

## Rewards of Reciting the Holy Verses of the Quran

## TABLE OF CONTENTS

Summary:.....	7
<b>The reward of reciting Surah أم الكتاب (Ummal Kitab - The Mother of the Book- (1) .....</b>	<b>7</b>
<b>The reward of reciting Surah البقرة و آل عمران (Al-Nisaa' – 2 &amp; 3).....</b>	<b>10</b>
Additional Merits of Chapters 2 and 3 as well as Ayat Al-Kursi:.....	11
<b>The reward of reciting Surah التيساء (Al-Nisaa' – 4).....</b>	<b>29</b>
<b>The reward of reciting Surah المائدة (Al-Maaida – 5).....</b>	<b>29</b>
<b>The reward of reciting Surah الأنعام (Al A'raaf – 6) .....</b>	<b>31</b>
<b>The reward of reciting Surah الأعراف (Al A'raaf – 7).....</b>	<b>33</b>
<b>The reward of reciting Surah الأنفال و سورة براءة (Al-Anfaal and Bara'at – 8 &amp; 9) ....</b>	<b>34</b>
<b>The reward of reciting Surah يونس (Yunus - 10) .....</b>	<b>36</b>
<b>The reward of reciting Surah هود (Hud - 11).....</b>	<b>37</b>
<b>The reward of reciting Surah يوسف (Yusuf - 12) .....</b>	<b>38</b>
<b>The reward of reciting Surah الرعد (Ra'd - 13).....</b>	<b>39</b>
<b>The reward of reciting Surah إبراهيم و الحجر (Ibrahim and Surah Al Hija - 14&amp;15) 39</b>	
The reward of reciting Surah النحل (Al-Nahl- 16).....	40
The reward of reciting Surah بني إسرائيل or أسرى (Al-Isra or Bani Israeel - 17) .....	40
The reward of reciting Surah (AL-KAHF- 18).....	41
The reward of reciting Surah Kaf Ha Ya Ayn Suad or Maryam - 19) .....	41
The reward of reciting Surah طه (Ta Ha - The Name of Holy Prophet <sup>saww</sup> - 20) ....	42
The reward of reciting Surah الأنبياء (Al-Anbiya - 21).....	42
The reward of reciting Sura الحج (The Pilgrimage - 22).....	42
The reward of reciting Surah قد أفلح المؤمنون (The Mominoun have succeeded - 23) ..	43

The reward of reciting Surah النُّور (The Light - 24).....	43
The reward of reciting Surah تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ (25).....	44
The reward of reciting Surahs الْعَالَمِينَ (26,27 & 28).....	44
The reward of reciting Surahs الْعُنُكُبُوتِ وَ الرُّومِ (The East Romans & The Spider – 29 & 30).....	45
The reward of reciting Surah لُقْمَانَ (Luqman - 31).....	45
The reward of reciting السَّجْدَةِ (Al-Sajdah – The Prostration - 32) .....	46
The reward of reciting الأَحْزَابِ (Al-Ahzaab - The Coalition - 33) .....	46
The reward of reciting سَبِّأٍ وَ فَاطِرٍ (FAATIR - Originator - 35 and Saba - 34).....	69
The reward of reciting يَس (Ya Seen – The Name of Prophet Mohammed <sup>-saww</sup> - 36) .....	69
The reward of reciting وَالصَّافَّاتِ (AL-Saffaat – Forming Rows - 37).....	75
The reward of reciting ص (Saad – The letter Saad - 38).....	76
The reward of reciting الزُّمَرِ (Al-Zumar - Throngs - 39) .....	76
The reward of reciting Ha Meem Aan Seen Qaaf (40,41 and 42) .....	77
The reward of reciting Ha Meem Al-Sajdah (AL-MOMIN or Al-GHAAFIR 40).....	78
The reward of reciting Ha Meem Al-Sajdah 41) .....	78
The reward of reciting Ha Meem (43,44,45 and 46).....	79
The reward of reciting Surah Ha Meem (Al-Zukhruf Ornaments of Gold -43) .....	79
The reward of reciting Surah Al Dukhan (The Smoke -44) .....	80
The reward of reciting Surah Al-Jasiyah (Bowling - 45).....	81
The reward of reciting Surah Al Ahqaf (The Dunes - 46) .....	81
The reward of reciting Surah Those who Commit Kufr (Mohammed - 47) .....	81
The reward of reciting Surah Surely, We Opened for you a clear victory – (48) ...	82
The reward of reciting Surah Al-Hujraat –Chambers (49) .....	82
The reward of reciting Surah Qaf –The letter Qaf (50).....	83

The reward of reciting Surah Wa-Zariyaat –The Winds (51).....	83
The reward of reciting Surah Wa-Toor –The Mount (52) .....	84
The reward of reciting Surah Najam –The Star (53) .....	84
The reward of reciting Surah Rahman –The Time Approached (54).....	84
The reward of reciting Surah Rahman –The Beneficent (55).....	85
The reward of reciting Surah –The Outcome (56).....	86
The reward of reciting Surahs –Iron and Pleading (57&58) .....	87
The reward of reciting Surah –Outcome (59).....	88
The reward of reciting Surah –Examining Her (60).....	88
The reward of reciting Surah –Array (61).....	88
The reward of reciting Surahs –Hypocrites and Friday (62&63).....	89
The reward of reciting Surah –The Loss and the Gain (64) .....	89
<b>The reward of reciting Surahs – The Divorce and The Prohibitions – (65 &amp; 66)</b> .....	90
The reward of reciting Surah – Blessed is the One in Whose Hand is the Kingdom – (67) .....	90
<b>The reward of reciting Surah – The Pen (68)</b> .....	90
The reward of reciting Surah – The Reality (69) .....	91
The reward of reciting Surah – A questioner, asked for (AL-MA'ARIJ - 70) .....	91
The reward of reciting Surah – Jinn (71).....	92
The reward of reciting Surah – Jinn (72).....	92
The reward of reciting Surah – Prophet Muhammed - The wrapped one (73) .....	92
The reward of reciting Surah – The Day of Judgement (74) .....	93
The reward of reciting Surah – The Day of Judgement (75) .....	93
The reward of reciting Surah – Human Being – Time (76).....	94
The reward of reciting Surah – Strom, Announcements & Soul Snatchers (77, 78 &79) .....	94
The reward of reciting Surah – Frowned & Wrapped-up (80&81) .....	95

The reward of reciting Surah – Constellations (82&84).....	95
The reward of reciting Surah – Constellations (84).....	95
The reward of reciting Surah – Constellations (85).....	96
The reward of reciting Surah – The Star (86).....	96
The reward of reciting Surah – The Highest (87).....	97
The reward of reciting Surah – Overwhelming Event (88).....	97
The reward of reciting Surah – The Dawn (89).....	97
The reward of reciting Surah – The City (90).....	98
The reward of reciting Surah – Read in the name of your Lord (92,93,94 &95):...	98
The reward of reciting Surah – The Figtree (95):.....	99
The reward of reciting Surah – Read in the name of your Lord (96):.....	99
The reward of reciting - We Sent it down on the Night of Predestination (97):.....	99
The reward of reciting Surah - the Evidence (98).....	100
The reward of reciting Surah - the Earthquake (99).....	101
The reward of reciting Surah - the Chargers (100).....	101
The reward of reciting Surah - the Striking Calamity (101).....	102
The reward of reciting Surah the Competition (102).....	102
The reward of reciting Surah Al-Asr (103).....	103
The reward of reciting Surah Al-Humazah (104).....	103
The reward of reciting Surah Al-Fil and Al-'llaf (105 & 106).....	103
The reward of reciting Surah Al-A'raaf (107).....	104
The reward of reciting Surah Al-Kawser (108).....	104
The reward of reciting Surah Say, O disbelievers, and say, He is Allah, the One. (109 &112).....	105
The reward of reciting Surah An-Nasr (110).....	105
The reward for reciting Surah Tabbat (111).....	106
The reward for reciting 'Say, He is Allah, [Who is] One'.....	106

Appendix: Holy Verses 7:54-56.....	110
<b>VERSE 54</b> .....	110
<b>VERSE 55</b> .....	113
<b>VERSE 56</b> .....	114

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ تَسْلِيمًا.

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

## Rewards of Reciting the Holy Verses of the Quran

### Summary:

Some Ahadith related to the Merits and Rewards of the Holy Chapters of the Quran are presented below. In most cases, Ahl Al-Bayt<sup>-asws</sup> have referred to a Chapter of the Quran with its starting Verse or by the Names of the Prophets<sup>-as</sup> when referred to (e.g., Yusuf<sup>-as</sup>, Mudasir<sup>-saww</sup>, Muzammil<sup>-saww</sup>, Taha<sup>-saww</sup>). Ahadith also indicate there were different Chapter numbers and/or a Verse has been divided into two Chapters (in the present compilation of the Holy Quran).

ثواب من قرأ سورة فاتحة الكتاب

### The reward of reciting Surah **أُمُّ الْكِتَابِ** (Ummal Kitab - The Mother of the Book– (1)

NB: In the present compilation of the Holy Quran, the first Chapter is mostly addressed in Ahadith as **أُمُّ الْكِتَابِ** (The mother of the Book).

