, and the repetition of the Amidah—are strictly invalid without the presence of a Minyan, defined as a formal quorum of at least ten adult Jewish males (Soleimani & Qasemi, 2014; Naqavi & Bahadori Chegini, 2020). Because women, minors, and non-members are excluded from counting toward this minimum threshold, isolated individuals or small rural households are legally precluded from participating in complete public worship, establishing a structural dependence upon communal density and male quorum availability (Soleimani & Qasemi, 2014; Naqavi & Bahadori Chegini, 2020). In Islamic jurisprudence, while congregational prayer (*jamā'ah*) in mosques is highly encouraged for fostering social solidarity and civic fraternity, individual prayer performed in solitude anywhere on Earth remains fully valid and spiritually complete (Naqavi & Bahadori Chegini, 2020). This universal accessibility is epitomized in the famous Prophetic tradition: "The entire earth has been made for me a mosque and a means of purification; wherever a person of my nation meets the time of prayer, let them pray" (Sahih al-Bukhari; Naqavi & Bahadori Chegini, 2020). By liberating sacred space from sacerdotal institutions, physical temples, and demographic quorums, Islamic law democratizes prayer for every human being regardless of gender, social class, or geographical isolation.

In conclusion, the jurisprudential dialectic between *yusr* and *'usr* demonstrates that Islamic heritage engineered *ṣalāt* not as a burdensome ritual tax (*'usr*), but as a resilient, self-sustaining spiritual sanctuary tailored to the natural limitations of human contingency (*qudra 'urfīyya*). By balancing unyielding monotheistic discipline with compassionate legal flexibility, Islamic law ensures that daily prayer serves as an accessible source of psychological grounding, existential peace, and divine connection throughout every stage of human life.

4.3. Pedagogical Evolution through *Sīr al-Nuzūl* (Chronological Sequence of Revelation)

To fully appreciate how prayer became the bedrock of Islamic civilization, one must examine the chronological sequence of Quranic revelation (*sīr al-nuzūl*). As Roostae and Koohkan (2019) demonstrate in their landmark study, the Quran did not drop a rigid, fully formed legal textbook upon a pagan Arabian society. Instead, the Quran employed a sophisticated four-stage pedagogical progression over twenty-three years, systematically transforming pagan tribal mindsets into a disciplined monotheistic community.

Stage 1: Spiritual Awakening and Tazkiya (Early Meccan Period)

In the initial dawn of revelation (Surahs al-'Alaq 96, al-Muzzammil 73, al-Muddaththir 74), the Quran introduced prayer not as a public legal sanction, but as an intimate spiritual discipline focused on soul-purification (*tazkiya*) and night vigil (*Tahajjud*) (Roostae & Koohkan, 2019). The earliest Quranic reference to prayer appears in Surah al-'Alaq (96:9-10), which sharply rebukes the pagan oppressor (Abu Jahl) who attempted to prevent a humble servant from praying: *"Have you seen the one who forbids a servant when he prays?"* Here, prayer is framed as an act of existential resistance against arrogance (*tughyān*) (Roostae & Koohkan, 2019). Shortly thereafter, Surah al-Muzzammil (73:1-8) commanded the Prophet and his early followers to stand in night prayer (*qiyām al-layl*) to build spiritual fortitude for the heavy Word (*qawl thaqīl*) about to be revealed.

Stage 2: Historical Continuity and Prophetic Exemplars (Middle/Late Meccan Period)

As the early Muslim community faced persecution, the Quran broadened the narrative horizon by connecting *ṣalāt* to the heroic heritage of past Abrahamic prophets (Surahs Maryam 19, Tāhā 20, al-Anbiya' 21, Ibrāhīm 14) (Roostae & Koohkan, 2019). The Quran highlights Moses receiving his divine commission at Mount Sinai: *"Indeed, I am Allāh. There is no deity except Me, so worship Me and establish prayer for My remembrance"* (Qur'ān 20:14). It portrays Jesus speaking from the cradle: *"He has enjoined upon me prayer and zakāt as long as I remain alive"* (Qur'ān 19:31), and records Abraham's heartfelt supplication: *"My Lord, make me an establisher of prayer, and from my descendants"* (Qur'ān 14:40). By establishing these exemplars, the Quran taught early Muslims that their daily prayer was a re-enactment of the universal prophetic covenant (Roostae & Koohkan, 2019).

