



**IN THE NAME OF ALLAH THE MOST GRACIOUS THE MOST MERCIFUL**

**SALAH – COMMON MISTAKES**

General

1. Lack of knowledge
2. Cultural influence
3. Not making the salah as the centre of your daily activities
4. Do not understand all the meanings of the recitations during salah
5. Taking salah as a ritual – no love for Allah and ungrateful to Allah
6. Does not make more effort to improve the salah
7. Does not learn more surah – repeating surah which makes salah very mundane
8. Fails to focus on the obligatory prayers first.
9. Still indulging in sins which are avoidable – zina, corruptions, cheating, smoking,etc
10. Fails to pray in congregation

**BEFORE SALAH**

1. Attire for praying
  - For women, it is NOT just about covering the aqrah – but the clothing must be loose, and must break the shape of the body.
  - For women – majority of scholars said that it is obligatory to cover the feet. According to the majority of scholars, the feet must be covered; some scholars allow uncovering the feet but the majority say the opposite. Abu Dawud reported from Umm Salamah (may Allaah be pleased with her) that she was asked about a woman who prayed in a khimaar and qamees (dress or gown). She said, "There is nothing wrong with it if the dir' (chemise) covers her feet." In any case, it is better to cover the feet, to be on the safe side. As far as the hands are concerned, there is more leeway:

there is nothing wrong with either covering them or uncovering them, although some scholars think that it is better to cover them. And Allaah is the Source of strength.

The majority of scholars are of the view that it is obligatory for a woman to cover her feet whilst praying. Shaykh Ibn Baaz (may Allah have mercy on him) was inclined towards this view. In the answer to question no. 1046 we quoted his words (may Allah have mercy on him). Please see the question referred to for more information.

The other view is that this is not obligatory; this is the view of the Hanafis and was the view favoured by Shaykh al-Islam Ibn Taymiyah. Ibn 'Uthaymeen (may Allah have mercy on him) was inclined towards this view.

The majority quoted as evidence for the view that it is obligatory to cover them the report narrated by Abu Dawood (640) from Umm Salamah (may Allah be pleased with her), that she asked the Prophet (blessings and peace of Allah be upon him): Can a woman pray wearing a chemise and headcover and no izaar (waist-wrapper)? He said: "If the chemise is long enough to cover the tops of her feet (then that is fine)."

- For men, some are not wearing the shirt or t shirts long enough which may expose the back part during sujood.

## 2. Not thorough with the wudhu

- Legs not washed

What must be done in wudoo' is washing the feet; it is not sufficient to wipe them. Your friend's understanding of the verse as meaning that the feet may be wiped is not correct.

The evidence that it is obligatory to wash the feet is the report narrated by al-Bukhaari (163) and Muslim (241) from 'Abd-Allaah ibn 'Amr (may Allaah be pleased with him) who said: The Prophet (peace and blessings of Allaah be upon him) stayed behind us on a journey and then caught up with us, and we were late in praying 'Asr. We started doing wudoo' and wiping out feet, and he called out at the top of his voice: "Woe to the heels from the fire" two or three times.

Muslim (242) narrated from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) saw a man who had not washed his heels and he said, "Woe to the heels from the Fire."

Ibn Khuzaymah said: If wiping were sufficient to discharge the obligation, there would have been no warning of the Fire in this case.

Al-Haafiz Ibn Hajar said:

There are mutawaatir reports from the Prophet (peace and blessings of Allaah be upon him) which describe his wudoo' and state that he washed his feet. He is the one who explained the commands of Allaah. There is no report from anyone among the Sahaabah which differs from that, except from 'Ali, Ibn 'Abbaas and Anas, but it was narrated that they retracted that. 'Abd al-Rahmaan ibn Abi Layla said: The companions of the Messenger of Allaah (peace and blessings of Allaah be upon him) are unanimously agreed that the feet should be washed. Narrated by Sa'eed ibn Mansoor.

- Some parts of the body not washed thoroughly – elbows, feet, face, etc
- Using too much water – wasting water
- LOUD intention before wudhu
- NOT reciting the du'a after wudhu

3. NOT going to the mosque for the brothers

4. Rushing to the mosque

- Running and out of breath

The Prophet said, "The prayer offered in congregation is twenty five times more superior (in reward) to the prayer offered alone in one's house or in a business center, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of praying, then for each step which he takes towards the mosque, Allah upgrades him a degree in reward and (forgives) crosses out one sin till he enters the mosque. When he enters the mosque he is considered in prayer as long as he is waiting for the prayer and the angels keep on asking for Allah's forgiveness for him and they keep on saying: 'O Allah! Be Merciful to him, O Allah! Forgive him, as long as he keeps on sitting at his praying place and does not pass wind.

Bukhari Book 1 Volume 8 Hadith 466

5. Not understanding tawheed and aqeedah

Understanding the 3 branches of tawheed will help to make the prayer more meaningful.

- Tawheed Ar Ruboobiyah
- Tawheed as sama wa sifat
- Tawheed al Uloohiyah

Understanding the Aqeedah will help one to continuously perform prayer on time to the best of one's abilities. Belief in Allah, the angels of Allah, the Books of Allah, the Prophets of Allah, the Day of Judgment and Qadr.