ثواب الأعمال أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ ابْنِ الْبُطَّائِيِّ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اسْمُ اللَّهِ الْأَعْظَمُ مُقَطَّعٌ فِي أُمِّ الْكِتَابِ.

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Hassan, from Ismail Bin Mihran, from Ibn Al Batainy, from his father who said,

'Abu Abdullah<sup>-asws</sup> said: 'The most Magnificent Name of Allah<sup>-azwj</sup> is a segment in Mother of the Book'.<sup>1</sup>

تفسير القمي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ النَّضْرِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ الْحَمْدُ لِلَّهِ قَالَ الشُّكْرُ لِلَّهِ وَ فِي قَوْلِهِ رَبِّ الْعَالَمِينَ قَالَ خَلَقَ الْمَخْلُوقِينَ الرَّحْمَنُ بِجَمِيعِ خَلْقِهِ الرَّحِيمِ بِالْمُؤْمِنِينَ خَاصَّةً

Tafseer Al Qummi – My father, from Ibn Umeyr, from Al Nazr, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **All Praise is for Allah**, he<sup>-asws</sup> said: 'The thanking to Allah<sup>-azwj</sup>'. And regarding His<sup>-azwj</sup> Words: **the Lord of the Worlds [1:2]**, he<sup>-asws</sup> said: 'He<sup>-azwj</sup> Created the creation. **the Beneficent** with entirety of His<sup>-azwj</sup> creation, and **the Merciful** with the Momineen in particular'.

<sup>1</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 16

مَالِكِ يَوْمِ الدِّينِ قَالَ يَوْمَ الْحِسَابِ وَ الدَّلِيلِ عَلَى ذَلِكَ قَوْلُهُ وَ قَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ يَعْنِي يَوْمَ الْحِسَابِ

**Master of the Day of Religion [1:4].** He<sup>-asws</sup> said: ‘The Day of Reckoning, and the evidence upon that are His<sup>-azwj</sup> Words: **And they shall say: O woe unto us! This is the Day of the Religion [37:20]**, meaning the Day of Reckoning.

إِيَّاكَ نَعْبُدُ مُحَمَّدُ مُحَمَّدُ اللَّهِ عَزَّ وَ جَلَّ وَ إِيَّاكَ نَسْتَعِينُ مِثْلُهُ

**(It is) You we worship [1:5],** he<sup>-asws</sup> said: ‘Addressing Allah<sup>-azwj</sup> Mighty and Majestic”, **And You do we seek Assistance (from)**, similar to it’.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ مَعْرِفَتُهُ وَ الدَّلِيلُ عَلَى أَنَّهُ أَمِيرُ الْمُؤْمِنِينَ - وَ قَوْلُهُ وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي أُمِّ الْكِتَابِ فِي قَوْلِهِ الصِّرَاطَ الْمُسْتَقِيمَ.

**Guide us to be on the Straight Path” [1:6],** he<sup>-asws</sup> said: ‘It is Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, and recognising him<sup>-asws</sup>, and the evidence upon that it is Amir Al-Momineen<sup>-asws</sup> are His<sup>-azwj</sup> Words: **And surely it is in the Mother of the Book with Us, for Ali, a wise (man) [43:4]**, and he<sup>-asws</sup> is Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> in Mother of the Book in His<sup>-azwj</sup> Words: **the Straight Path” [1:6]**’.<sup>2</sup>

في كتاب الخصال عن أبي عبد الله عليه السلام قال: رن ابليس أربع رنات اولهن يوم لعن، وحين أهبط إلى الارض، وحين بعث محمد صلى الله عليه وآله على حين فترة من الرسل، وحين انزلت ام الكتاب.

In the book *Al-Kahsaail*:

(It is reported) from Abu Abdullah<sup>-asws</sup>: ‘Iblees<sup>-la</sup> shrieked four shrieks. First one was on the day when he<sup>-la</sup> was Cursed, and when he<sup>-la</sup> was cast down to the earth, and when Muhammad<sup>-saww</sup> was Sent after an interval from the Rasools<sup>-as</sup>, and when the ‘Mother of the Book’ (*Umm Al-Kitaab*) was Sent down’.<sup>3</sup>

ابن بابويه، قال: حدثني أبي (رحمه الله)، قال: حدثني محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن حسان، عن إسماعيل بن مهران، قال: حدثني الحسن بن علي بن أبي حمزة البطائني، عن أبيه، قال: قال أبو عبد الله (عليه السلام): «اسم الله الأعظم مقطوع في أم الكتاب».

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Ahmad, from Muhammad Bin Hasaan, from Ismail Bin Mahraan, from Al-Hassan Bin Ali Bin Abu Hamza Al-Bata’iny, from his father who said:

‘Abu Abdullah<sup>-asws</sup> said: ‘The Most Magnificent Name of Allah<sup>-azwj</sup> (*Al-Isim A’azam*) is a segment in the Mother of the Book (*Umm Al-Kitaab*)’.<sup>4</sup>

محمد بن يحيى، عن احمد بن محمد، عن محمد بن سنان، عن سلمة بن محرز قال: سمعت ابا جعفر عليه السلام يقول: من لم يبرأه الحمد لم يبرأه شيء.

<sup>2</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 5 b

<sup>3</sup> Tafseer Noor Al Saqalayn CH 1 – H 3

<sup>4</sup> Tafseer Al Burhan – H 229 (.104) (ثواب الأعمال)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Salmat Bin Mahraz who said:

'I heard from Abu Ja'far<sup>-asws</sup> saying: 'The one whom *Al-Hamd* does not cure will not get cured by anything'.<sup>5</sup>

(أماي الشيخ) بإسناده، قال: قال الصادق (عليه السلام): «من نالته علة، فليقرأ الحمد في جيبه سبع مرات، فإن ذهبت، و إلا فليقرأها سبعين مرة، و أنا الضامن له العافية

Amaaly of Al-Shaykh – by his chain, said:

'Al-Sadiq<sup>-asws</sup> said: 'The one who is seized by an illness, so he recites '*Al-Hamd*' upon himself seven times (7), and if it goes away, or else he recites it seventy times (70), and I<sup>-asws</sup> would be a guarantor of the good health for him'.<sup>6</sup>

عن اسمعيل بن أبان يرفعه إلى النبي صلى الله عليه وآله قال: قال رسول الله صلى الله عليه وآله لجابر بن عبد الله: يا جابر ألا أعلمك أفضل سورة انزلها الله في كتابه؟ قال: فقال جابر: بلى بأبي أنت وامي يا رسول الله علمتها

From Ismail Bin Aban,

(It is) with an unbroken chain going up to the Prophet<sup>-saww</sup>, said, 'Rasool Allah<sup>-saww</sup> said to Jabir Bin Abdullah: 'O Jabir! Shall I<sup>-saww</sup> teach you the most superior Chapter which Allah<sup>-azwj</sup> Revealed in His<sup>-azwj</sup> Book?' Jabir said, 'Yes, may my father (be sacrificed for) you<sup>-saww</sup> as well as my mother, O Rasool Allah<sup>-saww</sup>, teach it to me'.

قال: فعلمه الحمد لله ام الكتاب، قال: ثم قال له: يا جابر الا اخبرك عنها؟ قال: بلى بأبي أنت وامي فاخبرني، قال: هي شفاء من كل داء الا السام يعني الموت

He (the narrator) said, 'So he<sup>-saww</sup> taught him *Al-Hamd*, Mother of the Book, then said: 'O Jabir! Shall I<sup>-saww</sup> inform you about it?' He said, 'Yes, may my father (be sacrificed for) you<sup>-saww</sup> as well as my mother, inform me'. He<sup>-saww</sup> said: 'It is a healing from every illness except for the poison, meaning the death'.<sup>7</sup>

عن علي بن ابراهيم عن أبيه عن ابن أبي عمير عن معوية بن عمار عن ابي عبد الله عليه السلام قال: لو قرأت الحمد على ميت سبعين مرة ثم ردت فيه الروح ما كان ذلك عجباً

Ali Bin Ibrahim, from his father, from Abu Umeyr, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'If Sura *Al-Hamd* is recited seventy times over a dead body, and then if the soul comes back into it that would not be a surprise'.<sup>8</sup>

<sup>5</sup> Tafseer Noor Al Saqalayn CH 1 – H 7

<sup>6</sup> Tafseer Al Burhan – H 248 (.290: 1 الأمالي)

<sup>7</sup> Tafseer Al Ayyashi

<sup>8</sup> Tafseer Noor Al Saqalayn – CH 1 – H 8

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن إسماعيل بن بزيع، عن عبدالله بن الفضل، رفعه، قال: «ما قرأت الحمد على وجه سبعين مرة إلا سكن».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie, from Abdullah Bin Al Fazl, raising it,

He<sup>-asws</sup> said: 'Al-Hamd (Chapter 1) would not be recited upon a pain seventy (70) times, except it would settle'.<sup>9</sup>

و عن ابن مسعود، عن النبي (صلى الله عليه و آله)، قال: «من قرأ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كتب الله له بكل حرف أربعة آلاف حسنة، و محاه عنه أربعة آلاف سيئة، و رفع له أربعة آلاف درجة».

