

**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

We seek forgiveness from Allah  
We stand witness to Allah that there is no God but Him  
That Muhammad (saww) is his slave and messenger

**The Tasbeeh of Sayeda Fatimah (sa)**

**Sayeda Fatimah (sa) Tasbeeh**

- Sayeda Fatima (sa) used to work very hard in her house. Her father our Holy Prophet, Prophet Muhammad (saaw) could see how hard she worked. One day he told her that he was going to give her something that would be better than a helper or anything else in the world. He taught her this Tasbeeh saying that after every Salaat she should say:

*Allahu Akbar* - 34 times, *Alhamdulillah* - 33 times *Subhanallah* - 33 times.

This is known as the Tasbeeh of Sayeda Fatima (sa).

- Prayer is like a beautiful flower and the Tasbeeh of Sayeda Fatima (sa) gives this beautiful flower a beautiful fragrance.

**Narrations quoted from  
'Mafaatiih al Jinaan' by 'Allamah As Sheikh' Abbas Al Qummi.**

**Narration from Imam Baqir (a.s.) states:**

- *"Whoever recites the tasbeeh of Fatima (sa) and then asks Allah swt for forgiveness, Allah will forgive him. Tasbeeh of Fatimah is 100 times verbal or oral but on scale is recorded 1000 times .It will drive away the Satan from him. The Lord will be pleased with him".*

**Imam Sadiq (a.s.) narrated:**

- *"Whoever did the tasbeeh of Fatima (sa) before he unfolded his legs (from the position of sitting in obligation prayer), Allah will forgive him and will make paradise obligatory upon him. The tasbeeh of Fatima (a.s.) after every obligatory prayer is more loved by Allah swt than praying 1,000 rakat every day".*

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- It is preferred to use the beads that are made from the turba of Imam Hussein (as). It is related that Fatima (sa) used to make tasbeeh on her hands, or on a wollen string that was knotted. She later used to make tasbeeh from turbah of Hamzah. After his martyrdom. When Imam Hussein was martyred in Karbala, it became a tradition to use the clay that was from nearby his grave'

**Imam Muhammad Al Baqir said:**

- *“If there is better form of worship than tasbeeh of Fatimah, verily Rasulullah saaw must have been given her”.*

**Imam Mahdi (a.s) (ajrs) has related:**

- *“That whoever forgot to make dhikr (remembrance) and in his hand if there is a rosary of beads made from the turba of Imam Hussein, reward is written for him”.*

**Imam Sadiq (a.s.) narrated:**

- *“The beads from the grave of Imam Hussein are counted as tasbeeh in the hand of a man, even if he did not make the tasbeeh (i.e. he only held it)”.*
- *“Whoever did tasbeeh on the clay beads from the grave of Imam Hussein (as), Allah swt will write for him 400 good deeds, and will erase from him 400 bad deeds, and meet 400 of his needs (hajat) and raise him 400 degrees/ levels”.*

**A reliable tradition from Imam Musa (a.s.) states:-**

- *“The true believer of Islam, a mukmin, is not without five things: a miswak (toothbrush), a comb/brush, a prayer rug, tasbeeh beads (subha) and an aqiq”.*

## SADAQAH

### Surah al Baqarah verse 2:195

- In Surah Al-Baqarah verse 2:195, Allah s.w.t says,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

*And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good*

- *Muhsin* (derived from *ihsan*) is he who acts well, does good deeds and spends in the way of the most perfect, good and bountiful Allah. Allah, therefore, loves the Muhsin. When a man gets what he deserves, proportionate to his deeds, it is called justice (*adl*); but if one is given more in view of one's needs, more than what one deserves, it is called *ihsan* (to give for a present).
- Islam views closefisted miserliness as ungodliness, which keeps the miser away from paradise and throws him into hell. By not spending in the way of Allah, individuals cast themselves and their nation into perdition and both are destroyed.

