**Word-by-Word Meanings of Salah Phrases (With Roots & Reflections)**

**Opening Takbīr: Allāhu Akbar (الله أكبر)**

* **Meaning:** “Allah is the Greatest.” This declaration (known as *Takbīr*) affirms that God is greater than everything else ([Muslim Education Board: Glossary of Islamic Terms](https://mpeb.ie/for-teachers/glossary-of-islamic-terms/#:~:text=Protector%2C%20the%20Mighty%2C%20the%20Loving%2C,First%2C%20the%20Last%2C%20the%20Eternal)). It’s repeated throughout Salah to announce each movement.
* **Word Breakdown:** **Allāh** – the proper name of God in Arabic, derived from **al-Ilāh** (“The God”) ([Muslim Education Board: Glossary of Islamic Terms](https://mpeb.ie/for-teachers/glossary-of-islamic-terms/#:~:text=alim%3A%20a%20learned%2C%20knowledgeable%20person,ulama)). **Akbar** – “greater” or “greatest,” the superlative form of *kabīr* (“great”). It comes from the root **k–b–r** (ك-ب-ر), which conveys the meaning of being great or large. In Urdu, words like **kabir** (کبیر, “big/great”) and **akbar** (اکبر, “greater”) share this root.
* **Urdu Connection:** The phrase *Allāhu Akbar* itself is used in Urdu with the same meaning. For example, in Urdu one might exclaim *“Allāhu Akbar!”* in moments of awe. The root k-b-r also appears in Urdu adjectives like **kabira** (کبیره, great in scope).
* **Devotional Insight:** Beginning the prayer with *Allāhu Akbar* helps the worshipper mentally leave behind worldly distractions and acknowledge Allah’s supremacy. It is a moment of focusing one’s heart on the greatness of Allah, fostering humility and concentration as one enters into Salah.

**Opening Supplication (Du’ā’ al-Istiftāḥ): Subhānak-Allāhumma…**

*(This is a common du’ā’ recited after the opening Takbīr, also known as Thanā’.)*

* **Text:** *Subhānaka Allāhumma wa biḥamdika, wa tabāraka asmuka, wa taʿālā jadduka, wa lā ilāha ghayruk.*
* **Translation:** “Glory is to You, O Allah, and praise. Blessed is Your Name, and Exalted is Your Majesty. There is none worthy of worship but You.” ([Subhanaka Allahumma Wa Bihamdika Dua: significat i significat](https://prayertimes.org/ca/subhanaka-allahumma-wa-bihamdika-dua/" \l ":~:text=Meaning%20of%20%E2%80%9CSubhanaka%20Allahumma%20Wa,Bihamdika%E2%80%9D))
* **Word-by-Word:**
  + **Subḥānaka** (سُبْحَانَكَ) – “Glory be to You.” From root **s–b–ḥ** (س-ب-ح), it means to declare free from all imperfections. *Subḥān* is used in Urdu as in *“Subḥān Allāh”* (سبحان اللہ) meaning “Glory be to Allah.”
  + **Allāhumma** (اللّٰهُمَّ) – “O Allah.” This is a vocative form of *Allāh*, used in supplication. In Urdu, **Allāhumma** is used in formal duʿās and has the same meaning (“O Allah”).
  + **wa biḥamdika** (وَ بِحَمْدِكَ) – “and with Your praise.” **Ḥamd** (حَمْد) means praise or commendation (root **ḥ–m–d**, ح-م-د) ([Shukr (Gratitude) and how it differs from Hamd (praise) - Muslim Ink](https://www.muslimink.com/islam/faith/shukr-and-hamd/" \l ":~:text=%E1%B8%A4amd%20,means%20praise%2C%20commendation%2C%20glorification%2C%20exaltation)). In Urdu, *hamd* (حمد) means praise (especially of Allah), and the root is seen in the name **Muḥammad** (“the oft-praised”).
  + **wa tabāraka asmuka** (وَ تَبَارَكَ اسْمُكَ) – “and blessed is Your Name.” **Tabāraka** comes from **b–r–k** (ب-ر-ك), meaning to be blessed or abundant (*barakah* is “blessing”). **Asmuka** is “Your Name” (**ism** = name). In Urdu, *barkat* (برکت) means blessing, derived from the same root b-r-k. *(The word* ***ism*** *(name) is less common in everyday Urdu, but used in compound terms like “Ism-e-Aʿẓam.”)*
  + **wa taʿālā jadduka** (وَ تَعَالَى جَدُّكَ) – “and exalted is Your majesty.” **Taʿālā** is from **ʿ–l–w** (ع-ل-و), meaning to be high, elevated (*taʿālā* = He is exalted). **Jadduka** (جَدُّكَ) literally means “Your grandeur” or “Your majesty” – here it signifies Allah’s lofty greatness. (In Urdu, *jaddu* by itself isn’t used in this sense, but the concept is conveyed by words like *jalāl* or *shan* for majesty.)
  + **wa lā ilāha ghayruk** (وَ لَا إِلٰهَ غَيْرُكَ) – “and there is no deity other than You.” **Ilāh** (إِلٰه) means god or deity (root **ʾ-l-h**), and **lā ilāha** is “no god.” **Ghayruk** means “besides You” or “other than You.” In Urdu, the formula *lā ilāha illallāh* (لا اله الا اللہ) is well-known, meaning “There is no god except Allah.”
* **Devotional Insight:** This beautiful supplication praises Allah before one asks Him for anything. It declares His perfection (free from imperfection), celebrates His blessed name and supreme majesty, and reaffirms His exclusive right to worship. Reciting *Subhānaka Allāhumma…* at the start of Salah helps cultivate humility and love for Allah. It sets a tone of reverence—reminding the believer that they stand before the One who is perfect and exalted, focusing the heart on glorifying Allah before proceeding with the prayer. ([Subhanaka Allahumma Wa Bihamdika Dua: significat i significat](https://prayertimes.org/ca/subhanaka-allahumma-wa-bihamdika-dua/" \l ":~:text=This%20Dua%20is%20crucial%20in,of%20the%20Prophet%20Muhammad%20PBUH))

**Sūrah Al-Fātiḥah (سورة الفاتحة) – The Opening**

*(Al-Fātiḥah is the first chapter of the Qur’an, recited in every unit of Salah. “Al-Fātiḥah” itself means “The Opening,” from root* ***f–t–ḥ*** *meaning to open or begin (*[*Al-Fatiha - Wikipedia*](https://en.wikipedia.org/wiki/Al-Fatiha#:~:text=The%20name%20Al,8)*).)*

