Investigation and criticizing the viewpoints Quraniyon in prayer

Mehran Jafari
Assistant Professor, Islamic Azad University, Yasou, Iran

Abstract

Dr. Ahmad Subhi Mansour is spiritual Quraniyon leader in the Arab world. He believes that the Qur'an is the only source of canonization and complete book and does not require to Hadith and Sunnah and interpretation. Two books (Al-Quran VA Kafi Masdran Letlashry) and (Alsalah FL-Quran val-Muslimin) is the most important of his works to explain his views. Subhi Mansour in the book (Alsalah ...) in front of the question that if the Qur'an is perfect so why there isn't prayers quality, the number of rok'ats each prayer in the Qur'an? In detail and with reference to the verses Quran is answer to this objection. A Subhi Mansour view is about successive shape and quality of prayer, from time Prophet Abraham until time Prophet Mohammad (Pbuh) against verses of the Quran, Sunnah s and historical documents. In this paper at first is presented a brief report of a recent and book then investigate and criticizing the author’s views.

Keywords: Quran, Sunnah, Prayers, Ahmad Subhi Mansour
**Introduction**

Quraniyon is the name that refers to the procedures that have believed to originality and sufficiency to Quran as unity source canonization and deny the validity hadith. Their main claim is that the Quran is only revelation from God and unity religious proof in Islam. The origin of the sufficiency Quranic thought refers to in temporary era in two domains of the Indian subcontinent and Egypt and has penetrated through the World Wide Web throughout the world. The Qur'an sufficiency among the Arabs, in the contemporary era, at the first time a doctor called Mohammed Towfiq Sedqi in an article in the magazine Al-Manar was published titled (Al-Islam Ho Al-Quran Wahdaho) and continued controversy on this article in several numbers of the magazine. One of the most important people in Arabic countries has suggested this idea, who is Ahmad Subhi Mansour. Dr. Subhi Mansour is one of graduates the Al-Azhar University that who also had been working teaches at the university for some time, He was dismissed from his job because of his thoughts and after the sentence and imprisonment as a political refugee went to America and launches the International Center for Holy Quran in Virginia state America, and through be taken the publication of own himself articles and books to introduce his intellectual approach should. Subhi Mansour knows his thoughts continued school Muhammad Abduh thoughts and among those like Professor Jamal al-Banna figures outside of Al-Azhar, have affinity with his thoughts. He in book (Alsalah ... ) believes Idolaters that live in prophet era prayer quality and its times and etc., inherited the ritual of Abraham, and also called prayer but did not establish it, therefore Quran hasn't been protested prayers quality, the number of rok'ats each prayer....

Author has been complied book in two chapters. The first chapter consists of two parts that the first part of them is related to prayer in the heavenly religions before Islam and the second part of the book paid to discusses prayer in the life of pre-Islamic Arabs. The second chapter is as (meanings of the expression Al-Quran). Author in this chapter explains canonization expression quality in the Qur'an. This paper consists of two parts: 1- In the first part, is presented a report on the issues raised in each chapter. 2- In the second part, the author's view is investigates and criticizes.

**Research Methodology**

The present research is a descriptive-document research and was a library study method that will be used by analysis materials by descriptive-analytic through the books, articles, Internet resources, note taking methods.

**Research history**

Despite of about sufficiency Quran and Quraniyon views books written, but about their views about prayer, has not been written book or article.

Design and investigation the Subhi Mansour view

The author in the preface book indicate to his intellectual foundations on authority of the unique Qur'an and deny the Sunnah authority mention and the purpose of compiling the book knows to answering the question that if the Qur'an does not require to the Sunnah, then times prayers and the number of rok'ats each prayer, where came in the Quran? As Quran in stating nothing has been neglected and is expression of anything. Author replies to this question has been knows depends on understanding procedure expression the Quran in canonization. He says: Those who do not understand the canonization procedure the Qur'an, they accused to
fault in his speech, that God Almighty in states something not neglected in the Quran. Because they believe to something (meaning the Sunnah) that is contradicted by the Qur'an. (Subhi Mansour, Alsalah) God Almighty told of these people that they are trying to trifling the divine verses and their supposed want to bring inability God. {But those who strive to void our verses, thinking they have escaped, shall be the people of hell.} '(AL-HAJJ: 51)

Author discusses prayer at the beginning of the first chapter in the divine religions, after revelation of the Qur'an. Initially says there is unity in four things, 1- in the religion 2- in the Revelation 3-in the religious 4-in account in the hereafter.

In the Qur'an emphasized that the general Shari'a in all divine religions are one. [he has made plain for you the religion with which he charged Noah and that which we have revealed to you, and that with which we charged (prophets) Abraham, Moses and Jesus, (saying): 'establish the religion and do not be divided therein. 'that which you invite them to is too overwhelming for the idolaters,...] (Ash-Shura (Council): 13). So establish religion and lack of difference in it is as Shari'a unit in all religions and establish prayer is the most important manifestation of establish religion. The meaning of the problem is that prayer in all religions that had been revealed on Noah, Abraham, Moses, Jesus and Muhammad (peace be upon him), was one.

The Shari'a according to its people is supposed to worship their Lord, on general principles it is one and one of the general principles of prayer. Believers were obligation in all times and a place, to follow of revelation that had been revealed their language and Lord's was obligatory for them Prayer as a statute that must be fulfilled at a certain times. {... surely, prayer is timely written upon the believer} (An-Nisa (Women): 103) this verse is a general that of all believers what after revelation of the Qur'an what before of it speak that prayer was assigned to as an emphatic divine task for them.

