



In the Name of Allāh, the Most Gracious, the Most Merciful



# The Tasbih of Fatima Zahra

[BLESSINGS OF ALLAH BE UPON HER]

Written by Abbas Azizi

Translated by Arifa Hudda & Saleem Bhimji

The Tasbih of Fatima Zahra [blessings of Allāh be upon her]

Written by Abbas Azizi

Translated by Arifa Hudda & Saleem Bhimji

ISBN: 1-894701-20-8

**First Published by:**

Islamic Humanitarian Service

81 Hollinger Crescent

Kitchener, Ontario, Canada, N2K 2Y8

Tel: 519-576-7111 | Fax: 519-576-8378

**[www.al-haqq.com](http://www.al-haqq.com)**

**[ihs786@muslimyouth.ca](mailto:ihs786@muslimyouth.ca)**

Book Layout and Cover Design by the Islamic Publishing House [[www.iph.ca](http://www.iph.ca)]

Copyright © 2006 by the Islamic Humanitarian Service

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of the copyright holder, except in the case of brief quotations quoted in articles or reviews.

Printed in Canada

By Friesens Corporation – [www.friesens.com](http://www.friesens.com)

# Contents

Dedication.....	i
Introduction to the Tasbīḥ of Fāṭima Zahrā .....	3
<b>Section One .....</b>	<b>7</b>
Importance of the Tasbīḥ.....	7
1. What is the Meaning of ‘Remembering Allāh Much’?.....	7
2. Frequent Remembrance of Allāh ﷻ.....	11
3. The Way of the Ahlul Bayt ﷺ.....	11
4. Teaching the Tasbīḥ to One’s Children .....	12
5. Encouragement to Recite the Tasbīḥ.....	12
6. Advice from Imām az-Zamān (may Allāh hasten his return) in regards to the Tasbīḥāt .....	13
7. The Greatness of the Tasbīḥ of Fāṭima Zahrā ﷺ .....	14
8. The Sign of a True Believer .....	16
<b>Section Two .....</b>	<b>17</b>
Philosophy of the Tasbīḥ .....	17
1. An Unparalleled Gift.....	17
2. The Tasbīḥ is Better than a Servant.....	18

3. Secret of the Tasbīh .....	19
4. Reason for the Legislation of this Tasbīh.....	21

**Section Three..... 25**

Outcome of the Tasbīh .....	25
1. Deliverance from Misfortunes .....	25
2. Forgiveness of One’s Sins.....	25
3. Person Becomes Worthy of Paradise .....	26
4. A Gift from the Angels.....	27
5. Protection from Tragedies .....	28
6. Being Cured by the Tasbīh.....	30
7. Separation from Satan .....	31

**Section Four..... 33**

Etiquette of the Tasbīh .....	33
1. Reciting the Dhikr in the Tasbīh of Faṭīma Zahrā ﷺ Without A Gap.....	33
2. Method of Reciting the Tasbīh of Fāṭima Zahrā ﷺ .....	33
3. Crying During the Tasbīh .....	34

**Section Five..... 35**

Type of Tasbīh .....	35
----------------------	----

1. The Tasbīḥ that Fāṭima ؓ Used .....	35
2. Tasbīḥ made with the Turbah (Dirt) of the Grave of Imām Ḥusayn ؓ .....	36
3. The Worth of Using a Tasbīḥ made from Dirt around the Grave of Imām Ḥusayn ؓ .....	37
4. Signs of a Shī'a .....	37
5. The Tasbīḥ Speaks the Truth .....	38
6. The Way of Life of Imām 'Alī ibnīl Ḥusayn as-Sajjād ؓ .....	39
7. A Guide for the Angels.....	41

## **Section Six ..... 43**

Times to Recite the Tasbīḥ .....	43
A. Tasbīḥ after Every Ṣalāt.....	43
1. Greater than 1,000 Rak'at of Ṣalāt .....	43
2. Deserving of Forgiveness.....	43
3. Ṣalāt being Returned Back to its Owner .....	44
4. Continuously Reciting the Tasbīḥ .....	45
B. Tasbīḥ at the Time of Going to Sleep.....	45
1. Better than a Servant .....	45
2. The Tasbīḥ at the time of Going to Sleep .....	45
3. Reciting the Tasbīḥ before One Goes to Sleep.....	46

<b>Section Seven.....</b>	<b>47</b>
Meaning of the Dhikr.....	47
1. The Lofty Meaning of the Tasbīḥ of Fāṭima Zahrā <small>عليها السلام</small> .....	47
2. The Meaning of ‘Allāh is the Greatest’ .....	48
3. The Meaning of ‘All Praise Belongs to Allāh’ .....	49
4. The Meaning of ‘Sanctified is Allāh’ .....	50
5. The Words of the Prophet <small>ﷺ</small> .....	50
6. The Reward of the Tasbīḥ.....	51
7. The Greetings of the Angels .....	53
8. The Benefits of the Tasbīḥ of Subḥanallāh .....	54
9. A Tree in Paradise .....	55



## Dedication

The tasbīḥ of Fāṭima Zahra ﷺ is something which our elders teach their children from a very young age. Even before we are taught how to recite the Qur’ān, we are taught the tasbīḥ of Lady Zahra ﷺ. However, just like other acts of worship, we often don’t know or don’t realize the true merits and significance until later in life – if ever at all – and this is also the case with this beautiful tasbīḥ.

When we first read a small booklet on the ‘Reward of the Tasbīḥ of Fāṭima Zahra ﷺ’ written in Farsi, we were amazed at the merits which this “simple” form of remembrance of Allāh ﷻ has, and felt the need to translate it into English so that others would also be able to benefit from its life-giving contents.

With the permission and assistance of Allāh ﷻ, we were able to translate and publish the aforementioned booklet into English, for which we thank Allāh ﷻ and we ask Him to accept this humble offering from us.

Indeed, if we are able to unveil the secrets of this tasbīḥ and recite it

in our daily lives, we can not even begin to imagine what spiritual blessings we will receive! However, as with other acts of worship, one of the key ingredients which must be present is that we must perform it with sincerity and a pure heart and that we perform it with complete understanding.

We dedicate this book to the Lady of Light – Fāṭima Zahra عليها السلام - the leader of the women of all the Worlds, and pray that we can follow her example and way of life. We also dedicate this book to our living Imām, Ṣāḥib al-‘Aṣr wal Zamān, al-Qā’im al-Muntazar (may Allāh hasten his return and make us among his soldiers) – the one whose advent we are all anxiously awaiting.

We ask you to pray for us, our families and for the ability to continue serving the cause of Islam. May we all recite this tasbīḥ with the utmost Ma’rifat and be able to benefit from the many blessings which are hidden deep within it.