And from Ibn Masoud,

(It has been narrated) from the Prophet<sup>-saww</sup> having said: 'The one who recites ***In the Name of Allah the Beneficent, the Merciful [1:1]***, Allah<sup>-azwj</sup> would Write for him four thousand good deeds for every letter, and Delete four thousand evil deeds from him, and Raise four thousand levels for him'.<sup>10</sup>

ثواب من قرأ سورة البقرة و آل عمران

### The reward of reciting Surahs البقرة و آل عمران (Al-Nisaa' – 2 & 3)

NB: In the present compilation of the Holy Quran, the name of 2<sup>nd</sup> Sura Al-Baqarah," (The Cow) is given after the story of the cow mentioned in verses 2:67–73.<sup>11</sup>

The name of the third Sura (Aal-e-Imran or Al-Imran) is taken from the word, "Imran", which is in two Verse 3:33 and 3:35: The Verse thirty-five refers to Imran<sup>-as</sup>, the father of Maryam<sup>-as</sup> (Marry the mother Prophet Isa<sup>-as</sup>) The third Sura is also called 'Tayyiba', in support of the Infallibility of Maryam<sup>-as</sup> (the daughter of Imran<sup>-as</sup> and mother Prophet Isa<sup>-as</sup>). Below reproduce the two famous Verses (3:33-3:35):

***Surely, Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33]***

<sup>9</sup> الكافي 2: 456 / 15

<sup>10</sup> جامع الأخبار: 42.

<sup>11</sup> وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ {67}

***And when Musa said to his people: 'Allah is Commanding you that you should be slaughtering a cow'. They said: 'Are you taking us for mockery?' He said: 'I seek Refuge with Allah from becoming one of the ignorant ones'. [2:67]***

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ **When a wife of Imraan said: 'My Lord! I vow to You what is in my womb, to be devoted (to Your worship), therefore Accept from me, surely You are the Hearing, the Knowing' [3:35].**

حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ حَسَّانَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ الْبَقْرَةَ وَ آلَ عِمْرَانَ جَاءَ يَوْمَ الْقِيَامَةِ نُظْلَانِهِ عَلَى رَأْسِهِ مِثْلَ الْعَمَامَتَيْنِ أَوْ مِثْلَ الْعِيَابَتَيْنِ

Muhammad ibn al-Hasan narrated to me, saying: Muhammad ibn Idris narrated from Muhammad ibn Ahmad ibn Muhammad ibn Hassan from Isma'il ibn Mehran from al-Hasan ibn Ali from his father from al-Husayn ibn Abi al-'Ala from Abu Basir from

Imam Abu Abdullah<sup>asws</sup> said: 'Whoever recites Al-Baqarah and Aal Imran will come on the Day of Resurrection with them casting a shade over his head like two clouds or like two veils'<sup>12</sup>.

### Additional Merits of Chapters 2 and 3 as well as Ayat Al-Kursi:

لي، الأماي للصديق ابن إدريس عن أبيه عن ابن أبي الخطاب عن ابن أبي عمير عن جعفر الأزدي عن ابن أبي المقدام عن الباقر ع قال: من قرأ آية الكرسي مرة صرف عنه ألف مكره من الدنيا والآخرة أيسر مكره من مكره الآخرة عذاب القبر.

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Abu Al Khattab, from Ibn Abu Umeyr, from Ja'far Al Azdy, from Ibn Abu Al Miqdam,

'From Al-Baqir<sup>asws</sup> having said: 'One who reads Ayat Al Kursi once, a thousand abhorrence's from abhorrence's of the world will be Turned away from him and a thousand abhorrence's from abhorrence's of the Hereafter- the least abhorrence of the world being poverty, and least abhorrence of the Hereafter being punishment of the grave''<sup>13</sup>.

لي، الأماي للصديق ابن موسى عن الأسدي عن النخعي عن النوفلي عن موسى بن جعفر ع قال: سمع بعض آبائي ع رجلاً يقرأ أم القرآن فقال شكر وأجر

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Al Nakhaie, from Al Nowfaly,

'From Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> having said: 'One of my<sup>asws</sup> forefathers<sup>asws</sup> heard a man reciting Mother of the Quran (Surah Al Fatiha). He<sup>asws</sup> said: 'He is thankful and will be Rewarded'.

ثُمَّ سَمِعَهُ يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ آمَنَ وَ آمِنَ

Then he<sup>asws</sup> heard him recite Surah Al Tawheed. He<sup>asws</sup> said: 'He believes and is safe'.

ثُمَّ سَمِعَهُ يَقْرَأُ إِنَّا أَنْزَلْنَاهُ فَقَالَ صَدَقَ وَ غُفِرَ لَهُ

Then he<sup>-asws</sup> heard him<sup>-asws</sup> reciting Surah Al Qadr. He<sup>-asws</sup> said: ‘He speaks the truth and (sins) will be Forgiven for him’.

ثُمَّ سَمِعَهُ يَقْرَأُ آيَةَ الْكُرْسِيِّ فَقَالَ بَخَّ بَخَّ نَزَلَتْ بَرَاءَةٌ هَذَا مِنَ النَّارِ.

Then he<sup>-asws</sup> heard him reciting Ayat Al Kursi. He<sup>-asws</sup> said: ‘Congratulations! Congratulations! The freedom from the Hellfire for this one has been descended!’<sup>14</sup>

مع، معاني الأخبار ل، الخصال في وصية أبي ذر أنه سأل النبي ص - أي آية أنزلها الله عليك أعظم

(The book) ‘Ma’any Al Akhbar’, (and) ‘Al Ikhaas’ –

‘Among advice to Abu Zarr<sup>-ra</sup>, he<sup>-ra</sup> has asked the Prophet<sup>-saww</sup>, ‘Which of the Verses Allah<sup>-azwj</sup> has Revealed upon you<sup>-saww</sup> is the mightiest?’

قَالَ آيَةُ الْكُرْسِيِّ.

He<sup>-saww</sup> said: ‘Ayat Al-Kursi’<sup>15</sup>.

ل، الخصال الأربعة، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا اسْتَكَى أَحَدُكُمْ عَيْنَهُ فَلْيَقْرَأْ آيَةَ الْكُرْسِيِّ وَ لِيُضْمِرْ فِي نَفْسِهِ أَنَّهُ تَبَرَأَ فَإِنَّهُ يُعَاقَبُ إِنْ شَاءَ اللَّهُ.

(The book) ‘Al Khisaal’ –

‘The four hundred (Ahadeeth), Amir Al-Momineen<sup>-asws</sup> said: ‘Whenever one of you complains of his eye, let him recite Ayat Al Kursi, and let him think within himself it will be cured, it will be cured if Allah<sup>-azwj</sup> so Desires’<sup>16</sup>.

و قَالَ ع مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مِنْ قَبْلِ أَنْ تَطْلُعَ الشَّمْسُ إِحْدَى عَشْرَةَ مَرَّةً وَ مِثْلَهَا إِنَّا أَنْزَلْنَاهُ وَ مِثْلَهَا آيَةَ الْكُرْسِيِّ مَنَعَ مَالَهُ مِمَّا يَخَافُ.

And he<sup>-asws</sup> said: ‘One who reads Surah Al Tawheed eleven times before emergence of the sun, and similar to it Surah Al Qadr, and similar to it Ayat Al Kursi, will protect his wealth from what he fears’<sup>17</sup>.

و قَالَ ع لِيَقْرَأْ أَحَدُكُمْ إِذَا خَرَجَ مِنْ بَيْتِهِ الْآيَاتِ مِنْ آلِ عِمْرَانَ وَ آيَةَ الْكُرْسِيِّ وَ إِنَّا أَنْزَلْنَاهُ وَ أُمَّ الْكِتَابِ فَإِنَّ فِيهَا فَضَاءَ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ.

And he<sup>-asws</sup> said: ‘Let one of you, when he goes out from his house, recite the Verses from Surah Aal-e-Imran, and Ayat Al Kursi, and Surah Al Qadr, and Mother of the Book, for in it is fulfilment of needs of the world and the Hereafter’<sup>18</sup>.

<sup>14</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 2

<sup>15</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 3

<sup>16</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 4 a

<sup>17</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 4 b

<sup>18</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 4 c

ن، عيون الرضا عليه السلام بإسناد التميمي عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ مِائَةً مَرَّةً كَانَ كَمَنْ عَبَدَ اللَّهَ طَوَّلَ حَيَاتِهِ.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup>, by a chain of Al Tameemi, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who reads Ayat Al Kursi one hundred times would be like the one who worships Allah<sup>-azwj</sup> the length of his life’’.<sup>19</sup>

أَقُولُ فَدَمْصَى فِي بَابِ الْفَاتِحَةِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ قَالَ اللَّهُ تَعَالَى لَهُ أَعْطَيْتُكَ لَكَ وَ لِأُمَّتِكَ كَنْزاً مِنْ كُنُوزِ عَرْشِي فَاتِحَةَ الْكِتَابِ وَ خَاتِمَةَ سُورَةِ الْبَقَرَةِ وَ مَضَى فِيهِ أَيْضاً الْإِسْتِشْقَاءُ بِآيَةِ الْكُرْسِيِّ لِلْعَيْنِ.

