

Author's Introduction

Verily, praise be to *Allāh* (ﷻ) We praise Him, seek His help, guidance and forgiveness. And we seek refuge in *Allāh* from the evils of our own selves and our evil deeds. Whosoever *Allāh* guides none can misguide and whosoever *Allāh* leads astray none can guide. I bear witness that there is no *Ilāh* worthy of worship but *Allāh* alone who has no partner and I bear witness that *Muhammad* is his slave and messenger.

Allāh (ﷻ) says: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

‘O you who believe! Fear *Allāh* (by doing all that He has ordered and abstaining from all that he has forbidden) as He should be feared and die not except in a state of *Islam* (As *Muslims*).’⁽¹⁾

Allāh (ﷻ) says:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

‘O Man kind! Be dutiful to your *Rabb*, who created you from a single person (*Adam*) and from him (*Adam*) he created his wife [Eve], and from them both created many men and women, and fear *Allāh* through whom you demand your mutual (rights) and (do not cut the relations of) the wombs (kinship). Surely, *Allāh* is Ever *Raqib* over you’.⁽²⁾

Allāh (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

(1) Sūrat Al-Imran (verse no. 102).

(2) Sūrat An-Nisa (verse no. 1).

‘O you who believe! Be dutiful to *Allāh* and fear him and speak always the truth. He will direct you to do righteous deeds and will forgive you your sins. And whosoever obeys *Allāh* and his *Messenger* (ﷺ) he has achieved a great achievement (i.e. he will be saved from Hell-Fire and be admitted to Paradise)’.^{(1) (2)}

To proceed,

Verily, the best of speech is the speech of *Allāh* (ﷻ) [The Holy Qur’an] and the best of guidance is that of *Muhammad* (ﷺ). And the worst of affairs are those invented [in religion]. And every innovation in religion is misguidance and every misguidance will [lead its doer to] be in Hell fire.

This book “The clarifying Discussion of Mistakes Done in *Salāt*” discusses many mistakes that are commonly committed by praying Muslims. The authenticity of some of which is not established; on the contrary they are mere innovations. And others are some optional or obligatory acts that are not done in their proper positions or in the appropriate manner. No doubt that plotting away false beliefs and misconceptions from peoples’ minds and hearts by establishing truth instead, is one of the greatest paths of calling to that which is one good [i.e. calling to *Allāh* (ﷻ)].

I also included in my work some of the obligatory deeds, *Sunan* [optional ones] and duties that are being deserted by many *muslims* an attitude that diminishes the rewards of their *Salāt* or even incurs sin on them selves if the deserted deed is of the obligatory ones.

Dear reader, verily, *Salāt* is one of the five articles of *Islam* and the first article to be observed after testifying the two

(1) Sūrat Al-Ahzab (no. 70-71).

(2) This is *Khutbatul Hajah* [commencement speech]. The prophet (ﷺ) used to begin his speeches with it and teach it to his companions. This speech was narrated from six of the prophet’s companions (رضي الله عنهم) and many *Imams* [scholars of religion] documented it in their compilations amongst of whom are: Muslim in his “Sahih” (vol. 6 / pp. 153, 156-57), Abu Dawud in his “Sunnan” (vol. 1 / p. 287) (no. 1097), An-Nasa’i in “Al-Mujtaba” (vol. 3 / pp. 104-5), Al-Hākim in “Al-Mustadrak” (vol. 2 / pp. 182-3), At-Tayalisi in “Al-Musnad” (no. 338), Al-Baihaqi in “As-Sunnan Al-Kubrā” (vol. 7 / p. 146), (vol. 3 / p. 214) and Ibn Mājah in “As-Sunnan” (vol. 1 / p. 585).

statements of testification [as is mentioned in one of the prophet's (ﷺ) *ahādīth* ; he (ﷺ) said: '**Islam is based on the following five principles: 1. To testify that there is no *Ilāh* but *Allāh* and *Muhammad* (ﷺ) is the Messenger of *Allāh*. 2. To (properly) perform the compulsory *Salāt*. 3. To pay *Zakat*. 4. To perform *Hajj*. 5. To observe *Sawm*.**' [Al-Bukhari narration] and if it is observed properly the rest of the *muslim's* deeds would be considered valid otherwise one's deeds would be considered void.