Arifa Hudda & Saleem Bhimji

5<sup>th</sup> of Jumādī al-Thānī, 1426 AH | 1<sup>st</sup> of June, 2006 CE

**Birth anniversary of Sayyida Zainab binte ‘Alī ibne Abī Ṭālib عليها السلام**

# Introduction to the Tasbīḥ of Fāṭima Zahrā

The Tasbīḥ<sup>1</sup> of Fāṭima Zahrā ﷺ is:

- A gift from Allāh ﷻ to the Muslim Ummah;
- An expression of and a lesson in understanding the Oneness of Allāh ﷻ;
- A way to remember the heart-wrenching events of the very short life of the daughter of the Prophet ﷺ;
- The ascension (Me'raj) for a true believer;
- An adornment for our Ṣalāt;
- Better than 1,000 Rak'at of accepted Ṣalāt;

---

<sup>1</sup> Please note that in this work and in Islamic terminology in general, the word *tasbīḥ* is used to refer to both the action of the remembrance (dhikr) of Allāh ﷻ as has been prescribed by Allāh ﷻ and taught to us by the Noble Prophet of Islām ﷺ and also for the collection of beads on a string which are used to enumerate the remembrances of Allāh ﷻ - the intended meaning depends on the context of how this word is used. (Tr.)

## Tasbīḥ of Fāṭima Zahrā ﷺ

---

- The way to manifest the act of ‘Remembering Allāh ﷻ much’;
- A means by which one’s scale of good deeds is made heavier;
- A way of attaining the pleasure of Allāh ﷻ;
- A way to ensure worthiness of entering into Paradise;
- A form of *dhikr* (remembrance) of Allāh ﷻ.

Imām Ja‘far ibne Muḥammad as-Ṣādiq ﷺ has said that: “There is no form of praise (of Allāh) better than the tasbīḥ of Fāṭima because if there was, then the Prophet would have taught that to Fāṭima.”

Thus, we must try to have a close connection with this tasbīḥ and recite it at all times – especially after every Ṣalāt and before going to bed.

We must try and beautify our Ṣalāt and our sleep with the tasbīḥ of Fāṭima Zahrā ﷺ and must ensure that we perform this great act of remembrance of Allāh ﷻ using a tasbīḥ whose beads are made from the dirt of the grave of Imām Ḥusayn ibne ‘Alī ﷺ. Using the dirt from his grave helps us to remember the struggles which took place in Kerbalā and assists us in keeping the culture of martyrdom alive in

## Introduction to the Tasbīḥ of Fāṭima Zahrā عليها السلام

---

our hearts. Through the use of a tasbīḥ made from the dirt of Kerbalā, in addition to the remembrance of Allāh ﷻ, we will also be able to shed tears (over the events which transpired in Kerbalā) and with this, we will be able to develop an even greater affinity with the leader of the martyrs, Imām Ḥusayn ibne ‘Alī عليه السلام!

It is our wish that by the recitation of the tasbīḥ of Fāṭima Zahrā عليها السلام, our lives in this transient world and the next life are safeguarded and that we are able to further build our abode in the next world.

‘Abbās ‘Azizī  
Qum, Iran



## Section One

# Importance of the Tasbīḥ

### 1. What is the Meaning of ‘Remembering Allāh Much’?

The Noble Qur’ān tells us:

﴿...وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ...﴾

“...Those men who remember Allāh much and those women who also remember Allāh much...” (Sūrat al-Aḥzāb (33), Verse 35)

Remembering Allāh ﷻ in every situation and in all circumstances helps to remove the veils of negligence and inattentiveness from one’s heart and also distances the Satanic whispers from oneself.

As far as the meaning of ‘remembering Allāh much’ is concerned, it has been narrated in the Islāmic traditions and various commentaries of the Qur’ān (in regards to the verse of the Qur’ān quoted above) that this phrase has a wide scope of understanding and application to it

## Tasbīḥ of Fāṭima Zahrā ﷺ

and includes all forms of the ‘official’ *adhkār*<sup>2</sup> which the Muslims recite.

In a ḥadīth from the Prophet of Islām ﷺ we read that: “When a man wakes up (from sleep) and proceeds to wake his wife up from her sleep, and both of them perform Wuḍū and then recite Ṣalātul Layl (the night prayer), it is said that this man and woman remember Allāh much.”

Imām Ja’far ibne Muḥammad as-Ṣādiq ﷺ has said that: “Whoever recites the tasbīḥ of Fāṭima Zahrā at night becomes included in the verse of the Qur’ān which states:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا... ﴾

‘O’ you who have true faith! Remember Allāh – a constant and frequent remembering...” (Sūrat al-Aḥzāb (33), Verse 41)

There are many things which can make one negligent while in the material world and truly, the arrows of the whispering devils come

---

<sup>2</sup> Plural of the word Dhikr or remembrance. (Tr.)



## Section One: Importance of the Tasbīḥ

from every direction and the only way to fight against these distractions is by remembering Allāh ﷻ much.

Some people asked the Noble Prophet ﷺ: “On the Day of Judgement, which of the servants will have the highest status?” The Prophet ﷺ replied:

أَلذَّاكِرُونَ اللَّهَ كَثِيرًا.

“Those who remember Allāh much.”

In addition, Imām Ja‘far ibne Muḥammad as-Ṣādiq ؑ has said, “Whoever remembers Allāh much, Allāh will give him a place in His shadow of Mercy in Paradise.”

From these narrations, we can deduce that remembering Allāh ﷻ much has a wide range of meanings attached to it. However, the traditions show us that from these, the greatest form of remembrance of Allāh ﷻ (which is the topic of this book) is that of the tasbīḥ of Fāṭima Zahrā ؑ which is comprised of:

34 Times: اللَّهُ أَكْبَرُ [Allāhu Akbar]

## Tasbīḥ of Fāṭima Zahrā عليها السلام

Allāh is greater than what can be compared to Him.

33 Times : أَلْحَمْدُ لِلَّهِ [Alḥamdulillāh]

All the Praise belongs to Allāh.

33 Times : سُبْحَانَ اللَّهِ [Subḥānallāh]

Glory belongs to Allāh.

In yet another verse of the Qur’ān, Allāh ﷻ tells us:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا...

“Except those who have true faith and perform righteous actions and remember Allāh much...” (Sūrat al-Shu’arā (26), Verse 227)

In regards to this verse, there is a tradition from Imām Ja’far ibne Muḥammad as-Ṣādiq عليه السلام in which he has stated that: “The meaning of ‘remembering Allāh much’ is the tasbīḥ of Fāṭima Zahrā, as this (tasbīḥ) includes the glorification, praise and sanctification (of Allāh).”

## 2. Frequent Remembrance of Allāh ﷻ

Imām Ja‘far ibne Muḥammad as-Ṣādiq عليه السلام has said:

تَسْبِيحُ فَاطِمَةَ الزَّهْرَاءِ عليها السلام مِنْ الذِّكْرِ الْكَثِيرِ الَّذِي قَالَ اللَّهُ عَزَّ وَ  
جَلَّ: ﴿اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾

“The tasbīḥ of Fāṭima Zahrā (peace be upon her) is from the application of remembering (Allāh) much, just as Allāh, the Noble and Grand, has stated that, ﴿...and remember Allāh - a frequent remembering.﴾”

## 3. The Way of the Ahlul Bayt عليهم السلام

Imam ‘Alī ibne Muḥammad al-Hādī عليه السلام has said, “We the Ahlul Bayt perform ten actions before the time of sleeping: Wuḍū ... and we recite ‘Subḥānallāh’ thirty-three times; ‘Alḥamdulillāh’ 33 times; and ‘Allāhu Akbar’ thirty-four times.”