Prayer in previous religions
The author says there has been prayer in all religions. Among the last of the prophets Abraham's descendants continued. His descendant distortions created in the divine religion. Prayer is one of the fundamental principles that we inherited from Abraham to us and toward it has been done distortions and the Quran want from the Prophet to follows the creed of Abraham. {And who is better in religion than he who submits his face to Allah, being a gooddoer, and the creed of Abraham} (Women: 125) So the Prophet was follows creed his ancestor's Abraham in prayer and was not the inventor of prayer (Subhi Mansour, Alsalah) Successive prayer among Arabs from generations of Prophet Ismail The Qur'an did not learn reading prayer, to contemporary Arab Prophet and the Quraysh, because they knew the way praying, and they reading prayer, therefore, the Qur'an commanded do the work that they did not do it, and it was establish the prayer with humbleness and care over prayer, until prayer could play a role in moral development and self-purification.

How was successive praying of the last prophets, till Prophet (Pbuh) had reached and in the historical distance between Ishmael and Prophet Muhammad (Pbuh), Arabs knew quality prayer to same that God had revealed to Abraham and Ishmael. Arabs in the time of ignorance and Quraysh at the time of the Prophet (Pbuh) too knew how to praying and also read prayer, but did not establish the prayer, Therefore were commanded establish the prayer
in Mecca (Subhi Mansour, Alsalah) means that care of the prayer and avoid of pagan and sins. For example, commanded establish the prayer in Mecca verses is came, like verses Al-Fatir, signs 18 and 29, Ash-Shura, sign 38 and Al-Room, 31 says.

The meaning establish the prayer
Prayer is a means to achieve the piety. Establish the prayer in the view of the Qur'an; is mean being humble in the prayer, and have piety in intervals between prayers and have good morals. Humbleness in prayer is that the believer in every word of your Lord's Prayer, have purity and calling their Lord in prayer that (guide us to the straight path) be truth. It is impossible for someone so humble in their prayers but the prayers turned to sin and evil deeds. Thus the Qur'an way of praying did not learn to contemporary Arab the Prophet and the Quraysh, because they knew way the praying and praying, so, the Qur'an is command that what they did not do it, and it was establish the prayer with humbleness and care of the prayer, until prayer could play its role in moral development and self-purification. When God says In the Qur'an "establish the prayer" means that same prayer you know, Lam in is called Lam covenant that is used to describe something that is known for the listener, something that does not need to explain.

Muslims and the idolaters and the hypocrites are all establish praying that it might be unit in specific times and there wasn't a problem in the number of rok'ats prayer and its quality reading and prayer's time. If in such cases would be difficult, idolaters and hypocrites that have become a big issue and the Prophet (Pbuh) for heresy in religion and leave prayer that in terms of quality, form and time was inherited from the time of Prophet Ibrahim, were charged. (Subhi Mansur f Alsalah)

Author in the second part of the book's title (meanings of the expression Quran), has been explained procedure express canonization in the Qur'an.

Author in this chapter is trying to say problem that if God Almighty in the Qur'an has protested express quality prayer times every prayer and… has not been, the reason this matter is related to procedure expression canonizations in the Qur'an.

Subhi Mansour methodology on how canonization Quran
Subhi Mansour said: the majorities verdicts of the Qur'an not bring as a single issue or at a unity time and in a verse but these verdicts sometimes form abbreviated and occasionally in detail in the verses of the Quran have been distributed. If the Qur'an has a new Shari'a that was not known already, necessarily, canonization verdicts must was brought on regular, continues, as a single issue format and the single time. But the Qur'an was revealed to the ethic that the imposition of prayer, alms, pilgrimage(Haj), and fasting was common among them and so after pass a long times, religious life of them that was on foundation ritual of Abraham, in some cases have been distortions. The Qur'an was revealed to amend distortions. The Qur'an is not express such as how to pray, number of rok'ats and the prayer times that was already and distortions in them was not covered. But in matters that are created distortions or in cases it was necessary new sentences imposed, the Qur'an remedy the distortions and as well as express details of the new rules. The author in continue is mentioned a few of samples verdicts that for the first time will be canonization in the Qur'an. 1– Al-myras (Heritage): Subhi Mansour knew inheritance one of the first issues it considers that the verdicts related to its have been canonization in the first time in the Qur'an. And already there is not historic for that, Subhi Mansour at first explains the situation of women in
pre-Islamic era and in continue procedure the Qur'an in express inheritance, especially as the verdict that was canonization at the first of, says. Inheritance verdicts brought in succession in the unit way. Because was this the new canonization that were revealed for the first time. This issue began of 7 sign and continues until 14 sign of the same verse. In Nisa (Women) verse 13, God when mentioned the rules of inheritance says: Inheritance should be divided after fulfilling to dead’s bequest and payment debts dead among the heirs.

Subhi Mansour addition: Sunni jurisprudence, this canonization of Quranic with a false hadith attributed to the Prophet, has been canceled, which says: (No bequest for an heir) while Allah (God) in Qur'an will obligatory action to bequest toward parents who are living. On the other hand, according to the verse of inheritance, they also receive a certain share of the inheritance. {And while for his parents, to each one of the two a sixth} (Women: 11) They have forgotten that the word of God in the Qur'an about bequest the absolute will come about and what every human being is entitled to his heirs, or the heirs of the non-self, the will.

Subhi Mansour at the end of this debate reminds us that we're not here for detailed rules of inheritance that we mentioned in the Quran, therefore our goal was that approach the Qur'an in canonization verdicts of inheritance that brought at first in, explain.

