

TASBEEH OF FATIMAH ZEHRA

(SA)



COURSE FOR CHILDREN

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TASBIH OF FATIMA ZAHRA (AS) **A General Outlook**

34 times – Allahu Akbar (Allah is greater than anything and anyone)

33 times – Alhamdulillah (All Praises Are For Allah)

33 times – Subhanallah (Which comes from the arabic word Sabha which means to swim. It's actually glorifying Allah (s.w.t) by swimming in his thoughts)

- Bibi Fatima (a.s) used to run her house without much help; Prophet Mohammed (S) could see how hard his daughter worked at home. One day he said he would give her something that would be better than a helper or anything else she wished in this world. This is when he gives her the gift of this *Tasbeeh* and its is known as *Tasbeeh of Fatimatuz Zahra*. This *Tasbeeh* is recommended to be read after every namaaz.
- Imam Baqir (a.s.) says - *whoever performs the Tasbeeh of Bibi Fatima (a.s.) and asks Allah (s.w.t) for forgiveness, Allah (s.w.t) will forgive him or her a hundred times, will add a thousand good deeds to their scale, repel shaitan and be pleased with him or her.*
- Imam Jaffer Sadiq (a.s) says - *whoever does Tasbeeh of Bibi Fatima (a.s.) before they move their legs or unfold their legs from the position of sitting in wajib salaah, Allah (s.w.t) forgives them and makes Jannah wajib upon them.* Imam also says that *Tasbeeh of Bibi Fatima (a.s) after every wajib salaah is more loved than praying a thousand rakats everyday.* He continues to say - *whoever does the Tasbeeh of Bibi Fatima (a.s) after every salaah and ends it by saying La illaha illallah, Allah (s.w.t) will forgive his or her sins.*
- When Hazrat Hamza was martyred, Bibi Fatima (a.s) took some earth from his grave and moulded it into beads and she used that as her *Tasbeeh*. Before this event she would use a blue woollen string that was knotted and that was the customary *Tasbeeh* before the martyrdom of Hazrat Hamza. After that it became customary to make beads from clay.
- Hazrat Hamza was known as Sayyadatush Shuhada the "Chief of Martyrs". Today we call Imam Husain (a.s) Sayyadush Shuhada and we try to use the earth from Karbala from near his grave to use in our *Tasbeeh* so that we remember the sacrifice and we remember what Tawheed is all about.
- Our Aimmah have also told us that whoever forgets to make dhikr of Allah (s.w.t) but the *Tasbeeh* is in his or her hand made from the turbat of Imam Husain (a.s) than there is still jaza written for him or her.
- Imam Jaffer Sadiq (a.s) says that the beads from the grave of Imam Husain (a.s) are counted as *Tasbeeh* in the hands of human beings even if they don't do the *Tasbeeh*.
- Imam Musa Kadhim (a.s) says that the true mu'min is not without 5 things which are
 1. A Toothbrush
 2. A Comb or Hair brush
 3. A Prayer rug
 4. *Tasbeeh*
 5. An Aqeeq ring
- Imam Jaffer Sadiq (a.s) says whoever did *tasbeeh* made from the earth gathered from the grave of Imam Husain (a.s), Allah (s.w.t) writes for them forty good deeds, erases forty bad deeds, and meets four hundred of his needs, raising him four hundred degrees.
- It is also narrated from Imam Jaffer Sadiq (a.s) that whoever did *tasbeeh* ten times after his wajib salaah, before he moved his legs from his place of dhikr, Allah (s.w.t) would erase four hundred thousand bad deeds, write four hundred thousand good deeds and it would be as if he had completed the Qur'an 12 times. The Imam goes on to say I don't move my legs without saying it one hundred times but you, you can say it ten times.

FATIMA'S GLORIFICATION OF ALLAH

Abu Muhammad Ordoni

It is reported in Bihar that Ali (A) said to a man from Bani Sae'ed:

Should I speak to you about Fatima and Myself?

- She was my spouse who was the most beloved to the Prophet.
- Once, she carried water using a waterskin until it scarred her chest;
- She ground (grain) using a hand mill until blisters appeared on her hands;
- She swept the floor until her clothes became dusty;
- And lit the fire under the cooking pot until her clothes became mud colored from the smoke.

Fatima was inflicted by great pain as a result of this, so I said to her: Why don't you ask your father for a servant to relieve you from these jobs?

When Fatima (A) went to the Prophet she found that he had company; and was too shy to talk to him, so she left the house. But the Prophet (S) knew that she had come for something.

Imam Ali (A) continued: The next morning, the Prophet came to the house while we were still under our quilt and said: Assalamu Alaikum!

Yet because we were ashamed (of being under the quilt), we preferred to remain silent.

The Prophet once again said: Assalamu Alaikum!

Once again we remained silent. Then for the third time the Prophet said *Assalamu Alaikum*.

Now we feared that he would depart, for it was the prophet's habit to say Assalamu Alaikum three times and then wait for permission to enter or leave.

So I said:

Wa Alaik As-Salam, Messenger of Allah! Come in.

He (S) sat near our heads and said: *Fatima, what was your need when you came to Muhammad yesterday?*

Imam Ali added: I was afraid that she (Fatima) would not tell him, so I pulled my head from under the cover and said: *I will inform you, Messenger of Allah!*

- Surely she carried water using a water skin until her chest was scarred.
- She ground (grain) using a hand mill until blisters appeared on her hands;
- She swept the floor until her clothes became dusty;
- And lit the fire under the cooling pot until her clothes were mud colored from the smoke.

So I said to him: Why don't ask your father for a servant to relieve you from these jobs?

The Prophet (S) upon hearing this, said: Shall I teach you something that is better for you than a servant and a world with everything in it?

*After every prayer say: **Allahu Akbar** thirty four (34) times, **Alhamdu Lillah** thirty three (33) times and, **Subhan Allah** thirty three (33) times, then conclude that with **la illaha ila Allah**.*

Surely this is better for you than that which you wanted and the world and its belongings.'

Thus, Fatima adhered to this glorification after every prayer; and it came to be known as **Tasbih Fatima**.

Abu Haroun says: *Surely we command our children to adhere to **Tasbih Fatima** the same way we command them to perform prayers. So perform the tasbih, for whoever adheres to it shall never be miserable.*

In reference to Fatima's beads, it was reported in Makarim al-Akhlaq that it was made of woven wool threads which had knots by the number of Takbir (Allahu Akbar), until when Hamza Ibn Abdul Muttalib (A) was martyred, she made them from the mud of his grave.

Since the martyrdom of Imam Husain (A), people have been using the mud surrounding his tomb for making beads for the great blessings, which lie in it.

Imam Sadiq (A) said: Beads should be made with blue thread and thirty four (34) beads, which was the way Fatima's beads were made after Hamza's martyrdom.

There are various narrations, which were reported about Tasbih Fatima's importance and order. Yet, the most famous order on which our jurisprudents agree is to start with Allahu Akbar, then Al-Hamdu Lillah, and end with Subhanallah.

When we review the aforementioned narrations, it becomes clear that Lady Fatima Zahra (A) performed her housework by herself, despite her honor and nobility, and that Ali (A) helped her to do the housework.

It has been reported in Bihar that Imam Ali (A) said: Once, the Messenger of Allah came to us while Fatima was sitting near the pot and I was cleaning some lentils; when the Prophet saw us he said: *Abu Al-Hassan!*

I said: *At your service! O Messenger of Allah!*

He then said: *Listen to me, for I say not save that which is the word of Lord: There is not a man who helps his wife in her housework, save that with every hair on his body a whole year of worship-during which he fasted the days and kept up the nights in prayer is counted for him....*

Teaching the Tasbih to the Children

The Prophet (S) taught her daughter, Fatima (SA), the best lesson, which was the Tasbih. From that time, millions of people have been saying that Tasbih after their prayers. They have been asking the Lord for help via the Tasbih.