I (Majlisi) am saying, ‘It has passed in the chapter ‘Al Fatiha’, from the Prophet<sup>-saww</sup>, Allah<sup>-azwj</sup> the Exalted Said: “I<sup>-azwj</sup> shall Give for you<sup>-saww</sup> and for your<sup>-saww</sup> community, a treasure from treasures of My<sup>-azwj</sup> Throne, Opening of the Book (Surah Al Fatiha), and ending of Surah Al Baqarah!” – and it has passed in it as well seeking the healing with Ayat Al Kursi for the (evil) eye”.<sup>20</sup>

فس، تفسير القمي أبي عن الحسين بن خالد أنه قرأ أبو الحسن الرضا ع- الله لا إله إلا هو الحي القيوم لا تأخذه سنة ولا نوم أي نعاس له ما في السموات

Tafseer Al Qummi – My father, from Al-Husayn Bin Khalid,

‘Abu Al-Hassan Al-Reza<sup>-asws</sup> recited: **Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep;-** i.e., drowsiness - **for Him is whatever is in the skies and whatever is in the earth [2:255].**

وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتِ الثَّرَى

**For Him is whatever is in the skies, and whatever is in the earth, and whatever is in between the two, and whatever is beneath the soil [20:6]**

عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

**He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22]**

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ قَالَ مَا بَيْنَ أَيْدِيهِمْ فَأَمُورُ الْأَنْبِيَاءِ وَ مَا كَانَ وَ مَا خَلْفَهُمْ أَيَّ مَا لَمْ يَكُنْ بَعْدُ

**Who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them [2:255].** He<sup>-asws</sup> said: ‘**what is in front of them**, are affairs of the Prophets and what has happened, **and what is behind them [2:255]**, i.e., what has not happened yet.

<sup>19</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 5 a

<sup>20</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 5 b

قَوْلُهُ إِلَّا بِمَا شَاءَ أَيُّ مَا يُوحَىٰ إِلَيْهِمْ وَلَا يُؤَدُّهُ حِفْظُهُمَا أَيُّ لَا يَنْثَقِلُ عَلَيْهِ حِفْظُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

His<sup>azwj</sup> Words: **except with whatever He so Desires; [2:255]**, i.e., with what He<sup>azwj</sup> Reveals to them, **and their preservation does not tire Him; [2:255]**, i.e., it is not heavy upon Him<sup>azwj</sup> preservation of whatever is in the skies and whatever is in the earth.

قَوْلُهُ لَا إِكْرَاهَ فِي الدِّينِ أَيُّ لَا يُكْرَهُ أَحَدٌ عَلَىٰ دِينِهِ إِلَّا بَعْدَ أَنْ تَبَيَّنَ لَهُ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْعَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَ يُؤْمِنُ بِاللَّهِ وَ هُمُ الَّذِينَ عَصَبُوا آلَ مُحَمَّدٍ حَقَّهُمْ

His<sup>azwj</sup> Words: **There is no compulsion in the Religion** – no one can be coerced upon his religion except after it has been clarified to him - **the right way has been clarified from the error. Therefore, the one who disbelieves in the tyrant and believes in Allah, [2:256]**, and they (tyrants) are those that usurped the Progeny<sup>asws</sup> of Muhammad of their<sup>asws</sup> rights.

قَوْلُهُ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ يُعْنِي الْوَلَايَةَ لَا انْفِصَامَ لَهَا أَيُّ حَبْلٌ لَا انْقِطَاعَ لَهُ

His<sup>azwj</sup> Words: **so he has grasped the most trustworthy handhold**, - meaning the Wilayah - **there would be no breaking for it; [2:256]** – i.e., a rope not having any termination for him.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُعْنِي أَمِيرَ الْمُؤْمِنِينَ ع وَ الْأَيْمَةَ ع - يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ الَّذِينَ كَفَرُوا وَ هُمُ الظَّالِمُونَ آلَ مُحَمَّدٍ أَوْلِيَائُهُمُ الطَّاغُوتُ وَ هُمُ الَّذِينَ تَبِعُوا مِنْ عَصَبَتِهِمْ يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أَوْلِيَاكَ النَّارِ هُمْ فِيهَا خَالِدُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَذَا نَزَلَتْ.

**Allah is the Guardian of those who believe** – meaning Amir Al-Momineen<sup>asws</sup> and the Imams<sup>asws</sup> - **He Extracts them from the (multitude of) darkness into the Light; and (as for) those who are committing Kufr** – and they are oppressors of Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> - **their guardian is the tyrant** – and they are those who follow the ones who usurped them<sup>asws</sup> - **who extracts them from the Light into the (multitude of) darkness; these are the inmates of the Fire; they would be in it eternally [2:257]** - And the Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds, that is how it was Revealed<sup>21</sup>.

ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن أبي سفيان عن إبراهيم بن عمرو عن محمد بن شعيب بن سابقور عن عثمان بن أبي العاتكة عن علي بن يزيد عن القاسم بن عبد الرحمن بن صدي عن أبي أمامة الباهلي أنه سمع علي بن أبي طالب صلى الله عليه يقول ما أرى رجلاً أدرَكَ عقله الإسلامَ وَ دَلَّهُ فِي الإسلامِ يَبِيتُ لَيْلَةَ سَوَادِهَا

(The book) 'Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdullah Bin Abu Sufyan, from Ibrahim Bin Amro, from Muhammad Bin Shueyb Bin Sabour, from Usman Bin Abu Al Aatika, from Ali Bin Yazeed, from Al Qasim Bin Abdul Rahman Bin Suday, from Abu Umama Al Bahily,

'He heard Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>, saying: 'I<sup>asws</sup> have not seen any man, his intellect has realised Al-Islam and guided him in Al-Islam, staying awake in darkness of night'.

قُلْتُ وَ مَا سَوَادِهَا يَا أَبَا أُمَامَةَ

<sup>21</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 6

I said, 'And what is its darkness, O Abu Umama?'

قَالَ جَمِيعُهَا حَتَّى يَفْرَأَ هَذِهِ آيَةَ اللَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ فَفَرَأَ آيَةَ إِلَى قَوْلِهِ وَ لَا يُوَدُّهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ ثُمَّ قَالَ فَلَوْ نَعْلَمُونَ مَا هِيَ أَوْ قَالَ مَا فِيهَا لَمَا تَرَكْتُمُوهَا عَلَى حَالٍ

He said, 'Entirety of it, until he<sup>-asws</sup> recited this Verse: **Allah, there is no god except He, the Living, the Eternal; [2:255]**. He<sup>-asws</sup> read the Verse up to His<sup>-azwj</sup> Words: **and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255]**. Then he<sup>-asws</sup> said: 'If only you knew what it is!' Or said: 'What is in it, you would not neglect it upon any situation.

إِنَّ رَسُولَ اللَّهِ ص أَخْبَرَنِي قَالَ أُعْطِيتُ آيَةَ الْكُرْسِيِّ مِنَ كَنْزٍ تَحْتَ الْعَرْشِ وَ لَمْ يُؤَمَّا نَبِيٌّ كَانَ قَبْلِي

Rasool-Allah<sup>-saww</sup> informed me. He<sup>-saww</sup> said: 'I<sup>-saww</sup> have been Given Ayat Al Kursi from treasure beneath the Throne and no Prophet<sup>-saww</sup> who was before me<sup>-saww</sup> has been Given it'.

قَالَ عَلِيُّ ع فَمَا بَتُّ لَيْلَةً قَطُّ مُنْذُ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ص حَتَّى أَقْرَأَهَا

Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> have not spent any night at all since I<sup>-asws</sup> heard it from Rasool-Allah<sup>-saww</sup>, until I<sup>-asws</sup> had recited it'.

ثُمَّ قَالَ لِي يَا أَبَا أَمَامَةَ إِنِّي أَقْرَأُهَا ثَلَاثَ مَرَّاتٍ فِي ثَلَاثَةِ أَحْيَاءٍ كُلِّ لَيْلَةٍ

Then he<sup>-asws</sup> said to me: 'O Abu Umama! I<sup>-asws</sup> tend to recite it three times in three times every night'.

فَقُلْتُ وَ كَيْفَ تَصْنَعُ فِي قِرَاءَتِكَ هَذَا يَا ابْنَ عَمِّ مُحَمَّدٍ-

I said, 'And how do you do so in your<sup>-asws</sup> reciting of it, O son<sup>-asws</sup> of uncle<sup>-as</sup> of Muhammad<sup>-saww</sup>?'

قَالَ أَقْرَأُهَا قَبْلَ الرَّكْعَتَيْنِ بَعْدَ صَلَاةِ الْعِشَاءِ الْآخِرَةِ فَوَ اللَّهُ مَا تَرَكْتُهَا مُنْذُ سَمِعْتُ هَذَا الْخَبْرَ مِنْ نَبِيِّكُمْ ع حَتَّى أَخْبَرْتُكَ بِهِ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> read it before the two Cycles of Salat after Al-Isha Salat. By Allah<sup>-azwj</sup>! I<sup>-asws</sup> have not neglected it since I<sup>-asws</sup> heard this Hadeeth from your Prophet<sup>-saww</sup> until I<sup>-asws</sup> have (now) inform you with it!'