#### 4. Teaching the Tasbīh to One's Children

The Noble Prophet of Islam ﷺ taught the best lesson to his daughter Fāṭima Zahrā ؑ - the tasbīh! From the day which he taught it to her until now, millions of believers recite this tasbīh after each of their daily prayers. Due to the respect of this tasbīh, Allāh ﷻ accepts and fulfills the legitimate desires of His servant, removes the difficulties in a person's life and grants the servant success.

In the book, *Qurb al-Isnād*, it has been narrated from Imām Ja'far ibne Muḥammad as-Ṣādiq ؑ that: “We command our children to recite the tasbīhāt<sup>3</sup> of Fāṭima Zahrā just as we command them to perform the Ṣalāt. You too (the Imām was speaking to his companion, Abū Hārūn) should command your children to the same since any servant who recites this (the tasbīh) will be protected from all misfortunes.”

#### 5. Encouragement to Recite the Tasbīh

The narrations from the A'imma<sup>4</sup> ؑ in regards to the tasbīhāt are numerous and within them, these great personalities have instructed

---

<sup>3</sup> Plural of tasbīh. (Tr.)

<sup>4</sup> Plural of Imām - in reference to the 12 leaders from the Ahlul Bayt. (Tr.)

their followers (Shī‘a) to recite the tasbīḥ at all times.

We have a tradition from Imām Muḥammad ibne ‘Alī al-Bāqir عليه السلام which states: “Allāh has not been worshipped with anything greater than the tasbīḥ of Fāṭima Zahrā which is recited after every Ṣalāt, because if there was anything else better than this, then indeed the Prophet would have granted that to his daughter, Fāṭima Zahrā.”

### **6. Advice from Imām az-Zamān (may Allāh hasten his return) in regards to the Tasbīḥāt**

The great Marja‘, late Āyatullāh al-‘Uzmā as-Sayyid Shahāb ad-Dīn Mar‘ashī al-Najafī رحمته الله, who passed away in Qum over 10 years ago narrated the following incident:

“One time, during my ziyārat to al-‘Askariain (the shrine of Imām ‘Alī ibne Muḥammad an-Naqī عليه السلام and Imām Ḥasan ibne ‘Alī al-‘Askarī عليه السلام in Sāmarrāh) and thereafter on my way to visit the son of the 10<sup>th</sup> Imām – Sayyid Muḥammad, I became lost. Due to my intense hunger and thirst, I gave up hope of living as through this ordeal, I had almost fallen unconscious. While in this state, I collapsed to the ground. All of a sudden, I opened my eyes and found my head in the lap of a

magnanimous person. He gave me some water to drink, the like of which I had not ever drunk in my entire life! After that, we started our journey and along the way, he shared some of his bread with me.

He then asked me, ‘O’ Sayyid! Where do you want to go?’ I replied, ‘To the Ḥaram of Sayyid Muḥammad.’ He said, ‘This here is the Ḥaram of Sayyid Muḥammad.’ I looked up and realized that I was under the blessed dome of Sayyid Muḥammad even though where I got lost was quite a distance away from the sanctuary of this son of the Imām!

During the time that I was with this great personality, he advised me to perform many recommended acts such as the recitation of the Noble Qur’ān and the tasbīh of Fāṭima Zahrā ﷺ, but it did not even occur to me who this man was until he disappeared from my sight. At that time, I realized that it was the Imām of our time!”

## 7. The Greatness of the Tasbīh of Fāṭima Zahrā ﷺ

As noted, Allāh ﷻ has not been praised with anything greater than the remembrance contained in the tasbīh of Fāṭima Zahrā ﷺ since if there was anything greater than this, then surely the Noble Prophet ﷺ would have given that as a gift to his daughter.

## Section One: Importance of the Tasbīḥ

---

This is a form of remembrance of Allāh ﷻ which, in the eyes of Imām Ja'far ibne Muḥammad as-Ṣādiq عليه السلام is greater than 1,000 rak'at of Ṣalāt!

In addition, every servant of Allāh ﷻ who holds firm and performs this remembrance is guaranteed that he shall never experience any loss or harm.

Therefore, just as parents order their children to perform the Ṣalāt, they must also abides them to perform the ta'qībāt (prayers and supplications after the Ṣalāt). Even though this specific form of supplication - the tasbīḥ - is a mere 100 recitations, however in the scale of the Divine, it has a reward of 1,000!

This form of remembrance pushes the Satan away from a person and earns a believer the pleasure of the Creator of the Universe.

It also removes any (spiritual) heaviness which a person may have in his ears and as we are told, not a single servant of Allāh ﷻ recites this remembrance after the Ṣalāt before he moves his feet from its previous position, except that Allāh ﷻ forgives his sins and finds that person worthy of entering Paradise. This reward especially holds true

## Tasbīḥ of Fāṭima Zahrā ﷺ

if it is performed after Ṣalātul Fajr and if a person completes the tasbīḥ with saying ‘Lā Ilāha Illallāh’ and then asks forgiveness for his sins.

With saying the tasbīḥāt, a servant of Allāh ﷻ will be placed into the ranks and raised up (on the Day of Judgement) with those who ‘remember Allāh ﷻ much’. Such a person will also be worthy of being among those whom Allāh ﷻ Himself remembers, just as He has stated and promised:

﴿...فَاذْكُرُونِي أَذْكَرُكُمْ...﴾

“...Remember Me and I shall remember you...”

### 8. The Sign of a True Believer

In the book, *Makārimul Akhlāq*, it has been stated that the recitation of the tasbīḥ of Fāṭima Zahrā ﷺ is one of the five signs of a true believer.



## Section Two

# Philosophy of the Tasbīh

### 1. An Unparalleled Gift

It has been narrated in the traditions that:

إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ أَمَرَ فَاطِمَةَ عَلَيْهَا السَّلَامُ تَسْتَحْدِمُ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهُ قَدْ شَقَّ عَلَيَّ الرَّحَى - وَارْتَهُ أَثْرًا فِي يَدَيْهَا مِنْ أَثْرِ الرَّحَى - فَسَأَلْتُهُ أَنْ يُخْدِمَهَا خَادِمًا. فَقَالَ ﷺ: أَوْلَا أَعْلَمُكَ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا؟ إِذَا أَوَيْتِ إِلَى فَرَاشِكَ فَكَبَّرِي أَرْبَعًا وَثَلَاثِينَ تَكْبِيرَةً وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً وَثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً.

‘Alī ibne Abī Tālib (peace be upon them both) asked Fātima (peace be upon her) to seek an assistant (for household chores) from the Messenger of Allāh (peace be upon him and his family). She went to him and said: “O Messenger of Allāh! Indeed the hand-mill has cut

through my hands – and she opened up her hands and showed the damage of the hand-mill on them. Thus, she asked him for an assistant to help (around the house). The Messenger of Allāh said to her, ‘Shall I teach you something which will be better than the world and that which is contained within it? When you get ready to go to sleep, recite ‘Allāhu Akbar’ 34 times; ‘Alḥamdulillāh’ 33 times and ‘Subḥānallāh’ 33 times.’ (Kanzul ‘Ummāl, Volume 2, Page 57)

## **2. The Tasbīh is Better than a Servant**

In the book, *Da‘āimul Islām*, it has been narrated by Imām ‘Alī ibne Abī Ṭālib ﷺ that: “One of the non-Arab kings gave the Prophet a slave as a gift. I told Fāṭima to approach the Prophet and ask him for a helper for herself (for work around the house). Fāṭima Zahrā went to the Prophet of Allāh and put forward the request.