In the book Qorb-al-Asnad, it is quoted from Imam Jafar as-Sadiq (AS):

We instruct our children to say the Tasbih just as we instruct them to pray. You, too (addressing Abu Haroon) do it, because whoever doesn't recite the Tasbih, falls into misery.

The Tasbih with a Long Presence of Heart

Sheikh Ali bin Jazaeri, said the Tasbih for one hour because with each word of the praises he said, his tears flowed down his cheeks.

The Tasbih, the Sign of a Faithful Person

It is written in Makarim-ul-Akhlaq that the Tasbih of Fatima (SA) is one of the five signs of a faithful person.

The Tasbih and Imam Sajjad (AS)

It is said that when Imam Sajjad (AS) was taken to Yazid, he decided to kill Imam. So, he started speaking to Imam and intended to make him say something that would give him a pretext to cause his death.

But the Imam said nothing more than Yazid had said.

In his hand, there was a Tasbih and while speaking he turned it. Yazid said: I speak to you and you answer me while your fingers turn the Tasbih. How do you permit yourself to do that?

The Imam said: *My father informed me that the Prophet (S) didn't move from his place after the morning prayers and didn't say anything. Sometimes he took the Tasbih and said: O Lord! I entered morning while I was praising You equal to the number of the beads of the Tasbih that is in my hand. Then he turned the Tasbih and spoke without praising.*

The Imam continued: This will be counted for me and will protect me till bedtime.

When he went to bed he also gave a special praise to Allah. I follow my great grandfather and do the same thing.

Then Yazid looked at the people around him and said: He defeated me by his answer and ordered them to let him go.

The Favors of the Angels

When one of you goes to bed an honorable angel and a mulish Satan come to you quickly. The angel says: End your day in a good way and start your night doing the right.

At the same moment the Satan says: End your day committing sins and start your night with wrongdoings.

If the person obeys the angel and ends his day and begins his night in Allah's name and says the Tasbih, that angel drives the Satan away and protects the person till he/she gets up.

When the person gets up, the Satan comes to him again and repeats what it said the night before. If the person recites the Tasbih, the Satan flees and Allah gives the reward a heavenly reward equal to the reward of the one who has prayed the whole night.

Fatima's (AS) Tasbih (Rosary)

It is written in Makarim-ul-Akhlaq that Fatima (S) had a Tasbih made of woolen thread, which had 100 knots, and she used it to recite the Tasbih.

When Hazrat Hamzah (Prophet's uncle) was martyred, she used his soil for making Tasbih.

After the martyrdom of Imam Hussain (AS), the people used his soil to make Tasbih.

Imam Sadiq (AS) said: The first Tasbih was our mother's (i.e. Fatima's (AS) which was made of blue thread and after that, she made beads of Tasbih from the soil of Hamza's grave.

The Soil of Imam Husain's Grave

Imam Sadiq (AS) said: Prostration on the soil of Husain (AS) illuminates the seven layers of the earth, and if somebody keeps a Tasbih made of Imam Husain's soil, they are considered the prayers of Allah, even if they don't say anything.

The Value of Tasbih

Imam Baqir (AS) said: Allah has not been praised in any way better than saying the Tasbih. If there had been something better, the Prophet (SAW) would have taught Fatima (AS).

The Effects of the Tasbih

Imam Sadiq (AS) said: Two brothers went to the Prophet (SAW) and said: We want to go to Syria for trading. What shall we do to be protected from dangers?

He (Prophet) said: When you go to bed, say the Tasbih, and after that say Ayat-ul-Kursi (A verse of the Holy Qur'an, surah Baqara). Then, you will be protected from all the dangers.

On the way thieves followed them, and when they entered the caravan, the thieves sent their slave to see what they were doing.

When the slave reached them, the two brothers went to bed and did whatever the Prophet (S) had told them. Suddenly, the slave saw walls surrounding the brothers. He came back to the thieves and told them the story, but they didn't believe him and went in the caravanserai themselves. They also didn't see anything but walls.

The next morning the thieves went to the brothers and said: We wanted to steal your goods but last night we didn't see anything but walls.

The brothers told them the whole story and the thieves said: We will not follow you anymore because with what you say nobody can rob you of your goods.

Imam Sadiq (AS) said: Whoever says the Tasbih after saying his prayer, before moving from his place the heaven is their reward.

Tasbih in the Qur'an

Imam Sadiq (AS) said about the Verse: Praise Allah a lot. The one who says the Tasbih has obeyed Qur'anic verses and has praised Allah a lot!

Imam Muhammad Al Baqir A.S. has said: One who recites the Tasbih as performed by Fatima Az Zahra A.S. and after that asks for forgiveness from Allah swt, he/she will be forgiven (by Allah). This Tasbih on the tongue (Dikr) is 100 times, but in weight on the scale (of deed) it is counted as one thousand (good deeds), it will distance Shaitan from one's self, and will make the Beneficent (Allah) pleased.

LECTURE ON
TASBIH of Fatima Zahra (AS)
Dr. Murtadha Alidina

Audhu Billahi Minash Shaytanir Rajim

Bismillahir Rahmaanir Rahim

Because we believe in Allah
The absolute perfect being
The source of all goodness and perfection and secondly
We return to him because we believe that he is Rahman
His mercy is universal. Thirdly,
He is Rahim
His mercy is endless but is especially available for those of us who believe in Him and
submit to Him.

We send our salutation and greetings on the Holy Prophet
And on his Holy progeny
Who we believe to be the most perfect role models for our guidance.

Elders, Brothers and Sisters

Salaamun Alaikum Wa Rahmatullah

- One of the important Dhikr that we have been taught to engage in after Salah is what is famously known as the Tasbih of Fatima Zahra (SA).
- I wish to remind ourselves of the significance of this Tasbih and what effective role it can play for us after Salat.

If you look at the reward, the significance is mentioned in these terms,

This Tasbih has got three components.

- We start with Takbir 34 times – ALLAHU AKBAR
- 33 Hamd – ALHAMDU LILLAH
- 33 Tasbih – SUBHANALLAH

A hundred units.

**Whoever recites this after his Salat,
the effect is that he shall be forgiven**

What is there in this Dhikr that enables me to qualify to receive that special grace from God, whereby I shall be forgiven? We need to think on this. Is it the mere recitation or something should be happening.

In the Qur'an, we have been instructed to Remember God , not only remember God occasionally, remember Him frequently.

- In Surah Ahzab, verse 14, "*O You who believe! Remember Allah with much remembrance*"
- and Surah Jumuah, "*Remember Him frequently*"
- Surah Ahzab 21, "*And remembers Allah much*"

How to remember him frequently?

We have different ways to do that:-

One way is to constantly remember any one of His Names and you have remembered him frequently.

But the Imams of Ahlulbait they have said, that

If somebody engages in the Tasbih of the Holy lady Fatima after his prayer then indeed he has done his duty of remembering God frequently.

How?

In some Riwayat, we are told that this was a special gift given the Prophet to the Lady Fatima.

It is narrated that the Prophet received a gift of some slaves from one of the neighboring empires, so Imam Ali asked her to go ask for a helper, a servant, a maid.

So she comes to the Holy Prophet and he responds by saying, "Let me suggest something else, Ya Fatima, I will give you something that is better than what you ask. It will be better for you than whatever is in this world and its possessions and then

He (Prophet) teaches her this Tasbih

What is there in this Tasbih, that makes it so important, that is more useful to me than perhaps other things; the comfort of having a helper and having some free time with myself?

I have a helper so I have time for other things. Why is it that this Tasbih plays such a big role?

Incidentally there is another Riwaya that says, if at all there was a gift better than this, then the Holy Prophet would have given it to this Daughter. Something is there in this that makes it the best.

Another Riwaya says,

God cannot be worshipped, or God has not been worshipped with a praise more powerful than this Tasbih.

How?