1. **Bismillāh ar-Raḥmān ar-Raḥīm** (بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ) – *“In the name of Allah, the Most Compassionate, the Most Merciful.”*
   * **Bi-smi** – “In the name.” **Bi** (بِ) = in/by, **ism** (اسم) = name. As noted, *ism* (name) is related to Urdu **naam** (from Persian) in meaning; in formal Urdu one might say *“Allah ke naam se…”* for “in Allah’s name.”
   * **Allāh** – *Allah*, the One God. (Same as above: from *al-Ilāh* ([Muslim Education Board: Glossary of Islamic Terms](https://mpeb.ie/for-teachers/glossary-of-islamic-terms/#:~:text=alim%3A%20a%20learned%2C%20knowledgeable%20person,ulama)). In Urdu, *Allāh* is the common word for God.)
   * **ar-Raḥmān** (الرَّحْمٰنِ) – *The Most Merciful (Lord of All-Embracing Mercy)*. An intensive form from root **r–ḥ–m** (ر-ح-م, mercy/compassion). **Raḥmān** indicates broad, all-encompassing mercy. In Urdu, **Raḥmān** (رحمان) is used as a name of Allah, and *raḥm* (رحم) means mercy (as in *“raḥm dil”* for compassionate-hearted).
   * **ar-Raḥīm** (الرَّحِيمِ) – *The Most Merciful (Dispenser of Specific Mercy)*. From the same root **r–ḥ–m**, this form indicates continuous, specific mercy. **Raḥīm** (رحیم) is also used in Urdu for Allah (e.g., in the phrase *“Raḥīm o Karīm”* – Merciful and Generous). The dual mention of mercy (*Raḥmān* and *Raḥīm*) emphasizes Allah’s vast compassion.
   * **Insight:** We begin by invoking Allah’s name, seeking His blessings. Remembering Allah’s mercy at the outset brings comfort and hope. It helps one concentrate with love and hope in Allah’s kindness, knowing that the prayer is begun under His compassion.
2. **Al-ḥamdu lillāhi Rabbil-‘ālamīn** (ٱلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) – *“All praise and thanks are for Allah, Lord of the worlds.”*
   * **Al-ḥamdu** – “The praise” or “all praise.” **Ḥamd** (حَمْد) means praise coupled with gratitude ([Shukr (Gratitude) and how it differs from Hamd (praise) - Muslim Ink](https://www.muslimink.com/islam/faith/shukr-and-hamd/" \l ":~:text=%E1%B8%A4amd%20,means%20praise%2C%20commendation%2C%20glorification%2C%20exaltation)). In Urdu, *hamd* (حمد) specifically refers to praise of Allah (as in poetic *hamd*). This word teaches that all forms of sincere praise and thanks ultimately belong to Allah.
   * **li–llāhi** – “for Allah.” (The preposition **li** means “for/to,” joining with **Allāh**.)
   * **Rabb** (رَبّ) – “Lord, Sustainer, Cherisher.” It denotes one who nurtures and brings to maturity. Root **r–b–b** implies nourishing and sustaining. In Urdu, **Rabb** (رب) is used to refer to God as the Sustainer (e.g., *“Rabb-ul-‘Ālamīn”*).
   * **al-‘ālamīn** (العَالَمِينَ) – “the worlds” (all realms of existence: worlds of humans, angels, animals, etc.). **‘Ālam** comes from root **‘-l-m** related to “known thing,” signifying the world as something created and known. In Urdu, **‘ālam** (عالم) means world or universe (as in *“jahān-ē-‘ālam”*).
   * **Insight:** By affirming that **all praise** is due to Allah, the believer acknowledges Allah’s blessings and goodness. This fosters gratitude. Recognizing Allah as *Rabbil-‘ālamīn* (Lord of all worlds) develops a sense of awe – everything in existence is under His care. This verse invites mindfulness that our prayer is directed to the Master of the entire universe, enhancing reverence and thanks in the heart ([Salah Translation – Heart Islam](https://www.heartislam.com/discover-islam/unlocking-the-heart/salah-translation/#:~:text=Surah%20Fatiha%20translation%3A%201,who%20have%20gone%20astray%2C%20ameen)).
3. **Ar-Raḥmān ar-Raḥīm** (الرَّحْمٰنِ الرَّحِيمِ) – *“The Most Compassionate, the Most Merciful.”*
   * These are the same two divine attributes mentioned in the Basmala (verse 1). Their repetition emphasizes mercy as Allah’s dominant quality in dealing with His servants.
   * **Root:** Both **Raḥmān** and **Raḥīm** derive from **r–ḥ–m** (mercy). The Arabic root is also present in Urdu: *raḥm* means mercy, and *raḥīm* (رحیم) means merciful.
   * **Insight:** While praising Allah, we remind ourselves again of His great mercy. This balance of awe (previous verse) and mercy (this verse) creates hope and love in the worshipper’s heart. It reassures us that the Lord of the Worlds is exceedingly compassionate. Concentrating on these names can increase khushūʿ (devotional humility), knowing our Lord is merciful and we seek His gentle care.
4. **Māliki Yawmid-Dīn** (مَالِكِ يَوْمِ الدِّينِ) – *“Master of the Day of Judgment.”*
   * **Māliki** – “Master/Owner” (some recite *Maliki* with a short ‘a’, meaning “King”). Both convey Allah’s sovereignty. From root **m–l–k** (م-ل-ك) meaning to own or rule. In Urdu, **mālik** (مالک) means owner/master, and **Malik** is used as “king” or as a name/title.
   * **Yawm** – “Day.” (Urdu **yaum** or **din** (دن) for day; here *yawm* specifically refers to the Day (of Judgment).)
   * **ad-Dīn** – “of Judgment/Religion/Recompense.” **Dīn** (دِين) in this context means the time of reckoning and recompense. Root **d–y–n** relates to debt and recompense – the Day of Dīn is when accounts are settled. In Urdu, **dīn** means religion (e.g., *Islamic dīn*), but in Quranic usage *Yawm ad-Dīn* means Day of Judgment (known as *roz-e-hisāb* in Urdu).
   * **Insight:** This verse centers our mind on accountability. We acknowledge that Allah alone controls the Day of Judgment – no one else will have any authority on that Day. This reminder instills a sense of responsibility and humility in prayer: we stand before the Master of our ultimate reckoning. It encourages sincerity, as one remembers that this prayer and all deeds will be weighed by Allah on *Yawm ad-Dīn*.
5. **Iyyāka naʿbudu wa iyyāka nastaʿīn** (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) – *“You alone we worship, and You alone we ask for help.”*
   * **Iyyāka** – “You [alone]”. This is a direct object form meaning *only You*. Placing it first in the sentence gives exclusivity (“You alone…”).
   * **naʿbudu** – “we worship”. From **ʿ–b–d** (ع-ب-د), meaning to serve or worship. **‘Ibādah** (عبادة) means worship. In Urdu, **ʿibādat** (عبادت) means worship/devotion, and **‘abd** means servant/slave (used in names like *‘Abdullāh*).
   * **wa iyyāka** – “and You [alone]…”. Repeating *iyyāka* stresses *only You*.
   * **nastaʿīn** – “we seek help.” From **ʿ–w–n** (ع-و-ن), meaning help or assistance (form X *istaʿāna* = to seek help). The Urdu word **madad** (مدد) is more commonly used for “help,” but in formal Urdu/Arabic, *istiʿānat* (استعانت) relates to seeking divine aid.
   * **Insight:** This verse is the core declaration of Tawḥīd (Oneness of God in worship and reliance). The worshipper affirms that only Allah is worshipped and only Allah is the ultimate source of help. This helps one eliminate any fear or hope in others during Salah – strengthening sincerity (ikhlāṣ). It’s a moment to renew our covenant that our prayers, sacrifices, life and death are for Allah alone. Reflecting on *iyyāka naʿbudu* can cultivate humility (as servants of Allah), and *iyyāka nastaʿīn* builds trust in Allah, helping one ask His help for perfecting the prayer.
6. **Ihdināṣ-ṣirāṭ al-mustaqīm** (ٱهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) – *“Guide us to the straight path.”*
   * **Ihdinā** – “Guide us.” From **h–d–y** (ه-د-ي), meaning to guide. *(Hidāyah* (ہدایۃ) is “guidance” in Urdu.)\* Here the form is a command/request to Allah: “guide us.” Note it’s plural “us,” emphasizing we pray not just for ourselves but for all believers.
   * **Aṣ-ṣirāṭ** – “the path.” *Ṣirāṭ* (صراط) means a path or road (often understood as the path of righteousness). In Urdu, the phrase **ṣirāṭ-e-mustaqīm** (صراطِ مستقيم) is used to mean “the straight path,” synonymous with the right way of life.
   * **al-mustaqīm** – “the straight (one).” From **q–w–m** (ق-و-م) in form X *istiqāma*, meaning to be straight or upright ([Salawat - Wikipedia](https://en.wikipedia.org/wiki/Salawat" \l ":~:text=,Indeed%2C%20You%20are%20Praiseworthy%2C%20Glorious)). It implies a path without deviance. Urdu **mustaqīm** (مستقیم) means straight or upright (as in *“raastā mustaqīm hai”* – the path is straight).
   * **Insight:** This is a heartfelt du‘ā in the prayer – we ask Allah for guidance every time we recite Al-Fātiḥah. It reminds the worshipper that *hidayah* (guidance) comes only from Allah. While reciting, one should feel the earnest need for Allah’s direction in all matters, especially in staying on a righteous course. It also creates a sense of unity – we say “guide **us**,” praying for the whole community. Focusing on the words can increase devotion, as we realize we are directly asking Allah for the most important gift: guidance to please Him.
7. **Ṣirāṭ al-laḏīna anʿamta ʿalayhim, ġayril-maġḍūbi ʿalayhim walāḍ-ḍāllīn** (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّآلِّينَ) – *“the path of those upon whom You have bestowed favor, not of those who have incurred [Your] wrath, nor of those who have gone astray.”*
   * **Ṣirāṭ al-laḏīna anʿamta ʿalayhim** – “the path of those upon whom You have bestowed favor.” Here we clarify which path we seek: the way of those blessed by Allah. **Anʿamta** is from **n–ʿ–m** (ن-ع-م), meaning to bestow *ni‘mah* (bounty, favor). Urdu **ni‘mat** (نعمت) means blessing. So we ask for the path of Allah’s favored servants (the prophets, the truthful, martyrs, and righteous).
   * **ġayr il-maġḍūbi ʿalayhim** – “not [the path] of those who earned anger.” **Maġḍūb** comes from **ġ–ḍ–b** (غ-ض-ب), meaning anger. It literally means “those who anger is upon.” In simpler terms, those who earned Allah’s wrath. Urdu **ġazab** (غضب) means anger; *maġḍūb ʿalayhim* refers to people like those who knowingly disobeyed (often interpreted as a reference to those who incurred God’s anger).
   * **walā ḍ-ḍāllīn** – “and not [the path] of those who went astray.” **Ḍāllīn** is from **ḍ–l–l** (ض-ل-ل), meaning to stray or lose the way. In Urdu, **ḍālāl** or *gumrāhī* (گمراہی) means misguidance. *Ḍāllīn* refers to those who deviated into error.
   * **Insight:** In this final verse of Al-Fātiḥah, we specify the *straight path* by contrast: we aspire to join those blessed by Allah, and we seek not to follow those who earned His anger or went astray. This teaches an attitude of humility and caution. While reciting, one can reflect on the importance of the Sunnah of the Prophet and the righteous people as examples to follow, and feel fear of deviance. It’s a plea for steadfastness. Concluding Al-Fātiḥah with this verse, a sincere heart feels both hopeful (to be among the blessed) and vigilant (to avoid the wrong ways). Saying *“Āmīn”* (آمین, “Amen, O Allah accept”) thereafter (though not a Quran verse, it’s said in Salah) further deepens one’s focus, as we earnestly affirm the prayer for guidance.

