

A Shi'i Fatimi Ismaili Perspective on Tasbih.

By: Qazi Dr. Shaikh Abbas Borhany al-Waleed

Ph.D (USA), NDI, Shahadat al Aalamiyah (Al Hawzah, Najaf, Iraq), M.A, LLM (Shariah)

Musheer: Fed. Shariat Court of Pakistan

Member: Ulama Council of Pakistan

Chairman: The Guardian Pakistan

The Writer is an Attorney at Law and a Religious Scholar

Website: www.durrenajaf.com

Academia: <https://durrenajaf.academia.edu/QaziBorhany>

Contact for spiritual help: najafspiritualcenter@gmail.com

Published: 2026

Abstract: *Tasbih-glorifying Allah through repeated formulas of praise-is presented in this study as a practical, universal, and intellectually grounded path of Ibadah that nurtures constant Allah-consciousness amid modern distraction. Drawing upon Qur'ani testimony that all creation "glorifies" its Rabb, the discussion frames Tasbih as an alignment of the human tongue and heart with the cosmic rhythm of praise, yielding Itmin'an (tranquility), moral clarity, and renewal through Tawb'ah and Istighfar. In this framework, Tasbih is not an escape from life's demands but a spiritual recalibration within them: it restores perspective, drains resentment and anxiety, and reorients desire toward what pleases Allah. Practiced consistently, it is described as a means of seeking Rizq with Afiyah, easing Haj'at, and guarding the Mumin-by Allah's permission-from Bala, Afat, and the subtle assaults of Shayt'an, including the "Khannas" whispering that corrodes resolve. The paper then traces the term Tasbih to the Arabic root s-b-h, and distinguishes the devotional act from the commonly used name of the Dhikar-beads (Misabbah), describing their evolution into 33 and 99-bead forms, with separators and the "Imam" bead that marks the beginning and end of recitation. Beyond form, Tasbih is explored as a discipline of attention: when performed with Khushu, Tabattul, and reflective awareness, it combats Waswasa, softens the heart, and motivates sincerity in Ibadah and conduct; when rushed and heedless, it risks becoming mere habit without transformative effect. A distinctive contribution of the study is its engagement with Shi'i Fatimi Ismaili intellectual heritage, particularly Sayyiduna Nasir'e Khusraw's Tawili reading of Tasbih within Salah. His exposition links the formulas of Ruku and Sujud to metaphysical realities-Nafs al-Kul and Aql al-Kul-thereby showing how ritual praise can become a pedagogy of recognition (Marifah). The discussion further surveys Salat al-Tasbih taught by Rasulullah (S) to Sayyiduna Jafar al-Tayyar (as), and Tasbih Fatimah (as), the Nabawi gift offered in lieu of worldly ease, both highlighting Tasbih as a means of purification and enduring Barakah. The study concludes by emphasizing Adab: measured recitation, inner presence, and perseverance, through which Tasbih becomes a shelter from spiritual harms and a pathway to Najat in both Dunya and Akhirah for all.*

Keywords: *Tasbih; Dhikr; Itminan; Tawbah; Istighfar; Misabbah (rosary); Khushu; Waswasa; Fatimi Ismaili Tawil; Nasir'e Khusraw; Tasbih Fatimah (as); Salat al-Tasbih.*

An Introduction of Tasbih:

Tasbih is one of the easiest methods of communication with Rabb Ta'ala Subhanahu. Tasbih spiritually connects Ins'an with his Lord where he receives blessings of Aalam al-Ibda (the eternal universe of creation). It is the most acceptable manner of Ibadah containing unimaginable amounts of Ajr and benefits in Duniya and A'akhirah. Life is demanding and diverts our attention from Ibadah; Tasbih is a way to rectify this through forming a constant and loving bond with Allah. Tasbih is also a means of seeking Taubah and Istaghfar from Allah and being purified of sins. The act of Tasbih focuses the mind towards Allah. It also has an instant feeling of Itmin'an (mental peace and tranquility), and removes negative energy from our mind and body. Tasbih focuses our mind solely on Allah, and inspires us to think of what else we can do to sincerely please Allah, thus developing sincerity in Ibadah. Tasbih nullifies the negative forces of Shait'an, including the removal of the most formidable Waswasa of "Khannas" from the heart. If done properly and regularly, Tasbih can protect from Waba, Bala, Afaat and Masa'ib and fulfill Haj'at and grant Rizaq of Duniya and A'akhirah with Sadaat. In short, Tasbih is one of the righteous acts of Ibadah through which one can achieve Naj'at from physical as well as spiritual pains. It is the practice of Anbiya, Awsiya, Aimmah, Du'at and Awliya and therefore an ardent believer should practice this.

