

خطبة الحاجة

(Khutbatul-Haajah)

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾ ١٠٢ ﴿ آل عمران: ١٠٢

﴿ 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 ﴿١﴾ ﴿ النساء: ١

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ ﴿ الأحزاب: ٧٠ - ٧١

أَمَّا بَعْدُ : فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرَّ الْأُمُورِ مُحَدَّثَاتُهَا

وَكُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلَّ بَدْعَةٍ ضَلَالَةٌ وَكُلَّ ضَلَالَةٍ فِي النَّارِ



Weekend Review - Class 2

Week 5 ♦ Module 5

- ❖ Brothers and sisters, we welcome you to our Weekend review #2 of module 5, and the final session for FOUNDATION 1
- ❖ In this 1st review we discussed aspects of: **'The Phrase or Incomplete Sentence'** which is known in Arabic as: جُمْلَةٌ غَيْرُ مُفِيدَةٍ - الْمَرْكَبُ النَّاقِصُ
- ❖ Today we are going to complete this by discussing the third -3rd type of phrase, in-shaa' Allaah:
(الْمَرْكَبُ الْإِضَافِي) The Possessive Phrase
- ❖ Inshaa Allaah we are also going to review the concepts of (الْحَمْدُ) – Al-Hamd, i.e. Praising Allaah – and other concept connected to it, namely gratefulness – Ash-Shukr – (الشُّكْرُ) and Glorification of Allaah – At-Tasbeeh – (التَّسْبِيحُ)



الإِضَافَةُ: The expression that shows ownership of one thing over another.

Phrases: The Possessive Expression – الإِضَافَةُ

Example:

قَلَمُ مُحَمَّدٍ

Muhammad's pen

- ❖ The **Possessive Expression** is called **الإِضَافَةُ** in Arabic.
- ❖ **الإِضَافَةُ** means **adding** or **annexing**. It is to add one noun to another to form a relationship of possession (e.g. The teacher's book).
- ❖ It has two parts: 1) a possessed: **مُضَافٌ** and 2) an owner or the one that possesses: **مُضَافٌ إِلَيْهِ**
- ❖ **مُضَافٌ** can be **definite** (i.e. when its **مُضَافٌ إِلَيْهِ** is **definite**) **بَابُ الْبَيْتِ**
- ❖ And it can be **indefinite** (i.e. when its **مُضَافٌ إِلَيْهِ** is **indefinite**) **إِمَامٌ مَسْجِدٍ**
- ❖ In all cases **مُضَافٌ** is **never** prefixed with (**الـ**)
- ❖ The Possessed noun (**المُضَافُ**) takes different cases while the **مُضَافٌ إِلَيْهِ** takes the genitive case (**حَالَةُ الْجَرِّ**) **only**.

Examples:

كِتَابُ الطَّالِبِ

حَالَةُ الرَّفْعِ

قِمَّةُ الْجَبَلِ

The top of the mountain

عَلَى مَكْتَبِ الْمُدْرَسِ

حَالَةُ الْجَرِّ

قَلَمُ مُحَمَّدٍ

Muhammad's pen

رَأَيْتُ مَكْتَبَ الْمُدْرَسِ

حَالَةُ النَّصْبِ

كِتَابُ الْمُدْرَسِ

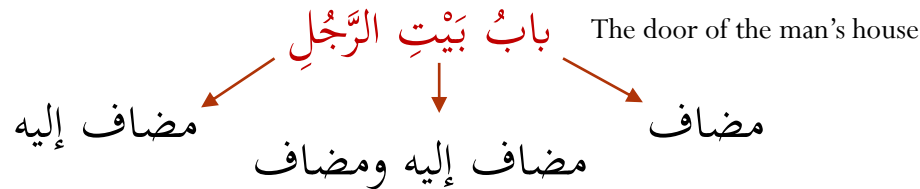
The teacher's book

مَدِينَةُ رُومًا

The city of Rome

Examples of
الإِضَافَةُ

- a) Sometimes, in a phrase there is more than one owned/possessed (مضاف) and there is more than one owner/possessor (مضاف إليه).



- b) If the (مضاف) has a (صَفَةٌ), it should come immediately after the (مضاف إليه) with the definite article (الْ) and it carries the same I`raab as the (مضاف), that is the thing possessed.

