

معاني أقوال الصلاة وأفعالها

**Meanings of the Statements
and Actions of Prayer**

Meanings of the Statements and Actions of Prayer

Compiled and prepared by:

Abdul-Karim ibn 'Awad as-Sulami

The Imam and Khateeb of Masjid Al-Ijabah in Makkah

Introduction

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the evil of ourselves and from our bad deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and his family.

This is a concise booklet on the meanings of the words and actions of prayer, prepared and written out of necessity, so that the worshiper may increase in understanding of the meanings of what he says and does in his prayer, achieving excellence and perfection in it, along with humility. The command to establish prayer and the importance of humility in it have been mentioned in the Book of Allah Almighty and in the Sunnah of His Messenger (may Allah's peace and blessings be upon him). Allah Almighty said:

(وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ)

[Surat al-Baqarah: 43] Allah also said:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ (1) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

[Surat al-Mu'minūn: 1-2] Sa'īd ibn al-'Ās (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«مَا مِنْ أَمْرٍ مُسْلِمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوبَةٌ، فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ يَأْتِ كَبِيرَةً، وَذَلِكَ الدَّهْرُ كُلُّهُ»

There is no Muslim person who, when an obligatory prayer becomes due, perfects its ablution, humility, and bowing except that it becomes an expiation for the sins that preceded it, as long as he has not committed a major sin; and this applies at all times. Narrated by Muslim.

Salah is worshiping Allah Almighty through specific words and actions, starting with Takbīr (saying: Allahu Akbar) and ending with Taslīm (saying: as-salāmu 'alaykum). It is essential for the one who prays to understand the meanings of these words and actions to truly establish the prayer and attain humility within it, and to comprehend their intended purposes.

Undoubtedly, understanding the meaning of the actions performed by the worshiper, along with knowing the meaning of the accompanying words, influences humility and presence of mind during

prayer. Stripping the words and actions of prayer of their meanings and not reflecting upon them turns prayer into a mere habit for the worshiper, who performs these words and actions without awareness and understanding. This causes mental distraction for the worshiper and invites numerous whispers and thoughts, leading to the loss of the sweetness of worship and deprivation of its reward. Indeed, the worshiper is credited only for the part of the prayer he comprehends, and a prayer lacking humility does not impact his life.

Shaykh Muhammad ibn Sālih ibn ‘Uthaymīn (may Allah have mercy upon him) said: One of the reasons for maintaining focus during prayer is for the worshiper to follow what he says or does and to contemplate the profound meanings for which these words or actions were prescribed."¹

This publication elucidates some of the meanings of the words and actions of prayer performed by the worshiper, through which they worship Allah, the Exalted.²

We ask Allah, the Exalted, to bless it and fulfill the intended purpose from it. We also ask Him to grant rewards to everyone who participated in its

¹ Fatāwa Nūr ‘Ala Al-Darb (2/8).

² The most renowned verbal acts were selected in cases where there is diversity in the verbal acts of prayer, such as the opening supplication, the invocation upon rising from bowing, the wording of the Tashahhud, and others.

preparation, revision, printing, publishing, distribution, and reading.

The statement/action: Standing facing the Qiblah

Complete readiness and preparation for supplicating to Allah by facing His Sacred House (the Honored Ka'bah).

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The state: Standing (Takbīrat al-Ihrām)

The Saying/Action: Raising the Hands for the Takbīr of Ihrām

The meaning: glorification and submission to Allah, the Exalted, adornment for the prayer, and demonstration of the servitude of the hands as with the servitude of the rest of the limbs, in adherence to the Sunnah of the Messenger of Allah (ﷺ).

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State: Standing (Takbīrat al-Ihrām)

The statement/action: "Allāhu Akbar" (Allah is the Most Great)

The meaning: i.e., Allah, Exalted be He, is Greater than everything.

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State: Standing (Reciting the Istiftāh)

The statement/action: Placing the hands on the chest.

The meaning: An indication of humility before the Almighty, glorified and exalted be He.