*(****Note:*** *Sūrah Al-Fātiḥah is “The Opening” chapter and is central in Salah. The Prophet ﷺ said that no prayer is valid without Fātiḥah. We should strive to feel its meanings each time – praising Allah, affirming His mercy and sovereignty, committing to worship Him alone, and begging for His guidance. Its seven verses cover the essence of devotion: praise, worship, and supplication.)*

**Rukūʿ (Bowing) and Iʿtidāl (Standing Erect from Rukūʿ)**

* **Movement Takbīr:** *“Allāhu Akbar”* is said again when bowing into Rukūʿ and when rising from it, with the same meaning “Allah is the Greatest,” keeping one’s focus on Allah’s greatness as one changes posture.
* **Rukūʿ Tasbīḥ:** **Subḥāna Rabbiyal-ʿAẓīm** (سُبْحَانَ رَبِّيَ الْعَظِيمِ) – *“Glory be to my Lord, the Magnificent.”* ([Subhana Rabbiyal Azeem And Subhana Rabbi Al Ala Meaning And Benefits In Arabic And English](https://dawudacademy.com/blog/subhana-rabbiyal-azeem-subhana-rabbi-al-ala/" \l ":~:text=The%20Arabic%20Subhana%20Rabbiyal%20Azeem,my%20Lord%2C%20the%20Most%20Great))
  + **Subḥāna** – “Glory be to…” Same root **s–b–ḥ** as *subḥānaka* earlier, meaning to declare Allah’s perfection and transcendence beyond any flaw. In Urdu, one might say *“Subḥān Allāh”* (Glory to Allah) to express awe; here *Subḥāna Rabbī* means “Glory to my Lord.”
  + **Rabbī** – “my Lord.” (Rabbi = Rabb + -ī “my”). We saw **Rabb** means Lord/Sustainer. By saying “my Lord,” the worshipper personalizes the devotion, recognizing the intimate relationship with Allah. Urdu speakers also use *Rabbī* in prayers, or more often “*Mere Rabb*” (میرے رب) for “my Lord.”
  + **al-ʿAẓīm** – “the Magnificent/Great.” From root **ʿ–ẓ–m** (ع-ظ-م) meaning to be great, mighty, or enormous. It denotes grandeur and might. In Urdu, **ʿaẓīm** (عظیم) means great (as in *“bohat ʿaẓīm”* – very great). We address Allah as *Rabbiyal-ʿAẓīm* (My Lord, the Magnificent).
  + **Urdu Connection:** The word **ʿaẓīm** is commonly used in Urdu for something tremendous or sublime. Calling Allah *al-ʿAẓīm* correlates with phrases like *“ʿAẓīm o shān”* ( عظیم الشان, of great glory) in Urdu, underscoring His greatness.
  + **Devotional Insight:** In the bowing position, one’s back is humbled and one’s gaze is lowered. Saying *Subḥāna Rabbiyal-ʿAẓīm* with sincerity adds meaning to this posture – physically and verbally we glorify the Greatness of our Lord. The Prophet ﷺ said, *“As you bow, glorify the Lord; as you prostrate, strive in supplication.”* In Rukūʿ, focus on Allah’s majesty and **detach from one’s own pride**. You acknowledge *Allah’s perfection and greatness* ([Subhana Rabbiyal Azeem And Subhana Rabbi Al Ala Meaning And Benefits In Arabic And English](https://dawudacademy.com/blog/subhana-rabbiyal-azeem-subhana-rabbi-al-ala/" \l ":~:text=By%20saying%20Subhana%20Rabbiyal%20Azeem%2C,only%20God%20to%20be%20worshiped)), symbolically placing His greatness above your own self. This increases khushūʿ, as you realize that your Lord is Almighty and you are His humble servant bowing in awe.
* **Rising from Rukūʿ (Iʿtidāl):** Upon rising, two phrases are prescribed:
  + **Samiʿ Allāhu liman ḥamidah** (سَمِعَ اللهُ لِمَنْ حَمِدَهُ) – *“Allah has heard the one who praises Him.”* ([“SAMI’ ALLÂHU LIMAN HAMIDAH” – WHAT IS THE MEANING OF THIS SENTENCE AND WHY DO WE SAY IT UPON STRAIGHTENING UP FROM RUKU’? LET’S LEARN | reaching out to my rabb](https://reachingouttomyrabb.wordpress.com/2014/02/22/sami-allahu-liman-hamidah-what-is-the-meaning-of-this-sentence-and-why-do-we-say-it-upon-straightening-up-from-ruku-lets-learn/#:~:text=,Sami%E2%80%98%20All%C3%A2hu%20liman%20hamidah)) The Imam or person leading (or oneself, if praying alone) says this while coming up.
    - **Samiʿa** – “He heard.” From **s–m–ʿ** (س-م-ع), to hear. (Compare Urdu *sunnā* (سنا) meaning to hear/listen – though *sunnā* is from a Sanskrit root, Urdu also uses *masmūʿ* from this Arabic root in formal contexts.) Here *Samiʿ Allāhu* means “Allah has heard.”
    - **liman** – “whoever/ the one who…”
    - **ḥamidah** – “praised Him.” From **ḥ–m–d** (ح-م-د, praise) again. *Ḥamid* = “[he] praised.” So the phrase is understood as: *Whoever praises Allah, Allah listens to him.* In essence, *“Allah hears the one who praises Him.”*
    - **Meaning and Insight:** This statement, taught by the Prophet ﷺ, reassures us that Allah *hears and responds* to those who praise Him ([“SAMI’ ALLÂHU LIMAN HAMIDAH” – WHAT IS THE MEANING OF THIS SENTENCE AND WHY DO WE SAY IT UPON STRAIGHTENING UP FROM RUKU’? LET’S LEARN | reaching out to my rabb](https://reachingouttomyrabb.wordpress.com/2014/02/22/sami-allahu-liman-hamidah-what-is-the-meaning-of-this-sentence-and-why-do-we-say-it-upon-straightening-up-from-ruku-lets-learn/#:~:text=Explanatory%20Note%3A%20This%20hearing%20of,%E2%80%98Uthaym%C3%AEn%20%D8%B1%D8%AD%D9%85%D9%87%20%D8%A7%D9%84%D9%84%D9%87)) ([“SAMI’ ALLÂHU LIMAN HAMIDAH” – WHAT IS THE MEANING OF THIS SENTENCE AND WHY DO WE SAY IT UPON STRAIGHTENING UP FROM RUKU’? LET’S LEARN | reaching out to my rabb](https://reachingouttomyrabb.wordpress.com/2014/02/22/sami-allahu-liman-hamidah-what-is-the-meaning-of-this-sentence-and-why-do-we-say-it-upon-straightening-up-from-ruku-lets-learn/#:~:text=Al,%E2%80%9D)). It prompts the followers to then offer praise (next phrase). Devotionally, when you say or hear *Samiʿ Allāhu liman ḥamidah*, feel the closeness to Allah – that as you extol Him, He attentively listens and will answer. It’s a reminder that our dhikr (remembrance) is not in vain; it reaches Allah. This encourages the heart to fill with praise as one stands upright again.
  + **Rabbanā laka-l-ḥamd** (رَبَّنَا لَكَ الْحَمْدُ) – *“Our Lord, for You is all praise.”* ([Rabbana Lakal Hamd Meaning In English From Hadith](https://dawudacademy.com/blog/rabbana-lakal-hamd/" \l ":~:text=)). This is said immediately after (by the one praying, or the congregation in response to the Imam).
    - **Rabbanā** – “Our Lord.” (Rabb + *nā* (نا) “our”). In Urdu, *“Rabbanā”* (ربنا) is familiar from duʿās in the Qur’an, meaning “O our Lord.”
    - **laka** – “for You” or “to You.” Indicates direction of the praise.
    - **al-ḥamd** – “the praise” (all praise). Again from **ḥ-m-d**, meaning praise/gratitude. So *laka-l-ḥamd* means “the praise is for You.” In smooth English, *“all praise be to You.”* ([Rabbana Lakal Hamd Meaning In English From Hadith](https://dawudacademy.com/blog/rabbana-lakal-hamd/" \l ":~:text=))
    - *Alternative wording:* Some say *“Rabbanā wa laka-l-ḥamd”* (with an extra “and”), with identical meaning ([Rabbana Lakal Hamd Meaning In English From Hadith](https://dawudacademy.com/blog/rabbana-lakal-hamd/" \l ":~:text=The%20most%20common%20variation%20of,PBUH%29%20and%20his%20companions)). Both are acceptable as the Prophet ﷺ used variations.
    - **Urdu Connection:** This phrase is essentially Arabic, but Urdu speakers understand *“Rabbanā lakal hamd”* from prayer contexts as “O Lord, all praise is Yours.” The word **hamd** is directly used in Urdu as praise, and **Rabbanā** as “our Lord” is known from Quranic du‘ās like *Rabbanā ātinā…* (O our Lord, give us…).
    - **Devotional Insight:** By saying this, one actively *offers praise to Allah* for hearing our call. Think of it as responding to the call “Allah listens to those who praise Him” – so we hasten to be among those who praise Him, saying *“Our Lord, all praise is for You!”* This moment, between bowing and prostration, is a celebrated time when one’s supplications are answered ([“SAMI’ ALLÂHU LIMAN HAMIDAH” – WHAT IS THE MEANING OF THIS SENTENCE AND WHY DO WE SAY IT UPON STRAIGHTENING UP FROM RUKU’? LET’S LEARN | reaching out to my rabb](https://reachingouttomyrabb.wordpress.com/2014/02/22/sami-allahu-liman-hamidah-what-is-the-meaning-of-this-sentence-and-why-do-we-say-it-upon-straightening-up-from-ruku-lets-learn/#:~:text=Explanatory%20Note%3A%20This%20hearing%20of,%E2%80%98Uthaym%C3%AEn%20%D8%B1%D8%AD%D9%85%D9%87%20%D8%A7%D9%84%D9%84%D9%87)). In fact, some narrations mention the Prophet ﷺ added further praises here (e.g. *“Ḥamdan kathīran ṭayyiban mubārakan fīh”* – “much, pure, blessed praise”). While standing in iʿtidāl, feel a sense of gratitude and acceptance – imagine that Allah has heard you. This builds a connection and prepares the heart to go into sujūd with even more humility.