بابُ الْبَيْتِ الْجَدِيدِ The house's new door

- c) If the (مضاف إليه) has a (صَفَةٌ), it should come immediately after it i.e., (مضاف إليه) and it carries the same I`raab as the (مضاف إليه).

بابُ الْبَيْتِ الْجَدِيدِ The door of the new house



Examples of the Possessive Expression (الْمُضَافُ، وَالْمُضَافُ إِلَيْهِ) and Common Mistakes

كتابٌ : محمدٌ ← كتابٌ محمدٌ .
 ↓ ↓
 مُضَافٌ مُضَافٌ إِلَيْهِ

- | | | |
|-------------------|---|---|
| كتابٌ محمدٌ ✗ . | ✓ | (نَحَذِفُ التَّنْوِينَ عِنْدَ الْإِضَافَةِ) . |
| الكتابُ محمدٌ ✗ . | ✓ | (نَحَذِفُ أَلَّ عِنْدَ الْإِضَافَةِ) . |
| كتابٌ محمدٌ ✗ . | ✓ | (المضاف إليه مجرور بالكسرة : محمدٌ) . |

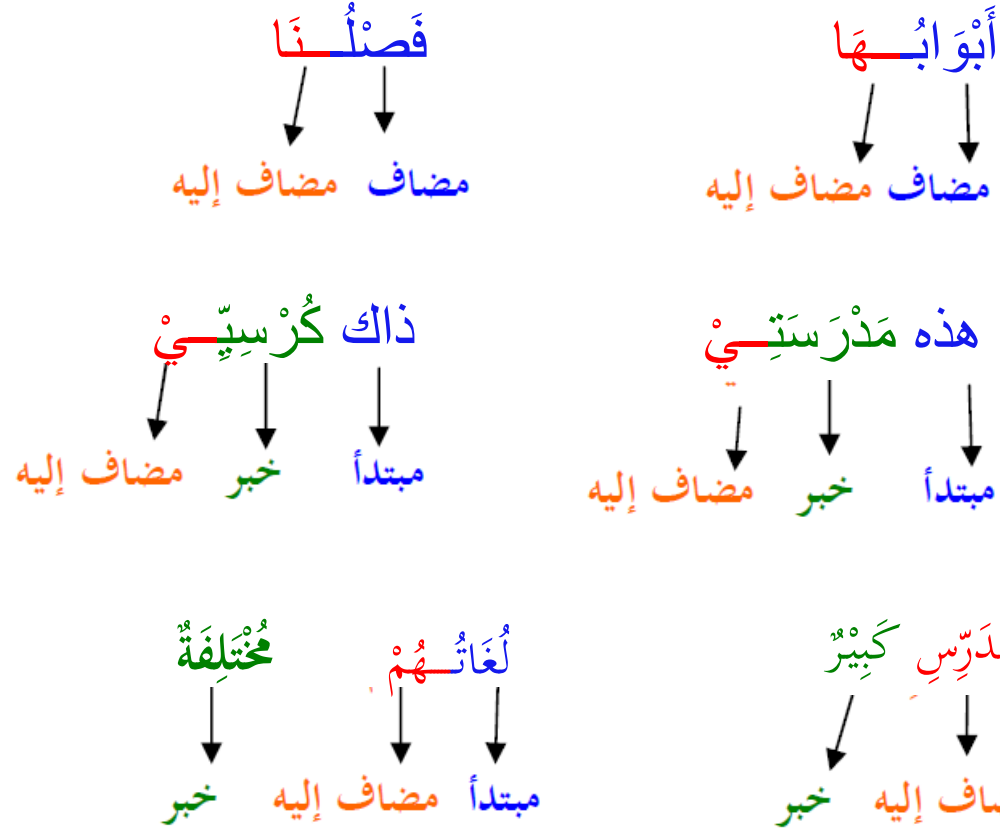
بنتٌ : حامدٌ ← بنتٌ حامدٍ .

كتابٌ : اللهُ ← كتابٌ اللهُ .