The sixth Holy Imam says that,

To me. it is better for a person to engage in this Tasbih rather than to pray a thousand rakaats every day

Why or How?

Finally there is this Riwaya that,

This Tasbih is only a hundred units by our tongue that we pronounce. When it translates into Mizan, it becomes a thousand fold.

It dispels and removes Shaytan and it pleases the all Merciful Lord.

How?

Mizan is the scale that will demonstrate the degree to which our actions are truthful and closer to the truth.

Surah Araf, "*the scale on which our deeds will be measured will be the truth.*"

- If I want to measure your temperature, than I need something whereby the body temperature can be compared with and gives me a measurement.
- If I want to measure the weight of someone, so I need something heavy that can give me a scale of heaviness.

What will be measured on the Day of Judgment will not be the temperature or the physical weight or any other material parameters.

What will be weighted and measured on that day will be the

- Truthfulness, the degree to which my actions accorded to the truth existing in the universe; and explained to us by the lord,
- To what degree my feelings and emotions and my feeling and my spirituality
- To what degree my thoughts and belief and my attitude was on the Sirate Mustaqim and the yardstick of truthfulness,
- To that degree my scales will be heavier.

The measuring unit is Haqqa closer to Haq (Truth). My aims and means would be my actions and belief and character; heavier would be the scale that measures the truth.

So if this Tasbih is only hundred in terms but is a thousand times on the Mizan that means this Tasbih brings me closer to the truth in all aspects of my life.

How?

You notice it all revolves around this fundamental concept that is basically a Dhikr of Allah and Dhikr of Allah means that,

- a. I recognize my own a status versus Allah.
- b. I try to understand who God is and what His attributes are and
- c. I relate to him accordingly.

There are different ways to doing that, but one of the most effective ways is this Tasbih; because the fundamentals of Dhikr are summarized in these three statements we mention here. In fact there is a fourth additional statement and that is,

"There is no god but god"

and is mustahab, once we finish the Dhikr of a hundred units, you stop by reciting "*there is no god but god*".

Insha Allah, when we consider the meaning of each of these components we will discuss how they perform the effect of Dhikr in our lives.

So, the first Dhikr is ALLAHU AKBAR

In the Qura'n the Takbir is mentioned in Surah Bani Israel the last verse.

- Praise belongs to God and God alone who is so perfect in his godhead and divinity that He has not taken any son.

- He is so unlimited in His power and dominion and kingdom that in His kingdom there is no one equal to Him as partner.
 - And neither does He have an assistant forget anyone being equal to Him even somebody lower to Him subjugated to Him but somebody who shares a part of His godhead in a lower scale. Even at that level there is no one to assist him.
 - If that is your Lord who has no body equal to Him.
1. No body even of the lowest level can possibly assist Him in any way.
 2. and in fact He cannot produce anything because He is initially indivisible therefore He cannot have a component that separates from Him and becomes His son and shares His godhead. If that is your true Lord? "Allahu Akbar". Therefore represents this fundamental core concept.

When I say Allahu Akbar therefore I need to understand what I mean? God is great or the greatest?

God is greater than others, it does not make sense because when you say great then you are comparing. I have a group but in this group he is the greater one. There is no group to which He belongs because there is none like unto him. Is He the greatest?

Again the concept of greatest is superlative, the supreme amongst whom?

Again there is a shade of comparison - therefore the Imams have warned us don't even think that He is the greatest in that sense.

This hadith is narrated from the 6th holy Imam where somebody says Allahu Akbar and the Imam asked him "greater than what?" What are you comparing with? So the man said, "When I say Allahu Akbar, I imagine him to be greater than every thing." So the Imam said, "You have limited Him in one sense, you have compared Him and then decided He is greater but there is no comparison" So the man said, *How should I think of Him When I say Akbar,* so the Imam said.

- He is greater than that which can ever be described.
- He is not greater than other, He is not the greatest, no - there is no comparison.
- And therefore He is indescribable. What can I say, I cannot describe Him. Allahu Akbar that is the highest you can conceive of Him who is unlimited in His core fundamental essence and therefore beyond comprehension.

The 7th Imam explained,

God is greater, more exalted, more majestic than that which can be described.

Why?

For someone to be able to describe Him through His core essence. If therefore He is indescribable, then how should we describe Him? How can we talk about Him? How should we turn to Him? How should we worship Him? Before you worship you have to know the object you worship in your mind. If He is indescribable then how do I speak to Him? What do I refer to Him? How do I refer to Him?

Describe him the way He describes Himself, because no body understands Him better than He Himself.

In one of the battles, Khandaq, Imam Ali (AS) is narrated to have recited one Dua that was the secret of his victory in Khandaq. This Dua was taught to him by Prophet Khizr. "Ya Hu", "O He", "He" meaning the one "Hu" when you say "Hu Huwa, Qul Hu wa Allah Ahad". When you say "Hu" referring to the pronoun "he" it means, he came and he went and he did this and he did that.

If I don't speak about this person you don't know whom I speak about. But the Surah "Qul" starts by "Qul Huwa". He, everybody knows, He is there, every body knows its God but yet they do not know Him.

There is one aspect we know that He is there; there is another aspect we don't know who He is.

Imam Ali describes Him the way He describes Himself. " Ya Hu, Yaman La Ya'lamu man huwa illa Hu". *O He who none knows but He Himself.* So how do I describe the indescribable? I describe the indescribable the way He describes Himself. Or how do I know how he describes himself? Let me listen from those who only speak that which God puts in their hearts.

In Surah Sfaat God says, *"Exalted is God from all the descriptions that any ordinary human being can make except for those who are the purified ones once their actions are purified from all sins".*

1. And therefore their minds, and hearts are not affected and distracted by the traces and effect of sins,
2. Therefore, their thoughts and feelings and spiritual state is totally pure.
3. Therefore, they can be totally submissive to God without any sort of distraction.
4. Therefore, they can receive pure inspiration from God.
5. Therefore, when they speak they speak nothing but what God inspires in them.
6. Therefore, when they speak they praise God the way He deserves to be praised.

The Prophet speaks to Fatima, *"Should I give you a gift which is better for you than [everything] anything in this world?"* Because the Prophet speaks nothing but that which has been inspired to him.

How do I describe the indescribable?

- Allahu Akbar,
- Alhamdu Lillah,
- Subhan Allah and then you end by saying
- La Illaha Ilallah.

For this Takbir to have an effect on my life in such a way that for the rest of the day I have engaged in Zikr Khathir and for the rest of the day it is better for me than to have prayed a thousand rakats - the Takbir must be something to me. And what is that? Observe.

In the Book Lantern of the Path or Misbahus Shariah we have a tradition narrated from the 6th Holy Imam - Imam says,

When you speak the Takbir then consider everything between the lowest level of existence to the highest level of existence as nothing before God.

Remember this much, don't only reduce everything in your eyes before God that means nothing is important to you now.

How I am busy and I can't engage in prayer and now I will have to wait. If truly Takbir is being pronounced by logically understanding that God is the indescribable greatest one. If Takbir is pronounced from the bottom of the heart *Truly Allah you are Akbar*, then the effect is this that everything else in this world for me before God is insignificant.

O I am busy, I am preoccupied, I have some other priorities – that doesn't conform with Takbir.

I keep on saying that there is an interesting slogan when the Islamic state was established in Iran, one of the first President there had this motto or slogan there - That when the time for prayer comes, tell the client or citizen who comes to you and asks for any work to be done for him don't tell him, *Excuse me, it is prayer time but prayer can wait I will attend to you or I have work to do.*

He says the slogan should not be *don't say to prayers, wait I have work to do* - tell the work that *wait, I have prayers to do.* Takbir - the meaning of Takbir expresses in this way.

1. Reduce everything from the lowest level of existence to the highest level of existence, in front of God nothing is more important
2. If you don't do that then you know what happens - the tradition says, *Whoever pronounces the Takbir by his tongue but in his heart he still gives important to other things therefore he is distracted, therefore he is worried, therefore he is thinking and preoccupied elsewhere.*

Wait a minute you are standing before the One who knows everything, Who knows your thoughts before they come to your mind, as they come to your mind and after they leave your mind.