The Prophet replied to her: ‘My dear Fāṭima! Should I give you something which is better than a servant and even better than everything that is in this world? After the Ṣalāt, recite ‘Allāhu Akbar’ 34 times; ‘Alḥamdulillāh’ 33 times and ‘Subḥānallāh’ 33 times, and end it by saying ‘Lā Ilāha Illallāh’ once. This will be better than what you are asking for - in fact, it is better than the world and all that is in it!’”

## Section Two: Philosophy of the Tasbīḥ

---

Thereafter, Fāṭima عليها السلام engaged in reciting this after every Ṣalāt and it is for this reason that it is attributed to her and has become well-known as the tasbīḥ of Fāṭima Zahrā عليها السلام.

### 3. Secret of the Tasbīḥ

In the ḥadīth of the A’immah عليهم السلام, there is a great deal of emphasis on reciting this effective tasbīḥ of Fāṭima Zahrā عليها السلام.

Perhaps one of the secrets behind the merits of reciting this tasbīḥ is as has been mentioned in a ḥadīth in which we are told that a man came to Imam Ja’far ibne Muḥammad as-Ṣādiq عليه السلام and asked him: “What is the secret behind the Ka’bah having four rukn (corners) and it being cubic square (in shape)?”

The Imām replied, “It is because the Baītul Ma’mūr has four rukn.”

The person then asked, “Why does the Baītul Ma’mūr have four rukn?”

The Imām said, “Because the ‘Arsh has four rukn.”

The man further asked: “Why does the ‘Arsh have four rukn?”

## Tasbīḥ of Fāṭima Zahrā ﷺ

The Imām replied: “Due to the fact that every ‘Arsh is dependent upon (or made firm by) the rukn (as its supports). The first of these is Allāhu Akbar; the second is Subḥanallāh; the third is Alḥamdulillāh and the fourth is Lā Ilāha Illallāh.”

This ḥadīth also means that whatever is in this material world has a secret which is linked to the spiritual realms.

With this ḥadīth in mind, if the Prophet ﷺ taught this tasbīḥ to Fāṭima Zahrā ﷺ and attributed her name to it, and if Imām Ja‘far ibne Muḥammad as-Ṣādiq ﷺ said that: “For us, to recite this tasbīḥ is better than 1,000 Rak‘at of Ṣalāt” then it means that this tasbīḥ has the ability to take a person up to the ‘Arsh of Allāh ﷻ! Perhaps it is for this reason that some of the conditions for the tasbīḥ are that: one should face the Qiblah, and be in a state of Wuḍū‘ while engaged in its recitation.

The tasbīḥ, just like the Ṣalāt, also has the power to spiritually uplift a person. If one makes a sincere intention to recite these three important dhikr, and ends it off with the recitation of ‘Lā Ilāha Illallāh’, then could he see other than Allāh ﷻ as Great and Powerful, or would he even think of praising anyone other than Him?

Therefore with the passing of time and the continuous recitation of this tasbīh, such a person will have very few chances of going astray because he has taken hold of something which has nothing stronger to it, and he has grasped onto the ‘Arsh of Allāh ﷻ!

We ask Allāh ﷻ that He gives us - His sinful servants - the ability to reach His ‘Arsh and hold onto the firmest of all handles!

#### **4. Reason for the Legislation of this Tasbīh**

As we know, the Messenger of Allāh ﷺ taught his daughter Fāṭima Zahrā ؑ some forms of remembrance of Allāh ﷻ which should be recited after every Ṣalāt and also at the time of going to sleep, which is now commonly known as the tasbīh of Fāṭima Zahrā ؑ. The late ‘Allāmah Muḥammad Bāqir Majlisī ؒ has stated: “The reason for the legislation of this tasbīh, as has been narrated by the Imāmayah scholars and others, is just as the Commander of the Faithful, ‘Alī ibne Abī Ṭālib ؑ has stated that: ‘Once when I saw the great troubles and difficulties which Fāṭima Zahrā was going through in the household duties and also since I had been given the information that the Muslims had brought some war captives which were taken as spoils of war, I said to Fāṭima, ‘Why don’t you go to your father and ask him for

## Tasbīh of Fāṭima Zahrā ﷺ

---

a helper for the chores around the house? Such a person will help you out and through this, some of your efforts and energies could be spread to someone else?’

The daughter of the Prophet went to her father, however noticed that a group of people were sitting with him. Fāṭima did not put her request forth to her father and rather, proceeded home.

The Prophet ﷺ noticed that his daughter had come to him for something which must have been important to her and thus, early the next morning, the Prophet went to the house of Fāṭima Zahrā and asked her why she had come over to see him the previous day.

Fāṭima Zahrā felt embarrassed to tell her father why she had come over the previous day, however finally told the Noble Messenger ﷺ that, ‘You know that the household duties are numerous - water must be brought; the wheat must be ground (to make flour); the house must be swept and all the other things which must be taken care of.’

Upon hearing these things, the Prophet became very distressed. Fāṭima continued and said, ‘I came to see if you could give me a servant to help in the household chores so that I can share some of the toil and struggles.’

## Section Two: Philosophy of the Tasbīḥ

---

The Prophet ﷺ said, ‘Shall I not direct you to a guide and helper which is even better than this (what you want)?’

The daughter of the Prophet ﷺ said, ‘Yes please do O’ Messenger of Allāh!’

At this point, the Prophet ﷺ taught her this famous tasbīḥ which he told her should be recited before going to sleep and after every Ṣalāt.”





## Section Three

# Outcome of the Tasbīḥ

### 1. Deliverance from Misfortunes

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَلَيْهِ السَّلَامُ يَا أَبَا هَارُونَ! إِنَّا نَأْمُرُ صَبِيَانَنَا بِتَسْبِيحِ فَاطِمَةَ سَلَامُ اللَّهِ عَلَيْهَا كَمَا نَأْمُرُهُمْ بِالصَّلَاةِ فَأَلْزَمَهُ فَإِنَّهُ لَمْ يُلْزِمَهُ عَبْدٌ فَشَقِيَ.

Imām Ja'far ibne Muḥammad as-Ṣādiq (peace be upon them both) said: “O' Abā Hārūn! We command our youngsters to recite the tasbīḥ of Fātima, may the peace of Allāh be upon her, just as we command them to perform the Ṣalāt. Therefore, be cautious in (performing) it, since indeed whichever servant is not attentive to it will become misfortunate.”

### 2. Forgiveness of One's Sins

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ عَلَيْهِ السَّلَامُ مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ الزَّهْرَاءِ

عليها السلام قَبْلَ أَنْ يَثْنِيَ رِجْلَيْهِ مِنْ صَلَاةِ الْفَرِيضَةِ غَفَرَ اللَّهُ لَهُ وَ لَبِئْسَ  
بِالتَّكْبِيرِ.