**Sujūd (Prostration) and Jalsah (Sitting Between Prostrations)**

* **Going into Sujūd:** Again *Allāhu Akbar* is proclaimed, focusing oneself that Allah is greater than all else as one moves to the most humbling posture. In sujūd, one places the forehead on the ground – the lowest physical position – symbolizing ultimate submission.
* **Sujūd Tasbīḥ:** **Subḥāna Rabbiyal-Aʿlā** (سُبْحَانَ رَبِّيَ الأَعْلَى) – *“Glory be to my Lord, the Most High.”* ([Subhana Rabbiyal Azeem And Subhana Rabbi Al Ala Meaning And Benefits In Arabic And English](https://dawudacademy.com/blog/subhana-rabbiyal-azeem-subhana-rabbi-al-ala/" \l ":~:text=Subhana%20Rabbi%20al%20ala%20in,Arabic%20in%20English%20translation))
  + **Subḥāna** – “Glory be to…” (same format as in Rukūʿ). We declare Allah free from any imperfection.
  + **Rabbī** – “my Lord.” Again affirming the close, personal lordship of Allah over us.
  + **al-Aʿlā** – “the Most High.” From root **ʿ–l–w** (ع-ل-و), meaning high, lofty. *Aʿlā* is the superlative form, “highest.” In Urdu, **aʿlā** (اعلیٰ) means “highest” or “supreme” (used in phrases like *“aʿlā kamyābī”* – highest success). Here we call Allah *Rabbiyal-Aʿlā* – my Lord, the Most High.
  + **Urdu Connection:** The term **Aʿlā** is seen in Urdu honorifics/titles (like *Aʿlā Hadrat* – “great presence”). When a Urdu speaker hears *Rabbiya’l-aʿlā*, it literally translates to *“merā Rabb jo sab se baṛā aur buland hai”* – my Lord who is the highest.
  + **Devotional Insight:** In sujūd, we are at our lowest physical point, yet we glorify Allah’s loftiness: *“My Lord, the Most High is free from all imperfection.”* The contrast is powerful – **the slave is lowest while the Lord is Highest**. The Prophet ﷺ taught that the closest a servant comes to their Lord is in prostration, and to make abundant duʿā’ in it. Feeling this closeness, one should completely humble their heart. By saying *Subḥāna Rabbiyal-Aʿlā* repeatedly with focus, we acknowledge Allah’s exalted nature and our own servitude. This **deepens one’s submission** – as your forehead touches the ground, you exalt Allah above everything. Many find an intimate sweetness in sujūd, knowing that Allah is *Al-Aʿlā* and yet He listens to the whispers of the lowly servant at that moment ([Subhana Rabbiyal Azeem And Subhana Rabbi Al Ala Meaning And Benefits In Arabic And English](https://dawudacademy.com/blog/subhana-rabbiyal-azeem-subhana-rabbi-al-ala/" \l ":~:text=Saying%20Subhana%20Rabbi%20al%20ala,to%20thank%20Allah%20for%20everything)). This mindset can bring tears of devotion and an intense feeling of Allah’s presence.
* **Between Two Sujoods (Jalsah):** One sits up saying *Allāhu Akbar*. In this brief sitting, there is a sunnah supplication:
  + **Rabbi ghfir lī** (رَبِّ اغْفِرْ لِي) – *“My Lord, forgive me.”* ([Is Saying `Rabb Ighfir Li’ Mandatory? - Islam Question & Answer](https://islamqa.info/en/answers/175051/is-saying-rabb-ighfir-li-mandatory#:~:text=The%20scholars%20differed%20concerning%20the,%E2%80%9D%20There%20are%20two%20opinions))
    - **Rabbi** – “My Lord” (vocative form, addressing Allah). Same **Rabb** root.
    - **ghfir lī** – “forgive me.” **Ighfir** is command/plea “forgive,” from root **gh–f–r** (غ-ف-ر) which means to cover, forgive sins. The **-lī** means “for me.” In full, “Rabbī ighfir lī” – “O my Lord, forgive me.”
    - **Urdu Connection:** The concept is captured by **“Mere Rabb, mujhe maaf kar de.”** The root gh-f-r is seen in Urdu words like **maghfirat** (مغفرت), meaning forgiveness. Muslims use the phrase *“Allah se maghfirat maangna”* – to seek forgiveness from Allah. Here we do exactly that within the prayer.
    - **Devotional Insight:** This humble duʿā is a moment of seeking mercy while still in the state of prayer and before the next sujūd. The Prophet ﷺ would prolong this posture with this supplication and others like *“Allāhumma ighfir lī, warḥamnī, wahdinī, wa‘āfinī, warzuqnī”* (O Allah forgive me, have mercy on me, guide me, grant me well-being, and provide for me) ([Saying Rabbighfirli, Rabbighfirli between the two prostrations in Salah](https://www.reddit.com/r/islam/comments/fudley/a_forgotten_sunnah_saying_rabbighfirli/#:~:text=Salah%20www,%E2%80%9D)). At minimum, saying *Rabbi ghfir lī* fulfills the sunnah. **Feel the need for forgiveness** – we all have faults, and between prostrations (when our faces were on the ground for Allah) is a poignant time to ask pardon. Concentrate on the words “My Lord, forgive me,” thinking of Allah’s mercy and one’s own shortcomings. This keeps one’s heart soft and penitent during Salah. It also prepares one to go into the next sujūd with an even purer state, having begged for Allah’s forgiveness.
  + *(After this, one makes the second sujūd with the same* ***Subḥāna Rabbiyal-Aʿlā*** *tasbīḥ as before, continuing the cycle of humility and glorification.)*

**Tashahhud (At-Tahiyyāt) – Seated Testimony and Salutations**

*(After completing the required cycles of prayer, one sits for Tashahhud. In a two-rakʿah prayer this is at the end; in longer prayers, one sits at the end of the second rakʿah and the final rakʿah. The Tashahhud is a special recitation that includes greetings, blessings, and the Shahāda (testimony of faith).)*

**At-Taḥiyyātu (Tashahhud)** in Arabic:  
*“At-taḥiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt. As-salāmu ʿalayka ayyuhā n-nabiyyu wa raḥmatullāhi wa barakātuh. As-salāmu ʿalaynā wa ʿalā ʿibādillāhiṣ-ṣāliḥīn. Ash-hadu an lā ilāha illallāh, wa ash-hadu anna Muḥammadan ʿabduhū wa rasūluh.”* ([Did Tashahhud Originate during Al-Mi`raj? - Islam Question & Answer](https://islamqa.info/en/answers/117604/did-tashahhud-originate-during-al-miraj#:~:text=Prophet%20Muhammad%20,or%20it%20was))

**Translation:** *“All greetings, prayers, and pure words (or good deeds) are for Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and on the righteous servants of Allah. I bear witness that there is no deity worthy of worship except Allah, and I bear witness that Muhammad is His servant and Messenger.”* ([Did Tashahhud Originate during Al-Mi`raj? - Islam Question & Answer](https://islamqa.info/en/answers/117604/did-tashahhud-originate-during-al-miraj#:~:text=Prophet%20Muhammad%20,or%20it%20was))

Let’s break this down phrase by phrase:

* **“At-taḥiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt”** (التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ)
  + **At-taḥiyyātu** – “All greetings,” or *all salutations/honors*. **Taḥiyyāt** (تَحِيَّات) comes from root **ḥ–y–y** (ح-ي-ي), which has to do with life and also greetings (like **ḥayyāk Allāh** – “may Allah give you life,” used as a greeting/blessing). It implies all forms of respectful greetings or glorification. In context, it means all possible glorifying greetings belong to Allah. In Urdu, a related word is **taḥiyyat** (تحیّت) meaning greeting (though not commonly used in daily speech, it’s understood in religious context). Interestingly, **“tehniyāt”** in Urdu (تهنیات) means congratulations, from a similar root concept of offering good words. The *Lisan al-ʿArab* explains *taḥiyyah* as a greeting of sovereignty and eternity – thus all eternal praises are Allah’s ([Understanding Attahiyat: Meaning, Recitation, and Significance](https://faizanemustafa.com/attahiyat/#:~:text=Meaning%20and%20Importance%20of%20Attahiyat)).
  + **lillāh** – “for Allah.” Emphasizes that these honors are dedicated to God alone.
  + **waṣ-ṣalawātu** – “and prayers.” **Ṣalawāt** here means acts of worship or prayers. (It can also mean blessings, but commonly interpreted as all *ṣalāh* and supplications.) In Urdu, **ṣalāt** (صلوۃ) refers to formal prayer, but here a broader meaning is intended: all devotional acts. So *all prayers are for Allah* – i.e. we perform them solely for Him.
  + **waṭ-ṭayyibāt** – “and the pure things (good words/deeds).” **Ṭayyibāt** is plural of **ṭayyib** (طيّب), meaning good, pure, wholesome. This can refer to all good words, attributes, and deeds. Essentially, all goodness is due to Allah or offered for Him. In Urdu, **ṭayyib** means pure or good (e.g., *“ṭayyib ghizā”* – pure food). The concept is that any pure praise or beautiful expression belongs to Allah by right.
  + **Meaning:** We begin Tashahhud by proclaiming that **all forms of exalted greetings, all prayers and worship, and all that is pure and good – are due to Allah**. We present our worship and words as exclusively for Him. ([Did Tashahhud Originate during Al-Mi`raj? - Islam Question & Answer](https://islamqa.info/en/answers/117604/did-tashahhud-originate-during-al-miraj#:~:text=Prophet%20Muhammad%20,or%20it%20was))This mirrors the sentiment of living and dying for Allah alone.
  + **Devotional Insight:** When saying *at-taḥiyyātu lillāh…*, concentrate on offering **everything** to Allah – your prayer, your praise, your heart. It’s like addressing Allah directly: “All greetings of honor are for You, O Allah, and all my prayers and good deeds are for You.” According to a narration, these words were spoken by the Prophet ﷺ in the Divine Presence during al-Miʿrāj (Ascension) as a greeting to Allah ([Did Tashahhud Originate during Al-Mi`raj? - Islam Question & Answer](https://islamqa.info/en/answers/117604/did-tashahhud-originate-during-al-miraj#:~:text=Prophet%20Muhammad%20,Allah)). Whether or not that story is authentic, it certainly feels like a dialogue. Feel the **awe** of addressing Allah with the best of words. This sentence fixes our intention – that our Salah and all good in our life is for the sake of Allah alone. It creates a deep sense of *‘ubūdiyyah* (servitude) and sincerity in the heart.
* **“As-salāmu ʿalayka ayyuhā n-nabiyyu wa raḥmatullāhi wa barakātuh”** (السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ)
  + **As-salāmu ʿalayka** – “Peace be upon you.” Here the person praying sends peace upon the Prophet Muhammad ﷺ. **As-salām** (السَّلَام) is peace (root **s–l–m**, to be safe and sound). **ʿalayka** means “upon you.” This is in the second person, as if directly addressing the Prophet. In Urdu, this exact phrase is understood as part of the prayer; *“As-salāmu ʿalayka”* (السلام عليك) means “peace on you,” often used in Salam greetings. ([Muslim Education Board: Glossary of Islamic Terms](https://mpeb.ie/for-teachers/glossary-of-islamic-terms/#:~:text=Amir%20al,reserved%20for%20the%20Muslim%20caliph))note that *assalamu alaikum* is the general Muslim greeting meaning “peace be upon you.” Here, **ʿalayka** (upon *you*) is singular, referring to the Prophet.
  + **ayyuhā n-nabiyy** – “O Prophet!” (**Ayyuhā** is a vocative particle meaning “O,” and **an-nabiyy** (النبي) means Prophet.) So we are saying, “Peace be upon you, O Prophet.” We acknowledge Prophet Muhammad in the prayer directly. In Urdu, **nabī** (نبی) means prophet. The construction *ayyuhā n-nabī* is not used outside Arabic, but we understand it as an address to Rasūlullāh ﷺ within Salah.
  + **wa raḥmatullāhi wa barakātuh** – “and the mercy of Allah and His blessings.” This completes the Islamic greeting. **Raḥmatullāh** = the mercy of Allah, **barakātuh** = His blessings (plural of *barakah*). In Urdu we often say **“Assalāmu ʿalaikum wa raḥmatullāhi wa barakātuh”** when greeting, meaning “Peace be upon you and Allah’s mercy and blessings.” So here we send a full greeting of peace, mercy, and blessings upon the Prophet.
  + **Meaning:** *“Peace be upon you, O Prophet, along with Allah’s mercy and His blessings.”* ([Did Tashahhud Originate during Al-Mi`raj? - Islam Question & Answer](https://islamqa.info/en/answers/117604/did-tashahhud-originate-during-al-miraj#:~:text=blessings%20of%20Allah%20be%20upon,there%20is%20no%20god%20but)) We turn in the prayer to offer salām to our beloved Messenger. This is a moment of connection with the Prophet’s spirit and an act of honoring him.
  + **Devotional Insight:** Although the Prophet ﷺ isn’t physically present in front of us, the angels convey our salutations to him. We testify to our love and respect by saying *“Peace be upon* ***you****, O Prophet”*. It is intimate – using “you” as if he is before us. This can **increase love for the Prophet ﷺ** in our heart. We remember his rights upon us and that he taught us this prayer. Some ʿulamā’ say one should call to mind the Prophet’s noble person when saying this, as if responding to his teaching us how to pray. The continuation “and the mercy of Allah and His blessings” is asking Allah to bestow mercy and barakah on the Prophet. One can recall that Prophet Muhammad is the greatest recipient of Allah’s mercy and blessings, yet we as an *ummah* are still commanded to pray for him – as a means for us to gain mercy too. This greeting in Tashahhud was so important that the companions would teach it as they would a surah of Quran ([Did Tashahhud Originate during Al-Mi`raj? - Islam Question & Answer](https://islamqa.info/en/answers/117604/did-tashahhud-originate-during-al-miraj#:~:text=%E2%80%9CIt%20was%20narrated%20that%20Ibn,salamu)). Sincerely sending peace and blessings to the Prophet in Salah not only fulfills an obligation, but it softens the heart. It ties the ummah to its Messenger in every unit of prayer.
* **“As-salāmu ʿalaynā wa ʿalā ʿibādillāhiṣ-ṣāliḥīn”** (السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ)
  + **As-salāmu ʿalaynā** – “Peace be upon us.” Now we send peace upon *ourselves* and the righteous servants of God. **ʿalaynā** means “upon us.” We include all those praying and, by extension, the Muslim community. In Urdu, *“hum par salāmti ho”* would be the equivalent – asking for peace upon us.
  + **wa ʿalā ʿibādillāhiṣ-ṣāliḥīn** – “and upon the righteous servants of Allah.” **ʿIbādillāh** means “servants of Allah,” and **ṣāliḥīn** (صَّالِحِينَ) means “righteous” (from **ṣ–l–ḥ**, ص-ل-ح, to be wholesome, virtuous). In Urdu, **ṣāliḥ** (صالح) means pious or good; **ṣāliḥīn** is its plural (often used to refer to saints or pious predecessors). So we are asking for peace upon all of Allah’s righteous servants.
  + **Meaning:** *“Peace be upon* ***us****, and upon all the righteous servants of Allah.”* ([Did Tashahhud Originate during Al-Mi`raj? - Islam Question & Answer](https://islamqa.info/en/answers/117604/did-tashahhud-originate-during-al-miraj#:~:text=blessings%29,there%20is%20no%20god%20but)) This spreads the greeting of peace to all who follow guidance – including the praying person, those around him, and all pious souls, human or angelic. Some commentary says “us” includes the praying person and the angels present, and “the righteous servants of Allah” includes every servant of Allah in the heavens and earth who is righteous. Essentially, we send peace universally to those beloved by Allah.
  + **Devotional Insight:** By saying *salāmun ʿalaynā…* the worshipper does not forget the rest of the believers while in prayer. It cultivates a sense of brotherhood/sisterhood – you ask peace for yourself *and* for all of Allah’s righteous creation. There is a hadith that when one says this, it reaches every righteous servant in heaven and earth ([Did Tashahhud Originate during Al-Mi`raj? - Islam Question & Answer](https://islamqa.info/en/answers/117604/did-tashahhud-originate-during-al-miraj#:~:text=blessings%29,there%20is%20no%20god%20but)). Reflect on the generosity of this du‘ā: you are wishing well not just for yourself but countless others. This selflessness in prayer purifies the soul from ego. Also, aspire to be among “ʿibādillāhiṣ-ṣāliḥīn” – if we truly desire peace upon the righteous, we should strive to join their ranks. So this phrase inspires us to righteousness. It also subtly reminds us that beyond the Prophet, many other worthy servants of Allah (Prophets, angels, saints, etc.) deserve our invocation of peace. Thus, Salah links you with the entire community of the faithful. Feeling this connection can ward off the loneliness or insularity one might feel – you’re part of a huge family of Allah’s servants, all included in this greeting of peace.
* **“Ash-hadu an lā ilāha illallāh, wa ash-hadu anna Muḥammadan ʿabduhū wa rasūluh”** (أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ)
  + **Ash-hadu** – “I bear witness.” From root **sh–h–d** (ش-ه-د) meaning to witness, to testify. In Urdu, **shahādat** (شہادت) means testimony, and *“ash-hadu”* is recognized as part of the Kalimah. This is the *Shahādah* portion inside the prayer.
  + **an lā ilāha illallāh** – “that there is no deity except Allah.” This is the first half of the Islamic testimony of faith. **Lā ilāha illā Allāh** (لا إله إلا الله) means “there is no god but Allah.” We state that we witness to the absolute Oneness of God – none deserves worship except Him. (We’ve seen *ilāh* = deity, and the construction earlier as well.) In Urdu, this concept is exactly the same, often phrased as *“Allāh ke siwā koi maʿbūd nahīṅ”*.
  + **wa ash-hadu anna Muḥammadan ʿabduhū wa rasūluh** – “and I bear witness that Muhammad is His servant and His messenger.” We declare the second half of the Shahādah: that Muḥammad (ﷺ) is the devoted servant of Allah and the messenger sent by Him. **ʿAbduhū** = His slave/servant (from **ʿabd**, servant). **Rasūluh** = His messenger (from **r–s–l**, to send; *rasūl* means one who is sent). In Urdu, one might say *“Muḥammad (ﷺ) Allāh ke bandē aur rasūl haiṅ”* for the same meaning.
  + **Meaning:** *“I testify that there is no god but Allah, and I testify that Muhammad is His servant and messenger.”* ([Did Tashahhud Originate during Al-Mi`raj? - Islam Question & Answer](https://islamqa.info/en/answers/117604/did-tashahhud-originate-during-al-miraj#:~:text=replied%3A%20%E2%80%9CAs,there%20is%20no%20god%20but)) This is a concise reiteration of our fundamental faith, now said in the very midst of Salah. It reaffirms tawḥīd and the prophethood of Muhammad.
  + **Devotional Insight:** Stating the Shahādah in Tashahhud is not redundant; it’s a renewal of our covenant with Allah each time we pray. When saying *“ash-hadu an lā ilāha illallāh,”* feel the weight of those words – a pledge that your heart recognizes only Allah as your Lord. Try to **experience the sincerity of a witness**: imagine standing in a court of truth, declaring God’s Oneness from the depths of your soul. Then, *“wa ash-hadu anna Muḥammadan ʿabduhu wa rasūluh”* – we identify ourselves as followers of Prophet Muhammad. Note that we honor him by the highest titles: *ʿabdullāh* (Allah’s servant) and *rasūlullāh* (Allah’s messenger). This protects us from any shirk (association) or exaggeration about the Prophet, acknowledging him as a servant (not divine) yet the chosen messenger. When uttering this, one should renew their **love and allegiance to Prophet Muhammad ﷺ**. Consider that through him the Salah and all guidance came; we are testifying to the truth he brought. This portion is the **spiritual climax** of the Tashahhud – it’s a moment of reflection on the core of Islam. Some people even move their index finger (in many schools of fiqh) as a physical symbol of tawḥīd while reciting it, which can help concentration. Overall, by the end of Tashahhud, one has *praised Allah, sent peace on the Prophet, prayed for righteous beings, and reaffirmed faith.* This comprehensive devotional formula, according to hadith, is so important that the Prophet ﷺ taught it as he would teach a Surah of Quran ([Did Tashahhud Originate during Al-Mi`raj? - Islam Question & Answer](https://islamqa.info/en/answers/117604/did-tashahhud-originate-during-al-miraj#:~:text=They%20replied%3A)). One should strive to **feel each segment** of it, which greatly aids in khushūʿ.