2- Marriage, divorce and personal status: Subhi Mansour in this part of procedure the Holy Quran in canonization verdicts marriage and divorce was express and says: Because before of Islam there was a true marriage, thus the Qur'an has not protested express it. The Quran does not mention the necessity to summon two witnesses during the marriage, as it has been customary from ancient times until today, until marriage contract distinguish from illegitimate secret relationships.

At the time of ignorance, in the matter of marriage was created distortions, such as marriage with the wife father or sum between two sisters, thus the holy Qur'an about subject marriage, married women are forbidden to explained in detail states. {And do not marry women your fathers married unless it is a thing of the past surely that was an indecency, hated, and a way of evil. (22) Forbidden to you are your mothers, your daughters, your sisters...} (women: 22-23)

Subhi Mansour said on the subject of divorce, because at that era, for divorcee women and her dead husband not raised something as viduity period. Therefore, almighty God has spoken to a number of detailed viduity period verdicts and viduity period of women in divorce as a conclusive verdict was prevented from mixing in the descent. Then in marriage and divorce, cases in ignorance time interfere in them was created, the Holy Quran has attempted to correct them.

Procedure the Quran in express detailing duty prayer
Subhi Mansour in this regard said: as the Quran has protested the marriage contract formula, meaning fast and why perform Hajj acts is not, because all of them were inherited from predecessors and it among people was completely well known. Because also the Qur'an is not protested number of rok'ats and time prayers. Because these cases were inherited from predecessors and for the people is clear and known. And thing that is evident, requiring no expression. (Subhi Mansour, Al-Salah) If Quran is these affairs explain clearly, the miracle of the Quran was pointless. Almighty Allah (God) about the Holy Quran says: {this is indeed a decisive word, (13) it is not a jest. (14)} (At-Tariq: 13.14) are used of procedure the Holy Quran that Qur'an was revealed among the people that before the revelation of the Quran,
knew prayer and praying. Therefore for various reasons had been created interruption in prayer and the Quran verses toward this interruption has warned in prayer. And not became new canonization about the prayer in the Quran.

For example, Azan (call to the prayer) would be famous to prayer. Idolaters in prayer time, it is ridiculed. So the Lord said: {when you call to prayer, they treat it as a jest and a pastime. that is because they are a people who have no understanding. (58)} (Al-Ma'eda: 58) then call to the prayer is not canonization, but in Quran toward to interruption the idolaters were created in prayer, protested. The author in continues say: and as well as Arabs from the time of Prophet Abraham and Ishmael were familiar with Friday and establish congregation prayer in it and namely Friday is derived from the same problem. Idolaters timely Friday Prayer were engaged in trading and sales and buying and after migration is also continued some Muslims bad habit. When performing Friday Prayer once a commercial caravan entered Medina, someone abandoned Friday Prayer and went to the caravan. Then Almighty God revealed the verses said. {Yet when they see some commerce or amusement they flock to it, leaving you standing. say: 'that which is with Allah is better than the amusement and commerce. Allah is the best of providers.' (11)} (Friday 11) these verses were not revealed for canonization new prayer called Friday Prayer. But was revealed because awareness toward to make interruption in the Friday Prayers. No new canonization was revealed in Mecca about prayer. But new canonization in some of the rules prayer was revealed in Medina where some cases detailed rules of its mentioned.

In continuous Then Subhi Mansour some canonization the Qur'an about social customs such as: seeking permission (mean permission to take the children and slaves in three times, after evening prayer, prayer before arise and after noon prayer), Customs speak, greeting, walking and eating habits by bringing the verses of the Quran has been explained. And said the Arabs were not familiar with these things, details of which are clearly expressed. Prayer is the largest Islamic duty. Suffice to say that on the Day of Judgment in its importance to job losses referred to (because, he neither believed nor prayed) (31: Al-Qiyama) the purpose of truth in this verse, is faith. And of the good deeds, is interpreted prayer. When the prayer is so important, may have forgotten of the Qur'an details of its, but social habits in speaking and greeting and permission to be reminded?

In short, the holy Quran has express detailed new canonization and in cases that had been created defect in prayer it is mentioned toward its. But canonization and explain cases such as the number of rok'ats prayer and time it that was clear for people and knew it, and establish that it might be something ridiculous and absurd.

Outline the issues raised in the first quarter by Ahmed Sobhi Mansour is as follows:
1-Appearance, the quality of prayer, times prayer and the number of rok'ats each prayer, in the faith of Abraham, Moses, Jesus and Prophet Muhammad (PBUH) was the same.
2-Idolators in time of the Prophet (Pbuh) praying prayer and Prayer idolaters, People of the Book and Muslims in shape and time and other physical properties there is no difference between them.
3. There is no order to read the prayer in the Qur'an, because Arabs the contemporaries of the Prophet (PBUH) them read the prayer, but came the order to establish the prayer, mean that perform yours prayers with humility and piety of God, and care and protect on its.
4-Bring Alf and Lam of the covenant on the word (Al-slaveh), meaning the same prayer that you know and you read it, the same prayer establish.
5. The result is that at all about in the times of prayers, shape and quality and the number of rok'ats each prayer to pre-Islamic Arabs there was no problem in this regard is the need to express Quran, But the problem was that own prayers were violated by events the idolatry and sin, therefore, it is Almighty God order to establish the prayer until have purity in his acts and do not craft its to idols and sin.