He knows it.

Therefore He speaks to you "Ya Kadhib." You are speaking to the one who knows everything, "You are the greatest" and He answers "No you are a liar - You speak something but your heart does something else." "You are trying seduce and deceive and fool me? I shall surely find my Majesty and by My power, I shall punish you for this lying and hypocrisy of yours. I shall punish you and the punishment is I will remove the sweetness of communication with your Lord from your heart."

It becomes a burden to engage in Salat - When will Salat finish? The reason being our sincerity is not there when we say the Takbir for example.

Lets pray to Allah to have the tawfiq to be able to understand what Takbir means, to be able to believe it logically, to be able to accept it with our hearts and to be able to sincerely pronounce it, and therefore for God to accept us and enable us to engage in a sweet and enriching meaningful communication.

Salam Alaikum Wa Rahmatullah

LECTURE (2) ON
TASBIH of Fatima Zahra (AS)

Dr. Murtadha Alidina

- Shaitan has been expelled from God's kingdom of special mercy.
- He was expelled because of his defiance and his arrogance.
- If we determine to avoid arrogance and defiance and we rely on God then we shall be granted that protection from Shaitan.

❖ Bismillah

- We turn to God, ask for his help and guidance because.
- He is the all perfect one, the source of all goodness.
- Because He is Rahman by His love we come to live and by His love and mercy we remain alive.
- And by His love and mercy we grow to and thrive.
- We turn to Him because He is Rahim, a special type of his love and mercy is available only to some those who respond to Him believe in Him and submit to Him.

❖ Salawat

- We send our salutation and greetings on the Holy Prophet of Islam and on his Holy Progeny who were the best role models as guides to mankind till the end of time for mankind.

Elders, Brothers and sisters, we were discussing about the significance of the Tasbih of the Holy Lady Fatima and we said that there is tremendous rewards promised for the recitation of this Tasbih.

- ❖ One Riwaya said; whoever says this Tasbih, his sins will be forgiven.
- ❖ There is another riwaya; as a believer it is your duty to engage in the Zikr of God, not occasionally, not some time of the day, but frequently. Surah Ahzab and Jum'ah. How do I remember God frequently? There are different ways to do that and one way explained is to engage in the Tasbih of Holy Lady Fatima. If we do after Salat we have somehow acquired the Zikr, which is frequent.
- ❖ The Riwaya say this Tasbih was given as gift when she went to the Prophet and requested for some assistance and he said, *I will give you something much better than all this* and he taught her the Tasbih. It says, had there been a better gift the Prophet would have given her. So this is the best of Gifts.
- ❖ The Riwaya says there is no better way to praise God, than to engage in this Tasbih.
- ❖ Imam Ali said; rather than pray a thousand rakats everyday, *if you engage in this Tasbih after every Salat; it is better.*
- ❖ So, it is a very deep profound and influential Ibada and dhikr; or for example, the Riwaya that says that it is only 100 beads but it is thousand on the scales. And the Shaitan is repelled and the Rahman is pleased with this particular Dhikr. Something is happening during this Dhikr that is bringing us closer to Rahman further away from the Shaitan.

We dealt with meaning of Takbir in the last session and what could be the possible meaning of Allahu Akbar. That Allah is great, greater, and greatest; those could be the possible meaning. But the highest meaning the Imams have taught us is that, because God is beyond any description in the highest sense means that *God the greatest beyond any description*.

He is so ultimate and absolute in perfection that it is beyond description.

So there are stages of meanings, levels of meanings - we recite them 34 times - but why, I don't know. There is no Riwaya that gives the meaning or the explanation why this particular number.

I thought let me share with you what could be the possible meaning of Allahu Akbar in the Salat.

We notice one of the most frequent Dhikr in salat is Takbir.

- You start with Takbir and
- every change of position and posture in Salat is preceded and succeeded by Takbir.
- In Qiyam before we go to Ruku, Takbir,
- as we raise our heads Takbir, as we raise our heads from Sajda, Takbir,
- we go to Sajda, Takbir
- raise our heads, again Takbir.

It performs a very important function so what could it possibly mean?

Allah, the exalted one, is absolute in His perfection, unlimited, but as He manifests Himself we come to know of different aspects of His being, but each aspects in itself is supreme in perfection, and therefore Allahu Akbar could have different meanings in different positions.

Observe.

In Takbiratul Ahram we say Allahu Akbar, what could be the possible meaning; and in it is optional to recite it seven times and after every Takbir, there is a Dua till the seventh one becomes the Takbiratul Ahram.

One of Duas we are supposed to recite optionally is "Labbayk Allhumma Labbayk", It is not only Hajj where it is Wajib. In Salat it is optional. Although you called me but there are many other things calling me, the Duniya is calling Me the nafs is calling Me, the Shaitan is calling Me, Labbaik.

Why should I not answer you and you alone, because all the goodness belongs to you alone, any evil does not belong to you, if I am in trouble I cannot go anywhere but come back to you.

If I have sinned and am suffering, if I have disobeyed and run away from you I cannot escape where ever I go I have to come back to you.

This is the spirit of Labbaik; the idolaters also said Labbaik; they would say up to this point, which is Tawhid but observe the next two phrases, *O Allah you called me* (they receive this ritual from Ibrahim), and they were practicing it and it become a ritual. Later one idol worshipping was introduced and they used to respect the reverer the idols also. They said *You have no partners*, but the partner that is already there for you.

So this Takbir, in one sense, is the negation of all partners unto God.

In Surah Hajj, there is a parable, which is being drawn and let every one in mankind listen to it. Whoever you pray to and expect help from and feel that other entity has some power or knowledge or any perfection; they are so power less that they cannot even create a fly and in case the fly could sit on an idol and take away something.

O Yes, one of things the idolaters did was to take the idol and plastered it in honey, perfume and sweet smelling flowers; obviously to attract flies. Qur'an says to look at this phenomena and that this idol is so powerless and helpless. First of all it did not have the power to create a flower forget creating it; it does not even have the power to repel if the fly comes and sits on it. The example is of the idol, but the principle applies to every thing but god. No body other than god has the power to create and they don't even have the power to sustain.

- When we say Allahu Akbar, one aspect of the meaning of the absolute supremacy of God that we want to remind ourselves is that *There is no God but God* who is the creator and sustainer. Allahu Akbar.
- And the next, seeker and sought, both of them are weak, the worshipper and the worshipped one, both of them are weak. The problem with these Mushrikin and the people who have not been guided by the guidance from God is that they do not understand God properly. God is strong, no not only strong but Aziz, irresistible, His power is overwhelming and no body can against him. Allahu Akbar.

So, this is one shade of meaning that we can think about when we say Allahu Akbar.

We have another Takbir that is there before the Ruku. What could the meaning possibly be there?

- ❖ Notice the Qur'an condemns some people who do not make Ruku, Surah Mursilat 77 towards the end, *Woe be to those who see the truth and then deny it.*
- ❖ In Surah Rahman we have, *How many of the graces will you two deny?* repeated 30 times.
- ❖ In Surah Mursilat it is repeated ten times. Towards the end Allah says *Woe be these disbelievers and deniers, when they are told - bow down before God - they refuse.*
 - There is the story about the tribe of Saqif and they were invited to Islam. They said; in Islam the pillars are *La Lillaha Illalah* and *Muhammad Rasul Allah*, then you have pray. It is the pillar of the practice of the faith.
 - You can't say it and not pray because you say there is no God but Allah and Allah it is who has sent a Messenger and the Message is Salat.
 - They said they don't want to pray. So what you don't believe in the message of the Messenger?
 - The message is Salat.
 - But I don't want to bow down,
 - *Me bow down?*
 - The pride and arrogance prevents this act, and Allah condemns this attitude.
 - They do not make Ruku.
 - In contrast there are those whenever you remind them of god they bow down.