More Examples of (الْمُضَافُ، وَالْمُضَافُ إِلَيْهِ)

Door (s)	باب/أبواب
A classroom	فَصْلٌ
My school	مَدْرَسَتِي
My chair	كُرْسِيِّي
desk	مَكْتَبٌ
The teacher	الْمَدْرَسِ
big	كَبِيرٌ
Their languages	لُغَاتُهُمْ
different	مُخْتَلِفَةٌ



The day of Resurrection	يَوْمَ الْقِيَامَةِ
They will return	يُرَدُّونَ
Harsh, intense, violent	شَدِيدٌ/أَشَدُّ
Punishment, torture, torment	الْعَذَابِ
The fire	النَّارِ
To taste/Taste (p)!	ذَاقَ/ذُوقُوا
The burning Fire	الْحَرِيقِ
recompensed punished	يُحْزَنُونَ
Degrading humiliating	الْهُونِ
Face (s)	وَجْهَهُ/وُجُوهُ
The burning fire	الْحَرِيقِ
I disobeyed	عَصَيْتُ
Eternal	الْخُلْدِ

And on the day of Resurrection they will be returned to the most severe torment

وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ (2:85:44)

...to the punishment of the Fire

...إِلَىٰ عَذَابِ النَّارِ (2:126:27)

...And indeed Allaah is severe in punishment

وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ (2:165:31)

...And We (will) say taste the punishment of the fire

وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ (3:181:21)

...The torment/punishment of a mighty day

...عَذَابِ يَوْمٍ عَظِيمٍ (6:15:7)

...Today you are recompensed/punished with a torment of humiliation

الْيَوْمَ يُحْزَنُونَ عَذَابَ الْهُونِ (6:93:37)

...and indeed the disbelievers will have the punishment of the Fire

وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ (8:14:5)

They are striking their faces and their backs and [saying], "Taste the punishment of the Burning Fire.

يَضْرِبُونَ وُجُوهُهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ (8:50:12)

...indeed I am afraid of the punishment of a Mighty day if I disobey my Lord

إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ (10:15:37)

...then it is said to the oppressors, taste the punishment of eternity

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ (10:52:6)

الْحَمْدُ لِلَّهِ: وَهِيَ الْقَوْلُ - الْحَمْدُ لِلَّهِ

Meaning: The act of praising **حَمْدٌ**: هُوَ الْمَصْدَرُ

اسم التفضيل	اسم المبالغة	المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
Comparative, Superlative	Exaggerated meaning	Verbal Noun					
أَحْمَدُ	الْحَمِيدُ	حَمْدٌ	مَحْمُودٌ	حَامِدٌ	إِحْمَدُ	يَحْمَدُ	حَمَدَ
The Most Praised	The Praiseworthy (This is one of Allaah's Beautiful Names)	The act of praising	One who is praised	One who praises	Give praise	He praises	He praised
				حَامِدُونَ	إِحْمَدُوا	يَحْمَدُونَ	حَمَدُوا
				Those who praise	Give praise (all of you)	They praise	They praised

Indeed all praise is for Allaah, we praise HIM...

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ



The Importance of Praising Allaah, the Almighty

There is none	لَيْسَ أَحَدٌ
to love	أَحَبَّ / يُحِبُّ
praise	الْمَدْحُ
Due to / because of	مِنْ أَجْلِ
self	نَفْسٍ
Has no need	غَنِيٌّ
To do wrong /harm	أَسَاءَ
praise	الْمَدْحُ
reach	يَبْلُغُونَ
He harmed (s)	ضَرَّ / يُضُرُّ
To benefit	نَفَعَ
Poor (s)	الْفَقِيرُ / الْفُقَرَاءُ
Praise, commendation	الثَّنَاءُ

1. Allaah, the Majestic loves to be praised so He Praises Himself أَحَبَّ اللَّهُ الْمَدْحَ وَالثَّنَاءَ الْحَسَنَ فَمَدَحَ نَفْسَهُ
 عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ ، مِنْ أَجْلِ ذَلِكَ مَدَحَ نَفْسَهُ... رواه البخاري، ومسلم

'Abdullaah Ibn Mas'oud , may Allaah be pleased with him said, the Messenger of Allaah, *sollAllaahu `alaiyhi wa sallam* said: "There is no one to whom praise is more dear than Allaah, and because of that He praised Himself. [Al-Bukhaarie and Muslim]