Stage 3: Formal Temporal Legislation and Moral Shielding (Late Meccan Period)

During the transition prior to the Hijrah (Surahs al-Isrā' 17, Hūd 11, al-'Ankabūt 29), following the miraculous Night Journey (*al-Isrā' wa-l-Mi'rāj*), the five canonical prayer times were formally crystallized (Roostaei & Koohkan, 2019; Tajari et al., 2015). Surah al-Isrā' (17:78) declared: "*Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also recite] the Quran at dawn.*" Furthermore, Surah al-'Ankabūt (29:45) articulated the profound moral purpose of *ṣalāt*: "*Indeed, prayer prohibits immorality (faḥshā') and wrongdoing (munkar).*" At this stage, *ṣalāt* was established as an active moral shield safeguarding individual character within a corrupt society (Roostaei & Koohkan, 2019).

Stage 4: Community Governance, Social Solidarity, and Defense (Medinan Period)

Following the Hijrah to Medina, the Quran transformed *ṣalāt* into the constitutional framework of the nascent Islamic state (Surahs al-Baqarah 2, al-Nisā' 4, al-Ḥajj 22, al-Jumu'ah 62) (Roostaei & Koohkan, 2019). Prayer was systematically paired with institutional charity (*Zakāt*) in over twenty-six verses, establishing a seamless link between vertical devotion to God and horizontal responsibility toward society. Medinan legislation introduced:

- Friday Congregational Prayer: Surah al-Jumu'ah (62:9) mandated commercial cessation during Friday communal worship to foster civic unity.
- Battlefield Adaptation (*Ṣalāt al-Khawf*): Surah al-Nisā' (4:101-102) established dynamic squad rotations during combat, ensuring that even under fire, soldiers maintained sacred communion without sacrificing security.
- Purification Adaptations: Surah al-Mā'idah (5:6) detailed complete wudū' and tayammum laws.

Through this chronological *Sīr al-Nuzūl* pedagogy, the Quran successfully embedded *ṣalāt* into the psychological, moral, and political fabric of the Muslim community.

4.4. Deconstructing Contemporary Reductionism: A Critical Refutation of the Quranist (Qur'āniyyūn) Anti-Hadīth Hermeneutic

In modern academic and theological discourse, one of the most pressing contemporary challenges to Islamic heritage is the emergence of anti-Hadith reductionist groups, broadly categorized as the Quranist

(*Qur'āniyyūn*) movement (Tajari et al., 2015). Originating in late 19th and 20th-century South Asia and Egypt through figures such as Abdullah Chakralawi, Ahmaduddin Amritsari, Ghulam Ahmed Perwez, and Rashad Khalifa, this movement asserts that the Quran is the sole authoritative source of Islamic law and rejects the authentic Prophetic Sunnah and Hadith corpus as redundant or fabricated (Tajari et al., 2015).

When applying this anti-Hadith hermeneutic to *ṣalāt*, Quranist thinkers encounter an insurmountable methodological crisis: while the Quran commands the establishment of prayer (*aqīmū al-ṣalāh*) in over one hundred verses, the textual text of the Quran does not explicitly detail the exact number of daily rak'ahs (e.g., 2 for Fajr, 4 for Dhuhr, 3 for Maghrib), the precise physical sequence of posture recitations, or the specific wording of *Tashahhud* (Tajari et al., 2015). To resolve this glaring contradiction, Quranist scholars splintered into mutually contradictory sub-factions, which Tajari et al. (2015) analyze across four distinct categories:

1. The Chakralawi Group (Extreme Textual Reductionism): Led by Abdullah Chakralawi, this faction claims that only five daily prayers are mentioned in the Quran, but asserts that each prayer consists of only two rak'ahs, executed without any extra-Quranic recitations or traditional *Tashahhud* (Tajari et al., 2015).

2. The Ahmaduddin Group (Three-Prayer Hypothesis): Founded by Ahmaduddin Amritsari, this group asserts that the Quran mentions only three daily prayers (Fajr, Maghrib, 'Ishā'), claiming that Dhuhr and 'Aṣr were un-Quranic additions (Tajari et al., 2015).

3. The Rafiuddin / Perwez Group (Two-Prayer Hypothesis): Figures such as Rafiuddin and Ghulam Ahmed Perwez argued that obligatory prayer is limited to two daily times (Dawn and Dusk) based on a narrow, literalistic misreading of Surah Hūd (11:114) (" طرفي النهار " ورفاً من الليل "). Perwez went so far as to reduce *ṣalāt* to a symbolic metaphor for state obedience or civic assembly (Tajari et al., 2015).

4. The Mujammlin / Subjectivist Faction: This group asserts that *ṣalāt* has no fixed physical form or rak'ah count whatsoever, leaving the posture, length, and timing entirely to individual subjective preference (Tajari et al., 2015).