6. Not praying on time – delaying the salah

While being busy in worldly affairs we often delay the Salah from its preferred time. This is the most common mistake in Prayer made by most of us. We think that Praying is last thing to do and we must attend to other matters first. Many workers delay Zuhr and Asr Prayer till night-time. Quran speaks strictly on guarding our Salat:

“Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. Asr Prayers)” [2:238]

Here to safeguard the Salat means to perform it at its prescribed time and to be steadfast upon it.

Prophet salla allahu alayhe wa sallam, "The best of deeds in the sight of Allah is salah at the beginning of its time" (Bukhari)

Narrated Ibn Umar (R.A): Allah's Messenger (P.B.U.H) said: “Whoever misses the Asr prayers (intentionally), then it is as if he lost his family and property.” [Al-Bukhari]

Another Hadith explains the importance of praying on time:

Narrated Abu Al-Malih (R.A): “We were with Buraidah in a battle on a cloudy day and he said, “Offer the Asr prayer early as the Prophet (P.B.U.H) said, “Whoever omits the Asr prayer, all his (good) deeds will be lost.” [Al-Bukhari]

7. Nor praying in the mosque (for the brothers)
8. Not having wudhu when going to mosque

## DURING SALAH

### 1. Loud intention before prayer

This is a bid'ah (innovation), and we have previously mention the prohibition against bid'ah. The Prophet (sallallahu 'alaihi wa sallam) never made the intention for salaah aloud. Ibn Al-Qayyim, rahimahullah, stated in "Zaad Al-Ma'aad" or in "Al-Hudaa An-Nabawiyy": *"When the Prophet (sallallahu 'alaihi wa sallam) would stand for salaah he said: 'Allahu Akbar' and said nothing else before it nor did he pronounce his intention aloud. Nor did he say: 'I will pray for Allah salaah such and such while facing the Qiblah four raka'at as imaam or follower'. Nor did he say: 'Fulfilling it on time, not making it up, nor the time of fardh' all ten of which are bid'ah for which no one has reported that he did with an authentic chain, nor even a weak one, nor musnad, nor mursal, nor a single word. Indeed not one narration of the sahaabah or the best of the following generation (taabi'een), nor the four imaams."*

2. Not doing salah in congregations
3. No khushoo
4. Not understanding the meaning of what was being recited
5. No tranquillity during movement – rushing

This is generally done out of ignorance and it is an open sin because tranquillity is a pillar (rukn) of the salaah without which the salaah is incorrect. The hadeeth about the man who performed his salaah badly is a clear evidence for this. The meaning of tama'neenah (tranquility) is that the one praying is tranquil in the rukoo' (bending), standing ('itidaal), prostration (sujood), and sitting between the two prostrations (juloos), and he should get in position where every bone settles into place, he should not hasten between portions of the prayer until he has attained tranquillity in it and gives each its due time. The Prophet (sallallahu 'alaihi wa sallam) said to the one who was rushing through his salaah without observing the proper tranquillity: *"Go back and make salaah because you have not made the salaah."*

And in the hadeeth of Rifaa'ah on the story of the one who prayed badly it goes on: Then he makes takbeer and bows and puts his hands on his knees until each joint is settled and relaxed. Then he says 'sami'allahu liman hamida' (Allah hears the one who praises Him) then stands up straight until each bone is in its place.

The hadeeth about the man who prayed badly was narrated by al-Bukhaari (757) and Muslim (397) from Abu Hurayrah (may Allaah be pleased with him), that the Messenger of Allaah (peace and blessings of Allaah be upon him) entered the mosque and a man came in and prayed, then he came and greeted the Messenger of Allaah (peace and blessings of Allaah be upon him). The Messenger of Allaah (peace

and blessings of Allaah be upon him) returned the greeting and said: "Go back and pray, for you have not prayed." The man went back and prayed as he had prayed before, then he came to the Prophet (peace and blessings of Allaah be upon him) and greeted him, and the Messenger of Allaah (peace and blessings of Allaah be upon him) said, "Wa 'alayk al-salaam." Then he said: "Go back and pray, for you have not prayed." When he had done that three times, the man said: By the One Who sent you with the truth, I cannot do more than that. Teach me. He said: "When you go to pray, say takbeer, then recite whatever you can of the Qur'aan. Then bow until you are at ease in bowing, then rise until you are standing up straight. Then prostrate until you are at ease in prostration, then sit up until you are at ease in sitting. Then do that throughout the entire prayer."

The position a worshipper always rushes is when she/he stands up after ruku' and sitting between 2 prostrations.

6. Too many unnecessary movements
7. Was was – whispers from shaytan
8. Eyes closed or NOT looking at the place of prostration
9. Gaps too big between each worshipper
10. Rows are not straight
11. Reciting Holy Quran fast in the Prayers: we must pause and take breaks while reciting Holy Quran during Salat. We should not recite the Surah's so fast that that the verse get intermingled. One of the Hadith emphasizes this issue:

"The Prophet (P.B.U.H) used to pause after each verse of Surah al-Fatiha. [Abu Dawood]

### **AFTER SALAH**

1. Rushing off immediately after prayer – no dhikr and no du'a
2. Not doing sunnah prayers

**CONSEQUENCES OF THESE MISTAKES**

1. Innovations
  2. Prayer invalid – too much movements, bones not resting fully after movement
  3. Lose rewards
  4. Still committing immorality and disobedience 29:45
  5. Showing off – minor shirk
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