**Sending Salawāt (Durood Ibrāhīmiyyah) – Prayers upon the Prophet ﷺ**

*(After the Tashahhud, it is Sunnah (and in some schools obligatory) to invoke Salawāt – asking Allah to send blessings upon Prophet Muhammad and the family of Muhammad, just as He did upon Prophet Ibrahim and his family. This is often called the Durood (in Urdu) or Salāt Ibrāhīmiyyah.)*

The **Salawāt** is:  
*“Allāhumma ṣalli ʿalā Muḥammad(in) wa ʿalā āli Muḥammad, kamā ṣallayta ʿalā Ibrāhīm(a) wa ʿalā āli Ibrāhīm, innaka Ḥamīdum Majīd. Allāhumma bārik ʿalā Muḥammad(in) wa ʿalā āli Muḥammad, kamā bārakta ʿalā Ibrāhīm(a) wa ʿalā āli Ibrāhīm, innaka Ḥamīdum Majīd.”*

**Translation:** *“O Allah, send peace (Your grace and honor) upon Muhammad and upon the family of Muhammad, as You sent peace upon Ibrāhīm and the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad, as You blessed Ibrāhīm and the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious.”* ([Salawat - Wikipedia](https://en.wikipedia.org/wiki/Salawat" \l ":~:text=,Indeed%2C%20You%20are%20Praiseworthy%2C%20Glorious))

Let’s break it down in parts:

* **“Allāhumma ṣalli ʿalā Muḥammad wa ʿalā āli Muḥammad”** – This is an invocation: *“O Allah, send ṣalāh (peace, blessings, honor) upon Muhammad and upon the family of Muhammad.”*
  + **Allāhumma** – “O Allah,” calling on Allah (as seen before).
  + **ṣalli ʿalā** – This is a plea, “send ṣalāh upon…” The verb **ṣalli** is from **ṣ–l–w** (ص-ل-و). Here it does *not* mean the formal prayer (ṣalāh) that we do, but rather *Allah’s ṣalāh* means His blessings, grace, and honors upon the Prophet. (As an important note, when used for Allah, *ṣalāh* means sending mercy or honor; when we do ṣalāh it means prayer. The root conveys connection and grace ([salat - Traslation of صلّى in more contexts pls answer - Islam Stack Exchange](https://islam.stackexchange.com/questions/55652/traslation-of-%D8%B5%D9%84%D9%91%D9%89-in-more-contexts-pls-answer#:~:text=It%20can%20mean%20both,%D9%88%20%2C%20it%20can%20mean)).) In Urdu, when we say “durood,” we mean this very action – sending peace/blessings on the Prophet. **Durūd** is a Persian-origin word used in Urdu for *ṣalawāt*. We often say *“Allāhumma ṣalli ʿalā Muḥammad”* in Urdu gatherings as well.
  + **Muḥammad** – Referring to Prophet Muḥammad ﷺ. (We include “ﷺ” in writing or say “ṣallallāhu ʿalayhi wa sallam” outside the prayer, which itself means “may Allah send peace and blessings upon him.”)
  + **wa ʿalā āli Muḥammad** – “and upon the family of Muhammad.” **Āl** (آل) means family or household (including close followers). In Urdu, we use **Āl-e-Muḥammad** (آل محمد) to refer to the Prophet’s family (like his wives, children, and believing kin, and by extension, some say, the followers). We are asking Allah to also send blessings on his *āl*. This shows it’s not just for him alone, but also his lineage and those associated who are righteous.
  + *Meaning:* “O Allah, have mercy on and honor Muhammad and the family of Muhammad…”
* **“kamā ṣallayta ʿalā Ibrāhīm wa ʿalā āli Ibrāhīm”** – *“just as You sent ṣalāh (peace/blessings) upon Ibrāhīm and the family of Ibrāhīm.”*
  + **kamā** – “just as” or “in the same way as.” We’re making an analogy to Prophet Ibrāhīm’s case. Allah bestowed great honor and blessings on Prophet Abraham and his progeny, so we ask for similar or greater for Prophet Muhammad.
  + **ṣallayta** – “You have sent peace/blessings.” (Second person past tense of *ṣalli*. We acknowledge what Allah did for Ibrāhīm.)
  + **ʿalā Ibrāhīm** – “upon Ibrāhīm (Abraham).” Prophet Abraham (peace be on him) is esteemed as the forefather of prophets and patriarch of monotheism.
  + **wa ʿalā āli Ibrāhīm** – “and upon the family of Ibrāhīm.” Meaning his followers and descendants (like Prophets Ishmael, Isaac, Jacob, and all Israelites, etc. – the community of believers stemming from him). Allah blessed them with prophethood and guidance.
  + *Meaning:* We ask Allah to bestow on Muhammad and his family blessings of the **caliber of those bestowed on Abraham’s family**. This implies a huge blessing, as Ibrāhīm’s line produced many prophets and honorable people.
  + **Insight:** By invoking Ibrāhīm (Abraham), we connect Prophet Muhammad ﷺ to the legacy of Prophet Ibrāhīm. It reminds us that Islam is the continuation of Abraham’s pure monotheistic tradition. It also shows the esteem of both prophets. In our hearts, when saying this, we can recall that Prophet Ibrāhīm was the previous “Imām of mankind” and the duʿā he made for a messenger to come (which was fulfilled by Muhammad ﷺ). We essentially pray, “O Allah, just as You blessed Abraham so immensely, bless Muhammad even more immensely.” It’s a *comparative praise* that actually underscores Muhammad’s status, since he is the answer to Abraham’s prayer.
* **“innaka Ḥamīdum Majīd”** – *“Verily, You are Praiseworthy and Glorious.”*
  + This phrase glorifies Allah at the end of the first part of the Salawāt. **Innaka** = “indeed You…” **Ḥamīd** (حميد) = praiseworthy, from **ḥ-m-d** (the one who deserves all praise). **Majīd** (مجيد) = full of glory, from **m-j-d**, indicating honor, glory, nobility. We have thus invoked two of Allah’s beautiful names here. In Urdu, **Ḥamīd** and **Majīd** are understood as *“Jis kī hamd ki jātī hai, aur jo buzurgi wālā hai.”* They often appear together in duʿās (as in Quran, *innahu ḥamīdun majīd*). The combination implies: O Allah, You are worthy of all praise and possessed of all glory – meaning only You can grant this tremendous honor we’re asking for.
  + *Insight:* Ending the first sentence with Allah’s praise teaches adab (etiquette) – after asking Allah for such a great thing, we acknowledge His attributes that He is “al-Ḥamīd” and “al-Majīd.” This also subtly means, “O Allah, by Your praiseworthiness and glory, answer our request.” It’s also a reassurance that sending blessings on the Prophet does not decrease Allah’s majesty – rather it’s an expression of it, since He is the source of all glory. Reflecting on the meanings of Ḥamīd (the One praised by all creation) and Majīd (the Majestic, infinitely Glorious) fills the heart with reverence. It reminds us that ultimately the Salawāt we send is also a form of praising Allah – because any elevation of the Prophet is from Allah’s own glory.
* **“Allāhumma bārik ʿalā Muḥammad wa ʿalā āli Muḥammad”** – *“O Allah, send blessings upon Muhammad and upon the family of Muhammad…”*
  + Now we make a second invocation: first half was for *ṣalāh* (peace/honor), second is for *barakah* (blessing). **bārik ʿalā** – “bless upon…” from **b–r–k**. **Barakah** means to increase in goodness or bestow continuous goodness. We ask Allah to grant Prophet Muhammad ﷺ and his family abundant blessing. In Urdu, we use *“Allāh barakat de”* (may Allah give blessings). Here *bārik ʿalā Muḥammad* – we specifically ask for blessings on Muhammad.
  + **…wa ʿalā āli Muḥammad** – “and upon the family of Muhammad,” same inclusion of his family as before.
  + *Meaning:* “O Allah, bless Muhammad and the household of Muhammad…”
* **“kamā bārakta ʿalā Ibrāhīm wa ʿalā āli Ibrāhīm”** – *“just as You blessed Ibrāhīm and the family of Ibrāhīm.”*
  + **bārakta** – “You blessed,” from **barakah**. We acknowledge Allah did bless Abraham’s line with prophethood, scripture, and numerous followers.
  + The structure mirrors the earlier one, drawing a parallel with Prophet Ibrāhīm’s blessings. So effectively, we’re asking: “Grant Muhammad and his *āl* the like of the barakah You granted Ibrāhīm and his *āl*.”
  + Over time, indeed the descendants of Prophet Muhammad (both his physical progeny like the pious among the Ahl al-Bayt, and his spiritual progeny – the ummah) have spread immense goodness. Islam reaching the corners of the world is part of that barakah from Allah in response to this duʿā. We continue to make it to increase that goodness.
* **“innaka Ḥamīdun Majīd”** – *“Indeed, You are Praiseworthy and Glorious.”*
  + This repeats to conclude the Salawāt request. It bookends the salawāt with praise of Allah. We affirm again that Allah is **Ḥamīd** (worthy of all praise) and **Majīd** (full of glory) ([Full text of "The Prophet's Muhammad Pbuh Prayer Described by ...](https://archive.org/stream/the-prophets-muhammad-pbuh-prayer-described-by-uthaymeen-albani-ibn-baaz/The-Prophets-Prayer-Described-Sh.-al-Uthaymin_djvu.txt#:~:text=Full%20text%20of%20,and%20He%20is%20praised)). Thus, the Salawāt ends in a glorification of Allah, just as it began.
  + In Urdu, sometimes people reciting durood share the translation: *“Tū baṛā taʿrīf ke lāyq aur shān wālā hai.”* It’s good to internalize that meaning.
* **Urdu Connection:** The *durood Sharīf* is well-known in Urdu-speaking communities. Often after Salah or in gatherings, people recite it fully. Phrases like **ṣallī ʿalā**, **bārik ʿalā**, **Āl-e-Muḥammad**, **Āl-e-Ibrāhīm**, **Ḥamīd Majīd** are commonly understood among educated Urdu speakers due to their presence in daily prayers. It’s not uncommon to find Urdu nasheeds or writings that say *“Ḥamīd o Majīd”* when praising Allah, directly borrowing from here.
* **Devotional Insight:** When invoking the Salawāt, one should do so with **love and veneration** for the Prophet ﷺ. Recall that Allah and His angels send blessings on the Prophet, and we are commanded to do the same (Qur’an 33:56). Consider that our duʿā here is actually a fulfillment of Allah’s command and a means to receive mercy ourselves (for every ṣalāh on the Prophet, Allah grants us tenfold mercy). While reciting *“Allāhumma ṣalli ʿalā Muḥammad…”*, envision how much the Prophet endured to bring us this religion – sending ṣalawāt is the least we can do in return, and it is beloved to Allah. Reflect on how Allah made the Prophet’s mention exalted through our prayers; every corner of the world, in every ṣalāh, his name is paired with Allah’s name – this itself is a manifestation of the ṣalāh and barakah we are asking for.

