

# Rewards of Reciting Chapters from the Holy Qur'an

Imam Ja'far al-Sadiq (as), as we are told by Shaykh Taqi al-Deen Ibrahim ibn Ali ibn al-Hassan ibn Muhammad ibn Salih al-'Amili-al-Kaf'ami, has made the following statement with regard to the merits of reciting chapters and verses of the Holy Qur'an:

One who recites ten verses in one night will never be written down among the indifferent. One who recites fifty verses will be written down among those who remember Allah often (i.e., *thakireen*). If he recites a hundred, he will be written down among those who constantly supplicate (*qaniteen*). If he recites three hundred, he will be written down among the winners (*faaizeen*).

If he recites five hundred verses, he will be written down among those who reach the degree of *ijtihad* (*mujtahideen*). And if one recites a thousand verses, he will be rewarded with one kantar which is five thousand *mithqals*: each *mithqal* is twenty-four karats the smallest of which [in as far as the weighing in the hereafter is concerned] is as big as the mountain of Uhud, and the largest extends from the earth to the sky.<sup>1</sup>

The Imam (as) has also said, as quoted in the same reference, "If one recites the Qur'an, Allah will let him enjoy his vision, and such recitation decreases the penalty of his parents even if they may be *kafirs* (apostates)." Imagine, dear reader, what it does to your parents who raised you as a Muslim...

The reader is requested to refer to what is indicated early in this book with reference to who Imam al-Sadiq (as) was, what his source of information was, and what relation he had had with the Messenger of Allah (S). We, however, would like to add one more statement made by this great Imam (as) that sheds light on his narration of *hadith*, since we all know that *hadith* is the second source of the Sunnah, the Holy Qur'an being the first. Imam al-Sadiq (as) has said:

My *hadith* is the same as my father's, while my father's *hadith* is the same as my grandfather's, and the *hadith* of my grandfather is similar to that of al-Husayn (as); al-Husayn's *hadith* is the same as that of al-

Hasan; al-Hasan's *hadith* is similar to that of the Commander of the Faithful (as); the *hadith* of the Commander of the Faithful (as) is the same *hadith* of the Messenger of Allah (S), and the *hadith* of the Messenger of Allah (S) is the speech of Allah, the Lord of Dignity and Greatness.[2](#)

From the viewpoint of Muslims who believe in and follow the *fiqh* of Imam Ja'far al-Sadiq (as), whatever he said was the echo of what his great grandfather the Messenger of Allah (S) had said. He is one of twelve Imams followed by Ja'fari Shi'as and who the latter believe are divinely inspired; they are the Imams of Ahl al-Bayt (as) referred to in verse 33 of Surat al-Ahzab (Chapter 33).

The fact that their number is twelve and that all of them descended from Quraysh is stated in the *Sahih* books of our Sunni brethren. This is what al-Bukhari and Muslims, as well as many others, have confirmed. Some Sunni references indicate that the Prophet (S) named all of them, saying that the first was Ali ibn Abu Talib (as) followed by his son al-Hasan (as) then al-Hasan's brother al-Husayn (as), followed by nine from the offspring of al-Husayn (as) the last of whom is al-Mahdi (as).

The Sunni Hanafi author of *Yanabee' al-Mawaddah* narrates an incident in his book as follows:

A Jew named al-A'tal came to the Prophet (S) and said, "Muhammad! I wish to ask you about certain things which I have been keeping to myself; so, if you answer them, I shall declare my acceptance of Islam before you." The Prophet (S) said, "Ask me, O father of Imarah!"

So he asked him about many things till he was satisfied and admitted that the Prophet (S) was right. Then he said, "Tell me about your *wasi* (successor): who is he? No prophet can ever be without a *wasi*, and our prophet Moses (as) had appointed Yusha' [Joshua] son of Noon as his successor." He (S) said, "My *wasi* is Ali ibn Abu Talib followed by my grandsons al-Hasan and al-Husayn followed by nine men from the loins of al-Husayn."

He said, "Then name them for me, O Muhammad!" The Prophet (S) said, "Once al-Husayn departs, he will be followed by his son Ali; when Ali departs, his son Muhammad will succeed him. When Muhammad departs, his son Ja'far will follow him. When Ja'far departs, he will be followed by his son Mousa. When Mousa departs, his son Ali will succeed him. When Ali departs, his son Muhammad will succeed him. When Muhammad departs, his son al-Hujjah Muhammad al-Mahdi will succeed him. These are the twelve ones." So that Jew embraced Islam and praised Allah for having guided him.[3](#)

If we wish to turn the pages of Shi'a books and discern the facts they contain with regard to this subject, we will surely find many times as many *ahadith* as this one, but this suffices to prove that Sunni scholars do admit that the number of the Imams (as) is twelve, and there are no such Imams besides Ali (as) and his purified offspring.

What strengthens our conviction that the Twelve Imams from Ahl al-Bayt (as) were never tutored by any of the Ummah's scholars is the fact that no historian, nor any traditionist, nor any biographer, has ever indicated that one of the Imams from Ahl al-Bayt (as) learned what he knew from some *sahaba* or

*tabi'een* as is the case with all the Ummah's scholars and Imams.

Abu Haneefah, for example, was a student of Imam Ja'far-al-Sadiq (as); Malik was a student of Abu Haneefah; al-Shafi'i learned from Malik and so did Ahmed ibn Hanbal. As regarding the Imams from Ahl al-Bayt (as), their knowledge is gifted by Allah, Glory and Exaltation to Him, and they inherit such knowledge son from father, for they are the ones to whom the Almighty specifically refers when He says,

***"Then We gave the Book for an inheritance to those whom We chose from among Our servants"***  
***(Holy Qur'an, Surah Fatir 35:32).***

This much ought to convince the discreet reader that the information stated in this section is taken from a very reliable source.

## The Basmala

Whenever we recite a verse from the Holy Qur'an, we start with the Basmala, that is: *Bismillahir-Rahmanir-Rahim*, In the Name of Allah, the Most Gracious, the most Merciful. In the Fatiha, the first chapter of the Holy Qur'an, this Basmala is a verse all by itself, whereas in all other chapters, with the exception of Bara'ah or Tawbah where it is not recited, it serves as an introduction to other verses.

On pp. 39-40, Vol. 1, of his *Tafsir*, al-Qummi chronologically arranges the *isnad* of one particular statement made by Imam Ja'far al-Sadiq (as) and recounts the longest list of narrators we have ever come across. The list of narrators ends with Abu Busayr, a well-known companion of this great Imam (as), saying that he once asked Imam al-Sadiq (as) about the *tafsir* of *Bismillahir-Rahmanir-Rahim*, so he said, and we would like to quote his statement as well as its *isnad* in its original text as follows:

After the long list of the said narrators, the Imam (as) indicates the derivation of each letter of the Basmala as follows:

The "ba" is derived from "baha-Allah," the Splendor of Allah; the "seen" is derived from "sanna-Allah," the Majesty of Allah; the "meem" is derived from "mulk-Allah," the Kingdom of Allah; "Allah" is the God of everything; "al-Rahman" is the One Who is Merciful to all His creation; "al-Rahim" is the One Who singles out those who believe in Him to receive the greatest share of His mercy.

On p. 506 of *Misbah al-Kaf'ami*, the Messenger of Allah (S) is quoted saying that when a teacher teaching a child to recite the Holy Qur'an tells the child to recite "Bismillahir-Rahmanir-Rahim," and the child recites it, Allah will decree a clearance for the child, for his parents, and for the teacher, from hell, and that it is comprised of nineteen letters, the same number corresponding to the number of the keepers of the gates of hell; therefore, whoever pronounces it, Allah will permit these letters to close the gates of hell against him.

Now let us research and find out how each of the 114 chapters of the Holy Qur'an stands out among the

rest, and what rewards the faithful will *Insha-Allah* receive from the most Generous One for reciting it. Following is a translation from the Arabic of most of the original text on pp. 506–542 of Vol. 2 of *Misbah al-Kaf'ami* by Shaykh Taqi al-Deen Ibrahim ibn Ali ibn al-Hassan ibn Muhammad ibn Salih al-'Amili al-Kaf'ami, in addition to selected texts included in Vol. 89 of al-Majlisi's *Bihar al-Anwar*.