Major Subhi Mansour views in the second quarter as follows:
Canonization the Quran was relating to matters that are created the distortions or was in issues that were revealed for the first time about their canonization, But the issues that were inherited from Abraham to them and wasn't distorted in them also, like the quality of praying, the number of rok'ats each prayer, prayer times, marriage contract and the meaning of fasting. The Quran has protested these things not because they are clear and obvious and explanation of these clear affairs in the Qur'an makes a ridiculed of God verses. In the description Subhi Mansour for stated the above-mentioned examples, the following points are important:
1- Famous Hadis among Sunni of Prophet {there is no executrix will for the heirs} is conflict with Quranic verses.
2- Call the prayer existed before Islam, but because idolaters to frivolous paid at the time of the call to prayer, the Lord has prevented them from doing so.
3- Before the revelation of the Quran Arabs were familiar with the Friday Prayers and establish it.
4- Muslims in Mecca read prayer toward the Kaaba and change the direction of the Kaaba to Jerusalem, and vice versa in Medina, has been done for believers testing.
5- When God issues such as table manners, greetings, walking and seeking permission for the Arabs did not know them, the Quran says, how may is left creeds be related to prayer as the most important Islamic obligation? So it appears that the lack of mention affairs related to the rules prayer in the Qur'an is that the creeds for people was clear and not need to mentioned in the Quran.

Criticizing Subhi Mansour comments in the prayer book prayer in the Qur'an (Al-Salat Fi Al-Quran)
As previously stated, Subhi Mansour is one of the most important people in the Arab world Quraniyon thinking in contemporary era has raised. Quraniyon are believed that the Quran is a comprehensive book, is include all description and details of religion and is the sole source of religious bequest. They tried to prove the claim that all requirements of Islam alone can be derived from the Qur'an and is not needed to Sunnah as a source of canonization. We at first in this article foundation thought Subhi Mansour briefly has been investigated and then we will discuss his views on prayer.

Author in the preface book citing to sign 38 of verse AL-Anaam and sign 89 of verse AN-Nahl {.. we have neglected nothing in the book. they shall all be gathered before their lord} (AL-Anaam: 38) {.. and we have sent down to you the book making everything clear, as a guidance, and mercy, and glad tidings to those who submit} (AN-Nahl: 89) Such a conclusion that the Qur'an is a perfect book that details of what is to come at it and has not been spared say nothing in the Quran, So no need to Sunnah as a source of canonization in Islam. In fact, these two verses is king poet of Subhi Mansur in the sufficient to Qur'an. Saying about Subhi Mansour's claim to cite this signs based on needless of Sunnah:
Argument in sign 38 of verse AL-Anaam if it can implies on claim Subhi Mansour that the purposes of the book in this sign, was the Quran, while most commentators (the book) in the sign (we have neglected nothing..) to have interpreted Decrees Such as Ibn Abi Hatim Razi, al-Tabari, Zemahshry, Al-Qurtubi, Suyuti, Ibn Kathir, Baydawi and Sayyid Qutb. Thus some also have raised two possibilities within the meaning of books such as: Tabatabai, Fakhr Razi and Tabarsi. But even if the purpose of the book, the Quran, If causes is on the claim Subhi Mansour indicated that the purpose of tebyan, stating all the details in the Quran, while this approach is unacceptable, because, for example, its clear sings of the Qur'an, is the story of many prophets not mentioned in the Quran. {And messengers of whom we have narrated to you before, and messengers of whom we did not narrate to you. certainly, Allah talked to Moses. (Women: 164)} Or in the case of verdicts, first and foremost obligation for person obligated is prayer, while of thousands its creed, only a few its creed like: the obligation of principle prayer, obligatory prayers and its times or possibly bowing and prostrating in prayer is obligatory, it is dedicated of the Qur'an. (Tabatabai, 1417) The purpose of the all object absolute is not everything, but here's arrest, additional arrest. This means that anything that has within the scope and purpose of Quran. According to signs of the Quran, the main audience and purpose of the revelation of the Quran, has been guiding people. When the purpose of revelation of the Quran, is knew guiding people then being completeness the Quran means that all issues related to guiding people come in it, and lack of reflection other topics and peripheral is not to deny the universality, and not to mention all the religious teachings of all the description and the details from the beginning of the scope and purpose of the Quran has been removed. (Tabatabai, 1417) Allameh Tabatabai in the following sign 89 of verse of AN-Nahl writes: Since the dignity Qur'an is guiding all people, appears it that the purpose of the whole thing, everything that is associated with human guiding and they are the true teachings related to origin and resurrection and superior morality and God's commands and stories and advices. (Tabatabai, 1417) as well as Allameh Tabatabai exception its signs of verdicts signs of stories and signs of resurrection and he believes that explaining these three areas is achievable only in Sunnah. So it would indicate that all the teachings of religion are not mentioned in the Quran. In short, the signs documentary Subhi Mansour not only deny any significance to the authority of Sunnah, but most important cause the credit Sunnah as the second of canonization source in Islam religious, is own signs the Qur'an. Many signs in the Qur'an imply on the authority of Sunnah and draw position the Prophet that we indicate here only three cases:

1- {...and we sent down to you the remembrance so that you can make clear to people what has been sent down to them, in order that they reflect} (AN-Nahl: 44) This verse suggests that one of the tasks of the Prophet (PBUH) is explain and description the verses of the Quran to the people, and this verse implies on validity of the words of the Prophet (PBUH) in the expression and interpretation of Quranic verses, what those verses have explicit own demonstrative and what those have emerged, and what ones are similar and those that are related to divine mysteries, expression and interpretation of the Messenger of Allah (PBUH) is argumentum in all of them. (Tabatabai, 1417)

2- {believers, obey Allah and obey the messenger and those in authority among you. should you dispute about anything refer it to Allah and the messenger, if you believe in Allah and the last day. that is better and the best interpretation...} (Women: 59) Imam Ali (Pbuh) in his famous letter to Malek Ashtar with mention that verse says: meant the rejection to God, grab
the book of God and the purpose of rejecting to messenger, is grasping, and taking Sunnah. (Nahj al-Balagha, 52)

3- {... Whatever the messenger gives you, accept it; and whatever he forbids you, abstain. And fear Allah; surely, Allah is stern in retribution} (Hasher: 7) uses of this verse that implies the divine decree imam and Prohibition the Prophet (Pbuh) should be accepted without exception. It is obvious that following the Messenger of Allah (Pbup) except in the shadow of his adherence to Sunnah, is the most obvious manifestation and Prohibitions of the Prophet (Pbuh), will not be other thing. But the authority of the Sunnah of the Prophet (Pbuh) and the Imams (A) through of stories, consensus, intellect and Muslim Sunnah is also proved that requires to discussing them one more chance. After this explaining about the fundamentals of intellectual Subhi Mansour we are investigate his view in a book Al- Salah about prayer.