Moreover, invoking blessings “as on Ibrāhīm” reminds us of the continuity of guidance. **Ibrāhīm (Abraham)** left a legacy of prophethood – one son’s line leading to Moses, David, Jesus, etc., and another son’s line culminating in Muhammad ﷺ. We ask Allah to bless Muhammad’s mission to the fullest, just as He made Abraham a father of many nations. It’s a **duʿā for Islam’s flourish** as well. One can intend by *“āle Muhammad”* not only the Prophet’s blood relatives but all his followers – effectively praying for the Ummah.

By the time one says *innaka Ḥamīdun Majīd*, the heart should feel content that it has done justice (as much as possible) in venerating the beloved Prophet within the prayer. Many Sahaba considered sending ṣalawāt in prayer such a critical part that some (like the Shafiʿi and Hanbali schools) view it as *farḍ* in Tashahhud ([Salawat - Wikipedia](https://en.wikipedia.org/wiki/Salawat" \l ":~:text=Although%20there%20is%20a%20slight,called%20%20114.%5B%2043)). It certainly is a **moment of spiritual sweetness** if done with presence of heart – as one fulfills the right of Allah’s greatest Messenger.

**Concluding Salām (Taslīm)**

Finally, the prayer is concluded by turning one’s face to the right and left and saying:

**“As-salāmu ʿalaykum wa raḥmatullāh”** (السّلام عليكم و رحمة الله) – *“Peace be upon you, and the mercy of Allah.”* ([Muslim Education Board: Glossary of Islamic Terms](https://mpeb.ie/for-teachers/glossary-of-islamic-terms/#:~:text=Amir%20al,reserved%20for%20the%20Muslim%20caliph))

* **As-salāmu ʿalaykum** – “Peace be upon you.” This is the same familiar Islamic greeting we discussed earlier. **Salām** (peace) is from the root s-l-m, implying safety and peace ([Peace Be Upon You: Understanding the Muslim Greeting - IslamOnline](https://islamonline.net/en/as-salamu-alaykum-muslim-greeting/#:~:text=The%20Muslim%20greeting%20%E2%80%9CAs,peace%20and%20goodwill%20among%20individuals)). **ʿAlaykum** means “upon you (all).” Even if one is praying alone, the address is plural “you all,” which is interpreted as the angels and any others present. In congragation, one is greeting the fellow believers on each side as well as the recording angels. In Urdu and everyday Muslim life, *“As-salāmu ʿalaykum”* is the standard greeting meaning *“May peace be upon you.”*
* **wa raḥmatullāh** – “and the mercy of Allah.” We append this to the greeting, asking that along with peace, Allah’s mercy be upon the addressees ([Muslim Education Board: Glossary of Islamic Terms](https://mpeb.ie/for-teachers/glossary-of-islamic-terms/#:~:text=Amir%20al,reserved%20for%20the%20Muslim%20caliph)). (In the prayer, usually “wa barakātuh” – “and His blessings” – is not spoken aloud, though it’s part of the full greeting outside Salah. According to hadith, the Prophet ﷺ would say *“as-salāmu ‘alaykum wa raḥmatullāh”* to the right, and just *“as-salāmu ‘alaykum wa raḥmatullāh”* to the left, sometimes adding *“wa barakātuh”* in the second one as per some narrations. Common practice is to stop at *raḥmatullāh* in both.) In any case, the meaning is extending Allah’s peace and mercy. Urdu: *“Assalāmu alaikum wa raḥmatullāh”* (السلام علیکم و رحمۃ اللہ) is understood as *“Tum par salāmatī ho aur Allāh kī raḥmat ho.”*
* **Meaning:** *“Peace be upon you and Allah’s mercy.”* By this *taslīm* (uttering salām), we formally exit the Salah, sending peace. We initially greeted the Prophet and righteous within the prayer; now we end by greeting those around us. It is as if saying: *“O angels (and people) witnessing my prayer, peace be upon you.”* We also re-enter the worldly realm by this greeting.
* **Devotional Insight:** Ending the prayer with the word “peace” is profound. Salah began with magnifying Allah and disconnecting from the world (by Takbīr), and ends with spreading peace to the world. It teaches that true prayer should make one a source of peace and goodness afterwards. When saying *as-salāmu ʿalaykum wa raḥmatullāh* to the right and left, intend the **angels** on your shoulders (the honorable recorders) and any person praying next to you. Some also intend the wider community of Muslims. The taslīm reminds us that we do not practice faith in isolation – we conclude by caring about others’ well-being (wishing peace and mercy upon them). Also, note that one of Allah’s names is *As-Salām* (The Source of Peace). By saying *“as-salāmu ʿalaykum,”* we invoke one of Allah’s names upon the attendees.

Spiritually, one may feel a mix of sweetness and slight sadness at the Salām: sweetness for completing a duty and hope that it’s accepted, and a tinge of sadness that this intimate meeting with Allah is ending. The Prophet ﷺ was described as immediately seeking forgiveness (saying *astaghfirullāh*) after Salām – recognizing the inherent shortcomings in our worship. We should carry forward the tranquility (salām) gained in Salah into our daily life. In Urdu culture, right after Salah, people also often say *“taqabballallāh”* to each other or do a general greeting, which is an extension of this peaceful closing.

In summary, the Taslīm seals the prayer with a message of peace. It’s a beautiful closure that gently transitions one out of the Salah state. If one concentrates, the final words **“raḥmatullāh”** (mercy of Allah) echo the overarching theme: we need Allah’s mercy from beginning (Bismillah) to end (taslīm). Ending with salām invites that mercy and peace to accompany us as we leave the prayer mat and return to our worldly tasks ([Muslim Education Board: Glossary of Islamic Terms](https://mpeb.ie/for-teachers/glossary-of-islamic-terms/#:~:text=Assalamu%20alaikum%3A%20peace%20be%20upon,of%20Allah%20be%20upon%20you)).

**Conclusion and Tips for Khushūʿ:**

All the phrases above – from *Allāhu Akbar* to the final *as-salāmu ʿalaykum* – are deeply meaningful. By understanding each word’s meaning, root, and context, and even its connection to familiar Urdu terms, a worshipper can internalize what they are saying. This transforms Salah from a routine into a conscious conversation with Allah. For instance, knowing that *“Subḥānallāh”* comes from *s-b-ḥ* (to glorify) and implies Allah’s perfection, we can banish stray thoughts and truly glorify Him in Rukūʿ and Sujūd. Realizing *“ḥamdu lillāh”* (all praise is for Allah) comes from *ḥ-m-d*, we remember to be grateful in Al-Fātiḥah.