Imām Ja'far ibne Muḥammad as-Ṣādiq (peace be upon them both) has said: “Anyone who, after his obligatory Ṣalāt and before he moves his feet, recites the tasbīḥ of Fāṭima Zahrā (peace be upon her), will have all of his sins forgiven and he should start this tasbīḥ with ‘Allāhu Akbar.’”

### 3. Person Becomes Worthy of Paradise

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليهما السلام مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ الزَّهْرَاءِ  
عليها السلام فِي دُبُرِ الْمَكْتُوبَةِ مِنْ قَبْلِ أَنْ يَسُطَّ رِجْلَيْهِ، أَوْ حَبَّ اللَّهُ لَهُ الْجَنَّةَ.

Imām Ja'far ibne Muḥammad as-Ṣādiq (peace be upon them both) has said: “One who recites the tasbīḥ of Fāṭima Zahrā (peace be upon her) after the obligatory Ṣalāt, before one changes the position one is in (for the tashahhud and salām), Allāh will make that person worthy of Paradise.”

#### 4. A Gift from the Angels

Whenever one goes to bed (to prepare for sleep), one noble Angel and one Satan quickly come towards that person. The Angel says to the person, ‘Finish off your day in a good way and start off your night in a good manner too.’ However the Satan says to him, ‘Finish off your day in sin and start off your night sinning as well!’

Thus, if a person obeys the Angel and ends his day in the remembrance of Allāh ﷻ and before going to sleep, starts the night with the remembrance of Allāh ﷻ by reciting the tasbīh of Fāṭima Zahrā ﷺ, then that Angel will get rid of the Satan, and will protect the person until he wakes up from his sleep.

When one wakes up (in the morning), the Satan again rushes to his side and says the same thing he did the previous night, and the Angel too repeats what he said the night before. Thus, if once again, the servant remembers Allāh ﷻ the way he did before he went to sleep the previous night, then again the Angel will get rid of the Satan and Allāh ﷻ will write for that person, the reward of worship for the entire night.

## 5. Protection from Tragedies

Imām Ja'far ibne Muḥammad as-Ṣādiq ﷺ has said, “Two brothers went to the Prophet of Allāh ﷺ and said, ‘We want to go to Shām (Syria) for trading. Can you please advise us what we can say or do to remain safe from the dangers (which we may entail on such a long journey)?’

The Prophet replied, ‘When you go into the trading post and have recited your Ṣalātul ‘Ishā and are ready to go to sleep, then recite the tasbīḥ of Fāṭima Zahrā followed by Ayātul Kursī. In this way, you will remain safe from all evils until the next morning.’

On the way to Shām, some thieves began to follow them and when they entered the trading post, the thieves sent one of their slaves to see what the two people were up to – were they sleeping or awake?

When the slave came near them, he noticed they had just gotten into bed and as each of them recited the tasbīḥ of Fāṭima Zahrā and Ayātul Kursī, the slave saw that two walls began to encircle the two brothers!

The slave walked around the brothers, but could see not other than the two walls surrounding them.

### Section Three: Outcome of the Tasbīh

---

He returned back to the thieves and told them what he saw to which they replied, ‘May Allāh disgrace you! You are lying to us! Indeed, you are simply incapable (of carrying out such a simple job) and are scared!’

They themselves got up and went to look – but they too only saw two walls and nothing else!

They began to scale the walls, however they could not hear a sound from inside the walls nor could they see anyone! Thus, they returned back to their camp.

When morning came, the thieves went to the two brothers and asked them, ‘Where were you last night?’ They said, ‘We were right here sleeping and did not move from our places.’

The thieves told them, ‘We swear by Allāh that we came here but did not see anything except for two walls. Please tell us what is the story behind this?’

The two brothers said, ‘We had gone to the Prophet of Allāh ﷺ and asked him to advise us before we begin our journey. He told us to

recite the tasbīḥ of Fāṭima Zahrā and Ayātul Kursī (before going to sleep) and we did just as we were told.’

The thieves replied, ‘Go and continue (your journey). We swear by Allāh that we will not come after you. We swear that by reciting these words (the tasbīḥāt and Ayātul Kursī) no thief will ever be able to attack you!’”

## 6. Being Cured by the Tasbīḥ

A man went to Imām Ja‘far ibne Muḥammad as-Ṣādiq ؑ to complain to him about his state. Even though the Imām ؑ was speaking to him, he could not hear what the Imām ؑ was saying. The man then began to complain to the Imām ؑ of very bad ear aches to which the Imām ؑ asked him, “Why are you negligent of the tasbīḥ of Fāṭima Zahrā?”

The man questioned, “May I be sacrificed for you! What is the tasbīḥ of Fāṭima Zahrā?”

The Imām ؑ replied, “Recite ‘Allāhu Akbar’ 34 times; ‘Alḥamdulillāh’ 33 times and ‘Subḥānallāh’ 33 times as this makes a complete 100 (remembrances).

The man stated that, “After a short period of time that I recited this tasbīḥāt continuously, the pain in my ears went away.” (Tasbīḥāt of Fāṭima Zahrā, Page 27)

## 7. Separation from Satan

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عليه السلام مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ عليها السلام ثُمَّ  
أَسْتَغْفَرَ، غُفِرَ لَهُ وَ هِيَ مِائَةٌ بِاللِّسَانِ وَ أَلْفٌ فِي الْمِيزَانِ وَ يَطْرُدُ  
الشَّيْطَانَ وَ يَرْضَى الرَّحْمَنَ.

Imām Muḥammad ibne ‘Alī al-Bāqir (peace be upon them both) has said, “One who recites the tasbīḥ of Fāṭima Zahrā (peace be upon her) and after that asks for forgiveness (for his sins) will be forgiven (by Allāh). This tasbīḥ on the tongue is (the recitation of the dhikr) 100 times, but as for the weight in the scale (of deeds), it is counted as 1,000 (good deeds); and (in addition, this tasbīḥ) will distance Satan from one’s self and makes ‘The Beneficent’ (Allāh) pleased (with that person).”





## Section Four

# Etiquette of the Tasbīḥ

### 1. Reciting the Dhikr in the Tasbīḥ of Faṭīma Zahrā عليها السلام Without A Gap

It has been narrated from Muḥammad ibne Ja‘far as-Ṣādiq (the son of Imām Ja‘far ibne Muḥammad as-Ṣādiq عليه السلام) that:

إِنَّهُ كَانَ يُسَبِّحُ تَسْبِيحَ فَاطِمَةَ صَلَّى اللَّهُ عَلَيْهَا فَيَصِلُهُ وَلَا يَقْطَعُهُ.

“Surely he (Imām Ja‘far ibne Muḥammad as-Ṣādiq عليه السلام) used to perform the tasbīḥ of Fāṭima, may Allāh send His prayers upon her, in a continuous manner and would not stop or pause in the middle of it.” (Jāmi‘ Ayāt wa Aḥādīth Ṣalāt, Volume 2, Page 54)

### 2. Method of Reciting the Tasbīḥ of Fāṭima Zahrā عليها السلام

Imām Ja‘far ibne Muḥammad as-Ṣādiq عليه السلام has said: “Begin the tasbīḥ of Fāṭima Zahrā with a Takbīr (saying of ‘Allāhu Akbar’) and say this 34 times; then praise Allāh 33 times by saying ‘Alḥamdulillāh’ and

## Tasbīḥ of Fāṭima Zahrā ﷺ

---

close it off with the glorification of Allāh by saying ‘Subḥānallāh’ 33 times.”