The Arabic word Tasbih means to praise Allah. It is a Dua which is considered to be beneficial and is a Nafil act. The term Tasbih originates from the Arabic root word of sin-ba-ha which means to glorify Allah. The word Misabbah is the original word for a rosary of beads, but it is generally referred to as Tasbih. The word Tasbih denotes beads strung jointly in the form of a circle which is used in the process of Dua. Consisting of a string in which beads are looped in a circle, the two ends are passed through a larger, decorative bead where they are tied or woven into a knot. Earlier, thirty-three beaded rosaries were used but later on this changed to ninety-nine beads. After every thirty-three bead, a separator was added - and on both sides where the knot is tied - a more decorative, larger bead was added, forming a complete Tasbih as it is recognized today. Beads of the rosary can be made up of various gems, the wood of Olive, and Sandal among other materials. The larger bead at the Tasbih's crown is called "Imam" - which translates to 'a leader' - because all recitations start and end at this point. In short, the Imam leads and all the other small beads follow. In the Tasbih consisting of ninety-nine beads, after the interval of thirty-three beads, a separator is added to ease the counting as explained by Rasulullah (S). These are also called Muaddin which in Arabic translates to 'an informer' like the caller who calls Muslims to Salaat. In the context of Tasbih, the Qur'an explains [1]

"Whatever is in the heavens and the earth glorifies Allah."

Thus, it is a divinely proven fact that everything created by Allah in this universe praises Him in pleasing words which a human mind cannot understand.

An Intellectual Explanation of Tasbih by Sayyiduna Nasir'e Khusraw (ra):

The illustrations and unparalleled works of Shi'i Fatimi Ismaili Du'at in Islamic literature are wonders of recorded sciences that remain unsurpassed till today. These wonders are recorded in hundreds of books written by Shi'i Fatimi Ismaili Du'at of high repute. The Ruby of Badakhshan, Sayyiduna Nasir'e Khusraw (ra), [2] a renowned intellectual and celebrated writer of several books on Haqaiq was one of them, whose work is available in Farsi language. I would like to share some Ma'arif (gnosis) of Tasbih in the light of the Ayah 57:1. In each Rak'at we offer Ruku and Sujud

but what is the reason behind it? Let's ponder over the actual meaning of Tasbih and knock the doors of Ahl al-Bayt (as) to learn and understand its origin.

The Qur'an says: [3]

"The seven heavens and the earth, and all beings therein, declare His glory: There is not a thing but celebrates His glory: and yet you understand not how they declare His glory."

That is, the entire universe and everything in it bears witness to the fact that their Creator and Guardian is free from each and every fault, defect and weakness, and that it is beneath Him that there should be any partner or associate in His Rububiyyah. Every being not only sings hymns of its Creator, their presence itself is proof of the completeness and perfection of the Creator in every respect. Everything is an embodiment of the proof that its Creator and Administrator is the one in whom there is perfection of every quality; therefore, He alone is worthy of praise. That is, it is due to His forbearance and forgiveness that though you are persistently insolent to Him and go on inventing one false thing or the other against Him, He forbears and forgives you. He neither withholds provisions from you, nor deprives you of His favours, nor strikes an insolent person instantly dead with a thunderbolt. Above this, He is so forbearing and forgiving that He gives respite to individuals and communities to mend their ways, sends His Representative in each era Imam al-Zaman (as) for their admonition and guidance and forgives the past mistakes and errors, if one sincerely repents and adopts Sirat al-Mustaqeem (the right path).

We recite Tasbih thrice in Ruku of each Rak'at, the merits of which are explained by Hujjah (Da'i) Jazirah Khurasan and Badakhshan, Sayyiduna Nasir'e Khusraw, in his celebrated work "Wajh'e Deen" [4]. The Da'i discussed the esoteric meanings of the Tasbih:

"Subhana Rabbi al-Azim wa be-Hamdih"

In this Tasbih, Hamd is repeated which points to the exalted status of Nafs'i Kul. The Da'i explained the elevated status of Asas and his divine link with Nafs'e Kul, and that Asas received his Ta'ed from Nafs'e Kul. Likewise in Sajdah we recite:

"Subhana Rabbiy al Aala wa Taala"

This Kalimah indicates the glorious excellence of Aql Kul.

Salaat Tasbih al-Azam - The Divine Gift of Rasulullah (S) to Sayyiduna Jafar al-Tayy'ar (as):

Salaat Tasbih al-Azam [5] is practiced in both Shi'i as well as Sunni Schools of thought. It was Rasulullah (S) who taught it to Sayyiduna Jafar al-Tayy'ar (as) [6], one of the brothers of Amir al-Mumineen Ali Ibn Abi Talib (as) at the time of dispatching him for Ghazw'ah Mutah with soldiers. Jafar (as) requested Rasulullah (S) to prescribe for him best of Aam'al, which could assist him and give mental peace, after which Rasulullah (S) taught him this Nafl Salaat.

When the news of the Shahadat of Jafar in Ghazw'ah Mutah reached Rasulullah (S), he wept and offered Dua Tarhim for him. Hashmi al-Malaekah, Jibrael Ameen (as) descended and said that: [7]

"Jafar was a brave and loyal soldier. Allah has given him everlasting life, and in place of his arms which were cut off in the Ghazw'ah, he has been granted a pair of wings of Zamarrud."