**Devotional focus (Khushūʿ)** can be improved by these reflections: when you say *“iyyāka naʿbudu”* (You alone we worship), **imagine holding a dialogue with Allah**, affirming your servitude. When sending salām on the Prophet, **imagine him responding** as he promised to return our greetings in the grave. When seeking forgiveness between sujūd, **feel the weight of sins lifting**. Every posture and phrase corresponds: bowing goes with declaring Allah’s greatness, prostration with His highestness, sitting with the testimony of faith and sending peace. The body language and words are in harmony.

Using classical meanings from lexicons or tafsīr (like we did, citing sources) assures that these interpretations are rooted and reliable. For instance, knowing *taḥiyyāt* are “greetings of honor” ([Understanding Attahiyat: Meaning, Recitation, and Significance](https://faizanemustafa.com/attahiyat/#:~:text=Meaning%20and%20Importance%20of%20Attahiyat)) and not just “prayers” adds nuance – we’re offering all forms of honor to Allah. Recognizing that *ṣalāh upon the Prophet* means Allah’s mercy and not “prayer” in the human sense clears confusion ([salat - Traslation of صلّى in more contexts pls answer - Islam Stack Exchange](https://islam.stackexchange.com/questions/55652/traslation-of-%D8%B5%D9%84%D9%91%D9%89-in-more-contexts-pls-answer#:~:text=It%20can%20mean%20both,%D9%88%20%2C%20it%20can%20mean)). Such nuances enrich one’s appreciation.

In Urdu, many of these terms are already part of the cultural religious vocabulary, which helps Urdu-speaking worshippers connect the dots. For example, when you whisper *“Rabbanā lakal-ḥamd”*, you can remind yourself: *“Haan, hamd sirf Allāh ke liye hai”* (Yes, all praise is only for Allah). If one knows Urdu or another language, translating these phrases in one’s mind can keep the meaning fresh. However, the Arabic itself, being the language of revelation, carries a concise eloquence and barakah that’s unparalleled – so understanding the Arabic is key to truly unlocking the treasure of Salah.

**Mindfulness:** Before starting Salah, it might help to take a moment and remind yourself, *“I am about to converse with my Lord; let me mean every word I say.”* During Salah, whenever the mind wanders, gently bring it back by focusing on the current phrase’s meaning. Each section of the prayer has its unique focus: Qiyām (standing) is primarily about *praise and asking guidance*, Rukūʿ about *reverence*, Sujūd about *complete submission and duʿā’*, Tashahhud about *devotion, love of the Prophet, and renewing faith*, and the Salām about *spreading peace*. Entering each section with that mindset makes the prayer a journey of shifting emotions – awe, hope, fear, love, and peace. This dynamic nature keeps the heart engaged.

In conclusion, the daily Salah – when understood word-by-word – is a profound meditation on *tawḥīd*, *raḥmah*, and *‘ubūdiyyah* (oneness, mercy, and servitude). By knowing the roots and meanings of the Arabic phrases, and remembering their Urdu equivalents or explanations, a worshipper bridges any language gap and feels the power of the words. **Every phrase is a jewel**: we declare Allah’s greatness and seek His nearness, we praise Him and ask of Him, we honor His Prophet and pray for the righteous, and we end by sending peace around. May Allah grant us true presence in our prayers and accept this humble effort to understand and live the words of Salah.

**“Certainly, I have turned myself wholeheartedly towards Him who created the heavens and earth…”** – (Qur’an 6:79). This verse, often recited as an opening duʿā, encapsulates the essence of Salah: turning our entire being to Allah. May understanding each phrase help us turn our hearts fully to Allah in each prayer, **āmīn**.

**Sources:** The above breakdown is based on classical scholarship and reliable references. Meanings and roots were cross-verified with Quranic dictionaries and lexicons (e.g., ḥamd from root **ḥ-m-d** meaning praise ([Shukr (Gratitude) and how it differs from Hamd (praise) - Muslim Ink](https://www.muslimink.com/islam/faith/shukr-and-hamd/#:~:text=%E1%B8%A4amd%20,means%20praise%2C%20commendation%2C%20glorification%2C%20exaltation)), taḥiyyāt from **taḥiyyah** meaning greetings ([Understanding Attahiyat: Meaning, Recitation, and Significance](https://faizanemustafa.com/attahiyat/#:~:text=Meaning%20and%20Importance%20of%20Attahiyat)), etc.). Translations of the Salah phrases were taken and adapted from authentic hadith and scholarly texts ([Did Tashahhud Originate during Al-Miraj? - Islam Question & Answer](https://islamqa.info/en/answers/117604/did-tashahhud-originate-during-al-miraj#:~:text=Prophet%20Muhammad%20,or%20it%20was)) ([Salawat - Wikipedia](https://en.wikipedia.org/wiki/Salawat#:~:text=,Indeed%2C%20You%20are%20Praiseworthy%2C%20Glorious)). For instance, the Tashahhud translation follows the wording found in a narration from Ibn Mas‘ūd ([Did Tashahhud Originate during Al-Miraj? - Islam Question & Answer](https://islamqa.info/en/answers/117604/did-tashahhud-originate-during-al-miraj#:~:text=They%20replied%3A)) and is consistent with authoritative fatwa literature ([Did Tashahhud Originate during Al-Mi`raj? - Islam Question & Answer](https://islamqa.info/en/answers/117604/did-tashahhud-originate-during-al-miraj#:~:text=Prophet%20Muhammad%20,Allah)). The insights are drawn from classical commentaries (like those of Ibn ʿUthaymīn and Al-Baghawī on *Samiʿ Allāhu liman ḥamidah* ([“SAMI’ ALLÂHU LIMAN HAMIDAH” – WHAT IS THE MEANING OF THIS SENTENCE AND WHY DO WE SAY IT UPON STRAIGHTENING UP FROM RUKU’? LET’S LEARN | reaching out to my rabb](https://reachingouttomyrabb.wordpress.com/2014/02/22/sami-allahu-liman-hamidah-what-is-the-meaning-of-this-sentence-and-why-do-we-say-it-upon-straightening-up-from-ruku-lets-learn/#:~:text=Explanatory%20Note%3A%20This%20hearing%20of,%E2%80%98Uthaym%C3%AEn%20%D8%B1%D8%AD%D9%85%D9%87%20%D8%A7%D9%84%D9%84%D9%87)) ([“SAMI’ ALLÂHU LIMAN HAMIDAH” – WHAT IS THE MEANING OF THIS SENTENCE AND WHY DO WE SAY IT UPON STRAIGHTENING UP FROM RUKU’? LET’S LEARN | reaching out to my rabb](https://reachingouttomyrabb.wordpress.com/2014/02/22/sami-allahu-liman-hamidah-what-is-the-meaning-of-this-sentence-and-why-do-we-say-it-upon-straightening-up-from-ruku-lets-learn/#:~:text=Al,%E2%80%9D))) and works of tafsīr and ḥadīth that explain the significance of these phrases. By integrating linguistic precision with spiritual counsel, this guide aims to be both accurate and heart-touching. Each term’s Urdu linkage was mentioned to resonate with those familiar with Urdu-Islamic terms (as many Urdu words are derived from the same Arabic roots, e.g., *Allah, rabb, nabi, hamd, rahmat, barakat,* etc.). Allāh knows best, and we ask Him to make our prayers “the comfort of our eyes” (Qur’an 20:130) by granting us understanding and focus.

([Muslim Education Board: Glossary of Islamic Terms](https://mpeb.ie/for-teachers/glossary-of-islamic-terms/#:~:text=Protector%2C%20the%20Mighty%2C%20the%20Loving%2C,First%2C%20the%20Last%2C%20the%20Eternal)) ([Shukr (Gratitude) and how it differs from Hamd (praise) - Muslim Ink](https://www.muslimink.com/islam/faith/shukr-and-hamd/#:~:text=%E1%B8%A4amd%20,means%20praise%2C%20commendation%2C%20glorification%2C%20exaltation)) ([Understanding Attahiyat: Meaning, Recitation, and Significance](https://faizanemustafa.com/attahiyat/#:~:text=Meaning%20and%20Importance%20of%20Attahiyat)) ([Did Tashahhud Originate during Al-Miraj? - Islam Question & Answer](https://islamqa.info/en/answers/117604/did-tashahhud-originate-during-al-miraj#:~:text=Prophet%20Muhammad%20,or%20it%20was)) ([Did Tashahhud Originate during Al-Miraj? - Islam Question & Answer](https://islamqa.info/en/answers/117604/did-tashahhud-originate-during-al-miraj#:~:text=Prophet%20Muhammad%20,Allah)) ([“SAMI’ ALLÂHU LIMAN HAMIDAH” – WHAT IS THE MEANING OF THIS SENTENCE AND WHY DO WE SAY IT UPON STRAIGHTENING UP FROM RUKU’? LET’S LEARN | reaching out to my rabb](https://reachingouttomyrabb.wordpress.com/2014/02/22/sami-allahu-liman-hamidah-what-is-the-meaning-of-this-sentence-and-why-do-we-say-it-upon-straightening-up-from-ruku-lets-learn/#:~:text=Al,%E2%80%9D)) ([Salawat - Wikipedia](https://en.wikipedia.org/wiki/Salawat" \l ":~:text=,Indeed%2C%20You%20are%20Praiseworthy%2C%20Glorious))