Consequently, *Salāt*, should be observed with great care; pure from any innovated acts and violations of its rules which the ignorants do. Due to all of this and due to the necessity of guiding those who are ignorant amongst the *Muslims* and due to the obligation which *Allāh* (ﷻ) enjoined on us, namely to enjoin what is good and forbid what is evil, due to all these things, this book was authored.

The book constitutes seven chapters:

* Chapter One

Mistakes regarding the clothes with which muslims offer their *Salāt* and veiling the private parts. These mistakes include the following points:

- * Doing *Salāt* wearing tight clothes that display the shape of one's private parts.
- * Doing *Salāt* wearing light [transparent] clothes.
- * Doing *Salāt* while the private parts [or parts of them] are uncovered.
- * Letting the *Izār* down to the ground in *Salāt*.
- * Covering one's mouth in *Salāt*.
- * Tucking clothes up in *Salāt*.
- * Uncovering one's shoulders in *Salāt*.
- * Doing *Salāt* wearing clothes that bear pictures [of living creatures] and other relative issues.

*** Chapter Two :**

Is related to places on which *Salāt* is observed. Six mistakes are mentioned here; the first of which was originally innovated and practiced by the *Rafidah*, it is prostrating oneself on the soil of *Karbulā'*, or keeping a stone of its land on which one prostrates believing of gaining rewards. Further mistakes are mentioned in the following order:

- * Doing *Salāt* towards places that bear pictures, or on a carpet adorned with pictures and decorations.
- * Doing *Salāt* towards or on graves.
- * Assigning a particular place in which *Salāt* is offered in the mosque.
- * Mistakes related to the *Sutra*.
- * Deviating from the direction of *Qiblah* when doing *Salāt*.

*** Chapter Three:**

It discusses many mistakes regarding the manner in which *Salāt* is done, from the moment one stands to do *Salāt* till *Taslim*. It tackles the following six points:

- * Articulating *Niyyah* loudly and articulating it with the first *Takbir*.
- * Reciting all the '*Athkār* of *Salāt* and *Qur'an*.
- * Mistakes that are committed during standing in *Salāt*, and these include:
 1. Not raising hands when saying the first *Takbīr* [*Takbirul Ihram*], when bowing down in *Ruku'* and when rising up from the bowing posture.
 2. Letting arms down [when reciting *Fātiha*].
 3. Abandoning reciting *Dua' Al-Istiftah* [The opening invocation] and seeking refuge with *Allāh* before reciting *Fātiha*.

4. Repeating the *Fatihah* more than once.
5. Raising one's eyes towards the sky or any direction other than the prostration place.
6. Closing one's eyes during *Salāt*.
7. Moving a lot during *Salāt*.

* Mistakes done when bowing down and rising from bowing; these include:

- 1- Abandoning reciting these postures' remembrances and keeping silent instead.
- 2- Performing Ruku and Sujūd with no quiescence or tranquility.
- 3- Oft-repeating Qunūt while deserting it at times of afflictions.

* Mistakes done during prostration. These include:

- 1- Reaching not the ground completely.
- 2- Doing prostration so fast with no tranquility.
- 3- Mistakes concerning the manner of prostration.
- 4- Believing in the necessity of unveiling the parts one uses in prostration.
- 5- Believing in the necessity of prostrating on the ground or a particular type of it.
- 6- Raising something for the patient to prostrate on [if he/she is too weak to reach the ground].
- 7- When doing *Sujūd As-Sahw* [The prostration of forgetfulness], some people recite the following [innovated statement]: '*Subhana Allāh*' who forgets not, nor does he sleep'.

* Mistakes done during sitting for *Tashahhud*; these include:

- 1- Saying: ‘As-Salamu ‘Alaika ayyuha an-naby’.
- 2- Adding to the statement of Tashahhud, or in the *Salāt* ‘Ala an-Naby, the word ‘Sayyiduna’ [our master], and other related issues.
- 3- Denouncing the act of moving the index finger in As-*Salāt* ‘Ala An-naby [itashahhud].
- 4- Three mistakes done in the Taslīm.