### 3. Crying During the Tasbīḥ

Shaykh Qāsim ‘Alī ibne Hilāl Jazāirī used to take over one hour to recite the tasbīḥ of Fāṭima Zahrā ﷺ since every time he said one of the dhikr which is contained in the tasbīḥ, he would be engulfed in tears and grief.

## Section Five

# Type of Tasbīḥ

### 1. The Tasbīḥ that Fāṭima عليها السلام Used

It has been narrated in the famous book, *Makārimul Akhlāq*, that Fāṭima Zahrā عليها السلام used to have a tasbīḥ which was made of wool thread and had 100 knots tied in it and she used to perform the dhikr of Allāh سبحانه with it. When Ḥamzah – the uncle of the Prophet صلى الله عليه وسلم – was martyred in the battle of Uhud, the dirt from his grave was used to make the first beads that were used in the tasbīḥ.

When Imām Ḥusayn ibne ‘Alī عليه السلام was martyred, people took the dirt from around the grave of the Imām عليه السلام to make the tasbīḥ beads, since it had been narrated that there are great merits and blessings in the dirt around the grave of Imām al-Ḥusayn ibne ‘Alī عليه السلام.

Imām Ja‘far ibne Muḥammad as-Ṣādiq عليه السلام has said, “The (first) tasbīḥ was made of blue thread and had 34 beads on it and that was the tasbīḥ of our mother Fāṭima Zahrā. Then when Ḥamzah was killed,

the tasbīḥ was formed using the dirt of his grave, and with that after every Ṣalāt, the tasbīḥ was recited (by all).”

## 2. Tasbīḥ made with the Turbah (Dirt) of the Grave of Imām Husayn عليه السلام

إِنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ كَانَتْ مَسْبُحَتُهَا مِنْ خِيوطِ صُوفٍ مُفْتَلٍ عَلَيْهِ عَدَدَ التَّكْبِيرَاتِ فَكَانَتْ عليها السلام تُدِيرُهَا بِيَدِهَا تُكَبِّرُ وَ تُسَبِّحُ إِلَى أَنْ قُتِلَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ فَاسْتَعْمَلَتْ تُرْبَتَهُ وَ عَمَلَتِ التَّسَابِيحَ فَاسْتَعْمَلَهَا النَّاسُ.

“The tasbīḥ of Fāṭima the daughter of the Messenger of Allāh was a piece of woolen string upon which, in the number of times that the takbīr was to be said were the same number of knots and she used to spin this around her hand and mention the greatness of and glorification of Allāh, until the time when Ḥamza became a martyr. After this, she made beads for the tasbīḥ out of the dirt of his grave and from that day on, the making of a tasbīḥ in this fashion (from the dirt of the Earth) became common among the people.”

### 3. The Worth of Using a Tasbīh made from Dirt around the Grave of Imām Ḥusayn ؑ

Imām Ja'far ibne Muḥammad as-Şādiq ؑ was asked a question in relation to making the tasbīh with the dirt of two particular places and which one was better – the dirt around the grave of Ḥamza or (from the grave of) Imām Ḥusayn ibne 'Alī ؑ? The Imām ؑ replied, “As for the tasbīh whose beads are made from the dirt of Imām Ḥusayn's grave, before one does tasbīh with it, the beads itself perform the tasbīh!”

### 4. Signs of a Shī'a

It has been narrated from the book, *Rawdhatul Wāi'dhīn*, that Imām Mūsā ibne Ja'far al-Kādhim ؑ has been quoted as saying: “Our Shī'a are not needless from four things:

1. The mohr/turbah (clay tablet) upon which they recite their Şalāt (perform the sajdah on);
2. The ring which they wear on their (right) hand;

3. The toothbrush (miswāk) which they use to brush their teeth with (before the Ṣalāt);

4. A tasbīḥ of 33 beads made from the dirt around the grave of Imām Ḥusayn ibne ‘Alī عليهما السلام. Every time they do the dhikr with it, Allāh writes forty thawāb (rewards) for each bead used. If one recites the tasbīḥ in a state of negligence (without full concentration or attentiveness to the tasbīḥ and the meaning of the dhikr) then Allāh writes twenty rewards for that person.”

### 5. The Tasbīḥ Speaks the Truth

اَلْسُّجُوْدُ عَلٰى طِيْنِ قَبْرِ الْحُسَيْنِ عليه السلام يُنَوِّرُ اِلٰى الْاَرْضِ السَّابِعَةِ وَ مَنْ  
كَانَتْ مَعَهُ سَبْحَةٌ مِنْ طِيْنِ قَبْرِ الْحُسَيْنِ عليه السلام كُتِبَ مُسَبِّحًا وَ اِنْ لَمْ يُسَبِّحْ  
بِهَا.

“Prostrating on the dirt from the grave of Ḥusayn (peace be upon him) radiates Celestial Light up to the seventh Earth. The person who has a tasbīḥ which is made from the dirt of the grave of Ḥusayn (peace be upon him) in his possession will be counted as being one

who glorifies Allāh, even if he is not doing the act of tasbīh with the beads!”

## 6. The Way of Life of Imām ‘Alī ibn al-Ḥusayn as-Sajjād عليه السلام

It has been narrated that when Imām ‘Alī ibn al-Ḥusayn Zayn al-‘Ābidīn عليه السلام was taken to the presence of Yazīd, he (Yazīd) decided to kill him. However before this, Yazīd began to speak to Imām as-Sajjād عليه السلام hoping that perhaps the Imām عليه السلام would say something which could give Yazīd a reason to kill him. However, Imām as-Sajjād عليه السلام merely replied to whatever Yazīd asked from him and said nothing more!

In the hand of the Imām was a small tasbīh which the Imām was turning with his fingers, while speaking to Yazīd. At one point in his conversation, Yazīd, may he be distanced from Allāh’s mercy, rebuked, ‘I am speaking to you and you are replying to me while you are turning a tasbīh with your fingers – how is it that you see such an act (of talking to me and performing the remembrance of Allāh) as being appropriate?’

The Imām عليه السلام replied to him, ‘My father informed me that he heard my grandfather عليه السلام say that when he would recite Ṣalātul Fajr, before

## Tasbīḥ of Fāṭima Zahrā عليها السلام

he would move from his spot, he would not say a single thing (after the Ṣalāt was complete) until he took the tasbīḥ in his hand and read the following supplication:

اللَّهُمَّ إِنِّي أَصْبَحْتُ وَأُسَبِّحُكَ وَأُحْمَدُكَ وَ أَهْلِلُكَ وَ أَكْبِرُكَ وَ  
أُجَدِّدُكَ بِعَدَدِ مَا أُدِيرُ بِهِ سُبْحَتِي.

‘O’ Allāh! Surely I have entered into the morning in a state of Glorifying You, Praising You, Singing Your Greatness, Extolling You, and Acclaiming You in the number of beads which I have in my tasbīḥ.’

He would then take the tasbīḥ in his hands and turn it and would then speak whatever he wanted to say (in the day) without saying any form of dhikr or tasbīḥ. He went on to say that this has already been counted for him (the remembrance of Allāh) and would result in his protection and safety until he goes to bed.

