

Allah's Name () is the Doer of the action in this sentence. Allah is the One whom we are asking to do the action.

meaning literality "in you"

Therefore in this noble supplication we are asking Allah the Exalted to bless the person we are speaking to, or to place blessing in them.ⁱ

In contrast, the verb (baraka) is form one, this verb means (استناخ) to kneel down!ⁱⁱ

So it becomes clear that is not the correct form of the verb to use.

form two of the verb also means to invoke a blessing; this form has a Shadda on the raa.

This form of the verb can be found in the following Hadith.

Imam Muslim, may Allah have mercy upon him, said it has been narrated by Aisha the wife of the Prophet , "the children used to be brought to the to Messenger of Allah

so he would **invoke blessings** for them and place a date on their palate, so one of the children that was brought to him urinated on him, so he requested some water and poured the water over the urine and he did not wash it."

Below is a brief discussion on the topic with references and notes taken and translated from sahab.net.

<http://www.sahab.net/forums/showthread.php?t=338652>

is a simple three letter root verb, its' verbal noun is as we find in the statement () "the camel's kneeling". This form of the word also appears in the Hadith...

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"When one of you prostrates let him not prostrate as a camel prostrates."

The active participle (), meaning the one doing the action, is

The passive participle () meaning the thing the action of kneeling fell upon, is

is a three letter root verb that has been increased by one letter.

The verbal noun is

The active participle is

The passive participle is مُبَارَكٌ, meaning that which is blessed, as we find in the statement of Allah the Exalted

{ مُبَارَكٌ }

“And this is a blessed Book (the Quran) which We have sent down, so follow it and fear Allah, that you may receive mercy.”^{iv}

Similarly it can be said that the commonly used phrase “مُبَارَكٌ” (mabrook) is also incorrect according to the rules of the Arabic language, and it would be more correct from a language point of view to say...

(مُبَارَكٌ)

As for our saying to an individual “مُبَارَكٌ” then this means “may a camel kneel down upon you and settle.”

So this statement can be considered more of a supplication against the person than it is a supplication for them.

Although the Noble Scholar Sheikh Uthamin, may Allah have mercy upon him, allows it due to its wide spread use among the common people.

The Noble Sheikh was asked...

Q: What is the ruling on congratulating a person by saying to them considering that it is said that this phrase is taken from the word مُبَارَكٌ so it is as though you are saying “may a camel kneel down upon you”, and this phrase is not taken from the word مُبَارَكٌ, the phrase that actually means blessings?

Answer: The correct phrase should come from (blessing) because it is said that this word is from the word , and this word is from the four letter verb , and it is said that the phrase is from the verb .

But the common people do not intend except the meaning "blessing" , and it has the meaning of in the Arabic language.

And I don't think that it is from the principles of Arabic morphology () to derive from the word the word because is an intransitive verb () {meaning it does not require an object) and an intransitive verb can not form a passive participle () except if it is made transitive () by .

Therefore it is said, "I kneeled the she-camel, so she is kneeling" , (using the word which is the active participle and not using the word which is the passive participle.) ... therefore forming a passive participle from the word is not done unless it is made transitive by using .

But it is used (today) without as is known among the common people, but if the word is formed from the root these letters which are the foundation of the word (blessing) then I don't see anything preventing someone saying " " with the meaning of " "

Compiled and translated by Rasheed Barbee

قال ابن منظور في لسان العرب وبارك فيه وعليه وضع فيه البركة" ⁱ

ⁱⁱ Hans Wehr dictionary page 54

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَسَنٍ عَنِ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ ⁱⁱⁱ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكُ كَمَا يَبْرُكُ الْبَعِيرُ وَلِيَضَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ

^{iv} Chapter 6 verse 155