*** Chapter Four**

Discusses mistakes done in the mosque during the congregational *Salāt*. This chapter is divided into four sections:

- * The First: Discusses the mistakes done after hearing the ‘*Athan* till the *Iqamah*, some of which are the following:
 - 1- Mistakes done by some Mu’aththinūn and those who hear them.
 - 2- Pacing to the *Salāt* interlocking one’s fingers.
 - 3- Getting out of the mosque when hearing the ‘*Athān*.
 - 4- Wasting time with idle talk while the Imām is starting the prayer.
 - 5- Abandoning Tahiyyatul Masjid, the Sutra and the Sunnah Qabliyyah.
 - 6- Reciting Surat Al-Ikhlās before reciting the *Iqamah*.
 - 7- Doing optional *Salāt* at the time when the *Iqamah* for the obligatory *Salāt* is being recited.
 - 8- Doing optional *Salāt* that has no specific reason after dawn breaks except for the two Rak’ahs [Sunnah Qabliyyah] of the dawn *Salāt*.

- 9- Eating garlic, onions or any other bad scented plant or food -before coming to the mosque- which causes harm for those who do *Salāt* in the mosque.

* The Second :

Mistakes done during the *Iqāmah* till *Takbīratul Ihrām*, these include:

- 1- Mistakes done by those who recite the *Iqamah* and those who listen to it.
- 2- Leaving gaps in the rows.
- 3- Abandoning the first row, giving chance to those ignorant [of the Holy Qur'an and religious rulings of *Salāt*] to stand there.
- 4- Doing *Salāt* in disconnected rows.
- 5- Reciting long invocations before *Takbīratul Ihrām* with innovated statements or jargon.

* The Third:

Mistakes done when reciting *Takbīratul Ihrām* till *Taslīm*, these include:

- 1- Mispronouncing the *Takbir* during *Salāt*.
- 2- Mistakes regarding reciting *Basmalah* loudly or secretly.
- 3- Reading *Fātihah* improperly.
- 4- Reciting some [innovated invocations] while the *Imām* is reading the *Fātihah* and after reading it.
- 5- Mistakes related to the *Ta'min*.
- 6- Preceding the *Imām* in the acts of *Salāt* or doing them simultaneously with him.
- 7- Reciting *Takbīratul Ihrām* by the *Masbūq* while bowing.

- 8- Deferring catching up with the Imām by the Masbūq in order to recite Dua'ul Istiftah.

* The Fourth:

Mistakes pertaining to the beliefs about the rewards of the congregational *Salāt*, and the evil consequences that touch the one who deserts it. This section includes the following points:

- 1- The reward of performing *Salāt* in Baitul Maqdis [In Jerusalem].
- 2- Performing congregational *Salāt* in places other than mosques.
- 3- Establishing more than one congregational *Salāt* in the same mosque.
- 4- Deserting doing *Salāt* behind an Imām who follows a different Mathhab.
- 5- The threat addressed to those who desert congregational *Salāt*.

The fifth:

Deals with mistakes done after doing the *Salāt* be it congregational or individual, these include:

- 1- Mistakes done during Taslim and shaking hands after it.
- 2- Mistakes done in the manner of reciting Athkār and deserting them for reciting invocations.
- 3- Getting out of the mosque before the Imam moves away from the direction of the Qiblah.
- 4- Performing optional *Salāt* just after the obligatory one with no separation whatsoever between them.
- 5- Reciting 'Athkār using one's left hand or the rosary.

* Other related issues:

- 1- Prostrating oneself when reciting post prayer Athkār.
- 2- keeping awake late at night after ‘Ishā’ prayer.
- 3- Reciting post prayer Athkār in congregation.
- 4- Passing in front of those who pray.

*** Chapter Six:**

Consists of mistakes done during Friday *Salāt* and the threat against those who abandon it. This chapter includes the following points:

- 1- Deserting Friday *Salāt* for the sake of attending football match.
- 2- Abandoning Friday *Salāt* by those who guard kings and rulers by standing at the doors of mosques holding weapons.
- 3- Abandoning Friday *Salāt* by the bridegrooms.

*** Mistakes that diminish the rewards of Friday *Salāt*:**

- a. Coming late to the mosque.
- b. Not bathing, applying perfume nor using the *Siwak* before coming to the mosque.
- c. Talking to others while the *Imām* is delivering his speech. Some may even walk around people asking for charities or providing people with water.. etc.
- d. Reciting *Qur’an*, greeting back people or invoking a blessing upon those who sneeze while the *Imām* is delivering his speech.
- e. Sleeping during the speech.
- f. Turning one’s back to the *Imām* and the *Qiblah* during the speech.

