



## Contact Prayers Continued

There are a number of things about the way that the Contact Prayers are usually practiced that we need to examine. To start with, in the last chapter we examined the human tendency to make things harder for ourselves, and how that has affected the number of times traditional sectarian Muslims pray.

### Ablution

Another example of this tendency is in the way that men have complicated the ablution we must make before praying. As we saw in Chapter 6, God tells us exactly how to make ablution. Here it is again:

*O you who believe,  
when you observe  
the Contact Prayers (Salat), you shall:  
(1) wash your faces,  
(2) wash your arms to the elbows,*

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*(3) wipe your heads, and  
(4) wash your feet to the ankles.  
If you were unclean  
due to sexual orgasm,  
you shall bathe.  
If you are ill, or traveling,  
or had any digestive excretion  
(urinary, fecal, or gas),  
or had (sexual) contact with the women,  
and you cannot find water,  
you shall observe the dry ablution  
(Tayammum)  
by touching clean dry soil,  
then rubbing your faces and hands.  
God does not wish to make  
the religion difficult for you;  
He wishes to cleanse you and  
to perfect His blessing upon you,  
that you may be appreciative.  
(Quran: The Final Testament 5:6)*

You can see that God makes the ablution very easy. Men have added additional steps not required by God. And they have added all sorts of rules and regulations about how many times you wash, whether you wash your arms from the elbow first and go to the wrist or whether you wash from the wrist first

and go to the elbow, etc. There are books written on how to do the ablution. God tells us four simple steps, but men write volumes!

## Combining Prayers

We have seen in the last chapter that God tells us to pray at specific times. This means that we cannot combine the prayers and pray them all at one time. They must be said within the period of time allotted to them. When we realize that the Contact Prayers are like meals for the soul, the reasoning behind this becomes more obvious. If you miss lunch, do you eat two lunches the next day? Or do you eat both lunch and dinner at dinner time?

The fact that the prayer times are interspersed throughout the day helps us to be aware of and commemorate God through the entire day. Grouping the prayers all together defeats that purpose.

God's mercy encompasses everything. He tells us exactly how we need to practice our religion. For example, He tells us what to do if we miss a day of fasting during Ramadan:

*Specific days  
(are designated for fasting);*

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*if one is ill or traveling,  
an equal number of other days  
may be substituted.  
Those who can fast,  
but with great difficulty,  
may substitute feeding  
one poor person for each day  
of breaking the fast.  
If one volunteers  
(more righteous works),  
it is better.  
But fasting is the best for you,  
if you only knew.  
(Quran: The Final Testament 2:184)*

God tells us how to replace a day of fasting that we miss. However, God does not tell us how to make up a prayer that we have missed. Once it is gone, it is gone.

## **Tone of the Prayer**

Traditional Muslims pray much of the prayer silently. As indicated in Chapter 6, God tells us:

*...You shall not utter your  
Contact Prayers (Salat)  
too loudly, nor secretly;*

*use a moderate tone.*

*(Quran: The Final Testament 17:110)*

If you think about it, this makes sense. There may be new Muslims in the group who need help learning the prayers. Or, especially in the early days of Islam, someone else might be listening who might get the message just by hearing the prayers recited. In non-Arabic speaking countries, of course, this is not the case. But one of the beautiful things about the prayers is that they are the same wherever in the world you join a congregation to pray them. So while it is unlikely that an American will get the message by hearing the Salat being performed, in the Muslim world this is a very real possibility. At the same time, an American Muslim will be perfectly comfortable praying with others even where only Arabic is spoken.

Wherever you are, even when you are praying alone, saying the prayers in a “moderate tone” helps you stay focused. Most importantly, you are using the tone of voice God tells you to use.

## **In the Sitting Position**

Before the recent blessing of confirmation and purification of the Contact Prayer, most Muslims were

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taught to bear witness that Muhammad is God's prophet and to pray for Muhammad, Abraham and their families as part of the end of the prayer. Now we see that these practices go against commandments in the Quran.

