

Has Quran Mentioned 5 times Mandatory Daily Salah ?

This question is been asked by many that Quran itself has mentioned 5 different times of Salah daily or it was the Sunnah of Prophet to Pray 5 daily mandatory Salah.

It has to be clear in every body's mind that Prophet (ﷺ)

Never say or implement anything related to practicing of religion without

the express permission and approval of Allah (ﷻ).

It has been mentioned many times in Quran that following the way of Prophet is as Following Allah (SWT).

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Say to the people, O Muhammad “If you sincerely love Allah, then follow me; Allah will also love you and forgive you your sin, Allah is Forgiving, Merciful.” Also tell them, Obey Allah and His Rasool.” In spite of this, if they turn back, then warn them, that Allah does not love the disbeliever. [Q3/31-32].

Nevertheless, Quran itself has mentioned:

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

(17:78) Establish Prayer⁹¹ from the declining of the sun⁹² to the darkness of the night;⁹³ and hold fast to the recitation of the Qur'an at dawn,⁹⁴ for the recitation of the Qur'an at dawn is witnessed.⁹⁵

It implies “the beginning of the time of the Slatul-Isha, the Isha prayer” and according to the other it will mean “the last limit of the time of salatul-isha.

Literal meaning of the word fajr is dawn, that is, “the beginning of the morning after the darkness of night.”

Here the “recital of the Quran in the morning” stands for the Salatul-fajr, the Morning Prayer. At some places the Quran has used the word Salat for prayer and at other places a particular part of Salat for prayer as a whole, e.g. Tasbih, Hamd, Zikr, Qayam, Ruku, Sajud etc. Likewise, here “recital of the Quran at dawn” does not mean the mere recital of the Quran but its recital during the Salatul-fajr. Thus, the Quran has also incidentally referred to the different parts of which Salat is composed and these guided the Prophet (peace be upon him) to prescribe the definite form of Salat in which it is performed by the Muslims.

The recital of the Quran at dawn is witnessed by the angels of Allah to testify it as has been explained in the traditions. Though the angels witness each prayer and each good deed, the special mention of their being witnesses at the time of the recital of the Quran during the Salatul-fajr gives it a particular importance. That is why the Prophet (peace be upon him) used to recite long passages from the Quran during the Salatul-fajr. His example was followed by the companions, and the succeeding Muslim scholars held it to be a desirable thing. In this verse, it has been briefly stated how to establish Salat which was made obligatory at the prescribed timings on the occasion of Miraj. It has been ordained that the first prayer is to be offered before the sunrise and the remaining four after the declining of the sun till the darkness of the night.

The Quran has also pointed to these five times of Salat on different occasions:

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُدْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى
لِلذَّاكِرِينَ

(1) And listen; establish Salat at the two ends of the day and in the early parts of the night. Indeed the good deeds drive away the evil deeds. This is a reminder to those who are mindful to Allah (SWT) (Surah Hud Ayat 114).

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

(2) And glorify your Lord with His praise before the rising of the sun (Fajr) and before its setting (Asr) and then glorify Him during some hours of the night (Isha) and then at the ends of the day (Maghrib). (Surah Taaha, Ayat 130).

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ

(3) So glorify Allah when it is evening for you (Maghrib), and when it is morning (Fajr). Praise is only for Him in the heavens and the earth and glorify him in the later part of the afternoon (Asr) and when you come up to the time, when the day begins to decline (Dhuhr). (Surah Ar-Room, Ayats 17-18).

Afterwards Angel Jibril was sent to the Prophet (peace be upon him) to define the limits of the timings of each prayer. According to a tradition of Abu Daud and Tirmizi related by Ibn Abbas, the Prophet (peace be upon him) said: Jibril led me in the five prayers twice near the Kaabah. On the first day, he offered the Dhuhr prayer just after the declining of the sun, when the shadow of everything was the shortest. Then he offered the Asr prayer when the shadow of each thing was equal to its own length, then the Maghrib prayer at the time when one breaks his fast, and the Isha prayer was offered just at the time when twilight had disappeared, and Fajr prayer at the time when it becomes unlawful to eat

and drink anything for the one who intends to observe a fast. The next day he offered the Dhuhr prayer at the time when the shadow of each thing became equal to its own length and the Asr prayer when the shadow had doubled. The Maghrib prayer was offered as on the previous day and the Isha prayer when one third of the night had passed away, and the Fajr prayer when light had spread all over. After this Jibril turned towards me and said: O Muhammad, these are the timings of Salat of the Prophets and the right timings are between these two extreme limits.

There is great wisdom in this system of the timings of Salat. One of these is to avoid the timings of the worship of the sun worshipers. This is because the sun has always been in every age one of the greatest deities of the Mushriks, who worshiped it especially at the time of sunrise and sunset. Therefore, these two times have totally been forbidden for Salat. Besides this, they worshiped the sun at the time of its zenith. That is why Islam has ordained that the Muslims should offer their two prayers during the day time after the sun has declined and the Fajr prayer before the sunrise. The Prophet (peace be upon him) himself has stated this wisdom of the timings of prayer in several traditions. For instance, in the tradition related by Amar bin Abasah, the Prophet (peace be upon him) is reported to have replied to a question to this effect: Offer your morning prayer, but refrain from it when the sun is about to rise until it has risen high. For the sun rises between the horns of Satan and the unbelievers fall prostrate before it at that time.

Then after mentioning the Asr prayer, he said:

After Asr prayer, refrain from any prayer until the sunset, for during that time the sun sets between the horns of Satan and the unbelievers fall prostrate before it.

The rising and the setting of the sun between the horns of Satan is a symbolic expression that has been used in this tradition. This implies that both these times are used by Satan as temptations for the people. This is, as if to say: that Satan is so pleased with the worship of the unbelievers at the time of sunrise and sunset that he appears to carry the sun on his head as a mark of approval. This interpretation of the tradition is based on this remark of the Prophet (peace be upon him): The unbelievers fall prostrate before it.

Furthermore Quran also mentioned Qiyam ul Lail, Tahajjud Salah for Prophet Muhammad (SAW).

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا
Q (17:79)

And rise from sleep during the night⁸ as well- this is an additional Prayer for you. Possibly your Lord will raise you to an honored position.⁹

⁸ The literal meaning of Tahajjud to rise up by breaking sleep. Therefore, it means: Rise up from sleep after the passing of a part of night and then offer your prayer.

Nafl literally means: Something done in addition to an obligatory duty. This shows that the Tahajjud prayer is in addition to the five prescribed prayers. “Will raise you to an honored position”. You may attain such a high position in this world and in the next world that people from everywhere may be full of praise for you, and you may become a praiseworthy personality. This is, as if to say: Now your opponents are engaged in calling you names and are trying to defame you throughout the country, and have raised a storm of false accusations against you but that time is not far when the world will ring with the echoes of your praise and in the Hereafter you will become worthy of praise by all creatures. The exaltation of the Prophet (peace be upon him) to the high position of intercession on the Day of Resurrection is also a part of that honored position

Note: Whenever Quran mentions Tasbih, Hamd, Zikr (Remembrance) of Allah with a specific time frame then it is meant Salah, otherwise Zikr , Shukr, and Hamd (Greatness)of Allah is to be done every moment of our life.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Q,[3/91] : Those who remember Allah while standing, sitting and lying on their sides, and mediate on the creation of the Heavens and the Earth-----**From above Ayats and discussion, it is abundantly clear that Quran itself has mentioned Five times daily Mandatory Salah.**