One of the most attempts Subhi Mansour and other his allies in the group Quraniyon are to justify acts of worship, especially prayer without refer to the Sunnah. Of course Quraniyon way in justify sufficient to the Qur'an and no needed to Sunnah in pay ritual particular prayer is different.

Mr. Jakr Eloy, founder of the movement Quraniyon in India in the book (Borhan Al-Forghan Ala Salah Al-Quran) to prove is the fact that five prayers details can be deduced from the Qur'an. He says: Muslims pray 5 times a day, not because it was the Sunnah, but because it is mentioned in the Qur'an. (Elahi Bakhsh, 1409)

Mohammad Tawfiq Sedghi in an article entitled (Al-Islam Howal Al-Quran Wahda) was published in the journal Al-Manar, begins his discussion with its argument about rok'ats prayer is based on the verse refers to the prayer fear, because by tell him can be an exception, inferred decree. Since Muslims are commanded in above verse, prayer when fear can in a short prayer, he concluded that the minimum obligatory rok'ats prayers, are two postures, and if prophet performed more than two postures, it has been recommended and optional. (Sedghi, without date).

Subhi Mansour in the book (Al-Salah...) in their claim that resting on the Quran and no needed the Sunnah about for the prayer, raises discussion clearly quality of Prayer for pre-Islamic Arabs and says: Quality prayer of ritual Abraham to Arabs of ignorance and as well as people of the Book had come successive, and they also read prayers and prayer in appearance between Muslims, idolaters and followers of the Book there were no differences and therefore, the Qur'an has not protested expression the shape and quality prayer for clarity. The question that arises here is that on the premise that we accept the claim that the Quran's prayer is the same prayer that ignorant Arabs are establish, do you accept this premise means is not need to Sunnah? Is the role of Sunnah in Islam as the second largest single source for expression of rok'ats quality and time prayer? But for review the reasons Subhi Mansour for prove own claims about prayer, we discussed this issue in two aspects:

1- Prayer in divine religions pre- Islam Prayer in Judaism
The word prayer in Hebrew, called Tafyla. Jews pray three times a day is as follows:
1- Prayer first or Shahryt (morning) is read from dawn till sunrise. In this prayer, praying hands outstretched towards God and ask him to grant them health and sustenance, wisdom and understanding.
2- Prayer second (Mynha) is read of half an hour after noon until shortly after the sunset.
3- Prayer third (Arvyet) is read after sunset until before the dawn next day. These three prayers are the Jewish daily prayers (Odin Stein, 1383)
How to pray at Judaism

Jews during morning prayers, shoulders and his head covered with a scarf and put a small leather box that attached to a leather loop on left arm and on his forehead, and opens and closes and this collection is called Tfylym. In each of these two boxes a narrow strip of animal skin elaborated on it (you) is written. Read prayers standing, facing toward Jerusalem. To be consistent mind and body, while praying and also reading the Bible, upper body forward, bend them. (Odin Stein, 1383)

It is also about how establish prayer among the Israelites in the Book of Isaiah chapter forty-five, sign 24, determined which is normally given in Israel that had not bowing and prostration and testimony and bend the knee and all overseeing worship is, sit square and sit upright. (Mobaleghi, without data)

Prayer in Christianity

Canonization of Christ after the perversion being Jewish religion was revealed by God on Christ, almost everything was in Jewish, also stated in the Christian religion, but this Canonization also like the Canonization before was perverted and distorted. (Ibid)

Prayer was also in the ritual of Jesus but historically and because of distortions that have taken place in this divine religion, in practice has been removed in the Christian religion, and the current Christian religion, there is no act like Muslim's prayers. Hereupon coming in the holy Lexicon: Prayer is among religious obligatory every day in all nations and religions, either individually, or as a congregation. The purpose of prayer is talking to God and asks to wish to and expressed thanks and gratitude for the blessings and mercy sublimity god (Haks James, 1383)

And again we read in the Bible: The Holy Spirit situation and how and way prayer teaches to us and all prophets and believers are famous to prayer and devotion. Such as Abraham and Moses and Joshua and Samuel and David, a lot of times, the Savior, individually came to the desert for prayer. (Bible)

Christians for establish the prayer and benediction is not care conditions, and does not meet certain quality in rising and sitting with them, and instead of prayer, of supplication determined supplicatory to God. Thus that person at first must purify themselves and sit with your knees and wants self-wishes with special statutes and particular customs of God. Christians also gather on Sunday and some of them gather in church and read devotions of Zabor and the Psalms, puls. (New Testament) Qiblah Christians in Bethlehem is the birthplace of Prophet Jesus. (Hussaini, 1376)

Summary

Quality prayer in virtual Judaism there is no resemblance to prayer in the religion of Islam, though only about prayer times found similarities between the two religions, but in ritual Christianity there is only prayer and praise ceremony at Sunday in church, and for read prayer no requirements specific quality.