2. Allaah, the Majestic is in no need of anything from us

وَاللَّهُ تَعَالَى غَنِيٌّ عَنِ الْعَالَمِينَ وَعَنْ مَدْحِهِمْ وَعَنْ عَمَلِهِمْ ، وَهُمْ مَهْمَا أَسَاءُوا أَوْ أَحْسَنُوا لَا يَبْلُغُونَ ضَرَّ اللَّهِ: فَيَضُرُّوهُ، وَلَا يَبْلُغُونَ نَفْعَهُ: فَيَنْفَعُوهُ ، فَهُوَ غَنِيٌّ عَنْهُمْ سُبْحَانَهُ وَتَعَالَى ، وَهُمْ الْفُقَرَاءُ إِلَيْهِ ، كَمَا قَالَ تَعَالَى: يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ. (فاطر / 15). فَأَمَرَ عِبَادَهُ بِمَدْحِهِ وَالثَّنَاءِ عَلَيْهِ لِأَنَّهُ أَهْلُ ذَلِكَ، فَأَحَبَّ مِنْ عِبَادِهِ أَنْ يَصِفُوهُ بِمَا هُوَ أَهْلُهُ وَهُوَ يُحِبُّ مِنْ عِبَادِهِ أَنْ يُطِيعُوهُ، وَأَنْ يُحْسِنُوا الثَّنَاءَ عَلَيْهِ، وَيَشْكُرُوهُ وَلَا يَكْفُرُوهُ وَذَلِكَ لِحُكْمِ كَثِيرَةٍ وَمَعَانٍ جَلِيلَةٍ.

Allah, may He be exalted, has no need of the worlds and their praise and righteous deeds. No matter what bad or good deeds they do, they cannot cause any harm to reach Allah, and they cannot cause any benefit to reach Him. He, may He be glorified and exalted, has no need of them, but they are in need of Him, as He, may He be exalted, says (interpretation of the meaning): "O mankind! it is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise" He commanded His slaves to praise Him, because He is deserving of that. So He loves His slaves to describe Him as He deserves to be described; and He, the exalted, loves for His slaves to obey Him, think positively of Him and give thanks to Him, and not to be ungrateful towards Him, for many great and wise reasons,

Examples of Praising (الحمد) Allaah in the Qur'aan

Deity	إِلَٰهٍ
except	إِلَّا
the first (the worldly life)	الأُولَىٰ
the hereafter	الْآخِرَةِ
sky (skies) heavens(s)	السَّمَاءِ/السَّمَاوَاتِ
the earth	الأَرْضِ
The Entirely Rich above every need	الغَنِيِّ
The One Who is worthy of all praise	الْحَمِيدِ

﴿القصص: ٧٠﴾ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ...

And He is Allaah, there is absolutely no deity worthy of worship but Him; to Him belong all praise in the First (the worldly life) and in the Hereafter... (Al-Qasas:80)

And to Him belong all the praise in the heavens and the earth. (Ar-Room:17)

﴿الروم: ١٨﴾ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ

Say, Alhamdulillah (All praise is for Allaah)... (Al-'Ankaboot:63)

﴿العنكبوت: ٦٣﴾ ... قُلِ الْحَمْدُ لِلَّهِ ...

﴿لقمان: ٢٦﴾ اللَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

To Allaah belongs whatever is in the heavens and earth. Indeed, Allaah is the Free of need, the Praiseworthy. (Luqmaan: 26)

From the above we can see the great importance of Praising our Majestic Lord, the one who is worthy of ALL praise, and DESERVES that. For this reason there are so many areas throughout the entire day that a Muslim must praise Allaah – like during the Solaah; while at others it is highly recommended.



Verbs in the Ah-Hadeeth that fall on the scale - أَفْعَلُ/يُفْعِلُ/أَفْعِلَنَّ

	المَصْدَر	اسم الفاعل	الأمر	المُضارع	المَاضِي	
الحَيُّ The Ever-Living (one of the Beautiful Names)	إِحْيَاءٌ The act of enlivening	مُحْيِي The one who gives life/enliven	أَحْيِ Enliven!	يُحْيِي He enlivens/gives life	أَحْيَا He enlivened	حَيَّ He lived
	إِمَاتَةٌ killing	مُمِيتُ The one who causes death	أَمِتْ Kill, make die!	يُمِيتُ He kills, makes die	أَمَاتَ He killed, made die	مَاتَ/يَمُوتُ He died
Restaurant/ the place where one is fed	إِطْعَامٌ feeding	مُطْعِمٌ The one who gives to eat	أَطْعِمْ give to eat/feed!	يُطْعِمُ He gives to eat/feeds	أَطْعَمَ He gave to eat/fed	طَعِمَ/يُطْعِمُ He ate/tasted

a) **Upon waking up:** الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

All praise is for Allaah, Who enlivened me after He had caused me to die, and to him is the Resurrection.

b) **Upon wearing clothes:** الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا (الثَّوْبَ) وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ

All praise is for Allaah, Who clothed me with this (dress), without any might nor strength from me.

c) **After eating:** الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ

All praise is for Allaah, Who fed me this food, without any might nor strength from me.

resurrection	النُّشُورُ
to clothe me	كَسَانِي
without	مِنْ غَيْرِ
might	حَوْلٍ
strength	قُوَّةَ

2. كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿البقرة: ٢٨﴾
4. فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿البقرة: ٧٣﴾
قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيِّنَةٍ (8:42:27)
إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ (20:74:13)
إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا... (23:37:7)
وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا (45:24:8)
ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ (87:13:6)

Another Important Issue Relating to (الحمد) – Praising Allaah in our Daily Lives

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ...

- In looking at the Aayaat in which (حَمْدٌ) and its derivatives are found, we find that Allaah, the Most High combines (حَمْدٌ) with the concept of (تَسْبِيحٌ), which is an expression of Allaah's Absolute Perfection or declaring His freedom from all imperfection.
- In the Qur'aan and in the Sunnah, these concepts are mentioned many times whereby Muslims are exhorted to do (تَسْبِيحٌ) i.e. saying (سُبْحَانَ اللَّهِ) and (حَمْدٌ) i.e. saying (الْحَمْدُ لِلَّهِ) for Allaah simultaneously, like after every salaah and before going to sleep (33 times each).
- The word (تَسْبِيحٌ) is the verbal noun that is found on a new scale – whereby a letter is added to the 3-lettered verb. However, we are not going to go into a detailed discussion concerning it, but I just want to introduce it in-shaa' Allaah so that we can understand the concept of (التَسْبِيحُ). In-shaa' Allaah.

المَصْدَر	اسم الفاعل	الأمر	المُضارع	المَاضِي	The 3-lettered Verb
تَسْبِيحٌ	مُسَبِّحٌ	سَبِّحْ	يُسَبِّحُ	سَبَّحَ	سَبَّحَ
The act of glorification	The one who glorifies	Glorify!	He glorifies	He glorified	He swam



Another Important Issue Relating to (الحمد) - Praising Allaah in our Daily Lives

he was/ he is/ Be!	كَانَ/يَكُونُ/كُنْ
one who prostrates	السَّاجِدِ
seven (7)	السَّبْعِ
you understand	تَفْقَهُونَ
be patient	اصْبِرْ
the rising	طُلُوعِ
setting	غُرُوبِ
during	آنَاءِ
ends	أَطْرَافِ

Here are some examples from the Qur'aan in which (الحمد) and (التَّسْبِيحُ) are mentioned together:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿الحجر: ٩٨﴾

So exalt [Allaah] with praise of your Lord and be of those who prostrate [to Him]. (Al-Hijr: 97)

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

وَلَكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ... ﴿الإسراء: ٤٤﴾

The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allaah] by His praise, but you do not understand their [way of] exalting. (Al-Israa': 44)

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ

الَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ... ﴿طه: ١٣٠﴾

So be patient over what they say and exalt (declare Allaah's glory Him from all imperfection) with praise of your Lord before the rising of the sun and before its setting; and during periods of the night exalt (declare Allaah's glory Him from all imperfection) Him and at the ends of the day... (Taa Haa: 130)



((2)-28 سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ)) (.)

Subbhânaka l-lâhumma wa bi-hamdika, wa tabârika smuka wa tacâla jadduka, wa lâ ilâha ghayruka.

"How perfect You are O Allah, and I praise You. Blessed be Your name, and lofty is Your position and none has the right to be worshipped except You.«

- دُعَاءُ الرُّكُوعِ

33-1 (1) ((سُبْحَانَ رَبِّيَ الْعَظِيمِ)). ثلاث مرَّاتٍ (.)

"How perfect my Lord is, The Supreme. [three times]"

Subhâna rabbiya-l-cazîm

((2)-34 سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي)) (.)

"How perfect You are O Allah, our Lord and I praise You. O Allah, forgive me."

Subhânaka l-lâhumma rabbanâ wa bi-hamdika. Allâhumma ghfir lî.

18 - دُعَاءُ الرَّفْعِ مِنَ الرُّكُوعِ

38-1 (1) ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ)) (.)

Samica l-lâhu liman hamidah.

May Allah answer he who praises Him [This supplication is to be made while rising]."

((2)-39 رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ)) (.)