This Nafil Salaat contains a unique Tasbih, therefore Awliya offered it daily after Salaat al-Esha. It is the source of Barakah and Sadaat. Rasulullah (S) explained its merits to Sayyiduna Jafar al-Tayy'ar (as) and informed: [8]

"Offer this Salaat daily. If one is unable to do so, they should recite it once a month, or once a year, or at least once in their lifetime."

Rasullulah (S) later informed: [9]

"Jafar al-Tayy'ar (as) was purified from his Khataya due to this Salaat."

In the first Rakaat, after Surah al-Hamd and another Surah (in ascending order) one should then recite the following Tasbih 15 times:

"Subh'an Allah Wal Hamdulillah Wa La Elah 'illallah Wallahhu Akbar"

After Ruku Tasbih, recite 10 times the Tasbih mentioned above. Between Ruku and Sujud one should then rise from Ruku reciting "Sa me Allahhu Liman Hamida Rabbana Lakal Hamd" and raise one's hands at the level of one's ears as is normally done, and then recite Tasbih 10 times while standing. Thereafter "Allahhu Akbar" should be said and one should go directly into Sajdah without raising their hands again. In every Sajdah, after Sujud Tasbih one should recite the Tasbih of "Subh'an Allah Wal Hamdulillah Wa La Elah 'illallah Wallahhu Akbar" 10times. Between Sajdah, after "Allah-hum-Aghfirly..." the Tasbih of "Subh'an Allah Wal Hamdulillah Wa La Elah 'illallah Wallahhu Akbar" should be recited 10 times seated normally. In the first Rakat, having completed both Sajdah, one should then say: "Allahhu Akbar" and sit with both feet folded and recite Tasbih 10 times. One should then recite "Allahumma inni Bihuwlika..." and stand for the second Rakat. The second Rakat is performed in the same way until one finally sits for Tashahud. One should sit as one normally does for Tashahud, recite Tasbih 10 times before Tshahud, and pray Tashahud to complete the Salaam. When rising for the second Salaam - as with all Sunnah and Nawafil Salaat - one should recite Takbirat al-Ehr'am to start the next Salaam. After completing the Salaat, one should recite the following Dua with Bismillah which contains Tasbih al-Azam:

Subh'an al-Ma'abud'i Fee Ruos'il Jiba'al

Magnificent is the Lord whose Glory is evident on tops of mountains,

Subh'an al-Ma'abud'i Fil Awdiy'at'il wal Avk'ar

Magnificent is the Lord whose Glory is evident in valleys and bird nests,

Subh'an al-Ma'abud'i Be Kulle Shafatin wa Lis'an

Magnificent is the Lord whose Glory is evident on every tongue,

Subh'an al-Ma'abud'i Fee Kulle Mak'anin-wa Zam'an

Magnificent is the Lord whose Glory is evident in every place and in every period of time

Subhana Man Laa Yashgaluhu Shanun An'shaan

Magnificent is He whom a thing does not make busy so as to neglect the other.

Subhana Man Howa Hakaza wa Laa Yakunu Hakaza Gayrohu.

Magnificent is He and there is no one like him.

Subbuhun Quddusun Rabbana wa Rabb ul-Malayekat'i war Rooh'i

Magnificent is he who is Pure, our Lord and the Lord of Malaek and spirit (Jibra'el).

Wa Rabbunal Hayy ul-Lazee Laa Yamutu Abdan

Our Lord, The Ever-Living who never dies.

Allahumma Salle Alaa Muhammadin Wa Aala Aale Muhammadin Wabarik Wasallim

O Allah! Send Your Salaw'at and Barak'at upon Muhammad (S) and Aale Muhammad.

The Qur'an mentions other creations being aware of Tasbih and their recitation of it as well, evident by the sounds produced by birds and other creatures, including animals. In one of his Sermons in Kufa, Amir al-Mumineen Maula Ali al-Murtada (as) once said: [10]

"A bird can never be hunted unless it forgets Tasbih."

Similarly, every other creation or system of creation exists because of the recitation of Tasbih. It is because of Tasbih that the entire universe is well-knit by mutual interactions and we get our Rizq. Every creation in the universe is doing Tasbih of Rabb, and Al-Khamsah al-Ath'ar (as) are representatives of this universe whose Tasbih helps the creation to achieve the ultimate goal of Naj'at. These five sources of supernatural personalities are sources of Noor and are beloved by Allah.

Recitation of Tasbih hastily will not yield credible results. Recite Tasbih and focus your heart and mind so that it doesn't wander around. During the act of Tasbih, both heart and tongue should be focused concurrently. According to the demands of the spiritual world, Awliyah have drawn our attention to the fact that Tasbih which is not in harmony with the tongue and heart is of little value and has little benefit. A perfect recitation must accompany calmness and thought behind its meaning. The benefits of Tasbih can only be obtained if we recite it properly as required. If the Tasbih is recited speedily without Khuzu, Tabattul, and in a murmur of muddled up words just to finish up the ritual, then assuredly there would be no sensible meaning or benefit behind such conduct. If the act of Tasbih does not even have a drop of the fragrance of devotion, then there would be no benefit derived from it. Please take your time to peacefully recite Tasbih without haste; let the dispassionate go home without gain. We must make sure not to miss this great opportunity daily; i.e. to recite the Tasbih bit by bit, calmly, steadily, piously and with a thoughtful mind. It has excellent and unexpected mental and spiritual effects in this world as well in the Hereafter. I take this opportunity to remind you that this short time of reciting Tasbih is as worthy as reciting one thousand Rak'at of Salaat.