Introduction

- g. Playing with stones, rosary...etc. while the *Imām* is delivering the speech.
- h. Stepping over sitting muslims causing harm to them.
- 1. Sunnah Qbliyyah before Friday *Salāt*; misconceptions and refutation.
- 2. Mistakes related to *Tahiyyatul Masjid* on Friday, these include:
 - a. Abandoning *Tahiyyatul Masjid* when getting into the mosque and the *Imām* is delivering his speech.
 - b. Some *Khutaba* order people to leave it if they are delivering their speeches and advise people to do it between the two speeches.
 - c. Delaying performing *Tahiyyatul Masjid* for the sake of repeating the '*Athan* after the *Mu'aththin*.
- 3. Mistakes done by some *Khutabā'*:
 - a. Verbal mistakes.
 - b. Practical mistakes.
 - c. Mistakes done in Friday *Salāt*.
- 7. Mistakes done in the post Friday *Salāt* [Sunnah Ba'diyyah].

*** Chapter Seven:**

Discusses mistakes done by those who have specific excuses, the special *Salawāt* and other related issues.

Finally, I tailed the book with some fabricated '*Ahādith*- that are often recited by many people during their *Salāt* -so that *muslims* be ware of.

The methodology followed in the book:

- First: discussing the most common mistakes, clarifying what is right and what is wrong, and choosing the most important of which to be discussed in details.

- Second: These mistakes were presented and discussed in away that suits every reader's comprehension capacity.

- Third: The reader's attention is attracted to the point that not all the mistakes discussed in this book render the Salāt of those who commit them as null and void, or that they would surely incur sin upon themselves.

Some of these mistakes fall under the controversial issues between 'Ulama. However, I considered the point, the 'Ulamah disagreed about, as a mistake provided there is an authentic proof of its illegality or there is no proof of its legality at all, for as regards acts of worship the general principle states that: every act of worship is nul and void unless there is a legal proof [from the *Qur'an* or *Sunnah*] of its legality. ⁽¹⁾

The aim of this book is to display those acts that are contrary to the *Prophet's* (ﷺ) *Sunnah* and to establish the authentic *Sunnah* and the *prophet's* (ﷺ) manner in practicing it. Indeed the *prophet's* (ﷺ) guidance is the best of guidance.

In this book, the dear *muslim* brother will find that many acts of worship *muslims* do in their *Salāt* are contrary to the prophet's (ﷺ) *Sunnah*, and from which I hope every *muslim* would keep away in order to feel the great impact of *Salāt* in their hearts and the sense of serenity it provides for their minds, its great power of delivering a *muslim* from his afflictions in this life and the Hereafter, its blessing of plotting away the *muslim's* sins and upgrade his rank to the highest levels.

Every *muslim* should get to know evil not for its sake but to get away from it, the very thing the poet affirmed:

(1) I payed much care in mentioning the scholars' opinions and statements regarding the issues they all agreed about.

I get to know evil not for its sake
but to get away from it
He who knows not evil and what is fake
will surely fall in it.

This concept is born out from Huthaifah's (رضي الله عنه) Ibn al Yaman statement: **'People used to ask the prophet (ﷺ) about good deeds, and I used to ask him about evil lest I fall in it'**.

Consequently, it is of a great importance to get *muslims* know the mistakes -whether verbal or practical- that got into their religion lest they fall in them believing that they will be rewarded for doing them. And the most important of these mistakes and misconceptions to be clarified are those done in *Salāt* which is the greatest act of worship *muslims* observe and present to *Allāh* (ﷻ) as a gift in the best manner.

Those who perform *Salāt* in its best manner will be granted serenity in their hearts, tranquility in their minds and happiness in their lives, it is indeed an act that gets away with sadness and depression and a safe resort to which a *muslim* flees at times of afflictions, provided it is done in its best manner.

The case is however versed for those who practice it full of innovated acts and mistakes. *Allāh* (ﷻ) says:

«أتأمرون الناس بالبر وتنسون أنفسكم وأنتم تتلون الكتاب أفلا تعقلون * واستعينوا بالصبر والصلاة وإنها لكبيرة إلا على الخاشعين * الذين يظنون أنهم ملاقوا ربهم وإنهم إليه راجعون»

'And seek help in patience and *As-Salāt* and truly it is extremely heavy and hard except for *Al-Khāshi'un* (The true believers in *Allāh* (ﷻ)). They are those who are certain that they are going to meet their *Rabb* and that unto him they are going to return'.⁽¹⁾

Salāt has become heavy and hard on some people because their hearts are not filled with the adoration to *Allāh* (ﷻ); their

(1) Sūrat Al-Baqarah (verse no. 45-46).

hearts lacked the feeling of His greatness, and they are not occupied with things He loves. Verily, every slave performs his *Salāt* in a manner compatible with his love to *Allāh* (ﷻ).