The most important issue here is that the prayer is for God ALONE:

*Say, "My Contact Prayers (Salat),  
my worship practices,  
my life and my death,  
are all devoted absolutely to God alone,  
the Lord of the universe.  
He has no partner.  
This is what I am commanded  
to believe, and  
I am the first to submit."  
(Quran: The Final Testament 6:162-163)*

Thus, the prayer is to be "*devoted absolutely to God alone.*" This is not the way most traditional sectarian Muslims practice the *Tashahud*, or bearing witness, which is part of the prayer. God tells us exactly what to say when we bear witness at any time:

*God bears witness that  
there is no god except He,*

*and so do the angels  
and those who possess knowledge...  
(Quran: The Final Testament 3:18)*

Once again, please notice that this is a matter of devoting the prayer and our worship to absolutely God ALONE. In the above verse, God, the angels and those who possess knowledge bear witness to God's absoluteness, without adding anyone else. This is very different from the declaration of most Muslims, who add Muhammad's name with God's by bearing witness that he is the messenger of God. Ironically, the only place in the Quran where anyone bears witness that Muhammad is God's messenger is the following:

*When the hypocrites  
come to you they say,  
"We bear witness that you  
are the messenger of God."  
God knows that you  
are His messenger,  
and God bears witness that  
the hypocrites are liars.  
(Quran: The Final Testament 63:1)*

When you have the choice of bearing witness as God and the angels do, or as the hypocrites do, which

way will you choose? Of course we want to bear witness with God and the angels!

Even without all this, it does not make sense that Muhammad would have borne witness in his Contact Prayers that he was God's messenger. Nor does it make sense that he would have prayed, as traditional sectarian Muslims do, for Abraham and Abraham's family and himself and his family as part of the Contact Prayers.

We mentioned this last issue in our first chapter as a demonstration of the changes which have been introduced into the prayer since it was given to Abraham. In that chapter we discussed how unlikely it is that Abraham would have prayed for Muhammad and his family, since he lived long before Muhammad and would not have known of him. Also, we quoted the Quranic verse that shows that Abraham disowned his father when he realized he was an enemy of God, and so would not have prayed for his forgiveness. (Please see 9:114.)

As for Muhammad, we said that it was very unlikely that he would have prayed for forgiveness for his uncle Abee-Lahab who was the leader of the opposition to the early Muslims and is condemned by God in the Quran. (Please see 111:1-5.) It is especially unlikely given the following verse:

*Neither the prophet, nor those who believe  
shall ask forgiveness for the idol worshipers,  
even if they were their nearest of kin,  
once they realize that they are destined for Hell.  
(Quran: The Final Testament 9:113)*

Even if Muhammad and Abraham did pray for themselves and their families in the Contact Prayers, will our prayers help them? The following verse tells us that they will not:

*Say, "Shall I seek other than  
God as a lord,  
when He is the Lord of all things?  
**No soul benefits except  
from its own works,  
and none bears the burden of another.**  
Ultimately, you return to your Lord,  
then He informs you regarding  
all your disputes."  
(Quran: The Final Testament 6:164 - emphases  
added)*

More importantly, mentioning just Muhammad and Abraham in the Contact Prayers sets them apart from the other messengers who are not mentioned. This breaks a very clear commandment not to make any distinction among God's messengers:

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*Say, "We believe in God,  
and in what was sent down to us,  
and in what was sent down to  
Abraham, Ismail, Isaac, Jacob,  
and the Patriarchs;  
and in what was given  
to Moses and Jesus,  
and all the prophets  
from their Lord.*

***We make no distinction  
among any of them.***

*To Him alone we are submitters."*

*(Quran: The Final Testament 2:136 - emphasis  
added)*

*The messenger has believed  
in what was sent down to him  
from his Lord, and  
so did the believers.*

*They believe in God,  
His angels, His scripture,  
and His messengers:*

***"We make no distinction among  
any of His messengers."***

*They say, "We hear, and we obey.*

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*Forgive us, our Lord.  
To You is the ultimate destiny.”  
(Quran: The Final Testament 2:285 - emphasis  
added)*

Even if we decided to avoid making a distinction among the messengers by mentioning all of them, we would not be able to, because God tells us that He has not told us about all of them:

*We have sent messengers before you—  
some of them we mentioned to you,  
and some we did not mention to you...  
(Quran: The Final Testament 40:78)*