On the other hand, according to claims Subhi Mansour quality of read the prayer is of Abraham's ritual to people of the Book and the Arabs ignorant for successive were inherited, and so for the time reached to us. Based on this argument should be the how read the prayer of the appearance and the number of rok'ats between Muslims, Christians and Jews at the present time is the same, While this words no adjustment with the facts and among the followers of heaven religions in contemporary era, there are many differences in quality read the prayers.,

2 - Prayer among the pre-Islamic Arabs
Nowadays, for inform and correct Recognition of how prayer among pre-Islamic Arabs, is one of the most important sources, divine revelation and inspiration resource related reports. Holy Quran as the only book not distorted, can assist humans in this context. Beside the Qur'an we can use of historical reports for understand how prayer among the pre-Islamic Arabs.

A – Arab's prayer from the view of the Quran

The Holy Quran addition to noble sign 35 of Al-Anfal verse describes the prayer pre-Islamic Arabs like this: {their prayers at the sacred house are nothing but whistling and clapping, therefore, taste the punishment for your disbelief} (AL-Anfal: 35)

Means Maka’ and Tasdiyeh

Maka’ is given of Meka-Yamkov and means is whistling and whooshing, therefore, authorized in permissive said to the bird that have voice like shrill (Moka’). This whistling sometime to lay hands on mouth and sometime without it achieved. Tasdiyeh is Orderly of Saddi-Yasaddi and root of Saddi, and means the sound is reflected from the mountain. And the meaning of it, the sound of interruption two hands on the together which also are interpreted Tasfigh. Means the applause. (Sheikh Tusi, 1409)

Motivation idolaters of Maka’ and Tasdiyeh

Do the idolaters paid to whistling and clapping to worship (prayer) beside Bait Al-haram or that this behavior was done to another motive?

In some traditions have been narrated in interruption verse, stated that the idolaters of Quraysh during praying the Prophet (Pbuh) beside Bait Al-haram, stand two side the two men either side of him whistling on the one hand, and of Prophet and on the other hand two people other paid to clap his prayers are disrupted, and causing harassment to him (al-Tabari, 1415)

In the remembered narration, the tribe to which this action was unacceptable behavior, were Bani Sahm and in some other has been introduced Bani Abduldar (Siyuti, 1365). The appearance of this tradition which is that this behavior, was reaction to pray Prophet (Pbuh) on the side of the Kaaba, that one of persecution of behaviors the idolaters to the Prophet, While the explicit noble sign is that Maka’ and Tasdiyeh beside Bait Al-haram have decree prayer for idolaters. Because the word of prayer, is added to the conscience and it has story of specific idolaters behavior worship. (Jabari, 1384)

But it seems that between the narrative and the text of the verse, not conflict, because although idolaters according to remembered narrative while read the prayer of the Prophet (Pbuh) were engaged in this operation, but perhaps they wanted to simultaneous with the Prophet's prayer also splurge type your prayers, and however, remembered narration cannot as an expression of the verse refers bound to a particular harassment behavior.

Except what happened in some early poetry poets Islamic also there is also evidence for the remembered claim. For example, Hassan Ibn Thabet paid to compare Islamic prayer and prayer has worshiped idols in a verseicle.

Establish the Prayer while you called

And attempt to Al-Tasaddi and Al-Maka' (Siyoti.1365).

When we called us to prayer, we stand up do it, while all of your ability is not nothing but applause and whistling.

As regards in the noble verse of the remembered behavior is interpreted to Salaht, according to speak of Sheikh Tusi could be caused of the idolaters regarded this behavior as prayers or that this behavior also were performing in their prayers. (Sheikh Tusi, 1409)
What happened resulting is that Holy Quran in this verse as well as situation idolaters pray at the holiest places depicted. And according to this verse of Quran, there is no similarity of appearance among prayer Muslims with idolaters.

Prayer in ignorance of the view of history
The most common religious practice in ignorance, was idols worship or prayer and prostration and circumambulation round them and vow and oath of them. And narratives from people's news about acts of worship in ignorance, is unique to this affair. Then their worship of close to idols and appeal to them and circumambulation round them does not exceed. But about how the Arabs prayer in pre-Islamic to the goddess, so that the prayer in Islam to be understood, not in texts ignorance is no mention of it and in people's news narratives, do not find any clearly and correct unless Jews and Christians prayer in their temples that have been mentioned in the lyrics of ignorance to it. (Jawad Ali, 1413)

About idol Abd Al-Shams had come to building his house and read prayers three times for his. They all were prostrate when the sun was rising and do it in the middle of the day and the evening. (Alvsayfi without data) On the first occasion, this act simultaneous to triple times worship idolaters happened and Prophet hard emphasis on that lest simultaneous with their prayer, perform prayer and associational kind of similarity. (Jawad Ali, 1413)

Jacob is also mentioned that the Arabs when they wanted to perform Hajj house of God, any tribal of Arabs stood in front of their idols before they perform the prayer and said it Talbiyeh. (Jacobi, without data)

These both news have implies on existence prayer among the pre-Islamic Arabs, especially in news Abdu AL-shams implies that they are praying three times a day.