At night, he would sit on his bed and repeat the above supplication and would then place his tasbīḥ under his pillow. From that time until



## Section Five: Type of Tasbīḥ

---

he woke up from his sleep, his entire period of sleep was counted as one engaged in dhikr and tasbīḥ.

Therefore, I am merely following in the steps of my grandfather and thus, what I am doing (in your presence) is nothing but what he used to do.'

Many times, Yazīd, may Allāh not shower His Mercy upon him, told the Imām عليه السلام that he (the Imām عليه السلام) had been victorious over him and finally in the end, he decided not to kill the Imām عليه السلام. Instead, he ordered that the Imām عليه السلام be freed.

### **7. A Guide for the Angels**

There is a narration which states that: “Whenever the Hūrul ‘Aīn (the heavenly individuals which await the believers) see Angels who are going towards the Earth for some work, they see that they use the tasbīḥ which has been made with the dirt of the grave of Imām Ḥusayn to find their way around the Earth.”



## Section Six

# Times to Recite the Tasbīḥ

### A. Tasbīḥ after Every Ṣalāt

#### 1. Greater than 1,000 Rak'at of Ṣalāt

Imām Ja'far ibne Muḥammad as-Ṣādiq عليه السلام has said:

تَسْبِيحُ فَاطِمَةَ الزَّهْرَاءِ فِي دُبُرِ كُلِّ صَلَاةٍ أَحَبُّ إِلَيَّ مِنْ صَلَاةٍ أَلْفِ رَكْعَةٍ  
فِي كُلِّ يَوْمٍ.

“The tasbīḥ of Fāṭima Zahrā after every Ṣalāt (as a part of the ta'qīb - supplications after the prayers) is dearer to me than the performance of 1,000 rak'at of Ṣalāt everyday.”

#### 2. Deserving of Forgiveness

Imām Ja'far ibne Muḥammad as-Ṣādiq عليه السلام has said:

## Tasbīḥ of Fāṭima Zahrā عليها السلام

مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ الْفَرِيضَةِ تَسْبِيحَ فَاطِمَةَ الزَّهْرَاءِ عليها السلام مِائَةَ مَرَّةٍ وَ  
اتَّبَعَهَا بِلَا إِلَهَ إِلَّا اللَّهُ غُفِرَ اللَّهُ لَهُ.

“Allāh will forgive that person who praises Him after the obligatory Ṣalāt through the recitation of the tasbīḥ of Fāṭima Zahrā (peace be upon her) which is 100 dhikr and ends it off with ‘Lā Ilāha Illallāh.’”

### 3. Ṣalāt being Returned Back to its Owner

‘Allāmah Muqarram states the following: “In regards to the benefits of this tasbīḥ, know that Allāh ﷻ has the right to return the Ṣalāt to a person who performed it without it being accepted if he performed the complete Ṣalāt with all of the conditions and parts, but does not recite the tasbīḥ of Fāṭima Zahrā عليها السلام. In this regards, the A‘immah عليهم السلام have even stated that the Ṣalāt which is devoid of this tasbīḥ is returned back to the owner! Therefore, worship which is accompanied by the tasbīḥ of Fāṭima Zahrā عليها السلام is like a body which is adorned with beautiful clothing.”

## B. Tasbīḥ at the Time of Going to Sleep

### 1. Better than a Servant

إِنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ خَادِمًا فَقَالَ: أَلَا أُخْبِرُكَ مَا هُوَ خَيْرٌ لَكَ مِنْهُ؟ تُسَبِّحِينَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَتُكَبِّرِينَ اللَّهَ أَرْبَعًا وَثَلَاثِينَ.

Fāṭima (peace be upon her) went to the Prophet (prayers of Allāh be upon him and his family) and asked him for a servant. The Prophet said to her, “Shall I not inform you of something which is better for you than a servant? Recite: ‘Subḥānallāh’ 33 times; ‘Alḥamdulillāh’ 33 times and ‘Allāhu Akbar’ 34 times.”

### 2. Tasbīḥ at the Time of Going to Sleep

Imām Ja’far ibne Muḥammad as-Ṣādiq عَلَيْهِ السَّلَامُ has said:

مَنْ بَاتَ عَلَى تَسْبِيحِ فَاطِمَةَ عَلَيْهَا السَّلَامُ كَانَ مِنَ الذَّاكِرِينَ اللَّهَ كَثِيرًا وَ  
الذَّاكِرَاتِ.

“One who starts the night with the tasbīḥ of Fāṭima (peace be upon her), (recites it before going to sleep) will be counted among those men and women who remember Allāh much.”

### 3. Reciting the Tasbīḥ Before One Goes to Sleep

Imām Ja'far ibne Muḥammad as-Ṣādiq عليه السلام has said:

تَسْبِيحُ فَاطِمَةَ الزَّهْرَاءِ عليها السلام إِذَا أَخَذْتَ مَضْجَعَكَ فَكَبِّرِ اللَّهَ أَرْبَعًا وَ ثَلَاثِينَ  
وَ أَحْمِدْهُ ثَلَاثًا وَ ثَلَاثِينَ وَ سَبِّحْهُ ثَلَاثًا وَ ثَلَاثِينَ وَ تَقْرَأْ آيَةَ الْكُرْسِيِّ وَ  
الْمُعَوِّذَيْنِ وَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ الصَّافَّاتِ وَ عَشْرًا مِنْ آخِرِهَا.

“When you prepare to go to bed, then perform the tasbīḥ of Fāṭima Zahrā (peace be upon her) by praising Allāh (reciting ‘Allāhu Akbar’) 34 times; glorifying Him (saying ‘Alḥamdulillāh’) 33 times, and sanctifying Him (saying ‘Subḥānallāh’) 33 times followed by Ayatul Kursī once, the Ma’udhtain (Sūrat al-Falaq and Sūrat an-Nās) once each, followed by the first ten verses and the last ten verses of Sūrat as-Sāffāt.”

## Section Seven

# Meaning of the Dhikr

### 1. The Lofty Meaning of the Tasbīḥ of Fāṭima Zahrā عليها السلام

Imām Ja'far ibne Muḥammad as-Ṣādiq عليه السلام has said that, “The tasbīḥ of Fāṭima Zahrā عليها السلام includes (in its' meanings):

- Pure is the Possessor of Glory who is the Proud and Exalted;
- Pure is the Possessor of Nobility who has a lofty station and grand status;
- Pure is the Possessor of the Dominion who has Honour and Precedence;
- Pure is the Possessor of Virtue and Beauty;
- Pure is the One who has decorated Himself with the celestial light (an-Nūr), immensity and dignity;
- Pure is the One who is able to see the imprints of the ant on a clean, transparent stone, and who can see the flying of the birds on the top of the trees and upon the delicate flowers.”

## 2. The Meaning of ‘Allāh is the Greatest’ – Allāhu Akbar [الله أكبر]

- Allāh is superior and greater than what we can think or suppose of Him;
- Allāh is greater than everything in existence;
- Allāh is superior to all creations which can be sensed, which our intelligence can discern, and all that which is within the world and the universe.

Imām Ja‘far ibne Muḥammad as-Ṣādiq عليه السلام has said, “At the time when you say the takbīr [saying of Allāhu Akbar] to start your Ṣalāt, everything else in existence should seem small and trivial in your sight except for Him.”