## **Chapter 1 (al-Fatiha)**

Al-Tibrisi, in his exegesis *Mujma'ul-Bayan fee Tafsir al-Qur'an*, provides ten names for the first chapter of the Holy Qur'an, namely Surat al-Fatiha:

- 1) al-Fatiha, the one that opens, for it is like a gate: when opened, it leads one to the Book of Allah;
- 2) al-Hamd, the praise, for its verses are clearly praising the Almighty;
- 3) Ummul-Kitab, the mother of the Book, for its status is superior to all other chapters of the Holy Qur'an, or like the war standard: it is always in the forefront;
- 4) al-Sab', the seven verses, for it is comprised of seven verses and the only one whose verses are seven, and there is no room here to elaborate on the merits of the number 7 especially since most readers of this book are already aware of such merits;
- 5) al-Mathani, the oft-repeated Chapter, for no other Chapter of the Holy Qur'an is repeated as often as this one;
- 6) al-Kafiya, the chapter that suffices and that has no substitute; you simply cannot replace its recitation with that of any other chapter of the Holy Qur'an in the first two *rek'ats* of the prayers, whereas it can substitute others;
- 7) al-Asas, the basis or foundation or bed-rock, a connotation of its being the foundation upon which the Holy Qur'an stands just as the Basmala ("Bismillahir-Rahmanir-Rahim") is the foundation of the Fatiha;
- 8) al-Shifa, the healing, due to the fact that the Messenger of Allah (S) has said that the Fatiha heals from all ailments except death; and
- 9) al-Salat, the prayers, or the basic requirement of the daily prayers, one without the recitation of which no prayer can be accepted, especially since the Prophet (S) has quoted the Almighty saying, "The prayers have been divided between Me and My servant: one half for Me, and one for him;" so when one recites it and says, "Alhamdu lillahi Rabbil-'Alameen," the Almighty says, "My servant has praised Me." And when he says, "Arrahmanir-Raheem," the Almighty says, "My servant has praised Me." And when he says, "Maliki Yawmid-Deen," Allah says, "My servant has exalted Me." And when he says, "Iyyaka Na'budu wa iyyaka nasta'een," Allah will say, "This is a covenant between Me and My servant, and My servant shall be granted the fulfillment of his pleas." Then if he finishes reciting the Fatiha to the end,

Allah will again confirm His promise by saying, "This is for [the benefit of] My servant, and My servant will be granted the answer to his wishes."

The Messenger of Allah (S) is quoted by Abu Ali al-Fadl ibn al-Hassan ibn al-Fadl al-Tibrisi, may Allah have mercy on his soul, saying that one who recites al-Fatiha will be regarded by the Almighty as though he recited two-thirds of the Holy Qur'an and as though he gave by way of charity to each and every believing man and woman. "By the One in Whose hand my soul is," the Prophet (S) continues, "Allah Almighty did not reveal in the Torah, the Gospel, or the Psalms any chapter like it; it is the Mother of the Book and al-Sab' al-Mathani (the oft-repeated seven verses), and it is divided between Allah and His servant, and His servant shall get whatever he asks; it is the best Sura in the Book of the most Exalted One, and it is a healing from every ailment except poison, which is death." He (S) is also quoted by al-Kaf'ami as saying,

***"He (Allah) bestowed it upon me as His blessing, making it equivalent to the Holy Qur'an, saying, 'And We have granted you al-Sab' al-Mathani and the Great Qur'an (Qur'an Surah al-Hijr, 15:87).'"***

It is the most precious among the treasures of the 'Arsh." Indeed, Allah, the most Sublime, has chosen Muhammad (S) alone to be honored by it without doing so to any other Prophet or Messenger of His with the exception of Sulayman (Solomon), peace be upon him, who was granted the Basmala (see verse 30 of Surat al-Naml, Chapter of the Ant).

One who recites it, being fully convinced of his following in the footsteps of Muhammad (S) and his Progeny (as), adhering to its injunctions, believing in its outward and inward meanings, will be granted by Allah for each of its letters a blessing better than what all there is in the world of wealth and good things, and whoever listens to someone reciting it will receive one third of the rewards due to its reciter.

## **Chapter 2 (al-Baqarah)**

The Messenger of Allah (S) is quoted by Ubayy saying, "Whoever recites it will receive blessings from Allah and His mercy and will be granted the rewards due to one who camps for a full year, in the way of Allah, as a soldier on the borders of the Islamic domains to protect them, being constantly on vigil." Then the Messenger of Allah (S) turned to the narrator, Ubayy, and said, "O Ubayy! Order the Muslims to learn it, for learning it is a blessing, while leaving it is a loss, and no magician can ever overpower it."

He (S) is also quoted saying that everything has a zenith, and the zenith of the Qur'an is Surat al-Baqarah. "Which *ayat* (verse)," he (S) was asked, "in it is the best, O Messenger of Allah?" He (S) said, "Ayat al-Kursi [2:255]," he (S) answered. And he (S) entrusted the youngest among his companions, namely al-Harith ibn Zayd ibn al-Harithah, due to the fact that he knew Surat al-Baqarah by heart, to command an army to defend Islam.

## **Chapter 3 (Aali-'Imran)**

The Messenger of Allah (S) is quoted saying that one who recites it will be given for each of its verses security on the bridge over hell, and whoever recites it on Friday will be blessed by Allah and His angels all day long till sunset. He (S) is also quoted saying, "Memorize Surat al-Baqarah and Surat Aali-'Imran, for they are like two fragrant flowers, and they will shade the one who learns them by heart on the Day of Judgment like two clouds..." to shade those who used to recite them quite often from the intense heat of that Day.

## **Chapter 4 (al-Nisaa)**

He (S) is also quoted saying that one who recites it will be regarded by the Almighty as though he were charitable to all orphans, and he will be granted rewards due to one who emancipates a person who dissociates himself from *shirk* and who, by the will of Allah, is forgiven." Imam Ali (as) is quoted saying that whoever recites it every Friday will be secure from the constriction of the grave.

## **Chapter 5 (al-Maida)**

Imam Ali (as) is also quoted saying that whoever recites it will be given ten good deeds, and ten of his sins will be forgiven, and his status will be elevated by ten degrees for each and every Jew and Christian alive. (This may be due to the fact that this Qur'anic chapter discusses Judaism and Christianity in great detail). Imam-al-Sadiq (as) says that one who recites it on every Thursday will not mix his belief with any oppression, nor will he ever commit *shirk*.

## **Chapter 6 (al-An'am)**

The Messenger of Allah (S) has said that this Chapter was revealed as a whole escorted by seventy thousand angels praising and glorifying the Almighty in unison; so, whoever recites it will be blessed by those same seventy thousand angels for a full day and night. Imam al-Rida (as) is quoted saying that those angels will keep blessing him till the Day of Judgment.

The Messenger of Allah (S) has said, "One who recites it from its beginning till the verse saying, 'And thus do We make some oppressors befriend others on account of what they earned (6:129),' Allah will assign for him forty thousand angels to write for him (in his book of good deeds) the like of their own adoration till the Day of Resurrection."

According to the author of *Al-Afrad wal Gharaib*, one who does the same after having performed the *fajr* prayers, forty angels will descend for him, and it will be recorded for him the like of their adoration.

According to the author of *Al-Waseet*, if one does so upon waking up, Allah Almighty will assign for him a thousand angels to protect him and to record for him the like of their deeds (of adoration) till the Day of

Judgment.

## **Chapter 7 (al-A'raf)**

The Messenger of Allah (S) is quoted saying that if one recites this chapter, Allah, the most Exalted One, will install a protective veil between him and Iblis, and Adam (as) will seek intercession for him on the Day of Judgment. Imam Ja'far al-Sadiq (as) is quoted saying that one who reads it every month will be among those who shall have no fear on the Day of Judgment, nor shall they grieve; so, if he recites it every Friday, he will be among those who will not be tried on the Day of Judgment.

## **Chapter 8 (al-Anfal)**

The Messenger of Allah (S) is quoted saying, "If someone recites both Surat al-Anfal and Bara'ah together, I shall seek intercession for him and testify for him on the Day of Judgment that he is free from hypocrisy, and he will be granted of the rewards ten times as many as the number of hypocritical men and women in the world, and ten of his sins will be wiped out, and his status will be elevated by ten degrees, and the 'Arsh and those (angels) that bear it shall bless him as long as he lives."

Imam al-Sadiq (as) has said, "One who recites both of these chapters every month will not undergo any hypocrisy, and he will be as a true Shi'a of the Commander of the Faithful (as) and will be eating on the Day of Judgment of the tables of Paradise with them till Allah, the most Exalted One, is through with the Judgment."

## **Chapter 9 (Bara'ah)**

Its merits are similar to those of Surat al-Anfal above. In a footnote regarding this Chapter, al-Kaf'ami explains that "Bara'ah" (which means clearance or dissociation or a separation from) means: dissociation (of the infidels) from Ali (as); the Basmala was not included at its beginning, as is the case with all other Chapters of the Holy Qur'an, simply because the Basmala connotes security and mercy, whereas Bara'ah was revealed to lift such security and to warn of confrontation.

This chapter, al-Kaf'ami goes on, has ten names:

- 1) "Bara'ah," after the first word in it;
- 2) "Tawbah," due to the repentance to which it refers within its text;
- 3) "Faziha," the revealer, unveiler, or announcer, for it unveils and reveals the truth about and announces the hypocrisy of those hypocrites about whom it informs us;
- 4) "Muba'thira," scatterer, because it scatters and displays to everyone the hidden secrets of those hypocrites;

- 5) "Muqashqisha," a chapter that cures or heals or clears those who believe in it of hypocrisy and polytheism due to the supplication and sincerity it contains;
- 6) "Bahooth," investigator or researcher or seeker, because it looks for the hypocrites' secret schemes;
- 7) "Mudamdima," annihilator, because it annihilates hypocrisy and hypocrites;
- 8) "Hafira," excavator or digger: it dug up the hearts of the hypocrites and unveiled what they were hiding;
- 9) "Mubashshira," bearer of glad tidings: By making public the abominations and ugly schemes of those hypocrites, it brought glad tidings to those who were not among them, and;
- 10) "Athab," torment or torture, because of repeatedly referring to the torment awaiting those hypocrites and all others like them.