Marifah of Sayyidah Fatimah (as) is beyond the imagination of Ins'an; her merits reflect her unique status in the panorama of the Lahut [divine realm]. Sayyiduna Al Qadi al-Nauman (ra) [11] reported more than ninety-six plus Ahadith in support of Sayyidah Fatimah's (as) exalted status among all the women. This great Shi'i Fatimi Ismaili Da'i has recorded several Ahadith in his works [12]; namely (1) Sharh al-Akhh'ar and (2) Al Manaqib wal-Mathalib which aptly explain the superior position of Sayyidah Fatimah (as).

In the Shi'i Fatimi Ismaili tradition specifically, Sayyidah Fatimah (as) has an unparalleled position as the only daughter of Rasulullah (S), wife of Amir al-Mumineen Moula Ali Ibn Abi Talib (as), the cousin and sole-successor of Rasulullah (S), and mother of the Mustaqar Imams (as) from the progeny of Moula al-Husayn (as) till the Qayamah. One of the most important female figures for women is Fatimah (as), the daughter of Muhammad (S) and his first wife Khadijah (as). Born around 604, she is known as al-Zahra (the Radiant One), after which Al Jaame al-Azhar [13] was named by Shi'i Fatimi Ismaili Imam al-Muiz (as) [14], who founded it in 972, in Al Muizziyah al-Qahirah. Indeed, in naming the 10th century Fatimi Empire [15], the Imams asserted their blood ties to Rasulullah(S) through his daughter. Similarly, Azhar stands for shining and is named after

Fatimah's (as) title al-Zahra, which connotes the enlightened one. This is the reason behind the Fatimi Ismaili Imams (as) celebrating the birthday of Sayyidah Fatimah (as) with reverence. [16].

It was a time after the Ghazw'ah Khaybar [17] when the economic position of Muslims overall highly improved due to the great victory over the Jews, as the spoils of Khaybar were distributed among them, both monetary as well as the prisoners of war. A reference to the simple life of Sayyidah Fatima (as) comes through the episode where her father Rasulullah (S) gifted her a Tasbih which is known by her name. Sayyidah Fatimah (as) lived a simple and low profile life, and worked incredibly hard by performing all the tasks herself such as grinding wheat to make bread, a process that often left her hands bleeding and swollen.

Amir al-Mumineen Ali (as) addressed a person from Bani Saad and said: [18]

"I will tell you the event that transpired with me and Fatimah (as). She and I lived together. She worked hard at home doing household chores like fetching water, grinding until her hands were sore, sweeping the house until her clothes were dusty, and cooking. Therefore, she was very tired and her clothes were blackened by the smoke of firewood. One day I told her that if she went to her father, Rasulullah (S), and asked him to appoint a maid for her so that she would be relieved of some of the trouble, he would do. Fatimah went to Rasulullah (S) and saw people in his presence. She was shy and did not say anything to Rasulullah (S) and returned, but He (S) realized that Fatimah (as) had come for something. The next day, Rasulullah (S) came and said: "O Fatimah, why did you come to me yesterday? We were afraid that if we did not say something, Rasulullah (S) might get up and leave, so we raised the issue and recounted to him the heavy work that Fatimah (as) was doing at home which made her tired."

Her father, Muhammad (S) asked her if she would like a gift instead that was superior to a maidservant and worth more than everything in this world. Upon her ready agreement, he gifted a spiritual Nuskha to remove her difficulties. At the time of granting this Azim gift to his beloved daughter, Rasulullah (S) said: [19].

"This will be better than the world and what it contains, and better than what you desire."

Accordingly, Sayyidah Fatimah (as) practiced this Nabawi Nuskha in her daily life after each Fardh Salaat, and therefore this Nabawi Gift is popularized as Tasbih Fatimah (as). Al Imam Muhammad al-Baqir (as) shared: [20]

"No Amal is better than Tasbih Fatimah through which Ibadah of Allah can be performed."

At the last moment of her life when Sayyidah Fatimah (as) was bedridden and unable to move, at that critical time Asma bint Umees (ra) and Fizzah (ra) were in her service and they observed that Sayyidah frequently repeated the Tasbih of Astaghfirullah. She recited this Tasbih on behalf of the Mumineen who will come till the Day of Qiyamah. It is the Ehsan Azim (most generous gift) of Fatimah (as) upon the devotees of her husband Amir al-Mumineen Ali Ibn Abi Talib (as).