It has been said that Gloria have been used means prayer in ignorance. A famous poet of the time of ignorance, AL-ashy says:

In the morning and evening praise of God
and not followed Satan so worship God (Jawad .1413)

Lesan al-Arab, a verse in the Quran {therefore, exalt Allah when you enter the evening and in the morning.} (Al-Room: 17) is meant Morning and evening prayer to be interpreted and meaning (Ibn Manzur, 1414)

On the other hand, we should note that the term Salah, in the Meccan verses, such as Al-Muzzammil, Al-Muddaththir, that at the first verses is revealed of the Quran, without any explanation about the nature of Salah recommended to establish it, and it shows that the mind audience was familiar with the term. (Mostafavi, 1360)

Then summarized and result of discussion about prayer at the time of ignorance is that according to verse of the Quran, the book that is written about Arab history, the Arabs in pre-Islamic era were familiar with the meaning of word prayer and have worship called prayer. But in none of the aforementioned sources, there are not validity evidence about the shape and quality of their prayers or homogenization their prayers with Muslims prayer. Thus on the contrary, according to frankly sign 35 of verse Al-Anfal, their prayers have been anything other than whistling and clapping. So there are not any valid proof based on the equal of appearance, quality and number of rok'ats of prayer in the religion of Abraham, Moses and Jesus with Islam. But due to the presence of prayer among Muslims, Jews, Christians and Zoroastrians in the world today, there are fundamental differences between them in terms of shape and quality of prayer.

Investigation Subhi Mansour point of view in other acts of worship
According to that Subhi Mansour to prove his vision in the same shape and appearance quality prayer at the time of the Prophet (Pbuh) with prayer Arabs in the days of ignorance, others cases such as fasting, call and the Friday Prayers as a witness gives an example, therefore, in continuous his views on this issue are briefly examined.

1- Rozeh (fasting): Subhi Mansour to prove his claim about prayer raised another of the topics, which is fasting and said,: because Arabs before Islam, fasting during Ramadan, thus Almighty Allah in Quran is not explained the fasting decrees the same prayer decrees, unless cases like sick fasting and the traveler who were the first of canonization. To explain this matter must be say:

1- According to the famous view Ramadan time ignorance was the same name. (Madani, without data)

2- Undoubtedly according to the sign (as it was decreed for those before you) there is fasting in previous nations. Of course not all of them, and Holy Quran did not determine which nations are there, which is comes from of appearance (as it was decreed) that called nation have people and the religion that they have been fast and have no reason to imply the obligatory of fasting on these two nations of Torah and the Bible in the hands of the Jews and the Christians is not visible only in these two book is passages that praise fasting and it was denomination great. (Tabatabai, 1417), but of this sign cannot be understood that quality fasting in previous nations, was as the Nation of Islam.

3 - The term fasting literally means terms- not means Lexical of Amsak- also was common in pre-Islamic Arabs (Ayazi, 1380)

4 - Ignorance Arabs because had intercourse with people of the Book, and determine of people of book that someone of ignorance Arabs establishment with people of book, and according to their way were behaving and fasted. But we don't see in the writings of ignorance what about fasting in the sense that is beside Muslims or people of the book. (Jawad Ali, 1413) so there are not any evidence Quran, justifiability, and history about that the Arabs in pre-Islamic perform fasting in Ramadan.

2– Azan (call): The author says the call to prayer was famous affair, and call for prayer is not canonization, but the Qur'an also has protests to interfere has created those idolaters in their prayers.

In the case of this view have to said Sunni and Shia agree that call is canonization in Islam and pre-Islamic, there is no such thing as call. The Sunni-Shia views on how the canonization is different prayer. According to Sunni Muslim, the Prophet (Pbuh) to followed request followers that determined a call sign to be placed with prayer time, make consulted with partners, until Abdullah ibin Zaid and Umar ibin Khatab, in a dream saw someone tells them to announce the prayer time will tell azan (call) and teach them that call and the Prophet accepted it. (Abu Dawood, without data)

But in the narration of the Ahlul Bayt (as) was entered Azan through revelation on the Prophet (Pbuh) that teaching. (Makarem Shirazi, 1374)

So call is of canonization Islamic religious. Because the most important passages call, testimony to the glory of God, testimony to the oneness of God and the testimony to the mission of the Holy Prophet (PBUH), which hath not believed in the time of Ignorance by no which of these passages.

3- Friday prayer: About Subhi Mansour views on the Friday Prayer should be said that the Arabic Friday word is sense of gathering and join that in Arabia is read to three shape such as; Jomoaah, Jomah, Jomaah( Ibn Faris, 1414)
Its Persian equivalent is Adina. And the pre-Islamic Arabs used to say Yom al-Orouba. (Ibn Manzur, 1414) Orouba is meaning of gather Arab people, in one place and it was on Friday.