## **Chapter 10 (Younus)**

The Messenger of Allah (S) is quoted saying that one who recites this chapter will be given ten good deeds for each and everyone who believed in prophet Younus (as) as well as for those who disbelieved in him and who were drowned with Pharaoh. Imam al-Sadiq (as) is quoted saying that whoever recites it once a month will not be among the ignorant ones and will instead be on the Day of Judgment among those near to the Almighty.

## **Chapter 11 (Hud)**

The Messenger of Allah (S) is quoted saying that one who recites this chapter will be granted of the rewards ten good deeds for the number of each person who believed in prophet Noah (as) and who disbelieved in him and in prophets Hud, Salih, Shu'ayb, Lot, Ibrahim and Musa (Moses), peace be upon all of them, and he will be on the Day of Judgment among the happy ones. Imam al-Sadiq (as) is quoted saying that anyone who recites it every Friday will be resurrected on the Day of Judgment among the group that will include the prophets, peace be upon all of them, and he will receive an easy trial and no sin will be recorded against him.

## **Chapter 12 (Yousuf)**

About this chapter, Imam al-Sadiq (as) is quoted saying, "Let your slaves memorize it, for whoever teaches it to his slaves and those whose right hand possesses will die an easy death, and he will be empowered to the extent that he will envy no other Muslim at all." The Imam (as) is also quoted saying that whoever recites it every day or every night will be resurrected on the Day of Judgment with beauty similar to that of Yousuf, peace be upon him, and he will not be affected by the great terror of the Day of

Judgment and will be among the best of Allah's servants.

### **Chapter 13 (al-Ra'd)**

The Messenger of Allah (S) is quoted saying that one who recites this chapter will be rewarded with rewards as many as the clouds that passed away as well as those that will pass till the Day of Judgment, and he will be on the Day of Judgment among those who fulfilled their covenant with Allah. Imam Ja'far al-Sadiq (as) is also quoted saying that one who recites this chapter quite often will never be hit by lightning and will be admitted into Paradise without reckoning, and he will be granted the right to intercede on behalf of all those of his family and brethren whom he knows.

### **Chapter 14 (Ibrahim)**

The Messenger of Allah (S) has said that a person who recites this chapter will be rewarded with ten good deeds for each and everyone who worshipped the idols and who did not worship them. Imam al-Sadiq (as) has also said that one who recites both this chapter and the next one (al-Hijr) during an optional prayers of two *rek'ats* every Friday will never be impoverished, nor will he suffer insanity nor any calamity whatsoever.

### **Chapter 15 (al-Hijr)**

The Messenger of Allah (S) has said that one who recites this chapter will receive ten good deeds for the number of each Muhajir (immigrant from Medina) and Ansar (Medenite supporter) and the number of those who ridiculed the Prophet (S).

### **Chapter 16 (al-Nahl)**

The Messenger of Allah (S) says that one who recites this chapter will not be tried by Allah with regard to what blessings He had bestowed upon him during the life of this world, and if he dies that day or night, he will be granted rewards equivalent to those due to whoever dies after having left a good will. The Imam (as) has also said that one who recites it once a month will be regarded as having paid his dues in the life of this world.

### **Chapter 17 (al-Isra')**

The Messenger of Allah (S) says that whoever recites this Chapter and is moved upon remembering his parents will be given the weight of two kantars of rewards. Imam al-Sadiq (as) says that one who recites this Chapter every Friday night will not die before seeing al-Qa'im (al-Mahdi) (as) and will be among his supporters.

## **Chapter 18 (al-Kahaf)**

The Messenger of Allah (S) is quoted saying that whoever recites Surat al-Kahaf will be admitted into Paradise, and if he recites it on a Friday, Allah will forgive the sins he has committed or will be committing in ten days, and he will be granted light reaching the heavens and will be protected against the dissension of the anti-Christ.

Imam al-Sadiq (as) has also said that when this Chapter was revealed, it was escorted by seventy thousand angels, and its greatness filled the earth and the skies, and that whoever recites it on the eve of every Friday will die as a martyr and will be resurrected in the company of the martyrs and will stand with them.

## **Chapter 19 (Maryam)**

The Messenger of Allah (S) has said that anyone who recites this Chapter will be granted rewards as many as the number of those who believed in Zakariyya (as) and those who did not. Imam al-Sadiq has said that if one recites it quite often, he will not die before he, his wealth, and his offspring will be blessed by it, and on the Day of Judgment, he will be among the supporters of Jesus, peace be upon him, and he will be granted in the hereafter what Solomon (as) was granted in the life of this world.

## **Chapter 20 (Ta-Ha)**

The Messenger of Allah (S) is cited saying that one who recites Surat Taha will be granted rewards equivalent to what the Muhajirun and Ansar will be granted, that the people of Paradise recite only two chapters of the Holy Qur'an: Ya-Sin and Ta-Ha, and that Allah Almighty created both of these Chapters two thousand years before creating Adam (as). "Never cease reciting it,"

Imam al-Sadiq (as) used to say, "for Allah, the most Exalted One, loves it and loves those who recite it. Whoever recites it will be given his book (of reckoning) in his right hand, and he will not be asked about his deeds and will be granted of the rewards that with which he will be pleased."

## **Chapter 21 (al-Anbiya')**

The Messenger of Allah (S) has said, "Whoever recites Surat-al-Anbiya' will be tried by Allah an easy trial, and each and every prophet mentioned in the Holy Qur'an will shake hands with him." Imam al-Sadiq (as) has said, "One who recites it out of his love for it will be in the company of the prophets in Paradise, and he will be highly respected in the life of this world."

## **Chapter 22 (al-Hajj)**

The Messenger of Allah (S) is quoted saying that anyone who recites it will be granted as many rewards as the number of those who performed the pilgrimage and the *‘umra*. Imam Ja’far al-Sadiq is quoted saying that whoever recites it every three days will perform the pilgrimage to the House of Allah during that year, and if he dies on his way, he will enter Paradise.

## **Chapter 23 (al-Muminun)**

The Messenger of Allah (S) has said that one who recites this Chapter will be given the glad tidings by the angels of the Spirit, of fragrance, and of whatever cools his eyes when the angel of death (as) descends upon him. Imam al-Sadiq (as) is quoted saying that if someone recites it every Friday, his deeds will be sealed with happiness, and his residence will be in the highest pinnacle of Paradise among the prophets and messengers.

## **Chapter 24 (al-Nur)**

The Messenger of Allah, peace be upon him and his progeny, is quoted saying that whoever recites it will be granted ten rewards for the number of all those who believed in the past as well as those who will in the future believe. Abu Abdullah Imam al-Sadiq (as) has also said, "Fortify your wealth, your honor, and your women with it."

## **Chapter 25 (al-Furqan)**

The Messenger of Allah (S) is quoted saying that for one who recites this Chapter each day or each night, nobody in his family will be guilty of the sin of adultery, and when he dies, his soul will be escorted to his grave by seventy thousand angels who will pray and seek Allah's forgiveness for him till he is placed in his grave, and he will enter Paradise without a trial. Imam al-Kazim (as) has said, "Allah will never torment anyone who recites Surat al-Furqan every night, nor will He try him, and his residence will be in the highest level of Paradise."

## **Chapter 26 (al-Shu'ara')**

The Messenger of Allah (S) has said, "One who recites Surat-al-Shu'ara will receive ten good deeds for the number of all those who believed in Noah (as) and who disbelieved in Hud, Shu'ayb, Salih, Abraham, and Jesus, peace be upon them, as well as those who disbelieved in Muhammad (S)." Imam Ja'far al-Sadiq (as) is quoted saying that one who recites all chapters which begin with "Taa-Seen" will be among the true servants of Allah.

## **Chapter 27 (al-Naml)**

The Messenger of Allah (S) has said that one who recites this Chapter will receive ten good deeds for the number of each and everyone who believed in Sulayman (as) and who disbelieved in Hud, Salih, Shu'ayb, and Ibrahim, peace be upon them, and that he will get out of his grave shouting: *"La ilaha illah-Allah!"*

## **Chapter 28 (al-Qasas)**

The Messenger of Allah (S) has said that Allah will grant anyone who recites this Chapter ten good deeds for each and every believer and disbeliever in Moses (as).

## **Chapter 29 (al-'Ankabut)**

Imam Ja'far al-Sadiq (as) has said, "One who recites it will receive ten good deeds for the number of each and every believer and disbeliever." He (as) has also said, "One who recites both Surat al-Rum and al-'Ankabut during the twenty-third night of the month of Ramadhan will, by Allah, be among the people of Paradise."