By saying the phrase, ‘Allāhu Akbar’, the greatness of Allāh is increased within ourselves and we are able to reach the loftiest of stations.

If at anytime during the course of our Ṣalāt, we are able to taste and experience the sweetness and purity of our intimate whispers (munājāt) to Allāh ﷻ, then we should know that our takbīr has been



## Section Seven: Meaning of the Dhikr

---

accepted and that it has indeed confirmed (the status of) Allāh, the Most High.

The words, ‘Allāhu Akbar’, are the same words which a new born Muslim child hears for the first time in the adhān and iqāmah; and are also the last words which a person will hear when one dies in the talqīn [the words recited to the deceased in which the articles of faith are read to him].

The words, ‘Allāhu Akbar’, are the first and only dhikr in the Ṣalāt which are obligatory and a part of the rukn (foundation) of the Ṣalāt.

### 3. The Meaning of ‘All Praise Belongs to Allāh’ - Alḥamdulillāh

[الحمد لله]

This line means that all Praise and Glory are reserved for Allāh ﷻ alone – the One who nurtures the entire universe.

By saying this line, the feeling of thanking Him is brought to life within our soul. Speaking this dhikr removes any sort of negligence or inattention we may have within us and causes us to remember the blessings which we have been given and we are able to take notice and remind ourselves of the Lordship of Allāh ﷻ.

In the Qur’ān, there are almost one hundred names mentioned for Allāh ﷻ, however the name ‘Allāh’ is the most comprehensive of all of these.

In the word, al-Ḥamd, in addition to the meaning of praise and glory belonging solely to Allāh ﷻ, there is also a hidden meaning of true and sincere worship.

#### **4a. The Meaning of ‘Sanctified is Allāh’ - Subḥanallāh [سبحان الله]**

Imām Ja’far ibne Muḥammad as-Ṣādiq ﷺ was once asked about the meaning of this phrase to which he replied: “It means that He is Pure and transcends all things which can be thought about Him.”

#### **b. Words of the Prophet ﷺ**

The Noble Prophet ﷺ was asked by Talha ibne ‘Abdullāh about the meaning of ‘Subḥanallāh’ and the Prophet ﷺ replied: “It means to testify that Allāh transcends all things which are unworthy of being thought (about Him).”

## 5. Reward of the Tasbīḥ

The Commander of the Faithful, ‘Alī ibne Abī Ṭālib عليه السلام has stated that, “All of the Angels send prayers and salutations upon a person who says ‘Subḥānallāh’ one time and the reward for this glorification of Allāh is not known to anyone except Allāh.”

In the book, *‘Uddatul Dā‘i*, it has been mentioned that Imām Ja‘far ibne Muḥammad as-Ṣādiq عليه السلام said: “The army of Prophet Sulaymān was made up of birds whose number covered the distance of 624 square kilometres; wild beasts whose number covered the total area of 156 square kilometres; and human beings whose number covered a total of 31.2 square kilometres. The Jinn had woven a carpet of gold and pure silk for Sulaymān which measured 12.48 square kilometres and placed a mimbar (pulpit) upon the carpet for Sulaymān to sit on.

Around the mimbar - which was made of gold and silver – there were many other chairs of gold and silver where various other prophets were sitting on.

There were birds which were flying above Sulaymān with their wings stretched out, touching one another, so that the rays of the sun would

not shine on the head of Sulaymān. In addition, Allāh also gave Sulaymān the power to control the wind which enabled his carpet to go wherever he wished for it to go. It was upon this carpet that he travelled for two straight months, just as Allāh has mentioned in the Qurʾān:

﴿وَلِسُلَيْمَانَ الرِّيحَ غَدُوَهَا شَهْرًا وَرَوَاحَهَا شَهْرًا﴾

“And (We made) the wind (subservient) to Sulaymān, which made a month’s journey in the morning and a month’s journey in the evening.” (Sūrat Sabā (34), Verse 12)

One day, the wind was carrying the grand and noble carpet of Sulaymān; and on the ground, there was a peasant who was standing in his fields, who looked up and said, “Glory be to Allāh [Subḥānallāh]! What a great kingdom Allāh has given to the son of Dāwūd!”

The wind carried the words of the farmer to the ears of Sulaymān and immediately, Sulaymān ordered the rug to land on the ground. The prophet of Allāh Sulaymān went to the farmer and said to him:

تَسْبِيحَةٌ وَاحِدَةٌ يُقْبِلُهَا اللَّهُ خَيْرٌ مِمَّا أُوتِيَ مِنْ آلِ دَاوُدَ.

“One glorification which a servant does (in praise of Allāh) and that Allāh accepts is better than all that which has been given to the family of Dāwūd!”

In another narration, it has been mentioned that saying one ‘Subḥānallāh’ is better than giving a mountain of silver as charity in the way of Allāh ﷻ.

In summary, this ‘Subḥānallāh’ has many benefits and merits attached to it which are mentioned in the aḥādīth. (*Thamaratul Ḥayāt*, Volume 2, Page 720 and 721)

## 6. Greetings of the Angels

In reply to a question which was asked to him about the meaning of ‘Subḥānallāh’, the Commander of the Faithful, ‘Alī ibne Abī Ṭālib (عليه السلام) replied that it meant: “Allah is Great and of high status, the Possessor of nobility and greatness who is free from all defects and from all those things which the polytheists may say about Him. Anytime a servant of Allāh says this phrase, all of the Angels immediately send

prayers and salutations upon that person.” (*Mizān al-Ḥikmah*, Volume 5, Page 2363)

## 7. Benefits of the Tasbīh of Subḥanallāh [سبحان الله]

In the book, *al-Amālī* of Shaykh Ṣadūq, it has been narrated from Imām Ja‘far ibne Muḥammad as-Ṣādiq عليه السلام that he said, “Allāh will remove seventy types of difficulties from a person who says ‘Subḥānallāh’ thirty times every day – the most minimum of these difficulties is poverty. The second benefit is that the person will be saved from grief, sorrow and a fatal death, just as we see that the reason for the safety of Prophet Yūnus when he was in the belly of the whale was because of him reciting:

﴿سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

“Glory be to you (Allāh), surely I was from amongst those who were unjust (to themselves).” (Sūrat al-Anbiyā (21), Verse 87)

Due to this, Allāh ﷻ saved him, just as He has said:

﴿فَسَتَجِدُنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْعَمِّ...﴾

## Section Seven: Meaning of the Dhikr

“Thus did We answer his prayer and We saved him from grief...”  
(Sūrat al-Anbiyā (21), Verse 87)

The Imām ﷺ then said:

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ.

“Thus had he (Yūnus) not been one of those who glorified (Allāh), then surely he would have remained in the stomach of the fish until the Day of Resurrection (so it is through his glorification that he was saved from grief and sorrow).”

### 8. A Tree in Paradise

In another narration it has been mentioned that if a person says ‘Subḥānallāh’ then a tree is planted for him in Paradise and when he says ‘Wal Ḥamdulillāh’ then another tree is planted for him in Paradise.

May Allāh ﷻ give us all the tawfīq to recite this great tasbīḥ with the understanding that it deserves. ●