In Surah Zumur, verse 23 Allah says, *This book is from the all powerful one.*

In Surah Hashar God says, *If ever we were to send this Qur'an on the mountains and if the mountains were able to receive it and understand; if ever they were not only able to receive but to respond to it you will find two things; they would be humbled before the majesty of the Lord - not only that they would crumble out of fear.*

Mountains can do that; where is the human heart?

One of the reasons we have been asked to recite Fatiha is that it summarizes the whole of the Qur'an and a Sura after Fatiha, because according to some Riwaya the reason why a Sura has been legislated in the Qiyam after Fatiha is to keep the Qur'an alive in a Muslim's life for he is supposed to recite the Qur'an on a daily basis; optionally 50 verses a day.

It is Mustahab; Muslims don't do that. Wajib is at least one Sura five times a day, ten times. Why? To keep the spirit of Qur'an alive. It is not possible for a believer to be a true believer of the true Message and to listen to the Message and to understand and to experience the majesty of the speaker but to feel humility and to bow down.

Surah Zumar verse 23, *Allah has revealed the best announcement, a book conformable in its various parts, repeating, whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allah; this is Allah's guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err, there is no guide for him.*

A book, which is in many parts similar to other parts, and oft repeated. When those who have the awareness and the realization of the Lord when they recite the Qur'an, you see their skin shiver, and quiver because they feel the awe, the majesty of their lord. They not only feel, they express it. How do they express it? They spontaneously bow down!

The Takbir before the Ruku is the expression, *O Lord I have received your Message, I have listened to it.* In the Salatul Juma, I have noticed all the rules. Listen! Listen! Take the effect, feel the power and then express the humility. Allahu Akbar! I understand I believe, I feel humility and I want to bow down. That is the Takbir before the Ruku and then there is the Takbir after Ruku before Sajda, for they are the stages of expression of humility before God.

In Surah Bani Israel 107 to 109, *Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their faces, making obeisance when it is recited to them. And they say: Glory be to our Lord! most surely the promise of our Lord was to be fulfilled. And they fall down on their faces weeping, and it adds to their humility;* in their books there is information and prediction that the good news that there will come an apostle towards the end of time.

When it is recited to them they fall down spontaneously on their chins and on their foreheads in Sajda. It is very natural, its very spontaneous, its very automatic for any who understands the majesty of their Lord.

The first reaction is Allahu Akbar, you are great, I go down to Ruku, you are Adhim, and as you recite the Adhim, more of the majesty of the lord is experienced so you want to express the higher stage of humility in Sajda and you say Allahu Akbar. Incidentally when we say Allahu Akbar after Ruku it is Mustahab to recite a short Dua.

Our Muslim brothers, if you have had the opportunity to listen after *Sami' Allah* they say, *O Lord all praise belongs to you. Sami' Allah, God listens and answers the prayers of he who praises him.* So God is going to listen to the one who praises, so I want to Praise him.

It is Mustahab to say Allamdu Lillah Ahlal Kibriyai wal Adhamati Wal Jabarut - *O Lord I praise you! You are the one with Majesty, you are even greater, greatest, absolute greatness; no You are the one with Jabarut, absolute Majesty, The ultimate, the absolute Majesty.*

And then go down in Sajda.

Something is happening in the heart, it is being experienced and then it is being expressed - You are the one who has Aghamat. And Kibriya and Jabarut and then spontaneously with Allahu Akbar and then fall down in Sajda.

Lets pray to Allah to give the Tawfiq to be able to engage in this Takbir with an appreciation and realization of its meaning and then to think about the meaning first and then express Allahu Akbar genuinely. Wassalam

THE TASBIH OF FATIMA ZAHRA [A.S.]

Secret of the Tasbih

In the Hadith of the A'immah (a.s.) there is a great deal of emphasis on reciting this effective tasbih of Fatima Zahra (a.s.).

Perhaps one of the secrets behind the merits of reciting this tasbih is as he has been mentioned in a hadith in which we are told that a man came to Imam Ja'far ibne Muhammad as-Sadiq (a.s.) and asked him: "*What is the secret behind the Ka'bah having four rukn (corners) and it being cubic square (in shape)?*"

The Imam (a.s.) replied, "*It is because the Baitul Ma'mur has four rukn.*"

The person then asked, "*Why does the Baitul Ma'mur has four rukn?*"

The Imam (a.s.) said, "*Because the 'Arsh has four rukn.*"

The man further asked: "*Why the 'Arsh has four rukn?*"

The Imam (a.s.) replied: Baitul Mamur and Arsh have four pillars

Due to the fact that every Arsh is dependent upon (or made firm by) the rukn (as its supports). The first of these is Allahu Akbar; the second is Subhanallah; the third is Alhamdulillah and the fourth is La Ilaha Illallah.

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

With this hadith in mind, if the Prophet (s) taught this tasbih to Fatima Zahra (a.s.) and attributed her name to it, and if Imam Ja'far ibne Muhammad as-Sadiq (a.s.) said that:

For us, to recite this tasbih is better than 1,000 Rak'at of Salat

then it means that this tasbih has the ability to take a person up to the Arsh of Allah (s.w.t.)! Perhaps it is for this reason that some of the conditions for the tasbih are that: *one should face the Qiblah, and be in a state of Wudu while engaged in its recitation.*

The tasbih, just like the Salat, 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 'La Ilaha Illallah', then could he see other than Allah (s.w.t.) as Great and Powerful, or would he even think of praising anyone other than Him?

Therefore with the passing of time and continuous recitation of this tasbih, 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 Allah (s.w.t.).

We ask Allah (s.w.t.) that He gives us – His sinful servants – the ability to reach His Arsh and hold onto the firmest of all handles!

Being Cured by the Tasbih

A man went to Imam Ja'far ibne Muhammad as-Sadiq (a.s.) to complain to him about his state. Even though the Imam (a.s.) was speaking to him, he could not hear what the Imam (a.s.) was saying. The man then began to complain to the Imam (a.s.) of very bad ears aches to which the Imam (a.s.) asked him, "Why are you negligent of the tasbih of Fatima Zahra (a.s.)?"

The man questioned, "May I be sacrificed for you! What is the tasbih of Fatima Zahra (a.s.)?"

The Imam (a.s.) replied, "Recite 'Allahu Akbar' 34 times; 'Alhamdulillah' 33 times and 'Subhanallah' 33 times as this makes a complete 100 (rememberances),

The man stated that, "After a short period of time that I recited this tasbihat continuously, the pain in my ears went away." (Tasbihat of Fatima Zahra [a.s.], Page 27)

Separation from Satan

Imam Muhammad ibne Ali al-Baqir (a.s.) has said,

One who recites the tasbih of Fatima Zahra (a.s.) and after that asks for forgiveness (for his sins) will be forgiven (by Allah). This tasbih 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 tasbih) will distance Satan from one's self and makes 'The Beneficent' (Allah) pleased (with that person).

The Worth of using a Tasbih made from Dirt around the Grave of Imam Husayn (a.s.)

Imam Ja'far ibne Muhammad as-Sadiq (a.s.) was asked a question in relation to making the tasbih with the dirt of two particular places and which one was better – the dirt around the grave of Hamza or (from the grave of) Imam Husayn ibne 'Ali (a.s.)? The Imam (a.s.) replied,

As for the tasbih whose beads are made from the dirt of Imam Husayn's (a.s.) grave, before one does tasbih with it, the beads itself perform the tasbih!