## **Chapter 30 (al-Rum)**

The Messenger of Allah (S) is quoted saying that one who recites Surat al-Rum will receive ten good deeds for each angel praising Allah between the earth and the heavens, and he will have compensated for whatever he missed during his day and night, adding, according to al-Kaf'ami, "I do not make any exception for it, nor do I fear (for having said so) that I am committing a sin (for making such a statement), and these Suras enjoy a special favor with Allah; I mean Surat al-'Ankabut and Surat al-Rum."

## **Chapter 31 (Luqman)**

The Messenger of Allah (S) is quoted saying that whoever recites this Chapter will be in the companionship of Luqman (as) on the Day of Judgment, and he will be rewarded with ten good deeds for everyone who enjoins what is right and forbids what is wrong. He (as) has also said, "Whoever recites it during the night, Allah Almighty will assign thirty angels to protect him from Iblis and his hosts till the morning, and if he recites it during the day, they will protect him from Iblis and his hosts till the night."

## **Chapter 32 (al-Sajdah)**

The Messenger of Allah (S) has said that whoever recites Surat Luqman, Surat al-Sajdah, and Surat al-Mulk will be regarded as though he spent the entire night of Laylatul-Qadr worshipping the Almighty.

Imam al-Sadiq (as) has also said, "If one reads it during Friday eve, Allah, the most Exalted One, will grant him his book (of reckoning) in his right hand, and He will not try him for what he had done, and he will be in the company of Muhammad, peace and blessings of Allah be upon him and his progeny."

## **Chapter 33 (al-Ahzab)**

The Messenger of Allah (S) has said the following about this Chapter: "Whoever reads it and teaches it to his family and those whom his right hand possesses will be granted security against the torment of the grave." Imam Ja'far al-Sadiq (as) has said that one who reads it quite often will be on the Day of Judgment in the neighborhood of the Prophet (S).

## **Chapter 34 (Saba')**

The Messenger of Allah (S) has said, "On the Day of Judgment, each and every prophet will greet and be the companion of anyone who recites Surat Saba'." Imam Ja'far al-Sadiq (as) has said that whoever recites both Hamd Chapters on the eve of a Friday will remain protected by Allah, and so will his wealth, during his day, and he will not suffer anything evil and will be granted of the best of the life of this world and the life hereafter, so much so that no heart can ever desire more no matter how hard to satisfy it may be.

## **Chapter 35 (Fatir)**

The Messenger of Allah (S) has said that one who recites Surat Fatir seeking thereby to please Allah will be called upon by each of the eight gates of Paradise to enter from whichever he desires.

## **Chapter 36 (Ya-Sin)**

The Messenger of Allah (S) has said, "Anyone who enters a cemetery and recites Surat Ya-Sin will have then decreased their [the dead's] suffering and will receive good deeds equalling the number of those buried therein." He (S) has also said that in the Torah it is described as the Chapter that crowns the one who recites it with the best of the life of this world and the life hereafter, and it wards off from him the trials of this life and the torment of the life to come.

Imam Ja'far al-Sadiq (as) is quoted saying that whoever recites this Chapter seeking the Pleasure of Allah will be forgiven and will be granted of the rewards as though he had recited the entire text of the Holy Qur'an twelve times. He (as) has also said, "For everything there is a heart, and the heart of the Qur'an is Chapter Ya-Sin; so, whoever recites it during the day will be protected and sustained till the night."

## **Chapter 37 (al-Saffat)**

Ahmed ibn Idris quotes al-Ash'ari who quotes Muhammad ibn Hassan quoting Ibn Mahran quoting al-Bataini quoting Ibn al-'Alaa quoting Imam Ja'far al-Sadiq (as) as saying that whoever recites it on a Friday will be protected from all worldly evils, sustained in the life of this world with the most generous portion of sustenance, and Allah will not let his wealth, or offspring, or body be affected by the mischief of any accursed Satan. Furthermore, if he dies that day or night, he will die as a martyr and will be admitted into Paradise in the company of the martyrs and in their level of Paradise.

He (as), as stated on p. 419 of al-Tibrisi's *Makarim al-Akhlaq*, is quoted saying that this Chapter is recited by those who seek dignity in the life of this world and the life to come. The same is stated on p. 296, Vol. 89, of al-Majlisi's *Bihar al-Anwar*. Truly lucky are those blessed with reciting this glorious Chapter of the Holy Qur'an on a continuous basis for they will be honored in this life and the life to come. May Allah Ta'ala make us among them, Allahomma Aameen.

## **Chapter 38 (Sad)**

Ibn al-Bataini traces the *isnad* of the following tradition to 'Amr ibn Jubayr who quotes his father citing Imam Abu Ja'far al-Baqir (as) saying, "One who recites Surat Sad during a Friday night will be granted of the good of this life and that of the hereafter what nobody else is granted except either a messenger-prophet or an angel near to Allah, and Allah will admit him into Paradise as well as all the members of his household whom he loves, including his servant, or anyone else."

## **Chapter 39 (al-Zumar)**

Page 102 of *Thawab al-A'mal* details the rewards of the lucky ones who are blessed with reciting this Sura. Ibn al-Bataini quotes Sandal quoting Harun ibn Kharija quoting Abu Abdullah Imam Ja'far al-Sadiq (as) saying:

Whoever memorizes this Sura will be granted by Allah dignity in this life and the life to come; He will be honored even if he has neither wealth nor populous lineage, and everyone will be in awe of him; He will prohibit hell from touching him and build him in Paradise a thousand cities, in each one of which will be a thousand mansions, each containing a hundred *huris*. In addition, he will have two flowing fountains and two springs as well as two other ones in two gardens with dark-green foliage and other *huris* in pavilions confining their looks only to him, and he will have two pairs of each of the fruit trees (of Paradise).

## **Chapter 40 (al-Mu'min)**

The Messenger of Allah (S) has said, "The souls of each and every prophet, *siddeeq*, and believer will bless and seek forgiveness for anyone who recites this Sura." Imam Ja'far al-Sadiq (as) has said that

Allah will forgive all the past and future sins of anyone who recites it once every three nights, and that He will make him uphold righteous speech and make the life hereafter better for him than this life.

## **Chapter 41 (al-Sajda or Fussilat)**

The Messenger of Allah (S) has said, "Whoever recites it will be granted ten good deeds for each letter in it." Imam Ja'far al-Sadiq (as) has said that it will be light for him on the Day of Judgment extended as long as his eyes can see, and a source of joy, and he will live in the life of this world praised, well-liked.

## **Chapter 42 (al-Shura)**

The Messenger of Allah (S) is quoted saying, "Whoever recites Surat al-Shura will be among those whom the angels bless and for whom they will seek Allah's forgiveness and mercy." Imam Ja'far-al-Sadiq (as) has said that one who recites it will be resurrected on the Day of Judgment with a face like a full moon.

## **Chapter 43 (al-Zukhruf)**

The Messenger of Allah (S) is quoted saying that whoever recites this Chapter will be on the Day of Judgment among those addressed by Allah thus: "O My servants! There is no fear on you this Day, nor shall you grieve." Imam Ja'far al-Sadiq (as) is quoted saying that one who recites it quite often will receive security in his grave from Allah against everything harmful and against the constriction of the grave till he stands before Allah Ta'ala, and it will be this Chapter that will permit him to enter into Paradise.

## **Chapter 44 (al-Dukhkhan)**

The Messenger of Allah (S) is quoted saying that whoever recites this Sura on a Friday night will be forgiven and will receive for each of its verses the rewards of one who sets a hundred thousand slaves free, and seventy thousand angels will seek forgiveness for him; and Allah will build a mansion for whoever recites it on Fridays. Imam Ja'far al-Sadiq (as) has said that one who recites it during his obligatory and optional prayers will be resurrected among those who will be secure and Allah will shade him with the shade of His 'Arsh and will try him an easy trial and give him his book (of reckoning) in his right hand.

## **Chapter 45 (al-Jathiya)**

Prophet Muhammad (S) has said the following about this Chapter: "The faults of whoever reads it will be covered by Allah Who will remove from him his fear when he is brought for judgment." Imam Ja'far al-Sadiq (as) has said that whoever recites it shall never see the fire, and he will be in the company of

Muhammad (S).

## **Chapter 46 (al-Ahqaf)**

Imam Ja'far al-Sadiq (as) has said, "One who recites it will receive ten good deeds for each particle of sand in the world." He has also said, "One who recites it each night or each Friday night, Allah will not expose him to any fear in the life of this world and will receive security from the horrors of the Day of Judgment."

## **Chapter 47 (Muhammad)**

He (as) is also quoted saying that if one recites this Sura, it will be incumbent upon the Almighty, the Praised One, to let him drink of the rivers of Paradise, and that doubt will never enter his mind with regard to his creed.

## **Chapter 48 (al-Fath)**

He (as) is also quoted saying that whoever recites this Chapter will be as though he was present when the Prophet (S) opened Mecca and was with him when he (S) received the oath of allegiance under the tree. Imam al-Sadiq (as) has said the following with regard to this Chapter: "Fortify with it your wealth, women, and whatever your right hands possess against harm."