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State: Standing (Reciting the Istiftāh)

"Subhānak Allāhumma wa bihamdika, wa tabārak asmuka wa ta'āla jadduka, wa la ilāha ghayruk" (Glory be to You, O Allah, and all praise is due to You, and blessed is Your name and high is Your majesty, and none is worthy of worship but You).¹

Subhānak Allāhumma: means I glorify You with such glorification, exalting You far above all imperfections and anything unbefitting Your Glory and Greatness.

¹ Other opening supplications have been reported, such as: "Allāhumma bā'id bayni wa bayna khatāyā kama bā'adta bayna al-mashriqi wa al-maghrib. Allāhumma naqqini min al-khatāya kama yunaqqa ath-thawb al-abyad min ad-danas. Allāhumma ighsil khatāyā bil mā'i wa ath-thalji wa al-barad" and others.

By Your praise: Praise is to attribute perfection to the praised entity, along with love and glorification. The meaning is: We glorify You while praising You.

Blessed is Your Name: meaning it is perfect, exalted, and sanctified.

Wa ta'āla jadduka: 'Jadd' means greatness, and the meaning is: Your greatness is exalted and elevated beyond comparison with any greatness of the created beings.

Wa lā ilāha ghayruk: None is truly worthy of worship except Allah, Glorified and Exalted be He.

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The state: Isti'ādhah (Seeking refuge with Allah)

The saying/action: "A'ūdhu billāhi min ash-shaytān ar-rajīm"¹ (I seek refuge with Allah from the accursed devil).

The meaning: "A'ūdhu billāh": I seek refuge and protection with Allah, Glorified and Exalted.

Shaytān: refers to one who is far from the mercy of Allah, the Exalted. It includes the first devil who refused to prostrate to Adam, as well as all devils

¹ Other forms of seeking refuge have been mentioned, including: A'ūdhu billāh as-samī' al-'alīm min ash-shaytān ar-rajīm, min hamzih wa nafkhih wa nafthih (I seek refuge with Allah, the All-Hearing, the All-Knowing, from the accursed devil, from his whisperings, arrogance, and poetry).

among humans and jinn. This also includes the devil who whispers to the worshipper during prayer.

Ar-rajeem: the one who is stoned with the curse of Allah, Glorified and Exalted be He.

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The state: Basmalah (saying: in the name of Allah, the Most Compassionate the Most Merciful)

The statement/action: "Bismillāh ar-Rahmān ar-Rahīm" (In the name of Allah, the Most Compassionate, the Most Merciful).

I begin my recitation seeking the help of Allah, the Most Compassionate, the Most Merciful.

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The State: Standing (Reciting Al-Fātihah)

The statement/action: (Al-hamdulillāh)

Praise: It is to attribute perfection to the praised entity, along with love and glorification. Thus, every description of perfection with love and glorification is due to Allah, Glorified and Exalted is He, alone.

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The State: Standing (Reciting Al-Fātihah)

The statement/action: (the Lord of the worlds)

The meaning of 'Ar-Rabb': He is the Creator, the Owner, the Disposer of Affairs.

{Al-'ālamīn}: All creatures, for each of them contains a sign of its Creator, the Almighty.

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The State: Standing (Reciting Al-Fātihah)

The statement/action: (The Most Compassionate, The Most Merciful)

{Ar-Rahmān}: A description of His general mercy for all the creation.

{Ar-Rahīm}: A description of His special mercy, which is for His believing servants.

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The State: Standing (Reciting Al-Fātihah)

The statement/action: (Sovereign of the Day of Recompense)

The meaning is that Allah Almighty alone is the Judge and Disposer of affairs on the Day of Judgment.

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translated. Please provide the text, and I'll be happy to help.

The State: Standing (Reciting Al-Fātihah)

{You alone we worship, and You alone we ask for help.}

The meaning is: {It is You alone we worship}: that is, we dedicate worship to You alone.