### Imam Sadiq (a.s.) narrated:

- “Give charity and be sure you will receive a reward later. Know that whoever does not give charity out of obedience to God will suffer later on from spending in the way of committing sins. And whoever does not attempt to help fulfill the needs of God's friends will later have to try to fulfill the needs of God's enemies<sup>1</sup>”.

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<sup>1</sup> Adopted from Mishkatul-Anwar Fi Ghurar Al-Akhbar, The Lamp Niche For The Best Traditions Chapter 25 on Charity

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- Man's life and his possessions are not his own. They belong to Allah. Man only holds them as a trust. He should not use them to please himself. He must spend of his possessions and readily give his life in the way of Allah to promote His cause, as Imam Husayn did in Kerbala.

In Surah Al-Imran verse 3:133, Allah s.w.t says,

**وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ  
أُعِدَّتْ لِلْمُتَّقِينَ**

*And hasten to forgiveness from your Lord, and a Garden, the extensiveness of which is (as) the heavens and the earth; it is prepared for the pious ones*

- The Qur'an, in most of the places, joins forgiveness with the Garden. It is because the Garden is a place of purity and cleanliness; the impurities of sins and filth of vices cannot enter it, nor can a person be tarnished by them except after forgiveness and removal of that filth.
- The Prophet was asked about the words, *a Garden, the extensiveness of which is (as) the heavens and the earth*: "If the extensiveness of the Garden is as the heavens and the earth, then where will the Fire be?" He (s.a.w) said: "Glory be to Allah! When the day comes, where does the night go?" **[Majma'u 'I-bayan]**.
- The above reply has been interpreted as follows: The Fire is in the Knowledge of Allah as night remains in the Knowledge of Allah when day comes. Now ponder on our own observation of the events. When we look at current happenings, we cannot see the previous events; if we see the night, then the day is absent from us. But nothing is absent from Allah; past, present and future - all is present before Allah
- In Surah Al-Imran verse 3:134, Allah s.w.t says,

**الَّذِينَ يَنْفَقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ**

## النَّاسُ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; And Allah loves the doers of good*

- *As-Sarra'* and *Addara* means something that pleases man and displeases him i.e. ease and difficulty. The *doing of the good* mentioned in the verse above is delineated by the preceding words, "*Those who spend (benevolently) in ease as well as in strait times....*" These good characters have no value in the eyes of Allah if they were not done for *Him*.

### Pooya/Ali Commentary

- A generous spender in the way of Allah is very near to Allah, paradise and men; but the gap between a miser and Allah, on one side, and paradise and men on the other can never be bridged. Allah loves an illiterate generous spender more than a miserly scholar.

### The importance of Sadqah

- One of the things which is highly recommended in Islam, in addition to obligatory poor tax is **al-Sadaqah** which means 'to give alms to the poor and the needy'

Muhammad Ibn 'Ajlaan has reported that:-

I was in the company of Imam Ja'ffar al-Sadiq (a.s.) when a man from a distant city arrived and greeted the gathering.

*"How were your brothers when you took leave of them?"* The Imam (a.s.) asked him.

The man spoke well of them and praised them a great deal. The Imam (a.s.) then asked,

*"Do the rich visit the indigent when they fall ill?"*

The man said that they seldom did. The Imam (a.s.) then carried on and asked,

*"Do the rich seek to know the condition of those who are poor?"*

"Rarely", answered the man.

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*“Do the affluent ones help out the poor and the needy?”* asked the Imam (a.s.) again.

The man said, “You speak of attributes which are rare amongst our people”.

Thereupon the Imam (a.s.) said, *“How then do these people consider themselves to be (our) Shia’h (when there exists no bond of brotherhood between the affluent and the impoverished ones?)”* **[Al-Kaafi]**

In this tafseer class, there might be shortcomings in imparting the knowledge of the tafseer. If there is any information that requires correction, please do not hesitate to let us know via e-mail: [jaafari\\_tafseer\\_committee@yahoo.com.sg](mailto:jaafari_tafseer_committee@yahoo.com.sg). Allah knows best.