## **Chapter 49 (al-Hujurat)**

Imam Ja'far al-Sadiq (as) has said that whoever recites this Sura will be granted good deeds for each and everyone who obeyed Allah Ta'ala and who disobeyed Him. Imam Ja'far al-Sadiq (as) has said, "One who recites it every night or every day will be among those who will visit the Prophet (S)."

## **Chapter 50 (Qaf)**

Prophet Muhammad (S) has said the following about this Chapter: "Whoever reads it, Allah will make the agony of death easy for him," and also, "Whoever recites it quite often in his obligatory and optional prayers will receive an increase from Allah Ta'ala in his sustenance, and He will give him his book in his right hand and will try him with an easy trial."

## **Chapter 51 (al-Thariyat)**

Imam Ja'far al-Sadiq (as) has said, "One who recites it will receive ten good deeds for each and every wind that blew and swept in the life of this world," and that whoever recites it during his day or night will have an ease in his livelihood.

## Chapter 52 (al-Tur)

He (as) is also quoted saying that one who recites this Sura, Allah will grant him security from His torment and will let him enjoy His Paradise. He (as) is also quoted saying that whoever recites it will have the best of both worlds.

## Chapter 53 (al-Najm)

He (as) is also quoted saying that whoever recites this Chapter will receive ten good deeds for each and every one who believed in the Prophet (S) and who disbelieved in him, and that whoever recites it quite often every day or every night, he will live among the people praised, loved.

## Chapter 54 (al-Qamar)

The Messenger of Allah (S) has said that whoever recites this Sura every other day will be resurrected with his face looking like a full moon. Imam Ja'far al-Sadiq (as) has said, "Whoever recites it will be resurrected by Allah from his grave conveyed on a she-camel of the she-camels of Paradise."

Here we have to stop for a moment and consider the implication of the "she-camel" to which the Imam (as) refers in this tradition. Surely on the Day of Judgment there will be a great deal of movement and commotion: humans will be arranged in groups, as we are told in Surat al-Saffat and elsewhere in the Holy Qur'an, each group having common denominators, the good with the good and *vice versa*.

The Imam (as) is referring to the she-camels of Paradise, not the she-camels in Paradise, for there are no she-camels in Paradise. After all, what would she-camels be doing in Paradise, anyway?!

Those to whom the Imam (as) spoke did not know means of transportation other than she-camels. His reference to she-camels can be seen as implying means of transportation provided by the angels charged with Paradise and with transporting to it the fortunate ones who will make it their home from the area where they will be tried and once their destiny is determined by the Supreme Judge, the Judge of all judges, the King of all kings, Glory and Exaltation to Him.

What confirms the view that there are no camels in Paradise is one *hadith* cited on p. 394 of Ali ibn Adham's *Tafsir* in which Imam Ja'far al-Sadiq (as), through *isnad*, is quoted saying that there will be no animals in Paradise except Bal'am ibn Ba'ur's donkey (provided to transport the newly born Christ and his mother, peace be upon them), the she-camel of prophet Salih (as), the wolf of prophet Yousuf (as), and the companion dog of the People of the Cave.

This is stated on p. 195, Vol. 8, of *Bihar al-Anwar*. Space, distance, movement, emotions and feelings, colors, perfumes and odors, etc. will be as real in the life hereafter as they are in this one, only much more intensely, and much more real, than we can ever imagine. To move from one place to another will

not be subject to one's own desire or free will.

Desire and free will, among other things, are at our disposal only in this short life, not in the life to come. This and many more details of the hereafter will *Insha-Allah* be provided and documented in a book I hope my Maker will enable me to write; your prayers, dear reader, are sincerely solicited.

## **Chapter 55 (al-Rahman)**

Prophet Muhammad (S) has said the following about this Chapter: "Whoever reads it, Allah will have mercy on his weakness and be regarded as having thanked Allah for it." Imam Ja'far al-Sadiq (as) is quoted saying that there is a bride for everything, and the Qur'an's bride is Surat al-Rahman, and that Allah will brighten everyone's face for reciting it quite often [on the Day of Judgment].

## **Chapter 56 (al-Waqi'a)**

Imam Ja'far al-Sadiq (as) has said, "Whoever recites it will not be written down among the heedless, and whoever recites it every Friday night will be loved by Allah."

## **Chapter 57 (al-Hadeed)**

He (as) is also quoted saying that one who recites this Sura will be written down among those who believed in Allah and His Messenger (S). The Imam (as) has also said, "Whoever recites all the Suras which start by glorifying Allah<sup>4</sup> before going to bed will not die before meeting al-Qa'im (al-Mahdi), peace be upon him, and if he does die, he will be a neighbor of the Prophet (S)."

## **Chapter 58 (al-Mujadila)**

He (as) is also quoted saying that whoever recites this Chapter will be written down as being among Allah's party, the ones who will achieve victory on the Day of Judgment. The Imam (as) has also said, "Whoever recites Surat al-Hadeed and al-Mujadila in his obligatory prayers, and continues to do so, will not be exposed by Allah to any hardship as long as he lives."

## **Chapter 59 (al-Hashr)**

Imam Ja'far al-Sadiq (as) has said that whoever recites Surat al-Hashr will be blessed by Allah Who will take his soul as though he had been a martyr, and Paradise, hell, the 'Arsh and the Kursi will all seek Allah's forgiveness for him, and that whoever recites whatever verses he can of Surat al-Rahman and Surat al-Hashr during the night, Allah will assign one guardian angel till the morning (protecting him).

## **Chapter 60 (al-Mumtahana)**

Al-Kaf'ami quotes the Prophet of Islam (S) saying the following about this Chapter: "Whoever reads it will receive intercession from all believing men and women on the Day of Judgment." Both al-Majlisi and al-Tibrisi tell us that Ibn al-Bataini traces the *isnad* of this tradition to 'Asim al-Khayyat who quotes Imam Ali ibn al-Husayn al-Sajjad Zaynul-'Abidin (as) saying, "Whoever recites this Sura in his obligatory and optional prayers will have been ascertained by Allah as having full conviction, and He will fill his heart with light, and neither poverty nor insanity will ever afflict him nor any of his offspring."

## **Chapter 61 (al-Saff)**

Prophet Muhammad (S), as we are told on p. 520 of al-Kaf'ami's *Misbah*, has said, "Whoever recites it, Jesus (as) will pray and seek forgiveness for him as long as he is in the life of this world, and he will be his companion on the Day of Judgment." Imam Ja'far al-Sadiq (as) is quoted saying that if one recites it quite often in his obligatory and optional prayers, Allah will place him in the ranks of His angels, prophets and messengers.

## **Chapter 62 (al-Jum'a)**

The Messenger of Allah (S) has said, "Whoever recites it will be granted ten good deeds for each and everyone who attended and who did not attend Friday congregational prayers in all Muslim lands." Imam Ja'far al-Sadiq (as) has said, "Every believing man and woman, if he is one of our followers, must recite during Friday night both Surat al-Jum'a and Surat al-A'la, and in his noon prayers he has to recite Surat al-Jum'a and Surat al-Munafiqun; so, if he/she does so, he/she will be regarded as following in the footsteps of the Prophet (S), and his/her rewards from Allah will be Paradise."

## **Chapter 63 (al-Munafiqun)**

The Messenger of Allah (S) is quoted as having said that anyone who recites this Chapter will be cleared from doubt and hypocrisy with regard to the creed.

## **Chapter 64 (al-Taghabun)**

Al-Kaf'ami and al-Majlisi indicate that Ibn al-Bataini cites Ibn-Abul-'Alaa quoting Abu Busayr quoting Abu Abdullah Imam al-Sadiq (as) saying that one who recites this Sura in his obligatory and optional prayers, it will intercede for him on the Day of Judgment and be a truthful witness for him testifying to the One Who will permit it to testify, and it shall not part with him till it escorts him into Paradise.

## **Chapter 65 (al-Talaq)**

The Messenger of Allah (S) is quoted by al-Kaf'ami and al-Majlisi, as well as by the author of *Al-Durr al-Manthur* who indicates the same on p. 107, Vol. 6, of his book, saying that whoever recites this Chapter will die as an adherent of the Sunnah of the Prophet (S). Imam Ja'far al-Sadiq (as) is quoted saying that if one recites it together with Surat al-Tahreem in his obligatory prayers will be given refuge on the Day of Judgment from fear and depression and from the fire.

## **Chapter 66 (al-Tahreem)**

The Messenger of Allah (S) has said that whoever recites this Sura will be granted by Allah Subhanahu wa Ta'ala a true repentance. Both al-Majlisi and al-Tibrisi indicate that the rewards of reciting this Sura are the same like those due for whoever recites Surat al-Talaq. The same view is endorsed by al-Kaf'ami.

## **Chapter 67 (al-Mulk or Tabarak)**

Prophet Muhammad (S) has said the following about this Chapter: "Whoever reads it will be regarded as though he had remained during Laylatul-Qadr awake all night long worshipping his Lord. It is the one that will protect and save whoever recites it from the construction of the grave." Imam Ja'far al-Sadiq (as) has said, "Whoever recites it every day and night, his feet will say to [the angels] Nakir and Nakeer, 'You have no right of passage at all.'"—Al-Tibrisi says it grants whoever recites it security till he enters Paradise.