Today, devotees of Ahl al-Bayt (as) around the world follow this Nabawi Nuskha strictly. Tasbih recited by Noor of Fatimah (as) was "Subbuhun Quddusun.....From these Asma al-Husna Rabb created Hij'ab for Himself. Perhaps this is why Maula Amir al-Mumineen Ali (as) used to say that the One that can see beyond the Hij'ab of Subuhiyah can see Rabb. In reference to Tasbih Fatimah (as), Abi Jafar Al Imam Muhammad al-Baqir (as) said: [21]

"To understand the origins, significance, and importance of Tasbih Fatimah (as), Mumin needs to understand Tasbih first. And to understand Tasbih, Mumin needs to know Maarif of Tasbih".

Whoever recites this Tasbih and at the end beseeches Allah for Istaghfar, he shall be surely forgiven. Numerically, this Tasbih contains only one hundred words, but on the scale of Hasanat, it is considered to be more than thousands. Tasbih'e Fatimah (as) keeps Shait'an away from us and makes our Creator gratified with us. Al-Imam Jafar al-Sadiq (as) says: [22]

"Whoever recites this Tasbih after Fard Salaat his/her sins shall be forgiven even before one steps out of the Sajjadah (place of Salaat or Musalla) and shall be rewarded Jannah."

The Imam also says: [23]

"It is better than a thousand Rak'at Salaat."

Salaat is like a beautiful flower while Tasbih Fatimah (as) is a fragrance to that flower. Al Imam Muhammad al-Baqir (as) says: [24]

"There is no better Ibadah than this Tasbih, otherwise, it would not have been bestowed upon Fatimah (as) by Rasulullah(S)".

Each resident of Aalam al-Quds remains busy in the Tasbih of Rabb which is the natural assigned course of the Universe. In Aalam al-Quds, the creation at the lower spectrum of the spiritual hierarchy recognizes the excellence of its superior through Tasbih.

In the Shi'i Fatimi Ismaili Tayyibi Daw'ah, we recite Tasbih Fatimah (as) in the following order: [25]

i. Allahhu Akbar 33 times (Allah is greater than everything)

ii. Al Hamdulillah 33 times (Praise be to Allah)

iii. Subhan Allah 33 times (Glorified is Allah)

iv. La 'ilahha 'illallah only 1 time (There is no deity except Allah)

The Da'i of Khurasan and Badakhshan - on behalf of the 19th Shi'i Fatimi Ismaili Imam Al-Mustansir, Sayyiduna Nasir'e Khusraw (ra) - explained the value of Tasbih Fatimah (as) in his well-known Farsi work "Wajh'i Deen", which is a precise version of "Tawil ud-Da'aim" of Sayyiduna Al Qadi al-Nauman (ra). The Da'i informs: [26]

i). "Al-Qalam acknowledged the supremacy of His Rabb by reciting Subh'an Allah."

When we recite "Subhan Allah", it reminds us that there is no one greater than the Creator. He is the Creator of all the creations, and as such, if we really and sincerely mean it, then all our fears, our hopes, reverence, and expectations must be towards Allah. Hence, someone with such belief shall never bow down before anyone except Allah.

ii). "Al-Hamdu-Lillah" is the Tasbih of "Luh" which he recited in praise of His Rabb. Luh is praiseworthy because of the Goodness, Kindness, Benevolence, Love, Care, and Moderation towards the creation of His Rabb. These qualities such as decency, kindness, integrity etc. that we observe in ourselves and in others but from nobody else than Him. We are bestowed with goodness by Allah. He is Praiseworthy because of His transcendent capability to do anything that He wishes, and nothing in the universe defies His wish.

iii). "Allahhu Akbar" is the Tasbih of Mudabbir'e Aalam which he recites; likewise, it is also the Tasbih of Qa'im ul-Qiyamah.

iv). "La 'ilahha 'illallah" is the Tasbih of Uqul Mujarridah, the Malaek of Aalam al-Quds.

Ayat al-Kursi is the Tasbih of Hudud Ruhaniyyah and Jismaniyah, and Rasulullah (S) has advised to recite Ayat al-Kursi after every Fard Salaat.

Riwayat discussed in Da'aim al-Islam by Sayyiduna Al Qadi al-Nauman (ra): [27]

"Abi Jafar Al-Imam Muhammad bin Ali (as) says: Allah possesses a Malak whose shape is that of a cock (or rooster), and whose claws are in the bowels of the Earth, and whose wings are in the sky, and whose neck is doubled below the Throne of Allah. When the hour of midnight comes, he raises his neck and says All-Glorious (is Allah), and All-Holy! Master of the Malaek and the Arwah, our Lord the Compassionate; there is no deity other than Him. Let those who ate watchful in the night (al-Mutahajjidin) arise! At this time the roosters in the world below crow and then pause, as Allah wills, in the night. Then the Malak cries out, All-Glorious [is Allah], and All-Holy! Master of the Master and the Spirit, our Lord the Compassionate; there is no deity other than Him. Let those who stand in humble supplication (al-Qaniteen) arise! Then the Malak pauses, as Allah wills, and then he cries out, All-Glorious [is Allah] and All Holy! Master of the Malaek and the Spirit, our Rabb the Compassionate; there is no deity other than Him. Let those that remember Allah (al-Dhakirin) arise! [Finally] he says, after the rising of the dawn, Our Master the Compassionate, there is no deity other than Him. Let the negligent ones (al-Ghafilin) arise! Aba Jafar Muhammad b. Ali said, 'When a third of the night has passed, a herald proclaims, thou who seek all good, advance! Thou who desire evil, hold! Is there anyone who repents, so that his repentance may be accepted? Is there anyone who craves forgiveness, so that he may be forgiven? Is there anyone who asks for anything, which may be given? This continues until the sun rises."