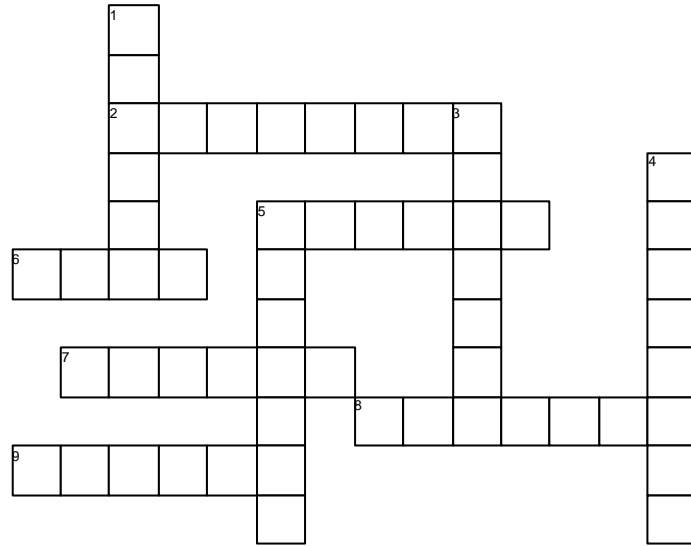
The Tasbih Speaks the Truth

Prostrating on the dirt from the grave of Imam Husayn (a.s.) radiates Celestial Light up to the seventh Earth. The person who has a tasbih which is made from the dirt of the grave of Imam Husayn (a.s.) in his possession will be counted as being one who glorifies Allah, even if he is not doing the act of tasbih with the beads!

A Guide for the Angels

There is a narration which states that:

Whenever the Hurul-Ain (the heavenly individuals which await the believer) see Angels who are going towards the Earth for some work, they see that they use the tasbih which has been made with the dirt of the grave of Imam Husayn (a.s.) to find their way around the Earth.



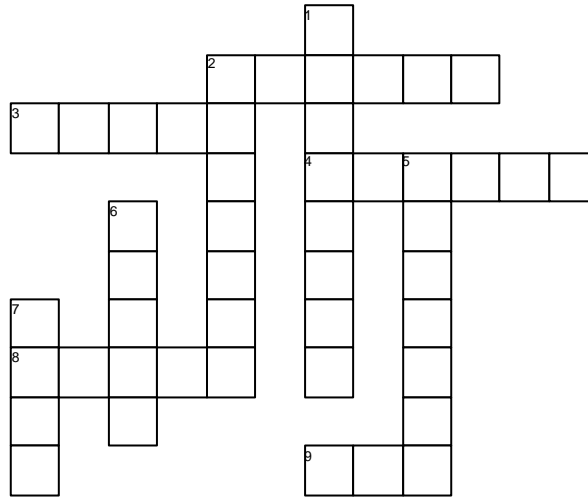
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ACROSS

- 2 Tasbih Of Fatima Zahra;33 times - Subhanallah (actually glorifying Allah (s.w .t) by swimming in his ...)
- 5 Tasbih Of Fatima Zahra is recommended to be read after every 5 DAILY ...
- 6 Whoever does the Tasbih of Bibi Fatima (a.s) after every salaa and ends it by saying La illaha illallah, Allah (s.w .t) w ill forgive his or her ...
- 7 ... Of Fatima Zahra
- 8 We try to use the earth from ... from near his grave to use in our Tasbih.
- 9 Whoever did tasbih ten times after his w ajob salaa, before he moved his legs from his place of dhikr, it w ould be as if he had completed the Qur'an ... times.

DOWN

- 1 The beads from the grave of Imam ... (a.s) are counted as Tasbih in the hands of human beings even if they don't do the Tasbih.
- 3 Tasbih Of Fatima Zahra; 34 times - Allahu Akbar (Allah is ... than anything and anyone)
- 4 Tasbih of Bibi Fatima (a.s) after every w ajob salaa is more loved then praying a ... rakats everyday.
- 5 Tasbih Of Fatima Zahra; 33 times - Alhamdulillah (All ... Are For Allah)



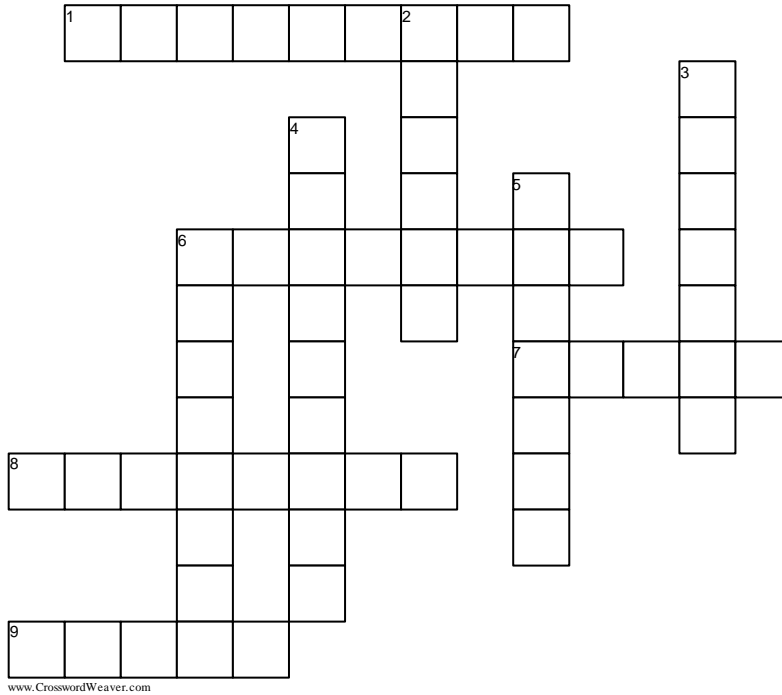
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ACROSS

- 2 Whoever says the Tasbih after saying his ..., before moving from his place the heaven is their reward.
- 3 The most famous order on which our jurisprudents agree is to start Tasbih with Allahu ..., then Al-Hamdu Lillah, and end with Subhanallah.
- 4 Allah has not been praised in any way better than saying the ...
- 8 ... instruct their children to say the Tasbih just as we instruct them to pray.
- 9 The one who says the Tasbih has obeyed Qur'anic verses and has praised Allah a ...

DOWN

- 1 The Tasbih, the Sign of a ...I Person.
- 2 If somebody keeps a Tasbih made of Imam Husain's soil, they are considered the ... of Allah, even if they don't say anything.
- 5 Tasbih of Fatima is better than a ...
- 6 If a person ends his day and begins his night in Allah's name and says the Tasbih, that angel drives the ... away and protects the person till he/she awakes.
- 7 There is not a man who helps his ... in her housework, save that with every hair on his body a whole year of worship-during which he fasted the days and kept up the nights in prayer is counted for him....

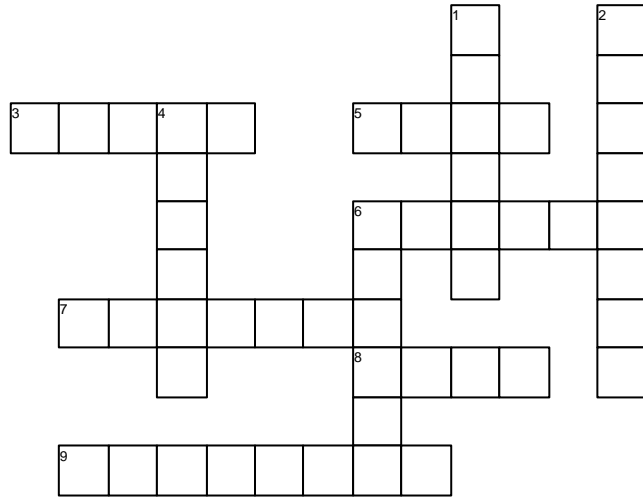


ACROSS

- 1 Mercy of Allah is .
- 6 Whoever says this Tasbih, his sins will be ...
- 7 The source of all goodness and perfection.
- 8 Shaytan was expelled because of his ... and his arrogance.
- 9 Tasbih is the best of

DOWN

- 2 Mercy of Allah is .endless but is especially available for those of us who believe in Him and ... to Him.
- 3 .. has been expelled from God's kingdom of special mercy.
- 4 Shaytan was expelled because of his defiance and his ...
- 5 There is tremendous ... promised for the recitation of this Tasbih of Fatima a.s.
- 6 If we do after Salat (Tasbih) we have somehow acquired the Dhikr, which is ...