((سُبْحَانَ اللَّهِ وَبِحَمْدِهِ)) (مائة مرَّةٍ) (.)

92-18 ((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)) (عشر مرَّاتٍ) (،) أو مرَّةً واحدةً عندَ الْكَسَلِ))

Gratitude - الشُّكْرُ

reciprocating	المُجَاوِزَةُ
praise	الثَّنَاءُ
graceful	الجَمِيلُ
Sent forth	يُقَدِّمُ
The most Lofty/Exalted	أَجَلُّ
deserve	يَسْتَحِقُّ
Bounty (ies)	نِعْمَةٌ/النِّعَمِ
Lack/absence	عَدَمٌ
denial	جُحُودٌ

1. What is Gratitude (الشُّكْرُ)?

الشُّكْرُ هُوَ الْمُجَاوِزَةُ عَلَى الْإِحْسَانِ، وَالثَّنَاءُ الْجَمِيلُ عَلَى مَنْ يُقَدِّمُ الْخَيْرَ وَالْإِحْسَانَ.

Thanks or gratitude means reciprocating for beneficence and graceful praise to the one who has sent forth good and was beneficent.

2. Who deserves to be thanked the most?

أَجَلُّ مَنْ يَسْتَحِقُّ الشُّكْرَ وَالثَّنَاءَ عَلَى الْعِبَادِ هُوَ اللَّهُ جَلَّ جَلَالُهُ؛ لِمَا لَهُ مِنْ عَظِيمِ النِّعَمِ وَالْمِنَّةِ عَلَى عِبَادِهِ فِي الدِّينِ وَالدُّنْيَا.

The Most Lofty one who is most deserving of thanks and praise from people is Allah, may He be glorified and exalted, because of the great favours and blessings that He has bestowed upon His slaves in both spiritual and worldly terms.

3. Allah Commands us to thank Him

وَقَدْ أَمَرَنَا اللَّهُ تَعَالَى بِشُكْرِهِ عَلَى تِلْكَ النِّعَمِ ، وَعَدَمَ جُحُودِهَا ، فَقَالَ : (فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ) البقرة/ 152 .

Allah has commanded us to give thanks to Him for those blessings, and not to deny them. He says (interpretation of the meaning) “ **Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless favours on you) and never be ungrateful to Me** [2:152] ”



Gratitude - الشُّكْرُ

He did/does	فَعَلَ/ يَفْعَلُ
punishment	عَذَاب
Appreciative	شَاكِرًا
Principle fundamental	أَصْلٌ/ أُصُولٌ
fulfill	حَقَّقَ
the purpose	الْهَدَفَ
humility	خُضُوع
faith	وَاسْتِكَانَةَ
acknowledgement	اعْتِرَاف

4. The High position of being grateful

﴿مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَأَمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا﴾ [سورة النساء الآية: 147] - هذه الآية أصلٌ كبيرٌ من أصول الدين ، يَعْنِي إِذَا شَكَرْتُمْ وَأَمَنْتُمْ ، أَوْ إِذَا شَكَرْتُمْ بَعْدَ أَنْ آمَنْتُمْ ، أَوْ إِذَا آمَنْتُمْ وَشَكَرْتُمْ ، مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ ؟ - مَعْنَى ذَلِكَ : أَنَّكُمْ حَقَّقْتُمْ الْهَدَفَ الْكَبِيرَ الَّذِي مِنْ أَجْلِهِ خُلِقْتُمْ .

What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing. (4:147) - This Ayah is a great principle from the fundamentals of the religion of Islaam – it means, if you were grateful and believed, or if you are grateful after you would have believed, or if you believed and were grateful - What would Allah do with your punishment? The implication is that you would have fulfilled the purpose for which you were created.

5. How do you express Gratitude?

وقال ابن القيم رحمه الله "مدارج السالكين" (2/246) : ... فَالشُّكْرُ يَكُونُ : بِالْقَلْبِ خُضُوعًا وَاسْتِكَانَةً، وَبِاللِّسَانِ ثَنَاءً وَاعْتِرَافًا، وَبِالْجَوَارِحِ طَاعَةً وَإِنْقِيَادًا .

Ibn al-Qayyim (may Allah have mercy on him) in Madaarij as-Saalikeen (2/246) said : ... What this means is that shukr may be expressed in the heart in feelings of humility and submission, may be expressed on the lips in words of praise and acknowledgement, and may be expressed in physical actions by obeying and following commands.