When we hear the cries, chirps, buzzing, shouts, growl, or a roar of an animal or the bird we usually take it as an insignificant noise, but actually, that noise is the particular type of a Dua from that animal. The Qur'an elucidates: [28]

"Yusabbihu Lillah'i Ma'fis Samawatt'i Wama Fil Ard"

Whatever is there in the skies and the earth glorifies Allah

For instance, when we hear the cries of an eagle, in its language that denotes:

"Glory is to Allah and all Praise belongs to Him."

When a Partridge cries it says:

"Al Rahmanu Alal Arsh'istawa".

When a cock cries it says:

"Careless people! Remember Allah."

While the woodpecker cautions:

"Seek forgiveness from Allah."

Ababil chirps:

"Send forth your good deeds so as to receive them later."

And owl declares:

"Subhana Rabbiy al-Quddus".

Al Imam al-Husayn Ibn Amir al-Mumineen Ali al-Murtada (as) mentioned: [29]

"Do you not see that Allah is glorified by all those in the heavens and the earth, even the birds as they soar? Each instinctively knows their manner of prayer and glorification. And Allah has perfect knowledge of all they do.

Then the Imam (as) recited the following Ayah: [30]

"There isn't anything which is not glorifying His praise, but you do not have a perception of it."

Tasbih recited by the animals as discovered by Moula al-Husayn (as):

The writer of "Al Khara'ij" [31], Hebatullah al-Rawandi and the author of "Hayat al-Hayw'an" [32] quoted that somebody asked Moula Abi Abdillah Al-Imam al-Husayn (as) in his teenage years about the voices of different animals, birds, species and their sounds. He replied that the quiddity of such sounds falls in the sacred branch of sciences which have been divinely gifted to the Imams of Ahl al-Bayt (as). It has been narrated by Mohammed bin Ibrahim Harris Tamami that the Imam replied as follows: [33]

1. When a Vulture cries he says:

"O children of Adam! Live as you may live, however, the end of it will be death."

2. When a Hawk cries it says:

"O knower of the hidden and solver of the problems"

3. When a Peacock cries it says:

"My Lord, I had been unjust to myself and was deceived of my beauty so pardon me."

4. When a Francolin (a bird) cries it says:

"The merciful upon its eternal throne is sitting"

5. When a Rooster cries it says:

"Whoever acknowledges Allah never forgets to remember him".

6. When a Hen cries it says:

"O Lord of justice you are just and your word is just".

7. When a Sparrow hawk cries it says:

"I have my faith in Allah and upon the Day of judgment".

8. When a Courser (a bird) chirps, it says:

"Be hopeful with Allah and you will be given with your sustenance".

9. When a Falcon cries it says:

"One who obeys Allah is never unlucky".

10. When a Peregrine cries it says:

"Glory be for Allah who is right and certainly right".

11. When an Owl hoots it says:

"To abandon the human is peace".

12. When a Crow caws it says:

"O provider of the sustenance, bless me with food which is lawful"

13. When a Crane cries it says:

"O my Lord! Guard me against my enemies".

14. When a Stork cries it says:

"Whoever is in seclusion is safe from the torment of people".

15. When a Duck quacks it says:

"O Lord! You are the forgiver of me"

16. When a Coffin bird (Hoopoe) sings it says:

"One who violates the commands of Allah, how unfortunate he is".

17. When a Turtle Dove coos it says:

"O knower of hidden and whisper, O Lord".

18. When a Bear growls it says:

"You are the Lord, O Lord! There is no Lord except you".

19. When Magpie chirps it says:

"Glory to Him from whom nothing is hidden and never going to be hidden".

20. When a Parrot mimics it says:

"The one who remembers his Lord his sins are going to be pardoned".

21. When a Sparrow sings it says:

"I beg forgiveness from those things which cause Allah to get angry".

22. When a Nightingale sings it says:

"There is no El'ah except Allah! Certainly and surely".

23. When a Partridge coos it says:

"The Truth is closer and really closer".

24. When a Quail cocks it says:

"O children of Adam! About death how much heedless you are".

25. When a Soozanik (a bird) cries it says:

"There is no El'ah but Allah, and Muhammad (S) and his progeny are the selection of Allah".

26. When a Robin sings it says:

"O the only One! The Unique! The Singular who is absolutely independent".

27. When a Roller cries it says:

"O my Lord! Set me free from the fire of hell".

28. When a Lark chirps it says:

"O my Lord! Forgive every sin of the sinners".