{And You alone we ask for help}: meaning, from You alone, not from others, we seek assistance in worshipping You and in all our affairs.

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The State: Standing (Reciting Al-Fātihah)

{Guide us}

The meaning: Asking Allah Almighty for the guidance of directing and instruction, and the guidance of granting success and inspiration.

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The State: Standing (Reciting Al-Fātihah)

The statement/action: (As-Sirāt al-Mustaqīm)

The meaning: the clear and evident path in which there is neither crookedness nor deviation, leading to the pleasure of Allah, the Almighty.

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The State: Standing (Reciting Al-Fātihah)
{the path of those whom You have blessed}

The path of those whom Allah has blessed, which is the path of the prophets, the truthful, the martyrs, and the righteous.

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The State: Standing (Reciting Al-Fātihah)

The statement/action: {not those You are displeased with}

Those who knew the truth but did not act upon it, like the Jews.

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The State: Standing (Reciting Al-Fātihah)

The statement/action: {or of those who went astray}.

The meaning: those who acted without knowledge or guidance from Allah Almighty, like the Christians.

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Status: Ta'mīn (saying Ameen)

The saying/act: "Āmīn

The meaning is: O Allah, answer the supplication.

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State: Ar-Rukū'

The Statement/Action: Manner of Performing Rukū'

The meaning is: O Allah, answer the supplication.

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State: Ar-Rukū'

Saying/Action: "Subhāna Rabbi al-'Azhīm" (Glory be to my Lord, The Magnificent)¹

The meaning: I glorify my Lord, before Whom everything is insignificant, for nothing is greater

¹ Among the invocations for bowing is: "Subhāna Rabbi al-'Azhīm wa bihamdih" (Glory be to my Lord, the Majestic, and with His praise), "Subhānaka Allāhumma Rabbana wa bihamdika, Allāhumma-ighfir li" (Glory be to You, O Allah Our Lord, and praise. O Allah, forgive me), and "Subbūhun Quddūsun Rabb-ul-malā'ikati war-rūh" (Most Glorious, Most Holy, Lord of the angels and of the Spirit).

than Him; I exalt Him far above all imperfections and anything unbefitting His Glory and Majesty.

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The state: Rising from Rukū'

The saying/action: "Sami'allāhu li-man hamidah" (Allah hears the one who praises Him)

The meaning: "Sami'" (He responded), and the meaning: Allah responded to the supplication of the one who praised Him.

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The state: Rising from Rukū'

Statement/Action: Rising from Rukū'

The meaning: (Sami'): returning to the standing posture for Allah to praise and extol Him.

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The state: Rising from Rukū'

The saying/action: "Rabbana wa lak al-hamd"¹
(Our Lord, and to You is all praise)

The meaning: (Sami'): (Rabbana wa lak al-hamd): i.e., O our Lord, accept from us, and praise be to You. The meaning is that the one praying supplicates to Allah for acceptance, while feeling gratitude and praise towards Him.

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The State: Sujūd (Prostration)

The Statement/Action: The Manner of Performing Sujūd

The meaning: increasing submission and humility to Allah, and drawing closer to Him by placing the most honorable outward parts of the worshiper's body on the ground—his forehead, nose, hands, knees, and toes—for the purpose of glorification and supplication to Allah, the Exalted.

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¹ 6. And he may also say as has been reported: "Rabbana laka al-hamdu mil'a as-samāwāti wa al-ard wa mil'a ma shi'ta min shay'in ba'd, ahla ath-thanā' wa al-majd" (Praise be to You, our Lord, as much as what fills the heavens and the earth and what fills anything You will beyond that. You are the One worthy of being praised and glorified).

The State: Sujūd (Prostration)

Saying/Action: "Subhāna rabbi al-a'la" (Glory be to my Lord, The Most High)¹.

Exalting Allah Almighty above imperfection, and affirming the attribute of exaltedness to Allah, glorified and exalted be He.