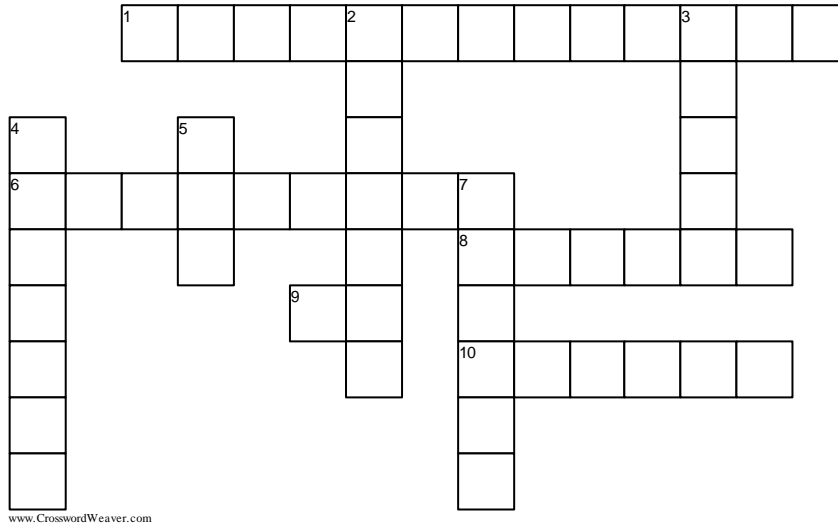
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ACROSS

- 3 If somebody engages in the Tasbih of the Holy Lady Fatima after his prayer then indeed he has done his duty of remembering ... frequently.
- 5 To me, it is better for a person to engage in this Tasbih rather than to ... a thousand rakaats every day.
- 6 One of the important Dhikr that we have been taught to engage in after Salah is what is famously known as the ... of Fatima Zahra (SA).
- 7 Tasbih removes ... and it pleases the all Merciful Lord.
- 8 Tasbih was a special ... given by the Prophet to the Lady Fatima.
- 9 Whoever recites this after his Salat, the effect is that he shall be ...

DOWN

- 1 God has not been worshipped with a ... more powerful than this Tasbih.
- 2 Mizan is the scale that will demonstrate the degree to which our actions are ... and closer to the truth.
- 4 Who we believe to be the most perfect role models for our guidance.
- 6 This Tasbih is only a hundred units by our ... that we pronounce. When it translates into Mizan, it becomes a thousand fold.



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ACROSS

- 1 Everything else in this world for me before God is ...
- 6 In front of God nothing is more ...
- 8 The first Dhikr in Tasbih is ...
AKBAR
- 9 Imam Ali AS described Allah as ...
- 10 No body understands Him ...
than He Himself.

DOWN

- 2 God is ..., more exalted, more majestic than that which can be described.
- 3 ... has no comparison.
- 4 Imam Ali AS described Allah as
- O He who none knows but He ...
- 5 Praise belongs to God and God alone who is so perfect in his godhead and divinity that He has not taken any ...
- 7 When you speak the ... then consider everything between the lowest level of existence to the highest level of existence as nothing before God.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
18				16				7						9						11					

A A O O U O U
18 13 13 18 12 14 23 9 6 24 17 9 11 4 26 12 9 11 21 12 26 24
E O E , U I A A E E
8 16 20 9 4 16 2 11 4 7 23 21 18 23 2 18 20 26 16 4 26 12 16 17
E A E O U I
13 16 18 3 16 17 9 11 4 25 7 23 2

Allah knows your thoughts before, during and after they leave your mind

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
13				25				17						20						10					

A A A E O E E E E E
13 8 8 13 21 19 13 2 11 25 15 20 1 25 23 21 25 6 7 25 25 23 2 25 6 6
O O U I A I O I I
20 14 19 20 15 15 10 2 17 19 13 23 17 20 2 7 17 23 21 21 17 15

Allah can remove the sweetness of communication with Him

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
8				5				10						25						18					

I O U E A E I A I A E
10 17 21 25 18 5 24 4 8 4 5 10 24 7 8 12 22 10 26 8 17 7 5 1
E E A A I I E E
5 16 5 1 21 12 8 20 8 7 10 7 10 12 22 5 7 7 5 1

If you engage in Tasbih after every Salat it is better

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
7				12				16						19						1					

A I A O 100 E A U
5 7 8 24 16 6 6 7 8 19 3 23 11 24 12 7 14 8 24 1 5
I I O U A O E A E
16 5 16 8 5 6 19 1 8 7 3 14 19 3 5 6 12 8 22 7 23 12 8

Tasbih has only 100 beads but it is thousand on the scales

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
20				17				14						26						6					

A A I E E A E E O
20 24 24 20 10 14 5 8 10 17 11 23 17 20 8 17 5 8 4 17 7 26 2 3
A E I I O
20 2 7 3 17 5 16 23 14 18 8 14 26 2

Allah is the greatest beyond any description

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	
11				9				25						20						1						

A A I A O U E I E E I O
 11 26 26 11 15 25 6 11 12 6 20 26 1 4 9 25 17 24 9 19 3 9 22 4 25 20

A I I E O E I I O
 17 4 15 11 4 25 4 25 6 12 9 23 20 17 5 5 9 6 22 19 25 24 4 25 20 17

Allah is absolute in perfection that it is beyond description

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	
22				21				1						14						8						

A I I E E A I O O
 23 22 16 6 1 24 1 10 23 15 21 12 21 18 22 23 1 14 12 14 9

A A E U O O
 22 11 11 13 22 24 23 12 21 24 10 8 12 23 14 18 14 25

Takbir is the negation of all partners unto God

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	
15				20				4						8						11						

I U A A A E A E O
 4 16 23 11 10 15 10 15 25 22 15 16 19 20 25 15 3 20 25 8 19

A O E A E I O U
 22 15 16 12 8 21 14 25 20 6 10 15 26 20 23 19 4 5 5 12 8 11

O E E E A E 3 O I E
 14 19 8 9 20 16 12 10 20 1 20 15 14 20 9 14 4 22 20 23

In Sura Rahman we have How many of the graces will you two deny repeated 30 times

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	
21				23				6						14						8						

A E I E I A O E
 13 19 21 3 23 19 6 2 18 9 23 13 6 7 7 21 19 14 25 18 9 23

A I E O I A
 13 19 21 20 18 6 20 23 14 25 6 2 7 21 4

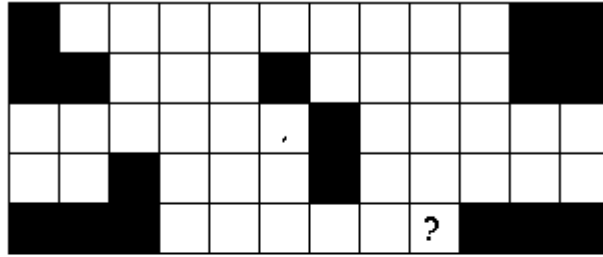
Prayer is the pillar of the practice of Islam

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	
23				24				12						16						26						

U A I O E A O E U
 21 26 8 23 10 12 1 9 8 16 19 4 18 24 23 25 25 20 16 17 24 8 9 26 25

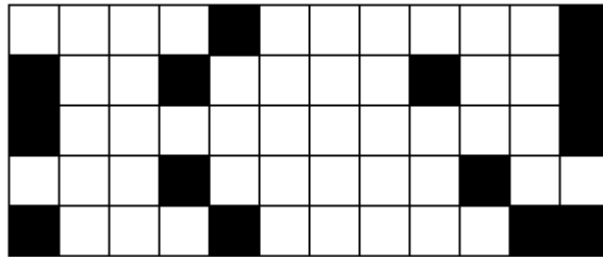
O E
 16 10 24

Quran is from the all powerful one



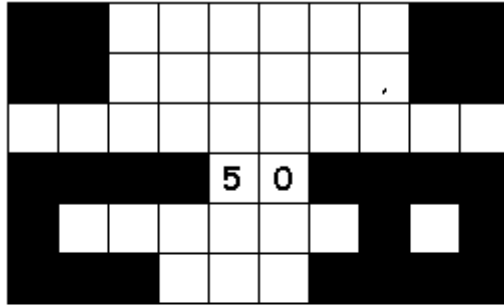
T H I
 H N T U S
 L C A H T A H N E
 I M L A E A R W H M R E
 A S O U N E F E A R A N

Mountains can fear Allah, where is the human heart?