قَالَ أَبُو أَمَامَةَ وَ وَ اللَّهِ مَا تَرَكْتُ قِرَاءَتَهَا مُنْذُ سَمِعْتُ هَذَا الْخَبْرَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- حَتَّى حَدَّثْتُكَ أَوْ قَالَ أَخْبَرْتُكَ بِهِ

Abu Umama said, 'And, by Allah<sup>-azwj</sup>, I have not neglected reciting it since I heard this Hadeeth from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, until I have (now) narrated to you!' Or said, 'I have informed you with it'.

قَالَ الْقَاسِمُ وَ أَنَا مَا تَرَكْتُ قِرَاءَتَهَا كُلَّ لَيْلَةٍ مُنْذُ حَدَّثَنِي أَبُو أَمَامَةَ بِفَضْلِهَا حَتَّى الْآنَ

Al-Qasim said, 'And I have not neglected reciting it every night since Abu Umama had narrated to me of its merits, until now!'

قَالَ عَلِيُّ بْنُ زَيْدٍ وَ أَحْبَبْتُكَ أَيُّ مَا تَرَكْتُ قِرَاءَتَهَا كُلَّ لَيْلَةٍ مُنْذُ حَدَّثَنِي الْقَاسِمُ فِي فَضْلِهَا

Ali Bin Zayd said, 'And I am informing you, I have not neglected reciting it every night since Al-Qasim had narrated to me regarding its merits'.

قَالَ ابْنُ أَبِي الْعَاتِكَةِ فَمَا تَرَكْتُهَا فِي كُلِّ لَيْلَةٍ مُنْذُ بَلَغَنِي فِي فَضْلِ قِرَاءَتِهَا مَا بَلَغَنِي

Ibn Abu Al-Aatika said, 'I have not neglected it during every night since merits of its recitation reached me, what reached me'.

قَالَ ابْنُ سَابُورٍ وَأَنَا مَا تَرَكْتُ قِرَاءَتَهَا فِي كُلِّ لَيْلَةٍ مُنْذُ بَلَغَنِي عَنْ رَسُولِ اللَّهِ ص قَوْلُهُ فِي فَضْلِ قِرَاءَتِهَا

Ibn Sabour said, 'And I have not neglected reciting it during every night since it reached me from Rasool-Allah<sup>-saww</sup>, his<sup>-saww</sup> words regarding its recitation'.

قَالَ إِبْرَاهِيمُ بْنُ عَمْرٍو بْنِ بَكْرٍ وَأَنَا فَمَا تَرَكْتُ قِرَاءَتَهَا مُنْذُ بَلَغَنِي هَذَا الْحَدِيثَ عَنْ رَسُولِ اللَّهِ

Ibrahim Bin Amro Bin Bakr said, 'And I, I have not neglected its recitation since this Hadeeth reached me from Rasool-Allah<sup>-saww</sup>'.

قَالَ أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ أَبِي سُفْيَانَ وَأَنَا فَمَا تَرَكْتُ قِرَاءَتَهَا مُنْذُ كَتَبْتُ هَذَا الْحَدِيثَ عَنْ رَسُولِ اللَّهِ ص فِي فَضْلِ قِرَاءَتِهَا

Abu Muhammad Abdullah Bin Abu Sufyan said, 'And I, I have not neglected its recitation since I wrote this Hadeeth from Rasool-Allah<sup>-saww</sup> regarding merits of its recitation'.

قَالَ أَبُو الْمُفَضَّلِ وَأَنَا بِبِعَمَّةِ رَبِّي مَا تَرَكْتُ قِرَاءَتَهَا مُنْذُ سَمِعْتُ هَذَا الْحَدِيثَ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي سُفْيَانَ عَنِ النَّبِيِّ ص حَتَّى حَدَّثْتَكُمْ بِهِ.

Abu Al-Mufazzal said, 'And I, by the Favour of my Lord<sup>-azwj</sup>, I have not neglected reciting it since I heard this Hadeeth from Abdullah Bin Abu Sufyan, from Prophet<sup>-saww</sup> until I have narrated to you all with it!'<sup>22</sup>

ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنِ ابْنِ مِهْرَانَ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ الْبَقْرَةَ وَ آلَ عِمْرَانَ جَاءَتَا يَوْمَ الْقِيَامَةِ تُظِلُّانِهِ عَلَى رَأْسِهِ مِثْلَ الْعَمَامَتَيْنِ أَوْ مِثْلَ الْعَبَاءَتَيْنِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ashary, from Muhammad Bin Hassan, from Ibn Mihran, from Ibn Al Batainy, from his father, from Al-Husayn bin Abu Al A'ala, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who read Surah Al Baqarah and Surah Aal-e-Imran<sup>-as</sup>, they will come on the Day of Qiyamah shading upon his head like two clouds, or like two cloaks'.<sup>23</sup>

<sup>22</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 7

<sup>23</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 8

ثو، ثواب الأعمال ماجيلويه عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ اللَّؤْلُؤِيِّ عَنِ رَجُلٍ عَنِ مُعَاذٍ عَنِ عَمْرٍو بْنِ جَمِيْعٍ رَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ أَرْبَعَ آيَاتٍ مِنْ أَوَّلِ الْبَقَرَةِ وَ آيَةَ الْكُرْسِيِّ وَ آيَتَيْنِ بَعْدَهَا وَ ثَلَاثَ آيَاتٍ مِنْ آخِرِهَا لَمْ يَرِ فِي نَفْسِهِ وَ مَالِهِ شَيْئاً يَكْرَهُهُ وَ لَا يَفْرُقُهُ شَيْطَانٌ وَ لَا يَنْسَى الْقُرْآنَ.

(The book) 'Sawaab Al Amaal' – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Al Luluie, from a man, from Muaz, from Amro Bin Jumie, raising it to,

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'One who recites four Verses from beginning of Surah Al Baqarah, and Ayat Al Kursi, and two Verses after it, and three Verses from its end, will not see regarding himself and his wealth anything he dislikes, nor will Satan<sup>-la</sup> come near him, nor will he forget the Quran''.<sup>24</sup>

ثو، ثواب الأعمال ابنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ جَهْمٍ عَنِ إِبْرَاهِيمَ بْنِ مِهْرَمٍ عَنِ رَجُلٍ سَمِعَ الرَّضَا ع يَقُولُ مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ عِنْدَ مَنَامِهِ لَمْ يَخَفِ الْفَالِجَ إِنْ شَاءَ اللَّهُ وَ مَنْ قَرَأَهَا دُبُرَ كُلِّ صَلَاةٍ لَمْ يَضُرَّهُ دُوْحُمَةٌ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Al-Hassan Bin Jahm, from Ibrahim Bin Mihzam,

'From a man who heard Al-Reza<sup>-asws</sup> saying: 'One who recites Ayat Al Kursi at his sleep-time will not fear the facial paralysis, if Allah<sup>-azwj</sup> so Desires, and one who reads it at end of every Salat, one with a sting (snake, scorpion etc.) will not harm him''.<sup>25</sup>

سن، الحسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنِ أَبِي خَدِيجَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى أَخْوَانَ رَسُولِ اللَّهِ ص فَقَالَا إِنَّا نُرِيدُ الشَّامَ فِي تِجَارَةٍ فَعَلِّمْنَا مَا نَقُولُ

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

'From Abu Abdullah<sup>-asws</sup> having said: 'Two brothers of Rasool-Allah<sup>-saww</sup> came. They said, 'We are intending (to go to) Syria for trading, so teach us what we should be saying'.

فَقَالَ نَعَمْ إِذَا أَوَيْتُمَا إِلَى الْمَنْزِلِ فَصَلِّيا الْعِشَاءَ الْآخِرَةَ فَإِذَا وَضَعْتَ أَحَدُكُمَا جَنْبَهُ عَلَى فِرَاشِهِ بَعْدَ الصَّلَاةِ فَلْيَسْبِحْ تَسْبِيحَ فَاطِمَةَ ع ثُمَّ لِيَقْرَأْ آيَةَ الْكُرْسِيِّ فَإِنَّهُ مَحْفُوظٌ مِنْ كُلِّ شَيْءٍ حَتَّى يُصْبِحَ

He<sup>-saww</sup> said: 'Yes. When you shelter to the house, pray Al-Isha the last Salat. When one of you places his side upon his bed after the Salat, let him glorify glorification (Tasbeeh) of Fatima<sup>-asws</sup>, then let him read Ayat Al Kursi, for he will be protected from all things until morning'.