Historic Friday Prayer
According to some traditionary, Friday Prayer became canonization before the migration and in the twelfth year mission in Mecca, in this year, the Holy Prophet (Pbuh), who had not holding Friday Prayer in Mecca, in the letter of Musab Ibn Omair appeal that perform the Friday Prayer in Medina. (Tabarani, without date)
According to another report, the first Friday Prayer performs by Asaad Ibn Zurarah in Medina. According to the report, the Ansar suggested that Friday is the Muslim community setting, such as Jews on Saturday and Christians on Sundays to come together. (Suyuti, 1365)
Some in the collections between the two groups of traditionary have said that the first Friday Prayer by invited Musab bin Omair and establish by the leadership Assad Ben Zurarah. (Asqalani, without date)
Mr. Ayazi in books of research jurisprudence about the appellation Friday says:
One of the notes on the canonization Friday Prayer is the history of communities in this day, in pre-Islamic. Cited that Ka'b Ibn Loee was founded these societies and before, this day is called Orouba and has been named as one of the days of the week. With resurfacing communities, especially in the city of Yathrib, a city where the Jewish people and Christians were closed on Saturday and Sunday holiday for itself, this day, for non-Jews and non-Christians found other effects, because they saw that the people of the book, each one determine a day for their communities and they have not such day for their communities and to celebrate, therefore, they choose Friday. (Ayazi, 1380)
In one of these days was coincided with the arrival of the convoy with held Friday Prayer and people were gathered outside the Prophet, the Qur'an says {believers, when you are called to prayer on the day of the congregation (Friday), hasten to the remembrance of Allah and put your trading to onside. that is the best for you, if you but knew.} (Al-Jumua: 9) This sign is another thing that the Friday Prayer was common before, and Muslims and the Prophet came together on Friday. Thus, this sign is not as the canonization ruled Friday Prayer, but is as a premonitory speech and criticized the neglect of Muslims to prayer and leaves the mosque.
Of course, one of effects devoting this day and Friday Prayer canonization and signing the former method confirmed the independence except people of book and placed the day against the Jews and Christians the day of the holidays. (Ayazi, 1380)
So very briefly about Subhi view on the subject of Friday Prayer can be said: The Arabs before Islam had on Friday communities and the appellation of the day in the time of Ignorance to Orouba (meaning the gathering of people in one place) was for the same proof. But there is not before Islam Friday Prayer or aggregation prayer among the pre-Islamic Arabs and Friday Prayer have been canonization in the twelfth year of the mission in Mecca. And the first Friday prayer in Medina before the Hejira (immigration) was establish by Musab Ibn Omair. And the first Friday Prayer was establish by the Prophet Muhammad (Pbuh) on the first Friday after the migration to Medina in Salem Ibn 'aooof tribe and in the valley Zanonad. (Tabarsi, 1415) Therefore, verse Friday is a verse Medina (Tabatabai, 1417) is not intended to canonization Friday Prayers decrees, but as a criticism of Muslims who are sermon's prayer, abandoned it and went looking for amusement and commerce.
Author in the second chapter about procedure expression the Quran in canonization the decrees cite two characteristics for issues that Quran for the first time them have canonization:

1- These decrees listed in detail in the Qur'an.
2- These decrees are all in one place, burst out in Qur'an verses are mentioned.

At first here we mentioned view one of the contemporary scholars of the Quran about procedure of Quran in express decrees:

Mr. Ayaz in his article (procedure of the Qur'an among the criteria and reasons decrees), says: procedure of the Qur'an among decrees is not such law books that all issues related to a decree express in one place. For example, speaks about prayer in one place, and condition of cleanliness and how do it in other verses (Al-Maeda/6) is brought. It is interesting that sometimes decrees a topic came in one verse, but all of them don't place together with certain logical practical order. For example, laws of inheritance almost come in verse Women, but part of it come in verse 7, another in verse 11 and 12 and partly also in verses 19 and 33.

(Ayaz, 1384) Mr. Ayaz in another part of the article says: Quran's canonizations were for the stage and slowly. Gradually procedure either in general canonization was flow in the legal titles, or all titles at once was not canonization, and issues outright not expressed too. How this manner on the obligatory of jihad, Hajj/39, Women/91, Anfal/61, Tawba/123, 36, 5, 29 and Khmer(bowl) sanctions, Nahl/67, Baqara/219, Nisa / 431, Maeda / 9 and some others of decrees can be considered.

On the other hand, in some cases Holy Quran at issue decrees of it is mentioned in detail, while it decrees has been clear beside the people of that era.

For example, in verse of Nisa signs 22 and 23 for women who that married are unlawful (16 tribes) (Tabatabai, Al-Mizan, vol.4, p.420.) has mentioned. {And do not marry women your fathers married unless it is a thing of the past surely that was an indecency, hated, and a way of evil. (22) Forbidden to you are your mothers, your daughters…} (Nisa: 22-23)

The question that arises here is whether of these cases except these two cases that the own Quran refers to it (mean marriage with wife's father and sum of two sisters) another unlawful marriage has been permitted in ignorance? Use of self-sign 22 of verse Nisa, which marry his father's wife, even among the ignorant Arabs hate is practical, Because the Qur'an is interpreted as a prostitute and Maqt means anger and because they knew Maqt marriage marry with his father's wife. (Ayaz, 1384) Mr. Jawad Ali in Al-mafsal book ... said at the time of ignorance, married son with his father's wife, and it was considered something obscene called (Alzayzan) and called this marriage Maqt. (Suyuti, 1365)

And scholars of interpret have said that people of ignorance what was unlawful, known unlawful unless father's wife and sum of two sisters. In Islam about the first sign (and do not marry women your fathers married) and about the second sentence (and to take to you two sisters together) was revealed. (Suyuti, 1365)

Conclusion

Ahmad Subhi Mansour is written this book in response to a question about the number of rok'ats five daily prayers (if not proven by Sunnah) where in the Qur'an?

The authors cite to sign of the Quran says: Prayer was in all divine religions and because the general Shari'a was one in all divine religions, and prayer is the most important manifestation of establish religion, then prayer in all Sharia's that on Noah, Abraham, Moses, Jesus and the prophets Islam was revealed, is one.
While conclusion the above induction this is that: then there were the prayer in all divine religions, nor although there has been one shape and quality in all religions. The Qur'an not only speaking about shape of prayer's idolaters with Muslims, but conversely idolaters prayer in the holiest place means masjedol-Haram, not knows anything but applause and whistling. And no historical evidence, validity does not accompany this claim that the idolater's prayer of it appearance and shape is similar to Muslim prayer. But this claim Subhi Mansour, which idolaters were familiar with word (Salaah) as a special worship and prayers to their idols that is approved with signs of the Quran and documents and pre-Islamic poetry. In fact can say, problems heritage of Sunni hadith, made up of people like Subhi Mansour instead correction and refinement of hadith, at once gone to the rejection of Sunnah and false interpretations of verses, is trying to prove his view.
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