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The State: Sujūd (Prostration)

The statement/action: The posture of sitting between the two prostrations

The meaning: The state of the supplicant who demonstrates seeking, need, and profound dependence on Allah to fulfill the interests of this world and the Hereafter.

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The state: Sitting between the two prostrations

The saying/action: "Rabbi ighfirli, Rabbi ighfirli" (O Lord, forgive me. O Lord, forgive me)².

¹ The worshiper may say what has been reported, such as: "Subhāna rabbiya Al-A'lā wa bihamdih" (Glory be to my Lord, the Most High, and with His praise), and other supplications of Sujūd (prostration).

² He may say: Rabb ighfir li, warhamni, wajburni, warzuqni, warfa'ni, wa'āfini, wahdini (O Lord, forgive me, have mercy on me, console me, provide for me, raise me, bestow wellness upon me, and guide me).

Asking Allah Almighty for forgiveness of all sins, minor and major.

Maghfirah: concealing the sin and pardoning it.

The meaning is: Conceal my sins and overlook them so that I may be safe from their punishment and from disgrace because of them.

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The state: Tashahhud

The Statement/Action: The manner of sitting for Tashahhud

The meaning: like the sitting of a servant before his master with utmost respect and humility, it includes (reverence and glorification of Allah, peace upon His Messenger (may Allah's peace and blessings be upon him), upon oneself, and upon the righteous, bearing witness to the oneness of Allah and the messengership of His Prophet, seeking refuge with Allah from trials, and increasing in neediness and supplication for needs).

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State: Tashahhud

The expression/action: Moving the index finger (Al-Musabbihah)

The meaning: A reference to the Oneness of Allah, Glorified and Exalted be He, and invoking Him.

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State: Tashahhud

The statement/action: (At-tahiyyāt lillāh)¹

The meaning: (At-tahiyyātu lillāh): At-tahiyyāt is the plural of tahiyyah, and tahiyyah is glorification. Thus, every expression that signifies glorification is a tahiyyah. The meaning is that every type of tahiyyāt, in its most general and perfect form, is exclusively for Allah, the Exalted.

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State: Tashahhud

The statement/action: (and As-salawāt)

¹ And it is also narrated from him saying: At-tahiyyātu al-mubārakātu as-salawātu at-tayyibātu lillāh. As-salāmu 'alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh. As-salāmu 'alayna wa 'ala 'ibādillāhi as-sālihīn. Ash-hadu alla ilāha illallāh, wa ash-hadu anna Muhammadan rasūlullāh (Blessed greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah).

The meaning: "As-salawāt": All the prayers, their obligations and conveyance, are dedicated to Allah, Glorified and Exalted be He, and all invocations intended for glorifying Allah, Glorified and Exalted be He, are due to Him alone.

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The state: Tashahhud

The saying/action: {and good things}

The meaning: "At-Tayyibat" (the good things) signifies that all that is good belongs to Allah Almighty. He possesses the most excellent of descriptions, actions, and words. Allah, Glorified and Exalted, is good in every aspect—His essence, attributes, and actions.

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The state: Tashahhud

Say/act: Peace, mercy of Allah, and blessings be upon you, O Prophet.

An invocation for the Prophet (may Allah's peace and blessings be upon him) in the name of Allah (the Peace) that Allah may grant him safety, and grant safety to his Ummah, and that mercy and blessings may descend upon him and upon them.

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The state: Tashahhud

The saying/action: (As-salāmu 'alayna wa 'ala 'ibādillāhi as-sālihīn)

The meaning is that the praying person supplicates for himself and for the righteous slaves of Allah that He grants them safety and preserves them.

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The state: Tashahhud

Saying/Action: "Ash-hadu an laa ilaha illa-Allah, wa ash-hadu anna Muhammadan 'abduhu wa rasuluh." (I bear witness that there is no deity worthy of worship but Allah, and I bear witness that Muhammad is His Slave and Messenger.)