وَ إِنَّ لُصُوصاً تَبِعُوهُمَا حَتَّى إِذَا نَزَلُوا بَعَثُوا غُلَاماً لِيَنْظُرَ كَيْفَ خَالَهُمَا نَأْمَا أَمْ مُسْتَيْقِظَيْنِ فَانْتَهَى الْغُلَامُ إِلَيْهِمَا وَ قَدْ وَضَعَ أَحَدُهُمَا جَنْبَهُ عَلَى فِرَاشِهِ وَ قَرَأَ آيَةَ الْكُرْسِيِّ وَ سَبَّحَ تَسْبِيحَ فَاطِمَةَ ع

And thieves pursued them until when they had descended, they sent a boy to look at what their situation was, whether they were sleeping or awake. The boy ended to them, and one

<sup>24</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 9

<sup>25</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 10

of them had placed his side upon his bed, and he read Ayat Al Kursi and glorified with Glorification of (Syeda) Fatima<sup>-asws'</sup>.

قَالَ فَإِذَا عَلَيْهِمَا حَائِطَانِ مَبْنِيَّانِ فَجَاءَ الْغُلَامُ فَطَافَ بَيْنَهُمَا فَكَلَّمَا دَارَ لَمْ يَرَ إِلَّا الْحَائِطَيْنِ مَبْنِيَّيْنِ فَرَجَعَ إِلَى أَصْحَابِهِ فَقَالَ لَا وَاللَّهِ مَا رَأَيْتُ إِلَّا حَائِطَيْنِ مَبْنِيَّيْنِ

He<sup>-asws</sup> said: 'Behold, there were two invincible walls upon them. The boy came and circled around them. Every time he circled, he did not see except the two walls, so he returned to his companions. He said, 'No, by Allah<sup>-azwj</sup>! I have not seen except two invincible walls!'

فَقَالُوا لَهُ أَخْزَاكَ اللَّهُ لَقَدْ كَذَبْتَ بَلْ ضَعُفْتَ وَجَبَنْتَ

They said to him, 'May Allah<sup>-azwj</sup> Disgrace you! You are lying, but you were weak and a coward!'

فَقَامُوا وَنَظَرُوا فَلَمْ يَجِدُوا إِلَّا حَائِطَيْنِ فَدَاوُوا بِالْحَائِطَيْنِ فَلَمْ يَسْمَعُوا وَ لَمْ يَرَوْا إِنْسَاناً فَانصَرَفُوا إِلَى مَنَازِلِهِمْ فَلَمَّا كَانَ مِنَ الْعَدِ جَاءُوا إِلَيْهِمْ فَقَالُوا أَيْنَ كُنْتُمْ

They stood up and looked. They did not find except two walls. They went around the walls but did not hear and did not see any person. They left to go to their homes. When it was morning, they came to them. They said, 'Where were you (last night)?'

فَقَالُوا مَا كُنَّا إِلَّا هُنَا وَ مَا بَرَحْنَا

They said, 'We were not except over here, and we did not depart!'

فَقَالُوا وَاللَّهِ لَقَدْ جِئْنَا وَ مَا رَأَيْنَا إِلَّا حَائِطَيْنِ مَبْنِيَّيْنِ فَحَدَّثُونَا مَا قَصَّيْتُمْ

They said, 'By Allah<sup>-azwj</sup>! We had come and we did not see except two invincible walls!' They narrated what their story was.

قَالُوا إِنَّا أَتَيْنَا رَسُولَ اللَّهِ ص فَسَأَلْنَاهُ أَنْ يُعَلِّمَنَا آيَةَ الْكُرْسِيِّ وَ تَسْبِيحَ فَاطِمَةَ ع فَقُلْنَا

They said, 'We had gone to Rasool-Allah<sup>-saww</sup> and asked him<sup>-saww</sup> to teach us. He<sup>-saww</sup> taught us Ayat Al Kursi and Glorification (Tasbeeh) of (Syeda) Fatima<sup>-asws</sup>, so we said it'.

فَقَالُوا انظُرُوا لَا وَاللَّهِ مَا نَتَّبِعُكُمْ أَبَدًا وَ لَا يَقْدِرُ عَلَيْكُمْ إِصٌّ أَبَدًا بَعْدَ هَذَا الْكَلَامِ.

They said, 'Go! No, by Allah<sup>-azwj</sup>, we shall not pursue you, ever, nor will any thief be able upon you, ever, after this speech!'"<sup>26</sup>

سن، المحاسن أبو عبد الله عن حماد عن حريز عن إبراهيم بن نعيم عن أبي عبد الله ع قال: إذا دخلت مدخلا تخافه فاقرا هذه الآية رب أدخلني مدخل صدق وأخرجني مخرج صدق وأجعل لي من لدنك سلطانا نصيرا فإذا غابت الذي تخافه فاقرا آية الكرسي.

(The book) 'Al Mahasin' – Abu Abdullah, from Hammad, from Hareez, from Ibrahim Bin Nueym,

'From Abu Abdullah<sup>-asws</sup> having said: 'Whenever you enter an entrance you fear, read this Verse: **'Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80].** Whenever you witness that which scares you, read Ayat Al Kursi''<sup>.27</sup>

سن، المحاسن العباس بن عامر عن ابن بكير عن زرارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْعَقَارِيَتِ مِنْ أَوْلَادِ الْأَبَالِسَةِ تَتَحَلَّلُ وَ تَدْخُلُ بَيْنَ تَحَامِلِ الْمُؤْمِنِينَ فَتُنْفِرُ عَلَيْهِمْ إِبْلَهُمْ فَتَعَاهِدُوا ذَلِكَ بِآيَةِ الْكُرْسِيِّ.

(The book) 'Al Mahasin' – Al Abbas Bin Aamir, from Ibn Bukeyr, from Zurara who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'The audacious ones from children of Satan(s) interfere and enter between carriages of the Momineen, so they scatter (scare) their camels upon them, so protect yourselves of that with Ayat Al Kursi''<sup>.28</sup>

سن، المحاسن أبي عن يونس عمّن ذكره عن أبي عبد الله ع قَالَ فِي سَمَكِ الْبَيْتِ إِذَا رُفِعَ فَوْقَ تَمَانِي أَدْرَجَ صَارَ مَسْكُونًا فَإِذَا زَادَ عَلَي تَمَانِي أَدْرَجَ فَلْيُكْتَبْ عَلَي رَأْسِ التَّمَانِي آيَةُ الْكُرْسِيِّ.

(The book) 'Al Mahasin' – My father, from Yunus, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> having said regarding height of the house: 'When it is raised above eight cubits it could be dwelt in (by the Jinn). So, when it is raised over eight cubits, write Ayat Al Kursi at the top of the eight''<sup>.29</sup>

شي، تفسير العياشي عن عبد الحميد بن فرقد عن جعفر بن محمد ع قَالَ: قُلْتُ لِلْحَسَنِ إِنَّ لِكُلِّ شَيْءٍ ذُرْوَةً وَ ذُرْوَةُ الْقُرْآنِ آيَةُ الْكُرْسِيِّ.

Tafseer Al Ayyashi – from Abdul Hameed Bin Farqad,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'I<sup>-asws</sup> said to Al-Hassan: 'For everything there is a peak, and peak of the Quran is Ayat Al Kursi''<sup>.30</sup>

شي، تفسير العياشي عن عبد الله بن سينان عن أبي عبد الله ع قَالَ: إِنَّ الشَّيَاطِينَ يَقُولُونَ لِكُلِّ شَيْءٍ ذُرْوَةٌ وَ ذُرْوَةُ الْقُرْآنِ آيَةُ الْكُرْسِيِّ مَنْ قَرَأَهَا مَرَّةً صَرَفَ اللَّهُ عَنْهُ أَلْفَ مَكْرُوهٍ مِنَ الدُّنْيَا وَ أَلْفَ مَكْرُوهٍ مِنَ مَكَارِهِ الْآخِرَةِ

Tafseer Al Ayyashi – from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Satan(s)<sup>-la</sup> are saying there is a peak for all things, and (I<sup>-asws</sup> am saying) peak of the Quran is Ayat Al Kursi. One who reads it once, Allah<sup>-azwj</sup> will Turn away a thousand abhorrence's from abhorrence's of the world, and a thousand abhorrence's from abhorrence's of the Hereafter.

<sup>27</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 12

<sup>28</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 13

<sup>29</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 14

<sup>30</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 15

أَيْسُرُ مَكْرُوهِ الدُّنْيَا الْفَقْرُ وَ أَيْسُرُ مَكْرُوهِ الْآخِرَةِ عَذَابُ الْقَبْرِ وَ إِنِّي لَأَسْتَعِينُ بِهَا عَلَى صُعُودِ الدَّرَجَةِ.

The least abhorrence of the world being the poverty, and least abhorrence of the Hereafter being punishment of the grave, and I<sup>-asws</sup> seek assistance by it upon ascending the ranks”<sup>31</sup>.

م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص الْقُرْآنُ مَأْدِبُهُ اللَّهُ فَتَعَلَّمُوا مِنْ مَأْدِبَةِ اللَّهِ مَا اسْتَطَعْتُمْ إِنَّهُ النُّورُ الْمُبِينُ وَ الشِّفَاءُ النَّافِعُ تَعَلَّمُوهُ فَإِنَّ اللَّهَ يُسَرِّدُكُمْ بِتَعَلُّمِهِ

The Imam (Hassan Al-Askari<sup>-asws</sup>) said: ‘Rasool-Allah<sup>-saww</sup> said: ‘This Quran is an Education of Allah<sup>-azwj</sup> the Exalted, therefore learn from the Education of Allah<sup>-azwj</sup> Mighty and Majestic whatever you can, for it is a manifest Light, and a beneficial healing, so learn it, for Allah<sup>-azwj</sup> the Exalted would Ennoble you for learning it’.

