

سُبْحَانَ

سُبْحَانَ اللَّهِ، سُبْحَانَكَ، سُبْحَانَهُ، سُبْحَانَ الَّذِي،

سُبْحَانَ رَبِّي، سُبْحَانَ رَبَّنَا، سُبْحَانَ رَبِّكَ،

سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْأَعْلَى

سُبْحَانَ رَبِّ السَّمَوَاتِ

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ (٣٧:١٨٠)

* **سُبْحَانَ** is always “MANSOOB” with a single FATAH!

As it always comes as “MUDAAF” **مُضَافٌ**.

It can never come alone in the sentence !

The subject which is praised and glorified comes as the

"MUDAAF ELAHI" **سُبْحَانَ** of **مُضَافٍ إِلَيْهِ**.

It is "MANSOOB" because it is **المفعول المطلق** (The Absolute Object).

A brief and simple explanation of **المفعول المطلق** is that

It is the “MASDAR” **مَصْدَرٌ** of the verb occurring in the sentence, used along with the verb to **emphasize the action of the verb**.

One of its functions is that the "MASDAR" acts as the verb and the actuals

VERB IS DROPPED! like **شُكْرًا** for **أَشْكُرُكَ** and **صَبْرًا** for **أَصْبِرُ**.

Grammatically **سُبْحَانَ** is called **إِسْمُ الْمَصْدَرِ** of **سَبَّحَ** (form-II).

But for the sake of simplicity we will just refer to it as “MASDAR”.

The word **سُبْحَانَ** is Masdar of **سَبَّحَ** (form-II)

which means, to praise, to declare the glory, to proclaim the sanctity.

It's base form or root is **سَبَّحَ** which means, to swim, to float, to stay above the water.

سُبْحَانَ اللَّهِ is also used as an “Exclamatory Expression”, meaning:

“Allah is free from and high above all kinds of Imperfections and Blemishes”

“Free from and high above all kinds of associativity and undivine attributes”

Generally it is rendered as **“Glory to Him”** but **“Sacrosanct”** conveys the

The word **سُبْحَانَ** comes in the Qur’an with two possibilities:

1. It comes as a **فِعْلٌ مُضَارِعٌ** of **سَبَّحَ** (form-II) **نُسَبِّحُ - أُسَبِّحُ**
2. It comes as a **فِعْلٌ أَمْرٌ** of **سَبَّحَ** (form-II) **سَبِّحُوا - سَبِّحُوا**

The word **سُبْحَانَ** cannot be literally translated. Only a free translation can be done:

“We absolve you (O ALLAH) from all attributes of defects and imperfections”.

* **Doctor Abdur Rahim explains:**

The word **سُبْحَانَ** is **اسْمٌ مُصَدَّرٌ** of the verb **سَبَّحَ** (form -II) which means:

“To glorify Allah, i.e. **to declare Him free from any defects or blemishes, or from any attribute unbecoming of HIM.**”

It is **مَفْعُولٌ مُطْلَقٌ** because it is **مَنْصُوبٌ**

It is **المَصْدَرُ النَّائِبُ عَنِ فِعْلِهِ** i.e. Masdar functioning as its verb.

So **سُبْحَانَ اللَّهِ** means:

* **أُسَبِّحُ اللَّهَ** which means : I glorify Allah.

* **نُسَبِّحُ اللَّهَ** which means : We glorify Allah.

or in some cases it may mean imperative **فِعْلٌ أَمْرٌ**,

which means, **سَبِّحِ اللَّهَ** (You) glorify Allah.

سَبِّحُوا اللَّهَ (You all) glorify Allah.

* **Doctor Muhammad Mohar Ali:**

explains in his book **“Word for Word Translation of the Qur’an”** that **سُبْحَانَ** means **“to praise, to declare the glory, to proclaim the sanctity of Allah”.**

* **Doctor Ebrahim Kazim :**

writes in his book **“Contemplating Suratul Faatihah”**, when we say, **سُبْحَانَهُ وَتَعَالَى** We mean that **HE** that is free from every

Imperfection including the imputation that of there being any companion or anyone equal to **HIM**. Further, it is declaration of **HIS** absolute perfection, glory and purity, and **HIS** exaltation far above and beyond the level of human or any other beings or creation.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

I glorify you, O Allah, with your praise, O Allah! please forgive me.

It is reported after the revelation of Surat-ul-Nasr. Prophet (ﷺ) used to recite the following dua often. everyday.