## **Chapter 68 (al-Qalam or Noon)**

The Messenger of Allah (S) has said, "Whoever recites it will be granted the rewards of those whose conduct is good." Imam Ja'far al-Sadiq (as) has said, "Whoever recites it in his obligatory or optional prayers will never suffer from poverty, and Allah will grant him security from the constriction of the grave."

## **Chapter 69 (al-Haqqah)**

The Messenger of Allah (S) is quoted saying that one who recites this Sura will receive an easy trial on the Day of Judgment. "Recite this Sura quite often," Imam al-Sadiq (as) instructed his followers, "in your obligatory as well as optional prayers, for doing so is a sign of belief in Allah and His Messenger (S), and whoever recites it will never deviate from his right creed till he dies."

## **Chapter 70 (al-Ma'arij)**

The Messenger of Allah (S) is quoted saying that whoever recites this Chapter will be granted the rewards of those who are true to their trusts and promises and who always uphold their prayers.

"Whoever maintains its recitation," Imam al-Sadiq (as) has said, "will not be asked on the Day of Judgment about any sin which he/she had done, and Allah Ta'ala will admit him into His Paradise in the company of Muhammad, peace and blessings of Allah upon him and his progeny."

## **Chapter 71 (Nuh)**

The Messenger of Allah (S) has said that whoever recites this Sura will be regarded as being among the believers who are included in Noah's supplication, and that whoever believes in Allah and His Book should never stop reciting it.

Page 108 of *Thawab al-A'mal* traces a statement made by Imam Abu Abdullah Ja'far al-Sadiq (as) as quoted by Ibn al-Bataini who quotes al-Husayn ibn Hashim who quotes his father quoting the Imam (as) saying, "Anyone who believes in Allah and recites His Book should not stop reciting Surat Nuh, for any servant who reads it in anticipation, being patient, in an obligatory or optional prayer, Allah Ta'ala will let him reside among those who have truly obeyed Him and will grant him three gardens in addition to honoring him and marrying him to a hundred *huris* and four thousand others who were never touched by anyone before, by the will of Allah." This is recorded also in al-Majlisi's *Bihar al-Anwar*.

## **Chapter 72 (al-Jinn)**

Prophet Muhammad (S) has said the following about this Chapter: "Whoever reads it will be granted good deeds equal in number to all the Jinns and Satans who believed or disbelieved in Muhammad (S)." Imam Ja'far al-Sadiq (as) has said, "Whoever recites it quite often will not receive any harm from the eyes of the Jinns, from their sorcery or mischief, and he will join the company of Muhammad (S)."

## **Chapter 73 (al-Muzzammil)**

The Messenger of Allah (S) is quoted by al-Kaf'ami as having said that one who recites this Sura will not suffer hardship in this life nor in the life to come. What more can a believer hope for? Imam Ja'far al-Sadiq (as) has said, "Whoever recites it will have warded off hardship from his life both in this life and in the life hereafter." Whoever recites it during the *'isha* prayers or during the last part of the night will have both that night and day, together with this Sura, testify for him, and Allah Almighty will let him live a good life and will take his soul away beautifully.

## **Chapter 74 (al-Muddaththir)**

The Messenger of Allah (S) is quoted saying that the person who recites this Sura will be granted of the good deeds the equivalent of the number of those who believed and who disbelieved in the Prophet (S) in Mecca. His great grandson Imam Al-Sadiq (as), whose knowledge is derived from that of the Messenger of Allah (S) and who bears one of his titles: al-Sadiq, is quoted as having said, "If one recites it in his obligatory prayers, it will be incumbent upon the most Exalted One to make him join the company of the Prophet (S) in his status, and he will never suffer misery in the life of this world at all."

## **Chapter 75 (al-Qiyama)**

The Messenger of Allah (S) has said with reference to one who recites this Chapter, "Whoever recites it, I and Gabriel shall testify for him on the Day of Judgment that he was a believer in the Day of Judgment, and his face will be distinguished from all other faces [in its radiance]." Imam Ja'far al-Sadiq (as) is quoted as having said that "Whoever recites it quite often and acts upon it, Allah will send it [Sura] in the best way to convey to him glad tidings and to smile in his face, and he will have no problem passing the Sirat<sup>5</sup> and the Scales."

## **Chapter 76 (al-Dahr or Hal Ata)**

The Messenger of Allah (S) has said that whoever recites this Sura will be rewarded with Paradise and with silk clothes. Imam Ja'far al-Sadiq (as) has said, "Whoever recites it on a Thursday will be granted by the Almighty in Paradise a hundred *huris* with large lovely eyes, and he will be in the company of the Prophet (S)."

## **Chapter 77 (al-Mursalat)**

The Messenger of Allah (S) says that if someone recites this Sura, it will be written down for him that he is not among the polytheists. Imam al-Sadiq (as) has said about this Chapter, "Whoever reads it, Allah will get him introduced to the Prophet (S)."

## **Chapter 78 (al-Naba')**

The Prophet (S) has said that one who recites this Chapter will be provided by Allah with a cool drink on the Day of Judgment. Imam Ja'far al-Sadiq (as) has said, "Whoever recites it daily will visit the Sacred House (the Ka'ba) before the year is over."

## **Chapter 79 (al-Nazi'at)**

The Messenger of Allah (S) has said that whoever recites this Chapter will not be tried on the Day of Judgment except for a short period of time equalling the time it takes to perform an obligatory prayer. Imam al-Sadiq (as) is quoted saying, "Whoever recites it will die fresh (not suffering from thirst), will be resurrected fresh, and will enter Paradise fresh."

## **Chapter 80 (Abasa)**

The Messenger of Allah (S) is quoted as having said that one who recites this Sura will come on the Day of Judgment smiling, optimistic. Imam Ja'far al-Sadiq (as) is quoted saying that whoever recites this Chapter as well as the Chapter of al-Takweer will be shaded in Allah's shade and Munificence in His Paradise.

## **Chapter 81 (al-Takweer)**

The Messenger of Allah (S) has said that whoever recites this Chapter will not be exposed by Allah when the books of deeds are spread open, and "whoever loves to see me on the Day of Judgment," the Prophet (S) continued, "let him recite this Sura."

## **Chapter 82 (al-Infitar)**

The Messenger of Allah (S) has said that if one recites it, Allah will record for him a good deed for each drop of rain and for each grave and will improve his condition on the Day of Judgment. Imam al-Sadiq (as) has said about this Chapter, "Whoever reads Surat-al-Infitar and Surat al-Inshiqaq, keeping them constantly in mind, during obligatory prayers and optional prayers, no veil will shield him from Allah Ta'ala, and Allah, the most Glorified One, will look after him till people are through with their reckoning."

## **Chapter 83 (al-Mutaffifeen)**

The Messenger of Allah (S) has said that if someone recites it, Allah will let him drink of a sealed nectar on the Day of Judgment. Imam al-Sadiq (as) is quoted saying, "Whoever becomes accustomed to reciting it in his obligatory prayers, Allah will grant him security from the fire and the reckoning, and he will not pass over the path of hell."

## **Chapter 84 (al-Inshiqaq)**

The Messenger of Allah (S) has said that whoever recites it will never be given his book of reckoning from behind his back.

## **Chapter 85 (al-Buruj)**

The Messenger of Allah (S) has said that the person who recites it will be granted ten good deeds for each and every Friday and Day of Arafat in the life of this world, whereas Imam Ja'far al-Sadiq (as) has said, "A person who recites this Sura in his obligatory prayers will be gathered with the prophets of Allah (as), for it is their Sura."

## **Chapter 86 (al-Tariq)**

The Messenger of Allah (S) has said that if one recites this Sura, he will be given ten good deeds for each and every star in the skies, and Imam al-Sadiq (as) is quoted saying that one who recites it in his obligatory prayers will acquire a special status with Allah, and he will be in Paradise among the companions of the prophets.

## **Chapter 87 (al-A'la)**

The Messenger of Allah (S) is quoted saying that one who recites this verse will receive ten good deeds for each and every character in Allah's revelations to Ibrahim (Abraham), Moses, Jesus, peace be upon all of them, and Muhammad, peace and blessings be upon him and his progeny. Imam Ja'far al-Sadiq (as) says that if someone recites it in his obligatory or optional prayers, it will be said to him on the Day of Judgment, "Enter Paradise from whichever gate you wish."

## **Chapter 88 (al-Ghashiya)**

The Messenger of Allah (S) has said that whoever recites it will receive a very easy trial. Imam al-Sadiq (as) has said, "Whoever constantly recites it in his obligatory and optional prayers will be included in Allah's mercy in the life of this world and the life to come, and He will grant him security from His torment."

## **Chapter 89 (al-Fajr)**

The Messenger of Allah (S) has said that one who recites it in ten successive nights will be forgiven by Allah, and if he recites it during daytimes, it will be a light for him on the Day of Judgment. Imam al-Sadiq (as) has said: "Whoever reads it in his obligatory and optional prayers will be in Paradise on the same level with Imam Husayn (as) because it is al-Husayn's Sura."