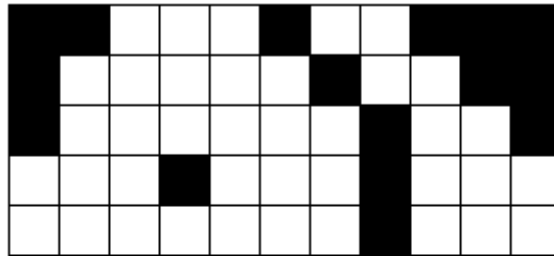
T H H O T
 U R A A I A H A
 I E A M H A T I I T
 T S U E W F R E E O
 S H S M T Q U L Z N S F

Sura Fatiha is that it summarizes the whole of the Quran



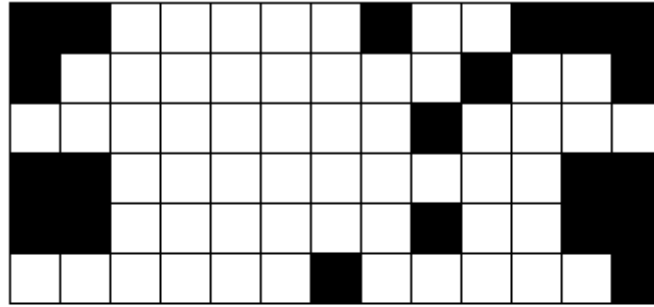
R C N
 T E O E T
 E I S Y N
 V R D A A S L A
 O P Q U R I A E L Y

Recite quran, optionally 50 verses a day



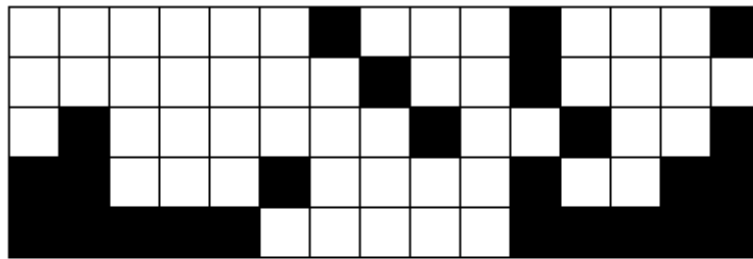
I N
 G G S S E I O
 R O I O N S W H
 P L E I D E E T H I M
 T H A O T G N S T O O

God is going to listen to the one who praises Him



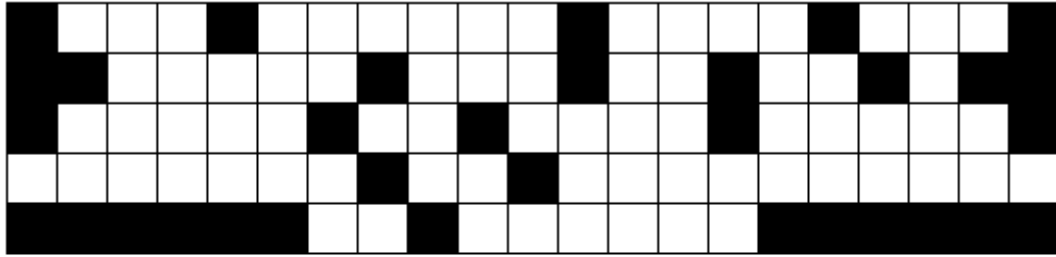
T A M A
 C I H I I T V H
 T H S B N Z I H E
 A M I T R C I I O O I
 F E T F F E S H A S R A
 R E E P E A E G S T F N S

There is emphasis on reciting this effective tasbih of Fatima Zahra



S
 T H R T A H A H A
 A I E E H Y R A H T F E
 T B S B I A O N T U O H O
 A A P L I S L L S O P T T K E

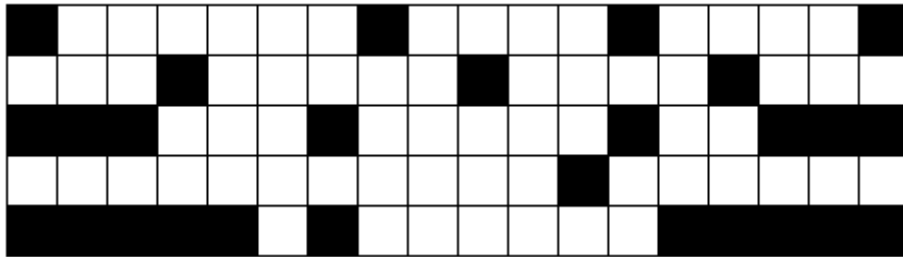
Tasbih has the ability to take a person up to the Arsh of Allah



B E

G A E O U L D D A W I
 S N E T E D O I T D R E I C I A T H E
 N Q I G S A O A N A S F C H E N I A O
 E O T A B L H F F N W U B U I T H T L E N

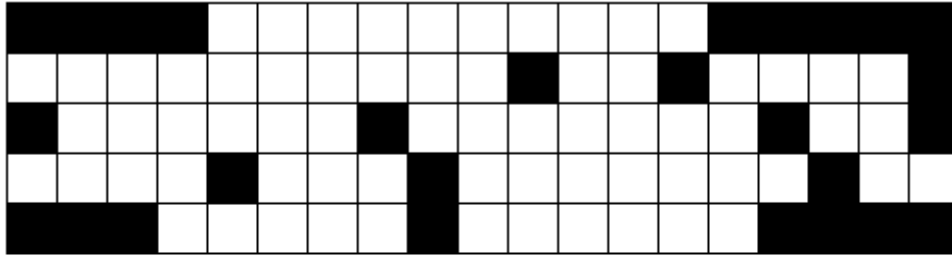
One should face the Qibla and be in a state of Wudu while engaged in recitation of Tasbih



T J S

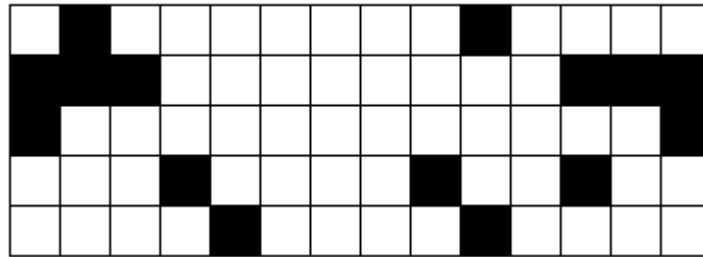
B E P L U E L T
 H A R S A U A T W Y T S O I H A
 T T E T H A L P E R S O U P L I F T
 S P I S I I H A O L A R N L O K E S

Tasbih just like the Salat also has the power to spiritually uplift a person



F H C U F
 I C O T T A U O U T E
 T R G O I N W I E S O L S Y O
 V E A Y B I N I R N S A R C S S I S
 R E C S T A E G O N H T N A T H I N F

Continuous recitation of this tasbeeh results in very few chances of going astray



I N N N
 R E A S E I H T I
 T A R S P I I U O A T W A Y
 I H O N C W T E D U A L Y Y
 E C E T T A B N T I S H M S

I recited this tasbeeh continuously the pain in my ears went away