Scholarly and Hermeneutical Refutation:

As Tajari et al. (2015) rigorously demonstrate through classical Quranic exegesis (*Tafsīr al-Mizān*, *Tafsīr al-Tabarī*) and legal theory (*Uṣūl al-Fiqh*), the Quranist reductionist methodology suffers from fatal internal contradictions and textual misinterpretations:

First, the Quran itself explicitly establishes the Prophetic Sunnah as the authoritative, divine-sanctioned interpreter of Quranic text: "*And We revealed to you the message [O Muhammad] that you may make clear to the people what was revealed to them*" (Qur'ān 16:44) and "*Whatever the Messenger gives you, take it; and whatever he forbids you, abstain from*" (Qur'ān 59:7) (Tajari et al., 2015). By rejecting the Prophet's practical demonstration ("*Pray as you have seen me praying*", *Sahih al-Bukhari*), Quranists violate the very Quranic verses they claim to defend.

Second, the Quranist attempt to reduce prayer times to two or three relies upon atomistic, fragmented readings of isolated verses while ignoring comprehensive Quranic temporal markers. Surah al-Isrā' (17:78) establishes the continuum of prayer from the sun's meridian (*lidulūk al-shams*)—encompassing Dhuhr and 'Aṣr—to the darkness of night (*ghasaq al-layl*)—encompassing Maghrib and 'Ishā'—alongside the dawn recitation (*qur'ān al-fajr*) (Tajari et al., 2015). Furthermore, Surah al-Baqarah (2:238) explicitly commands: "*Maintain with care the [obligatory] prayers and [in particular] the middle prayer (al-ṣalāt al-wuṣṭā).*" Linguistically and mathematically, a "middle prayer" (*wuṣṭā*) requires an odd-numbered set of at least five items; a system of two or four prayers cannot possess a singular "middle" element (Tajari et al., 2015).

Third, the continuous, unbroken mass transmission (*al-tawātur al-'amalī*) of the physical modality of *ṣalāt* across millions of Muslims in every generation from the time of the Companions provides historical certainty that exceeds even textual Hadith transmissions. Rejecting this generation-to-generation living praxis invalidates the historical transmission of the Quran itself, which was preserved through the exact same historical community channels (Tajari et al., 2015).

Therefore, the scholarly refutation demonstrates that the Prophetic Sunnah is not an external addendum to the Quran, but its intrinsic, living embodiment. Stripping *ṣalāt* of its prophetic form leads inevitably to chaotic subjectivity, destroying the ritual unity and heritage of the Muslim Ummah.

5. Conclusion

This study has presented an exhaustive hermeneutical, philological, and comparative investigation into the architecture of prayer (*ṣalāt*) within Islamic heritage, evaluating its structural features against Rabbinic Judaism and Zoroastrianism, and defending its integrity against contemporary anti-Hadith reductionist movements.

The principal analytical conclusions of this research are five-fold:

1. Philological Continuity and Transcendent Synthesis: Islamic *ṣalāt* represents the historical fulfillment of Semitic and Near Eastern devotional terms (*namak*, *šlōtā*, *tefillah*), redirecting ancient prostration practices into an uncompromised monotheistic worship (*tawhīd*) oriented toward a single universal focal point (*Qibla*).

2. Juridical Superiority of Ease (*Yusr*): While Rabbinic Halakha historically subjected worship to strict physical stringencies (*qudra 'aqliyya*) and communal exclusions (*Minyan* quorum), Islamic jurisprudence engineered *ṣalāt* around customary capacity (*qudra 'urfiyya*). Through mechanisms such as *Tayammum*, postural flexibility, and *Ṣalāt al-Khawf*, Islamic law ensures that sacred communion remains accessible to every individual under all life conditions.

3. Pedagogical Revelation Architecture: Quranic chronology (*sīr al-nuzūl*) demonstrates a profound four-stage educational strategy—moving from individual soul-purification (*tazkiya*) in early Mecca to prophetic historical lineage, formal temporal markers, and Medinan social governance.

4. Hermeneutical Invalidation of Anti-Hadith Reductionism: Contemporary Quranist attempts to reduce prayer times, eliminate rak'ah counts, or alter ablutions are shown to be methodologically flawed, textually contradictory, and historically impossible. The living prophetic praxis (*Sunnah*) is proven to be the indispensable explanatory companion to the Quranic text.

Contemporary Spiritual & Social Relevance: In an era marked by secular fragmentation, hyper-individualism, and existential anxiety, the authentic heritage of *ṣalāt* provides a structured rhythm of mindfulness, psychological grounding, and egalitarian brotherhood that transcends national and class boundaries.

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