تَعَلَّمُوا سُورَةَ الْبَقَرَةِ وَ آلَ عِمْرَانَ فَإِنَّ أَخَذَهُمَا بَرَكَتٌ وَ تَرَكَهُمَا حَسْرَةٌ وَ لَا يَسْتَطِيعُهُمَا الْبَطْلَةُ يَعْنِي السَّحْرَةَ

Learn Surah Al-Baqarah and Surah Aal-e-Imran for taking to these two is a Blessing, and neglecting them is regret, and the falsehood has no ability upon them – meaning the magic.

وَ إِهْمَا لَيَجِيئَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا [كَأَهْمَا] غَمَامَتَانِ أَوْ عَبَاءَتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ يُحَاجَّانِ عَنْ صَاحِبَيْهِمَا وَ يُحَاجُّهُمَا رَبُّ الْعَرْشِ يَقُولَانِ يَا رَبَّ الْأَرْبَابِ إِنَّ عَبْدَكَ هَذَا أَقْرَأَنَا وَ أَطْمَأَنَّنَا نَهَارَهُ وَ أَشْهَرَنَا لَيْلَهُ وَ أَنْصَبَنَا بَدَنَهُ

Both of them would come on the Day of Qiyamah like two clouds or two cloaks or two separate birds in a row and plead on behalf of their readers to the Lord<sup>-azwj</sup> of the worlds, the Almighty Lord<sup>-azwj</sup>, and will both say: ‘O Lord<sup>-azwj</sup> of the lords! This servant of Yours<sup>-azwj</sup> has recited us, and was thirsty with us during this day and held vigil with us during his night, and established us in his body!’

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الْقُرْآنُ فَكَيْفَ كَانَ تَسْلِيمُهُ لِمَا أَنْزَلْتَهُ فِيكَ مِنْ تَفْضِيلِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَخِي مُحَمَّدٍ رَسُولِ اللَّهِ

Allah<sup>-azwj</sup> will Say: “O You Quran! So how was their submission to what I<sup>-azwj</sup> had Revealed in you from the merits of Ali Ibn Abi Talib<sup>-asws</sup>, the brother of Muhammad Rasool-Allah<sup>-saww</sup>?”

يَقُولَانِ يَا رَبَّ الْأَرْبَابِ وَ إِلَهَ الْأَلْهَةِ وَالَاهُ وَ وَالِي وَلِيِّهُ وَ عَادَى أَعْدَاءَهُ إِذَا قَدَرَ جَهَرَ وَ إِذَا عَجَزَ انْتَهَى وَ اسْتَتَرَ

They will reply: ‘O Lord<sup>-azwj</sup> of the lords! They befriended him<sup>-asws</sup> and his<sup>-asws</sup> friends, and became inimical to his<sup>-asws</sup> enemies. When they were able they made it known and when they could not, they feared and concealed’.

يَقُولُ اللَّهُ تَعَالَى فَقَدْ عَمِلَ إِذَا بِكُمْ كَمَا أَمَرْتُهُ وَ عَظَمَ مِنْ حَقِّكُمْ مَا أَعْظَمْتُهُ يَا عَلِيُّ أَمَا تَسْمَعُ شَهَادَةَ الْقُرْآنِ لَوْلِيكَ هَذَا

Allah<sup>-azwj</sup> Mighty and Majestic will Say: ‘Then they have dealt with you two just as I<sup>-azwj</sup> had Commanded it, and have considered great that which made you two great. O Ali<sup>-asws</sup>! Did you hear this testimony of the Quran for this friend of yours<sup>-asws</sup>?’

فَيَقُولُ عَلِيٌّ بَلَى يَا رَبِّ

Ali<sup>-asws</sup> will respond: 'Yes O Lord!'

فَيَقُولُ اللَّهُ فَافْتَرَحْ لَهُ مَا تُرِيدُ فَيَفْتَرِحُ لَهُ مَا يُرِيدُهُ عَلِيٌّ ع مِنْ أَمَانِي هَذَا الْقَارِي أضعاف المضاغفات ما لا يعلمه إلا الله عزَّ و جلَّ فَيُقَالُ قَدْ أُعْطِيْتَهُ مَا افْتَرَحْتَ يَا عَلِيُّ

Allah<sup>-azwj</sup> Mighty and Majestic will Say: "Then suggest whatever you<sup>-asws</sup> want for him'. He<sup>-asws</sup> will then suggest for him such things that would exceed all the reader's aspirations and desires, and their number will be unknown to all except Allah<sup>-azwj</sup> Mighty and Majestic. Allah<sup>-azwj</sup> will Say: "I<sup>-azwj</sup> have Given him what you<sup>-asws</sup> suggested O Ali<sup>-asws</sup>!"

قَالَ رَسُولُ اللَّهِ ص وَإِنَّ وَالِدِي الْقَارِي لَيَتَوَجَّحَانِ بِتَاجِ الْكَرَامَةِ يُضِيءُ نُورُهُ مِنْ مَسِيرَةِ عَشْرَةِ آلَافِ سَنَةٍ وَ يُكْسَيَانِ حُلَّةً لَا يَقُومُ لِأَقْلٍ سَلَكٍ مِنْهَا مِائَةٌ أَلْفٍ ضِعْفٍ مَا فِي الدُّنْيَا بِمَا يَشْتَمِلُ عَلَيْهِ مِنْ خَيْرَاتِهَا

Rasool-Allah<sup>-saww</sup> said: 'And the parents of the reciter (of the Quran) will have a crown of prestige on their heads, the radiance of which will stretch to a travel distance of ten thousand years journey, and they will be clothed in such, fabrics the least of which would be better than a hundred thousand times of what is in the world, due to what would be included upon it from its goodness'.

ثُمَّ يُعْطَى هَذَا الْقَارِي الْمُلْكُ بِيَمِينِهِ فِي كِتَابٍ وَ الْحُلْدُ بِشِمَالِهِ فِي كِتَابٍ يَقْرَأُ مِنْ كِتَابِهِ بِيَمِينِهِ قَدْ جُعِلَتْ مِنْ أَفْضَلِ مُلُوكِ الْجِنَانِ وَ مِنْ رُفَقَاءِ مُحَمَّدٍ سَيِّدِ الْأَنْبِيَاءِ وَ عَلِيٍّ خَيْرِ الْأَوْصِيَاءِ وَ الْأَيْمَةِ بَعْدَهُمَا سَادَةِ الْأَنْبِيَاءِ

Then the reciter will get a written deed to a kingdom in his right hand and be given the (Permission for) eternal life in his left hand. He would read from his deed (given in) his right hand, 'We have given you a great kingdom in the Gardens and made you among the friends of Muhammad<sup>-saww</sup> the leader of the Prophets<sup>-as</sup>, and Ali<sup>-asws</sup> the best of the successors<sup>-as</sup> and the Imams<sup>-asws</sup> after him<sup>-asws</sup>, Chiefs of the pious'.

وَ يَقْرَأُ مِنْ كِتَابِهِ بِشِمَالِهِ قَدْ أَمِنْتَ الرَّوَالَ وَ الْإِنْتِقَالَ عَنْ هَذَا الْمُلْكِ وَ أُعِدَّتْ مِنَ الْمَوْتِ وَ الْأَسْقَامِ وَ كُفَيْتِ الْأَمْرَاضَ وَ الْأَعْلَالَ وَ جُنِبْتَ حَسَدَ الْحَاسِدِينَ وَ كَيْدَ الْكَائِدِينَ

And he would read from his deed in his left hand, 'You are secured from the decline and the transference from this kingdom, and are sheltered from the death, and the illnesses and sufficed from the diseases and the pains, and would be kept aside from the envy of the envying ones, and plots of the plotters'.

ثُمَّ يُقَالُ لَهُ أَقْرَأْ وَ ارْتَقِ وَ مِنْزِلُكَ عِنْدَ آخِرِ آيَةٍ تُقْرَأُهَا

Then it would be said to him: 'Recite and ascend, for your destination lies at the last Verse you would be reciting!'

فَإِذَا نَظَرَ وَالِدَاهُ إِلَى حِلْيَتَيْهِمَا وَ تَاجِيهِمَا قَالَا رَبَّنَا أَنْتَ لَنَا هَذَا الشَّرْفُ وَ لَمْ نَبْلُغْهُ أَعْمَالُنَا

Then the parents will look at their clothes and crowns and they would ask: ‘Our Lord<sup>-azwj</sup>! For us is this nobility, and although our deeds did not reach it?’

فَقَالَ لَهُمَا إِكْرَامُ اللَّهِ عَزَّ وَ جَلَّ هَذَا لَكُمْ بِتَعْلِيمِكُمَا وَلَدِكُمَا الْقُرْآنَ.

