



IN THE NAME OF ALLAH THE MOST GRACIOUS THE MOST MERCIFUL

SALAH - COMMON MISTAKES (2020)

INTRODUCTION

The salah is our most important method of communication with Allah. It is the very first thing that Allah will ask us in the Day of Judgment:

The Prophet (SallAllahu 'alayhi wa sallam) said,

"The first matter that the slave will be brought to account for on the Day of Judgment is the prayer. If it is sound, then the rest of his deeds will be sound. And if it is bad, then the rest of his deeds will be bad." [Recorded by al-Tabarani. According to al-Albani, it is sahih. Al-Albani, Sahih al-Jami, vol.1, p. 503.

Allah also Informed us that the prayer helps to prevent things which Allah is Displeased with:

"...Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.)..." 29: 45

In fact Allah Warned us of the Hellfire as punishment of those who miss the prayers:

About Al-Mujrimun (polytheists, criminals, disbelievers, etc.), (And they will say to them). "What has caused you to enter Hell (called Saqar)?" They will say: "We were not of those who used to offer their Salat (prayers); Nor we used to feed Al-Miskin (the poor); And we used to talk falsehood (all that which Allah hated) with vain talkers; And we used to belie the Day of Recompense; Until there came to us (the death) that is certain."

74: 41-47

Therefore we all must ensure that every single aspect of the salah is done perfectly inshaAllah, as prophet Muhammad SallAllahu 'alayhi wa sallam informed us:

Malik ibn al-Huwayrith reported: The Prophet, peace and blessings be upon him, said, "Pray as you have seen me praying. When the time of prayer arrives, let one of

you announce the call to prayer for you and then let the older of you leader the prayer.” Ṣaḥīḥ al-Bukhārī 5662, Ṣaḥīḥ Muslim 674

SO WHAT ARE THE COMMON MISTAKES THAT WORSHIPPERS ALWAYS MAKE?

GENERAL MISTAKES

1. Deliberately missing prayers

“Then, there has succeeded them a posterity who have given up As-Salaat (the prayers) [i.e. made their Salaat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell. Except those who repent and believe (in the Oneness of Allaah and His Messenger Muhammad), and work righteousness. Such will enter Paradise and they will not be wronged in aught.” [Maryam 19:59-60]

The evidence derived from this aayah is that Allaah referred to those who neglect the prayer and follow their desires, Except those who repent and believe, which indicates that at the time when they are neglecting their prayers and following their desires, they are not believers.

The evidence of the Sunnah that proves that the one who neglects the prayer is a kaafir includes the hadeeth of the Prophet (peace and blessings of Allaah be upon him): “Between a man and shirk and kufr there stands his neglect of the prayer.” (Narrated by Muslim in Kitaab al-Eemaan from Jaabir ibn ‘Abd-Allaah from the Prophet (peace and blessings of Allaah be upon him)).

2. Lack of knowledge

Many people learn how to pray from their parents, who may not have sufficient knowledge on the correct way to pray in accordance to authentic hadiths. They end up acquiring bad habits and make no efforts to seek knowledge when they get older.

3. Cultural influence

Every different race/culture seems to have their own way to pray whereas we were taught by prophet Muhammad SallAllahu ‘alayhi wa sallam to pray as we see him pray. The worst crime is when even when some people come across an authentic hadith which seems to contradict their methods of prayer, they still refused to change. For example, some people in Indonesia, Malaysia and Singapore would recite the intention loudly before they pray, when there is absolutely no authentic hadith that neither prophet Muhammad SallAllahu

'alayhi wa sallam nor his companions every made such loud intentions before starting the prayer.

4. Not making the salah as the centre of your daily activities

Many people will pray only when they are free or have 7 minutes of break during work or when the advertisements are playing on tv, and they rush to pray. That is a completely wrong attitude placing Allah secondary and less important than our daily activities.

The call to prayer (adhan) may be completely ignored even in Muslim countries, where the muezzin's adhan was blasting over the microphones in local mosques:

"Hayya 'alas salah, Hayya 'alas salah, Hayya 'alal falah, Hayya 'alal falah"
Which means "Come to pray, come to success", but many shoppers completely ignored this call, because to them, they are indulging in more important activities than facing Allah during prayer.

5. Do not understand all the meanings of the recitations during salah

Many people started learning the recitations in the prayer in Arabic, from parents, but completely do not understand the meaning. The whole prayer becomes so ritualistic, with a heart that has no khushoo'. There is no love for Allah and ungrateful to Allah even though Allah has Guided us to Islam which is the greatest Blessing given to us from Allah.