29. When a Warshan (a bird) cries it says:

"If you would not forgive me I will be unfortunate".

30. When a Ray (a fish) mutes it says:

"There is no power except Allah who is ever exalted and majestic"

31. When an Ostrich cries it says:

"There is no lord except Allah deserving to be worshiped"

32. When a Swift chirps it says:

"O acceptor of the repentance from those who repent, O Lord, praise is only to you"

33. When a Giraffe cries it says:

"There is no lord except Allah who is the only one".

34. When a Lamb cries it says:

"Death, as an advisor is sufficient".

35. When a young Goat cries it says:

"Death came to me too early; my sins were more and constantly multiplying".

36. When a Lion roars it says:

"The command of Allah is important and really important".

37. When a Bull cries it says:

"O son of Adam be patient and very patient, you are before one who sees you and He cannot be seen: that is Allah".

38. When an Elephant cries it says:

"Neither you can escape nor avoid death by any means".

39. When a Cheetah growls it says:

"O ever-respected! O dominant! The most superior in the pride! O Lord!"

40. When a Camel cries it says:
"Glory to one who humiliates the proud ones".
41. When a Horse neighs it says:
"Glory to our Lord who is glorious".
42. When a Wolf howls it says:
"Whoever Allah protects, he will never be ruined"
43. When a Jackal howls it says:
"Condemned is one who persists upon his wrongdoing".
44. When a Dog barks it says:
"Disobedience to Allah is sufficient for disgrace".
45. When a Rabbit cries it says:
"Don't destroy me O, my Lord! Praise is only for you".
46. When a Fox howls it says:
"The world is an abode of deceit".
47. When a Deer cries it says:
"Free me from difficulties".
48. When a Rhinoceros cries it says:
"Help me otherwise I am going to perish".
49. When a Caribou cries it says:
"For me Allah is sufficient and he is the guardian"
50. When a Tiger growls it says:
"Glory to one Who has His prestige due to His overwhelming power".
51. When a Snake hisses it says:
"How unfortunate is one who disobeys you O Merciful!".
52. When a Scorpion cries it says:
"The evilest thing is loneliness".

I conclude this discussion here and leave it upon you to do Tafakkur further upon this sacred science of Tasbih on the Bay'an of 5th Al Da'i al-Fatimi, Sayyiduna Ali bin Muhammad al-Waleed (d.612/1215) which he writes in his celebrated book on Aqa'id, "Taj al-Aqa'id": [34]

"Salaat is of two kinds. First is the ordinary prescribed Salaat, which consists of the recitation of prescribed formulas, accompanied by special genuflections, prostrations, rites, ceremonies, and invocations. The second form of Salaat is spiritual; it is based on high recognition of the soul and consciousness, and that belongs to the sphere of al-ibadat al-'ilmiyyah (worship by intellect and wisdom). It has nothing to do with any fixed formula or prescribed genuflections or prostrations, or any special movement of the body. It can only be performed in spirit, by Khayal (remembrance), and bi-quwwat'il-irtibad wa shiddat'il muhafaza (meditation - concentration).

Bibliography and Notes

- [1] Qur'an 57:1
- [2] Sayyiduna Nasir'e Khusraw: https://en.wikipedia.org/wiki/Nasir_Khusraw
- [3] Qur'an, Ayah 44: Surah Isra 17
- [4] "Wajh'e Deen, Kalam 27 & 51, vol. ii, Sayyiduna Nasir'e Khusraw
- [5] Shaikh al-Saduq, "Mun La Yahdaru al-Faqih", vol 1, P. 553; Ibn Hajar, al-Asabah, vol. 1, P. 592; Ibn Saad, Al Tabaq'at al-Kubra, vol. 4, P.25-26; Kulayni Usul-al Kafi
- [6] Sayyiduna Jafar al-Tayy'ar: https://en.wikipedia.org/wiki/Ja%27far_ibn_Abi_Talib
- [7] Jibrael (as) informed Rasulullah (S) the reward of Sayyiduna Jafar al-Tayyar
- [8] Al Sahifah al-Yemeniyyah:
- [9] Bishar'at of Rasulullah(S) for Jafar al-Tayyar
- [10] Bay'an of Amir al-Mumineen Ali Ibn Abi Talib (as)
- [11] Dai al-Du'at Sayyiduna Al Qadi al-Nauman (ra):
<https://www.iis.ac.uk/encyclopaedia-articles/al-nu-man-al-qadi-d-363-ah-974-ce>
- [12] Sayyiduna Al Qadi al-Nauman recorded more than 96 Ahadith regarding Sayyidah Fatimah al-Zahra (as) in Sharh al-Akhbar, Al Manaqib wal-Masalib and in his other works
- [13] Al Jame al-Azhar: <https://www.iis.ac.uk/encyclopaedia-articles/al-azhar>
- [14] Al Imam al-Muiz al-Fatimi (as): https://en.wikipedia.org/wiki/Al-Mu%27izz_li-Din_Allah
- [15] Fatimi Empire: <https://www.iis.ac.uk/encyclopaedia-articles/fatimids>
- [16] Fatimi Festivals:
- [17] Ghazwah Khaibar:
- [18] Amir al-Mumineen Ali Ibn Abi Talib (as):
- [19] Da'aim al-Islam, Sayyiduna Al Qadi al-Nauman (ra), vol 1, P. 47. It is a key book of Fiqh followed by Shia Fatimi Ismaili Muslims. The book was written by Sayyiduna Al-Qadi al-Nauman. He served as Dai al-Du'at and Qadi al-Qud'at of four Ismaili Imams (from Ismaili 11th Imam Abdullah al-Mahdi Billah to 14th Imam Al-Aziz Billah, the first four Fatimi Khulufa. The book emphasizes what importance Islam has given to manners and etiquette along with Ibadah of Allah, citing references of first four Fatimi Imams and earlier Shia Imams, Muhammad al-Baqir (as) and Jafar-al-Sadiq (as). Subsequent Fatimi Imams and Khulufa and Ismaili Du'at have relied on Da'aim-al-Islam. The 16th Fatimi Imam Al-Hakim bi-Amrillah (996-1021) ordered his Da'i, Harun bin Mohammed in Yemen, to give decisions in light of Da'aim al-Islam only.
- [20] Al Imam Muhammad al-Baqir (as):
- [21] ibid
- [22] Al Imam Jafar al-Sadiq (as):
- [23] ibid
- [24] Al Imam Muhammad al-Baqir (as):
- [25] Tasbih:
- [26] "Tawil al-Da'aim, Sayyiduna Al Qadi al-Nauman (ra),