## **Chapter 90 (al-Balad)**

The Messenger of Allah (S) has said that whoever recites this Sura will be secure on the Day of Judgment from Allah's Wrath. Imam Ja'far al-Sadiq (as) has said, "Whoever recites it in his obligatory

and optional prayers will be identified in the life of this world as being among the righteous."

## **Chapter 91 (al-Shams)**

The Messenger of Allah (S) says that whoever recites it will be regarded as having offered charity with everything under the sun and the moon. Imam Ja'far al-Sadiq (as) says that in favor of whoever recites it quite often, and also recites Surat al-Layl, Surat al-Duha, and Surat al-Inshirah, everything will testify on the Day of Judgment, including his hair, complexion, flesh, blood, and veins for him."

## **Chapter 92 (al-Layl)**

The Messenger of Allah (S) has said that whoever recites it will be given so much till he is satisfied, and Allah will not let him be exposed to hardship and will make life easy for him.

## **Chapter 93 (al-Duha)**

The Messenger of Allah (S) has said that one who recites this Chapter will be among those accepted by Allah, the most Exalted One, as being a member of the nation of Muhammad (S) worthy of his intercession, and he will receive ten good deeds for each orphan and beggar.

## **Chapter 94 (al-Inshirah)**

The Messenger of Allah (S) has said that whoever recites it will be given of the rewards as though he had met the Prophet (S) grieved and had the cause of his grief removed.

## **Chapter 95 (al-Teen)**

The Messenger of Allah (S) has said that Allah will give two merits to anyone who recites this Chapter: good health and conviction as long as he lives, and when he dies, Allah Almighty will give him of the rewards of the fast of all those who recited it. Imam Ja'far al-Sadiq (as) has said, "Whoever recites it in his obligatory and optional prayers will be given of Paradise whatever pleases him."

## **Chapter 96 (al-'Alaq)**

The Messenger of Allah (S) has said that whoever recites this Chapter will be regarded as though he has recited the entire Qur'an. Imam al-Sadiq (as) is quoted saying that one who recites this Sura then dies that day or night will have died as a martyr and like one who assisted the Prophet (S) with his sword.

## **Chapter 97 (al-Qadr)**

The Messenger of Allah (S) has said that one who recites it is regarded (by the Almighty) as though he fasted the month of Ramadhan and spent Laylatl-Qadr adoring his Maker. Imam al-Sadiq (as) is quoted saying that whoever recites this Chapter in one of the obligatory prayers will be addressed: "O servant of Allah! Your past sins have been forgiven, so resume your good deeds!" And he (as) has also said, "Whoever recites it audibly will be like one raising his sword in defense of Islam, and if he recites it silently will be regarded as though he died a martyr for the cause of Islam, and if someone recites it ten times, a thousand of his sins will be forgiven."

## **Chapter 98 (al-Bayyina)**

The Messenger of Allah (S) has said that one who recites it will be gathered on the Day of Judgment with the best of Allah's creation in place and condition. He (S) has also said, "Had people known what merits it contains, they would have left their families and wealth aside and learned it." Imam Ja'far al-Sadiq (as) has said that whoever recites this Sura will be free from *shirk* and will be admitted in the creed of the Prophet (S), and Allah will try him an easy trial.

## **Chapter 99 (al-Zilzal)**

The Messenger of Allah (S) has said, "Whoever recites this Chapter will be regarded as though he read Surat al-Baqara and will be granted of the rewards as though he had recited one quarter of the Qur'an." Imam al-Sadiq (as) has said about this Chapter, "Whoever reads it in his optional prayers will never be afflicted with an earthquake or lightning or any other worldly calamity, and if he dies, his Lord will order to have him admitted into Paradise."

## **Chapter 100 (al-'Adiyat)**

The Messenger of Allah (S) has said that whoever recites it will be granted of the rewards ten good deeds for everyone who spent the night at Muzdalifa [during the pilgrimage] and attended the big gathering [at Arafat]. Imam Ja'far al-Sadiq (as) has said, "Whoever recites it quite often will be resurrected in the company of Ali, peace be upon him, on the Day of Judgment and will be among his companions."

## **Chapter 101 (al-Qari'a)**

The Messenger of Allah (S) is quoted saying that whoever recites this Sura, Allah will let his scale of good deeds weigh heavily. Imam Ja'far al-Sadiq (as) is quoted saying that one who recites this Sura will receive security from Allah Ta'ala against the dissension of the anti-Christ, against believing in the latter, and against hell's stink. The *isnad* of this tradition is traced to al-Bataini who quotes Isma'eel ibn al-

Zubayr quoting Ibn Thabit.

## **Chapter 102 (al-Takathur)**

The Messenger of Allah (S) is quoted saying that one who recites this Surah will not be tried by Allah, Glory and Exaltation are His, regarding the blessings which He bestowed upon him and will be regarded as though he recited a thousand verses of the Holy Qur'an.

Ibn 'Umar narrated this tradition: "The Messenger of Allah (S) asked us once, 'Can anyone among you read one thousand verses from the Qur'an a day?' We said, 'O Messenger of Allah! Who can?!' He (S) said, 'Can anyone among you recite Surat al-Takathur?'" He (S) is also quoted saying, "Whoever recites this Sura when he goes to bed will be protected from the grave's trial." Imam Ja'far al-Sadiq (as) is quoted saying that whoever recites this Chapter in his obligatory prayers will have rewards due to a thousand martyrs.

## **Chapter 103 (al-'Asr)**

The Messenger of Allah (S) is quoted saying that whoever recites this Chapter will have his deeds sealed with patience and will be on the Day of Judgment on the right track. Imam Ja'far al-Sadiq (as) has said that whoever recites this Sura in his optional prayers will be resurrected with a smiling face, his eyes being cooled, till he enters Paradise. This tradition is quoted by al-Kaf'ami and al-Majlisi, and it is recorded on p. 386, Vol. 6, of *Al-Durr al-Manthur*.

## **Chapter 104 (al-Humaza)**

The Messenger of Allah (S) is quoted saying that one who recites this Chapter will be granted ten good deeds for each and everyone who ridiculed the Prophet (S) and his companions. Imam al-Sadiq (as) has said about this Chapter, "Whoever reads it in his optional prayers, it will ward off poverty from him, bringing him sustenance and protecting him against a tragic death."

## **Chapter 105 (al-Feel)**

The Messenger of Allah (S) is quoted saying that Allah will protect whoever recites this Sura against calumny and metamorphosis. Imam al-Sadiq (as) said that one who recites it in his obligatory prayers will receive good testimony on his behalf from every plain and mountain and earth loam that he used to uphold the prayers, and he will enter Paradise without reckoning. Al-Kaf'ami comments by saying that such extra-ordinary rewards will not be granted to just anybody but are due to the sincere pious ones, those who are endowed with knowledge and with acting upon such knowledge. This view is shared by Ibn Tawoos in his book *Al-Iqbal*.

To all these three great men, and to all those who agree with them, we would like to humbly say: "How

do you know that? Has the Prophet (S) or any member of his Ahl al-Bayt (as) said so? If what you claim is true, then only very few will receive these mighty rewards, and they will probably be the least among all humans to need them, especially since Allah will have already been pleased with them due to their piety and knowledge.

Who will, then, come to the aid of sinners like ourselves? Who will wipe out our sins, faults, and shortcomings, if reciting these chapters do not do us any good? We think the Almighty is much greater than that and much more Clement. We think He is more ready to forgive sinning Muslims (like ourselves) who repent and regret than to punish them..."

The great mentor of the nation al-Saduq, may Allah have mercy on his soul, is quoted by al-Majlisi on p. 337, Vol. 89, of *Bihar al-Anwar*, as saying, "Anyone who recites Surat al-Feel in one obligatory *rek'a* ought to recite Surat Quraysh in the other, for they both are like one Sura, and one should not recite only one of them in his obligatory prayers." This is also stated on p. 114 of *Thawab-al-A'mal*. "Anyone" implies that the Almighty's mercy is spacious enough to include everyone, even sinners who deeply and sincerely regret and repent their sins.

Our martyred Imam Abu Abdullah Ja'far al-Sadiq (as) has written once in his own hand-writing: "When you face your foe, you ought to look at him and recite Surat al-Feel," as we are told by both al-Tibrisi and al-Majlisi.

## Chapter 106 (Quraysh)

Al-Majlisi has indicated that this Sura has the same merits as its sister above; therefore, he did not add anything while discussing the merits of Qur'anic chapters in Vol. 89 of his book *Bihar al-Anwar*. The Messenger of Allah (S) is quoted saying that whoever recites it will be granted ten good deeds for each and everyone who circled the Ka'ba (made *tawaf*) and took to seclusion (*I'tikaf*) therein. Imam Ja'far al-Sadiq (as) has said, "One who recites it will be resurrected on the Day of Judgment conveyed on one of the conveyances of Paradise till he is seated at the light tables in Paradise.

The reader is reminded that there are nUmarous things awaiting us in the life to come for which there are no words in our limited human vocabulary. An analogy of such vocabulary, when it comes to the life hereafter, is like the sophisticated human vocabulary, in its nUmarous languages and countless dialects, compared to the vocabulary of an animal whose share of sounds and motions is the most modest.