6. Does not make more effort to improve the salah

There is this misconception that as long as you pray, even though it is so abrupt and rushed, it is acceptable to Allah. To make things worse, some people pray so fast, that the prayer can be invalid, as the bones are not resting fully during each position. The hadith is very clear on the person who prayed badly:

Narrated Abu Hurayrah (radhi-yAllaahu `anhu):

The Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) entered the mosque and a person followed him. The man prayed and then went to the Prophet (sal-Allaahu 'alayhe wa sallam) and greeted him; he returned the greeting and said (to him):

«Go back and pray, for you have not prayed.» The man went back and prayed in the same way as before, and then returned and greeted the Prophet (sal-Allaahu 'alayhe wa sallam), who said

«Go back and pray, for you have not prayed», three times. The man said: “By Him Who sent you with the Truth, I cannot do so any better than this, so please teach me.” He said:

«When you stand for the Prayer, say takbeer and then recite what is easy for you from the Qur’aan (from what you know by heart); then bow until you feel at ease in rukoo` ; then raise your head and stand up straight, then prostrate until you feel at ease in sajdah; then sit with calmness until you feel at ease, and do likewise in all your prayers.»

[further narrations of this hadeeth found in the other works of Hadeeth such as Sunan Abee Daawood, etc. contain further details.]

Source: From “The Prophet’s Prayer Described” appendix 3 – by Shaykh Al-Albanee

7. Does not learn more surah – repeating surah which makes salah very mundane
8. Fails to focus on the obligatory prayers first. This occurs especially in Ramadan, when worshippers are obsessed with tarawih prayer in congregation in the mosque, at the expense of missing the Isha or Fajr prayers.
9. Still indulging in sins which are avoidable – zina, corruptions, cheating, smoking, etc
10. Fails to pray in congregation whether in the house or in the mosque for brothers.

It was narrated that Ubayy ibn Ka’b said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “A man’s prayer with one other man is better than his praying alone, and a man’s prayer with two other men is better than his praying with one other. The more there are the more beloved that is to Allaah.” Narrated by Abu Dawood, 554; al-Nasaa’i, 834. Classed as saheeh by al-Albaani in Saheeh Abi Dawood.

Al-Bazaar and al-Tabaraani narrated that the Prophet (peace and blessings of Allaah be upon him) said: “The prayer of two men, one of them leading the other, is better before Allaah than the prayer of eight praying separately, and the prayer of four men, one of them leading the others, is better before Allaah than the prayer of one hundred praying separately.” Classed as hasan by al-Albaani in Saheeh al-Targheeb, 412.

“Better” here means greater in reward.

“The more there are” means the greater they are in number; that is better than if there are fewer.

Shaykh al-Islam Ibn Taymiyah said in *Majmoo’ al-Fataawa*, 31/221:

It is better for the people to be gathered in one mosque than scattered between two mosques, because the greater the congregation, the better... then he quoted this hadeeth as evidence.

Shaykh Ibn ‘Uthaymeen said:

If we assume that there are two mosques, one of which has a larger congregation than the other, it is better to go to the one which has the larger congregation, because the Prophet (peace and blessings of Allaah be upon him) said: “A man’s prayer with one other man is better than his praying alone, and a man’s prayer with two other men is better than his praying with one other. The more there are the more beloved that is to Allaah.” This is general in meaning. So if there are two mosques and one has a larger congregation than the other, then it is better to pray in the one that has the larger congregation.

Al-Sharh al-Mumti’, 4/150, 151.

BEFORE SALAH

1. Attire for praying

- For women, it is NOT just about covering the awrah – 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]

This is a violation according to the word of Allah Ta’aala: “*Verily the salaah has been appointed for the believers at specific times (mawqoot).*” [Al-Qur’aan 4:103]

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 (*SallAllahu ‘alayhi wa sallam*) 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 (*SallAllahu ‘alayhi wa sallam*) 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’aat as imaam or follower’. Nor did he say: ‘Fulfilling it on time, not making*

it up, nor the time of fardh' all of them 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 (rukhn) 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 (tranquillity) 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. If a person is late and join the congregation, he/she does not perform the takbiratul ihram (the first takbir) before moving to the position of the rest of the congregation.
12. For those who are late, they wait until the imam is in standing position then you start your prayer
13. 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
 6. Major shirk and disbelief if deliberately not praying because the person dismisses the Order of Allah from the Qur'an as irrelevant.
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