The meaning: "I bear witness that there is no god but Allah": i.e., I acknowledge and confess with certainty that there is no deity truly worthy of worship except Allah, Glorified and Exalted be He.

and I bear witness that Muhammad is His servant and messenger: a testimony that the Chosen One, peace and blessings be upon him, is the

servant of Allah and that he is a Messenger sent by Allah, the Exalted.

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The State: Invoking peace and blessings upon the Prophet (may Allah's peace and blessings be upon him)

O Allah, bestow Your blessings upon Muhammad and the family of Muhammad.

The meaning: Supplication for the Prophet (may Allah's peace and blessings be upon him) for praise in the Highest Assembly, and for his family for mercy and blessings.

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The State: Invoking peace and blessings upon the Prophet (may Allah's peace and blessings be upon him)

The statement/action: (Just as You bestowed Your peace upon Abraham and the family of Abraham)

The meaning: Just as Your favor, O Glorified One, was previously bestowed upon Abraham (peace be upon him) and his family, so bestow Your favor

upon Muhammad (may Allah's peace and blessings be upon him) and his family.

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The State: Invoking peace and blessings upon the Prophet (may Allah's peace and blessings be upon him)

The saying/action: "Indeed, You are Praiseworthy, All-Glorious.

Meaning: (Verily, You are Praiseworthy, All-Glorious): Praiseworthy: meaning praised in His essence, attributes, and actions, and praiseworthy to His servants and allies who uphold His command.

Majīd" is derived from "majd", which means grandeur and the perfection of sovereignty.

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The Condition: Invoking peace and blessings upon the Prophet (may Allah's peace and blessings be upon him)

Bestow Your blessings upon Muhammad and the family of Muhammad, just as You bestowed Your blessings upon Abraham and the family of

Abraham; indeed, You are Praiseworthy and Glorious.

The meaning: And send down blessings, which are the abundance of good, upon Muhammad and the family of Muhammad.

Just as You revealed it to Abraham and the family of Abraham.

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The situation: The invocation before Taslīm¹

Allāhumma inni a'ūdhu bika min 'adhābi jahannam wa min 'adhābi al-qabr, wa min fitnat al-mahya wa al-mamāt, wa min sharri fitnat al-masih ad-dajjāl" (O Allah, I seek refuge with You from the punishment of Hellfire, from the punishment of the grave, from the trials of life and death, and from the evil of the trial of the Anti-Christ).

The meaning: (from the punishment of Hellfire): that is, from the torment that results from it.

(And from the punishment of the grave): that is, from the torment of the Barzakh.

¹ Other supplications have also been mentioned, and the one praying may say them, such as: Allāhumma inni zhalamtu nafsi zhulman kathīran wa la yaghfiru adh-dhunūba illa anta faghfir li maghfiratan min 'indik warhamni, innka anta Al-Ghafūr Ar-Rahīm (O Allah, I have wronged myself too much, and none forgives sins but You. So, forgive me with forgiveness from You, and have mercy on me. Indeed, You are the Oft-Forgiving, The Most Merciful) and others.

Wa min fitnat al-mahya wa al-mamāt: This refers to the trial of a person in their religion during their life and at their death. The trial of life encompasses what one encounters throughout their lifetime from the temptations of the worldly life and its desires.

As for the trial of death, it refers to what occurs at the time of death at the end of life, and what happens immediately after death when the two angels question the deceased in the grave about his Lord, his religion, and his Prophet.

(And from the evil of the trial of the False Messiah): The False Messiah is the greatest trial on the face of the earth since the creation of Adam (peace be upon him) till the coming of the Hour.

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Status: Taslīm (salutation of peace ending the prayer)

Turning the head when offering Taslīm.

The meaning: turning one's face towards the fellow worshippers nearby to greet them and the noble angels with peace.

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The State: Taslīm (salutation of peace ending the prayer)

The saying/action: (As-Salāmu ‘alaykum wa rahmatullāh)

He makes Taslīm to the congregation with him and to the angels on his right and left.

Its meaning: They supplicate Allah to protect them, grant them safety, and well-being from every affliction.

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