There is also so much reference to light when it comes to life after death, including the waiting period known as the *barzakh* during which the dead wait for the Resurrection, and during which their life in the grave is a world of its own.

If Allah Almighty grants me life, health, and His divine assistance, I will *Insha-Allah* write a three-volume book on death, the Judgement Day, and life after death (i.e., on Paradise and hell), a volume for each. A

chapter in Vol. 1 will *Insha-Allah* deal with the most fascinating subject of angels. If you wish to see such a book written and published, I need your prayers.

## **Chapter 107 (al-Ma'un or al-Deen)**

The Messenger of Allah (S) is quoted saying that Allah will forgive the sins of whoever recites it, and he will be regarded as having paid his *zakat*. Al-Bataini traces the *isnad* of this Sura to Isma'eel ibn al-Zubayr who quotes 'Amr ibn Thabit quoting Imam Abu Abdullah Ja'far al-Sadiq (as) as saying that if someone recites it in his obligatory and optional prayers, Allah will accept his prayers and fast and will not try him about what he did in the short life of this world.

## **Chapter 108 (al-Kawthar)**

The Messenger of Allah (S) is quoted saying that Allah will let everyone who recites this Sura drink of the rivers of Paradise and will give him of the rewards the equivalent to the number of all sacrifices offered by the servants of Allah on the Day of Sacrifice (Eid al-Adha) or any other sacrifice intended to seek His Pleasure.

Imam Ja'far al-Sadiq (as) is quoted saying that one who recites this Sura in his obligatory and optional prayers will be given to drink of the Pool of Kawthar; he will converse with the Messenger of Allah (S) and will be at the very fountainhead of Tuba. The same is recorded in *Thawab al-A'mal*.

## **Chapter 109 (al-Kafirun)**

On pp. 339–340, Vol. 89, of *Bihar al-Anwar*, the author quotes al-Mufeed quoting Abdullah ibn Abu Shaykh quoting Abu Abdullah Muhammad ibn Ahmed al-Hakeemi quoting Abdel-Rahman ibn Abdullah quoting Wahab ibn Jareer quoting his father quoting Muhammad ibn Ishaq ibn Bashshar quoting Sa'eed ibn Meena saying that a number of Qurayshi notables, including 'Utbah ibn Rabee'a, Umayyah ibn Khalaf, al-Waleed ibn al-Mugheerah, and al-'As saying once to the Messenger of Allah (S), "O Muhammad! Let us worship what you worship while you worship what we worship, so we will all share common grounds, and you will still be in charge; so, if what we follow is right, you will have thus obtained your share of it, and if you are right, we will have obtained our share of it," whereupon Allah, the Praised One, the Glorified, brought down Surat al-Kafirun.

The author goes on to tell other incidents related to this Chapter, filling more than four pages of his voluminous book and providing the reader with page numbers of as many as eight references for those who would like to research it further. The Messenger of Allah (S) is quoted saying that one who recites this Sura will be regarded as though he has read one quarter of the Holy Qur'an, and the most wicked of Satans will be kept away from him, and he will be cleared from *shirk* and will be exempted from having to go through the horrors of the Day of Terror (Resurrection Day). He (S) has also said that whoever

recites it before going to bed will sleep secure from *shirk*. Imam Ja'far al-Sadiq (as) is quoted saying that whoever recites this Chapter and the Chapter of Ikhlas in one of his obligatory prayers will be forgiven, and so will his parents.

## **Chapter 110 (al-Nasr)**

The Messenger of Allah (S) has said, "Whoever recites this Sura will be regarded as though he were present with me when Mecca was opened (for Muslim troops)." Imam al-Sadiq (as) is quoted saying that whoever recites this Sura in his obligatory or optional prayers will be granted victory by Allah over his foes. In *Fiqh al-Rida* (as), it is stated that if one recites this Chapter in an optional or obligatory prayer, Allah will grant him victory over all his enemies and will enable him to perform what is obligatory.

## **Chapter 111 (al-Lahab)**

The Messenger of Allah (S) is quoted saying, "If someone recites this Chapter, I will wish that Allah will never permit him to be in the company of Abu Lahab." Imam al-Sadiq (as) has said the following about this Chapter, "If you recite this Sura, invoke Allah to curse Abu Lahab, for he was among those who belied Muhammad, peace be upon him and his progeny, and falsified his message." This quotation is recorded by Abu Ali al-Tibrisi in his *Mujma'ul-Bayan fi Tafsir al-Qur'an*.

## **Chapter 112 (al-Ikhlas)**

More than eighteen pages in Vol. 89 of *Bihar al-Anwar*, starting with p. 344, discuss the merits of this great Chapter and one of the greatest in the Holy Qur'an. A voluminous book can be written only about the merits of the Chapters of the Holy Qur'an. The Messenger of Allah (S) is quoted saying, "Whoever recites al-Ikhlas will be as though he has recited one third of the Holy Qur'an and will be granted ten good deeds for each and everyone who believed in Allah, His angels, His books, His messengers, and the Day of Judgment."

He (S) has also said, "If someone recites it once, he will be blessed; if he recites it twice, he and his family will be blessed." Imam Ali ibn Abu Talib (as) has said, "Whoever recites it eleven times after *fajr* prayers will be safeguarded against committing any sin that day despite Satan's nose." Al-Bataini quotes Sayf ibn 'Ameerah quoting Abu Bakr al-Hadrami quoting Abu Abdullah Imam al-Sadiq (as) saying, "Whoever believes in Allah and the Last Day ought to recite Surat al-Ikhlas after each obligatory prayer, for whoever recites it will gain the good of this life and the life to come, and Allah will forgive him, his parents, and their offspring." One particular incident related by al-Majlisi with reference to this great Chapter is worth quoting here as narrated by Anas, a companion of the Prophet (S), thus:

We were once in the company of the Messenger of Allah (S) at Tabuk. The sun rose one day with rays and light the like of which we had never seen before. The Messenger of Allah (S) kept wondering about

its light and rays. Suddenly Gabriel (as) came to him, so he (S) asked him, "What is with the sun, O Gabriel, and what is with its light and illumination and rays which I have never seen before?"

Gabriel (as) said, "This is due to Mu'awiyah ibn Mu'awiyah al-Laythi (al-Mazni) who died today in Medina; so Allah sent seventy thousand angels to perform the prayers on his soul." "What for?" asked the Prophet (S). "He used to recite Surat al-Ikhlâs quite often," Gabriel (as) answered, "as he stood, sat, or walked, during the night or the day." Then the Prophet (S) turned to us and said, "Recite it as much as you can, for it denotes your Lord; if one recites it fifty times, Allah will raise him fifty thousand degrees and remove from him fifty thousand sins and record for him fifty thousand good deeds, and if one recites it more, Allah will give him more."

Ibn al-Mutawakkil quotes Muhammad al-Attar who quotes al-Ash'ari quoting Ahmed ibn Hilal quoting Eisa ibn Abdullah quoting his forefathers quoting Imam Ali ibn Abu Talib (as) citing the Messenger of Allah (S) saying, "If someone recites Surat al-Ikhlâs when he goes to bed, Allah will forgive the sins he committed in fifty years." Imam Abu Abdullah al-Sadiq (as) is quoted by Sulayman ibn Khalid, one of his companions, saying, a recorded on pp. 349-350, Vol. 89, of *Bihar al-Anwar*, and on p. 213 of *Thawab al-A'mal*, "If three days pass away and one does not recite Surat al-Ikhlâs in any of his prayers, he will be forsaken and conviction will be stripped from his neck, and if he dies during these three days, he will be regarded as one who disbelieved in Allah, the Great."

## Chapter 113 (al-Falaq)

The Messenger of Allah (S) is quoted saying that one who recites both this Sura and the next (al-Nas) will be as though he recited all the Books which Allah Almighty has revealed, and he, peace be upon him and his progeny, ordered his companions to recite them upon waking up and upon going to bed.

## Chapter 114 (al-Nas)

Its merits are similar to those of its sister, Surat al-Falaq.

May Allah Almighty enable all of us to appreciate the Holy Qur'an as it ought to be appreciated and assist us in memorizing its verses and chapters, *Allahomma Aameen*.

[1.](#) Misbah al-Kaf'ami, Vol. 2, p. 531.

[2.](#) This statement is recorded on p. 53, Vol. 1, of al-Kulayni's book Al-Kafi.

[3.](#) This is recorded on p. 440 of al-Hafiz al-Qandoozi al-Hanafi's book Yanabi' al-Mawaddah and also by al-Hamawayni in his book Faraid al-Simtain wherein he relies on the authority of Mujahid who quotes Ibn Abbas.

[4.](#) These are five Chapters: al-Hadeed, al-Hashr, al-Saff, al-Jum'a, and al-Taghabun.

[5.](#) Throughout this book, I have preferred to use this word as it exists in the Holy Qur'an because I am convinced that there is no English equivalent for it, as is the case with numerous other Qur'anic diction words. Words like "path," "way," or "highway" do not seem to me to convey the same meaning.

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