Imām Ahmad said: ‘Their [the *muslims*’] portion of *Islām* is equal to the portion of reward they gain from *Salāt* and their love to it. Now you could know your self bondman of *Allāh*. Be ware of confronting with *Allāh* (ﷻ) with no reverence of *Islām* in your heart.’ ⁽¹⁾

He also said: ‘Know that if a man performed *Salāt* perfectly and properly then noticed other people doing it improperly or preceding the *Imām* in his acts and kept silent, he is surely sharing him in his sin. The former should teach the later the proper way of doing *Salāt*’. ⁽²⁾

Dear *muslim* reader, read my words carefully, once you are convinced with them and your heart absorbs them with complete faith, work hard to teach them to other *muslims* especially the members of your family, your students and other *muslims* lest you share them their sins, we seek *Allāh*’s (ﷻ) refuge from this.

Finally, it is not for any *muslim* to use any disagreement - amongst scholars regarding any matter in religion such as those discussed in this book or similar issues-as a vehicle to excite disputes amongst *muslims* the thing which leads them to disunity amongst them and abandonment of one another for this is forbidden on *muslims*. ⁽³⁾ On the contrary, we should all help one another in that which is good and piety and clarify the truth with its authentic proofs. This all should be accompanied with sincerity of the hearts that are free of envy or grudge against any *muslim*. We should keep

(1) “As-Salāt” (p. 42), “As-Salāt and the ruling regarding those who abandon it” (pp. 170-71) by Ibn Al-Qayyem.

(1) “As-Salāt” (p. 40).

(3) Refer to our book “Al-Hajr Fil Kitābi was Sunnah” or “Idā’atush Shumū‘ Fī Bayān Al-Hajr al-Mashrū‘ wal Mamnū’” for more clarification of the proofs tht state clearly the prohibition of abandoning other muslims and its negative effects on the individuals as well as communities. The book also discusses the legal abandonment.

away from whatever causes enmity and disunity amongst *muslims*.

Allāh (ﷻ) says: ﴿واعتصموا بحبل الله جميعاً ولا تفرقوا﴾

‘And hold fast, all of you to the rope of *Allāh* (ﷻ) (the *Qur’an*), and be not divided among your selves’.⁽¹⁾

The prophet (ﷺ) said: ‘Verily, *Allāh* (ﷻ) likes three things for you: 1. To worship Him alone without ascribing partners to him, 2. To hold fast to His Rope (*Islām*) all together and never disunite amongst yourselves, 3. and to give advice to those whom *Allāh* (ﷻ) made as your rulers’.⁽²⁾

So we should all-as *muslims*- fear *Allāh* (ﷻ) and walk on the path our righteous predecessors trod; that is holding steady to the truth and preaching it, advising one another to that which is good and righteous, being keen on knowing the truth with its authentic proofs, and all of this should be accompanied with love of each other and faith, keeping away from desertion because of minor issues, the proof for which may not be clear for some of us, the thing that may lead to disagreement in opinions and consequently in rulings.

We call into *Allāh* (ﷻ) with His Most Beautiful Names and Exalted Attributes to increase guidance in us and in all other *muslims*, grant us the ability to understand our religion properly, grant us patience to hold fast to it, help us in defending His religion and preaching it, verily He (ﷻ) is the most capable of that, *Al-Qadir*, *Al-Aziz*.

May *Allāh* (ﷻ) send his *Salāt* on our prophet *Muhammad* (ﷺ), on his companions and those who followed his guidance and exalted his *Sunnah* till the Day of Judgment’.⁽³⁾

Mashhūr Hassan ‘Āl-Salmān

(1) Sūrat Al-Imran (no. 103)

(2) Narrated by Muslim in his “Sahīh” (vol. 3 / p. 1340) (no. 1715) and Ahmad in his “Musnad” (vol. 2 / p. 369).

(3) All that between the inverted commas is the saying of shaikh Abdul Aziz bin Baz adopted from his book “Thalāthatu Rasa’il fi As-Salāt” with little editing (pp. 15-16)