[27] *Da'a'im al-Islam, Sayyiduna Al Qadi al-Nauman (ra),*

[28] *Qur'an, Ayah 1: Surah al-Jumuah 62*

[29] *Ayah al-Noor: 24:25*

[30] *Qur'an 17:44*

[31] *Al Khara'ij wal-Jara'ih: It is one of the lengthiest and the most comprehensive books concerning the miracles of Rasulullah(S) and Imams of Ahl al-Bait (as), written by Sa'id b. Hibatullah al-Rawandi (d. 573/1177), known as Qutbuddin al-Rawandi. He was a Shia Hadith scholar, exegete, theologian, contributor of jurisprudence, philosopher and historian of the 6th/12th century and a student of al-Shaykh al-Tabrisi, the author of Majma al-Bay'an. He authored numerous works, the most famous of which is al-Khara'ij wa al-Jara'ih.*

[32] *Hayat al-Hayw'an: Ad-Damiri, the author of this book, was a student of some of the leading scholars of his day. He mastered theology as well as law and philology. He gave lectures and sermons regularly at several Madaris and Masajid of Qahirah, including Jame al-Azhar. It is said that he was greatly influenced by the Talim of Ismaili Du'at, which is visible in his writings. A Darvesh, he was known for his Taqwa. He performed the Haj six times. The book treats in alphabetical order the 931 animals mentioned in the Qur'an, in the Hadith, and in Arab poetry and proverbs. The use of the animals in medicine, their lawfulness or unlawfulness as food, and their position in folklore are the main subjects treated. There are also digressions; e.g., the discussion of geese is dominated by a history of the Khulufa and is intended to show that every sixth Umayyad or Abbasid Khalifah abdicated. The other works of ad-Damiri were devoted to subjects more typical of Islamic scholastic tradition.*

[33] *Shi'i Tradition:*

[34] *"Taj al-Aqaid": It is a well-known treatise compiled by the 5th Al Da'i-al-Mutlaq, Sayyiduna Ali bin Muhammed al-Waleed (ra) in Yemen. He is also the author of many important celebrated works on Haqaiq, Usul al-Fiqh, and Munazarah which are regarded as authoritative and are still studied by the Ismailis. The book describes the principles and beliefs which belong to the practice of Ismaili Madhab. The book is divided into one hundred total "Aqaid" (plural: Aqidah meaning belief.). Each belief has its number, and the main subject of the note indicated in a heading. In his introduction the learned author states that: "As there are many rebellious groups in the Shi'i schools, and much danger of the pious followers falling into error, great need is felt for a work which would give a clear picture as to what is the true religion of the Ismaili Imams". All the Ismaili Aqai'd are perfectly mentioned in the above mentioned book. This great Fatimi Ismaili Da'i, 5th in the chain of Al Dai al-Mutlaq, was my ancestor.*

Note: Effort has been made to trace all the copyright holders, but if any have been inadvertently overlooked, the publishers will be pleased to make the necessary arrangement at the first opportunity. This document may be used, only with this copyright notice included. Permission is granted to circulate among private individuals and groups, to post on internet forums, and in not-for-profit publications subject to the following conditions: (1) Material used must be produced faithfully in full, without alteration or omission; (2) The author's subject title must remain unchanged, in whole or in part; (3) Material must be attributed to the author. Contact the author for all other rights, which are reserved. **Copyright © 2026 Qazi Dr. Shaikh Abbas Borhany al-Waleed**