In such important issues as the ones we have been discussing, we owe it to ourselves to examine our hearts and be **certain** that we are doing the right thing, and that we do not fall into the following Quranic category:

*When GOD ALONE is mentioned,  
the hearts of those who  
do not believe in the Hereafter  
shrink with aversion.  
But when others are mentioned  
beside Him, they become satisfied.  
(Quran: The Final Testament 39:45)*

## The Key and Only the Key

Have you ever been struck by the fact that the words of The Key (*Al-Fatehah*) are directed absolutely to God? In The Key we praise Him and worship Him and ask for His help and guidance.

Does it make sense while we are still in this time of direct contact with God, to continue addressing Him and say to Him:

*O you prophet, why do you prohibit what God has made lawful for you...*

*(Quran: The Final Testament 66:1)*

or

*Did we not cool your temper?*

*(Quran: The Final Testament 94:1)*

or

*You remain preoccupied with hoarding.*

*(Quran: The Final Testament 102:1)*

or

*Say, "I seek refuge in the Lord of the people."*

*(Quran: The Final Testament 114:1)*

Clearly these verses are not addressed to God. It does not make sense to say them to Him when we

are directly addressing Him. Also, recitation of any verses that address one of the prophets, the believers, or anyone other than God, breaks a Quranic commandment:

*The places of worship  
belong to God;  
do not call on anyone  
else beside God. (72:18)*

It makes perfect sense that all of the Contact Prayer, when you are in direct contact with God, be addressed to God and God alone!

The next section gives us even more reason to examine exactly what we are saying in our Contact Prayers.

## Numerical Evidence

There is overwhelming numerical evidence that The Key, and only The Key should be used during the Contact Prayers:

Let us begin by assigning [\*] to symbolize the number composed of each of the seven verse numbers of The Key, followed by the number of Arabic letters in the verse, followed by the gematrical value

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of each of those letters. Thus, the number that we will symbolize with [\*] is a numerical summary of The Key.

Now, write down the number of units we pray each day (17), followed by (1) for the first prayer (the dawn prayer) and (2) for the number of units in that prayer, followed by two of the numbers represented by [\*]. Follow this then with the number of the noon prayer (2), the number of units for the noon prayer (4) and then four of the [\*] numbers. Continue this pattern for the rest of the prayers:

1712[\*][\*]24[\*][\*][\*][\*]34[\*][\*][\*][\*]43[\*][\*]  
[\*]54[\*][\*][\*][\*]

The resulting number is 4636 digits, and it is divisible by **19**. Moreover, the number of digits, 4636 = **19** times 244.

## Friday Prayer

God has decreed the *Jumu'ah*, or Friday congregational prayer for all believers, male or female, old or young:

*O you who believe,  
when the Congregational Prayer  
(Salat Al-Jumu'ah) is announced*

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*on Friday,  
you shall hasten to the  
commemoration of God,  
and drop all business.  
This is better for you,  
if you only knew.  
Once the prayer is completed,  
you may spread through  
the land to seek  
God's bounties,  
and continue to remember  
God frequently,  
that you may succeed. (62:9-10)*

It is God's great mercy that the above mathematical pattern also confirms the Friday prayer. Since the two sermons of the Friday prayer take the place of two units of Contact Prayer, the total number of units prayed on Friday is 15, and two of the [\*] representations of The Key must be removed from the noon prayer, giving us the following:

1512[\*][\*]24[\*][\*]34[\*][\*][\*][\*]43[\*][\*][\*]54  
[\*][\*][\*][\*]

This new number is also a multiple of **19**, and confirms that the Friday prayer is at noon, with two recitations of The Key!

## Conclusion

The basics of the prayer are uniform throughout the Muslim world and agree with the Quran. However, as we have seen in the last two chapters, there are still several important ways in which the Contact Prayers as followed by traditional sectarian Muslims do not match what it in the Quran. Given that the Quran is the basic source of the religion, and a direct revelation from our Creator, it only makes sense that we should practice the prayers as it specifies, not as traditionally performed.

The Appendix that follows this chapter goes more thoroughly into this argument.