

Additional information on *salat* according to The Quran

the *salat* should be done during/close to the morning & evening twilight times [11:114, 17:78, 24:58]

Men and women can uphold the *salat*. [9:71]

Those who uphold/maintain *salat* are likely to be those who are inclining/humble [2:43, 5:55]

Is 2:43-45 discussing the same thing or not?

one can seek help through the *salat* [2:45, 2:153]

those who have faith/belief/trust uphold the *salat* [2:277, 4:43, 4:162, 5:55, 8:3, 14:31, 27:3 are some examples from many]

salat can involve speaking and one should know what one is saying (i.e. have a clear head, not intoxicated). [4:43]

One should be clean before coming near the *salat*. [4:43, 5:6]

salat is finite [2:238-239, 4:101, 4:103, 5:106, 62:10]

salat can be shortened and done on the move in case of fear [2:238-239, 4:101]

in cases of fear, *salat* can be done in two groups in a rotational manner [4:102]

It can end with acknowledgement (submitting/agreeing/hearing&obeying/responding positively) [4:102]

For the faithful/believer/trustful the *salat* is a timed book/decreed/law [4:103]

It is implied that taking the words out of context and forgetting much of what one was reminded of goes against upholding the *salat* [5:12-13]

the *salat* can be called to [5:58, 62:9]

It is possible to take the *salat* as fun and games (entertainment/amusement). [5:58]

Is disregarding the covenant of the scripture and conveying misinformation about God the opposite of holding tight to the book and upholding the *salat*? [7:169-170]

polytheists/idolaters can repent and uphold the *salat* if they transgressed in the system [9:5, 9:11]

Is 9:11-12 contrasting the difference between upholding the *salat* and breaking it?

'times of acknowledgement' (masajida) are maintained/visited by those who uphold the *salat* [9:18]

salat can be attended [9:54]

having authority in the land allows one to uphold the *salat* more easily [10:87, 22:41]

dwellings/homes can be used to uphold the *salat* [10:87, 33:33]

Does 14:37 imply residing one's progeny at a shelter/house with no vegetation allows one to uphold the *salat* better?

Does 17:78 interchange quran-alfajr with *salat*-alfajr, i.e. are these two related?

The *salat* can be neglected/lost, in favour of following desires [19:59, 107:5]

uphold the salat for the remembrance/mentioning of God [20:14]

the salat deters/discourages evil and vice [29:45]

Is 31:2-7 contrasting upholding the salat (based on God's guidance/system) to upholding of a baseless narration/saying? (pay close attention to the 'it' in 31:6)

Does 33:33-34 imply upholding the salat is linked to study of scripture?

Those who uphold/maintain the salat, are likely to be those who respond to their Lord, are involved in mutual/group consultation and give out of The God's provision [42:38]

birds know their salat [24:41]

One should preserve/protect/guard/maintain the most conforming/equitable/just/balanced salat [2:238]

Does salat involve devoutly persisting/standing to God? [2:238]

one can uphold the salat lazily and only to show the people [4:142]

group/community/plural based salat implied [4:142, 5:58, 9:54, 22:41, 42:38, 62:9]

Being involved in intoxicants & gambling can repel you away from the *salat*. [5:91]

Issues of inheritance due to unexpected deaths can be conducted after the salat [5:106]

One can order their family/people with the salat [19:55, 20:132]

One should be patient with the salat [2:45, 20:132]

Those who uphold the *salat* include the lowly/humble/submissive/obedient. [22:34-35]

One should not be distracted by trade or sale from upholding the salat [24:37]

One should be humble during their salat [23:2]

The musalleena (those who follow closely or remain attached) preserve/protect/gaurd/maintain their salat [70:22-23]

One can uphold the salat, only wanting to be seen doing so [107:5-6]

salat can involve noise/whistling/aversion/deceit/imitation/clapping? [8:35]

rejecters can pretend to uphold the salat [8:35]

One's *salat* can instruct/order oneself (e.g. to uphold a certain way/system) [11:87]

One's *salat* can be a tranquility (assurance?) for another, e.g. that they will be treated in a certain way [9:103]

One (Muhammad) should not be too loud in making the *salat* [17:110]

One's *salat* can be for God [6:162, 108:2, 87:15]

the *salat* should be taken seriously [4:142, 5:58, 9:54, 107:5]

75:31-32 implies that the opposite of *salat* is to turn/go away. Thus implying *salat* is to turn/go towards.

Its possible to deter/discourage someone from *salat* [96:9-10]

An example of it being done in a sanctuary (*mihrab*) is given [3:39]

Communication can be achieved when one is *salaa* (*which is the verb of salat*) [3:39]

God and his angels can *salat* you/us, resulting in leading us out of darkness into light [33:43, 33:56]

salat is possible between people [33:56, 9:103]

One can uphold/perform the *salat* for/to others [4:102]

One should not *salat* rejector/wicked person. (Does this imply one should *salat* a believer/righteous person?) [9:84]