The honourable Angels of Allah<sup>-azwj</sup> will say to them on behalf of Allah<sup>-azwj</sup> Mighty and Majestic: ‘This is because both of you taught your children to read the Quran’.<sup>32</sup>

جع، جامع الأخبار عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ع إِنَّ فَاتِحَةَ الْكِتَابِ وَ آيَةَ الْكُرْسِيِّ وَ الْآيَتَيْنِ مِنْ آلِ عِمْرَانَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ إِلَىٰ آخِرِهَا مُعَلِّمَاتٍ مَا بَيْنَهُنَّ وَ بَيْنَ اللَّهِ تَعَالَىٰ حِجَابٌ

(The book) ‘Jamie Al Akhbar’ –

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Opening of the Book (Surah Al Fatiha), and Ayat Al Kursi, and the two Verses from Surah Aal e Imran<sup>-as</sup>, **Allah Testifies that there is no god except Him, [3:18]**, and **Say: ‘O Allah, Master of the Kingdom! [3:26]** – up to its end, were suspended, there not being any veil between them and Allah<sup>-azwj</sup> the Exalted.

يَقُلْنَ يَا رَبِّ تُهَيِّئْنَا إِلَىٰ أَرْضِكَ وَ إِلَىٰ مَنْ يَعْصِيكَ

They said, ‘O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> are Sending us to Your<sup>-azwj</sup> earth and to the ones disobeying You<sup>-azwj</sup>?’

فَقَالَ اللَّهُ تَعَالَىٰ لَا يَقْرَأُ أَحَدٌ مِنْ عِبَادِي دُبُرَ كُلِّ صَلَاةٍ إِلَّا جَعَلْتُ الْجَنَّةَ مَثْوَاهُ عَلَىٰ مَا كَانَ فِيهِ وَ لَأَسْكِنْتُهُ حَظِيرَةَ الْمُنَدِسِ وَ لَأَنْظُرَنَّ إِلَيْهِ فِي كُلِّ يَوْمٍ سَبْعِينَ نَظْرَةً.

Allah<sup>-azwj</sup> the Exalted Said: “No one from My<sup>-azwj</sup> servants will read you at the end of every Salat except I<sup>-azwj</sup> shall Make the Paradise as his abode based upon what was in it, and I<sup>-azwj</sup> shall Settle him in the Holy enclosure, and I<sup>-azwj</sup> shall Look at him during every day with seventy Glances!”<sup>33</sup>

قَالَ النَّبِيُّ ص مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ لَمْ يَمْتَعْهُ دُخُولُ الْجَنَّةِ إِلَّا الْمَوْتُ وَ مَنْ قَرَأَهَا حِينَ نَامَ أَمَنَهُ اللَّهُ تَعَالَىٰ جَارَهُ وَ أَهْلَ الدُّوَابِرَاتِ حَوْلَهُ.

The Prophet<sup>-saww</sup> said: ‘One who reads Ayat Al Kursi at the end of every Salat, nothing will prevent him entering the Paradise except the death; and one who recites it when he goes to sleep, Allah<sup>-azwj</sup> will Secure his neighbour and people of the houses around him’.<sup>34</sup>

وَ فِي خَبَرٍ آخَرَ عَنْ أَبِي جَعْفَرٍ ع مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ وَ هُوَ سَاجِدٌ لَمْ يَدْخُلِ النَّارَ أَبَدًا.

<sup>32</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 17

<sup>33</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 18 a

<sup>34</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 18 b

And in another Hadeeth from Abu Ja'far<sup>-asws</sup>: 'One who reads Ayat Al Kursi while he is performing Sajdah, will not enter the Hellfire, ever!'"<sup>35</sup>

كأ، الكافي العدة عن أحمد بن محمد عن ابن محبوب عن ابن رباب عن أبي عبيدة عن أحدهما قال: أئما دابة استصعبت على صاحبها من لجام و نفاير فليقرأ في أذنها أو عليها أ فغير دين الله يتعون و له أسلم من في السماوات و الأرض طوعاً و كرهاً و إليه يرجعون.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Riab, from Abu Ubeyda,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) having said: 'Whichever riding animal is difficult upon its owner, from reining and fleeing, let him read in its ear, or upon it, **Is it other than Allah's Religion they are seeking? And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**'.<sup>36</sup>

إرشاد القلوب، عن موسى بن جعفر عن آباءه عن أمير المؤمنين ع في خبر اليهودي الذي سأل أمير المؤمنين ع عن فضائل نبينا ص

(The book) 'Irshad Al Quloub' –

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> in a Hadeeth of the Jews who asked Amir Al-Momineen<sup>-asws</sup> about merits of our Prophet<sup>-saww</sup>.

قال ثم عرج به حتى انتهى إلى ساق العرش فقال عز وجل ثم دنا فتدلى و دنى له رفرفاً أحضر أعشى عليه نور عظيم حتى كان في دونه كغاب قوسين أو أدنى و هو مقدار ما بين الحاجب إلى الحاجب

He<sup>-asws</sup> said: 'Then there as ascension with him<sup>-saww</sup> until he<sup>-saww</sup> ended to base of the Throne. The Mighty and Majestic Said: **Then he approached, so he bowed [53:8]**, and a green flickering was brought near him<sup>-saww</sup>. A mighty Noor overwhelmed him<sup>-saww</sup> to the extent that in his<sup>-saww</sup> nearness he<sup>-saww</sup> was like **(at a distance of) two bows or nearer [53:9]**, and it is a measurement of what is between the veil to the veil.

و نجاه بما ذكره الله عز وجل في كتابه قال الله تعالى لله ما في السماوات و ما في الأرض و إن تُبْدوا ما في أنفسكم أو تخفوه يحاسبكم به الله فيغفر لمن يشاء و يعذب من يشاء-

And He<sup>-azwj</sup> Whispered to him<sup>-saww</sup> with what Allah<sup>-azwj</sup> Mighty and Majestic has Mentioned in His<sup>-azwj</sup> Book. Allah<sup>-azwj</sup> the Exalted Said: **For Allah is whatever is in the skies and whatever is in the earth; and if you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to [2:284]**.

و كانت هذه الآية قد عرّضت على سائر الأمم من لدن آدم إلى أن بعث محمد ص فأبوا جميعاً أن يقبلوها من ثقلها و قبلها محمد ص

<sup>35</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 18 c

<sup>36</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 19

And this Verse had been presented unto rest of the communities since from Adam<sup>-as</sup> up to Prophet-hood of Muhammad<sup>-saww</sup>, but they had all refused to accept it due to its heaviness, and Muhammad<sup>-saww</sup> accepted it.

فَلَمَّا رَأَى اللَّهُ عَزَّ وَجَلَّ مِنْهُ وَمِنْ أُمَّتِهِ الْقَبُولَ خَفَّفَ عَنْهُ ثِقَلَهَا فَقَالَ اللَّهُ عَزَّ وَجَلَّ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ

When Allah<sup>-azwj</sup> Mighty and Majestic Saw the acceptance from him<sup>-saww</sup> and from his<sup>-saww</sup> community, He<sup>-azwj</sup> Lightened it's weight from him<sup>-saww</sup>. Allah<sup>-azwj</sup> Mighty and Majestic: ***"The Rasool believes in what is Revealed unto him from his Lord" [2:285].***

ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ تَكَرَّمَ عَلَى مُحَمَّدٍ وَاشْفَقَ عَلَى أُمَّتِهِ مِنْ تَشْدِيدِ آيَةِ الَّتِي قَبَلَهَا هُوَ وَأُمَّتُهُ فَأَجَابَ عَنْ نَفْسِهِ وَأُمَّتِهِ فَقَالَ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ  
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

Then Allah<sup>-azwj</sup> Mighty and Majestic was Benevolent upon Muhammad<sup>-saww</sup> and Compassionate upon his<sup>-saww</sup> community from hardship of the Verse which he<sup>-saww</sup> and his<sup>-saww</sup> community had accepted. So, he<sup>-saww</sup> answered from himself<sup>-saww</sup> and his<sup>-saww</sup> community. He<sup>-saww</sup> said: ***'And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools'. [2:285].***

فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَهُمُ الْمَغْفِرَةُ وَالْجَنَّةُ إِذَا فَعَلُوا ذَلِكَ

Allah<sup>-azwj</sup> Mighty and Majestic Said: "For them is the Forgiveness and the Paradise when they do that!"

فَقَالَ النَّبِيُّ ص سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ يَعْنِي الْمَرْجِعَ فِي الْآخِرَةِ فَأَجَابَهُ قَدْ فَعَلْتُ ذَلِكَ بِتَائِبِي أُمَّتِكَ قَدْ أُوجِبْتُ لَهُمُ الْمَغْفِرَةَ

The Prophet<sup>-saww</sup> said: ***"We hear and we obey"***. ***(The Rasool said): 'Yours is the Forgiveness, our Lord, and to You is the Destination'. [2:285]***, meaning the return in the Hereafter. He<sup>-azwj</sup> Answered him<sup>-saww</sup>: "I<sup>-azwj</sup> hereby do that with fatigue of your<sup>-saww</sup> community. I<sup>-azwj</sup> hereby Obligate the Forgiveness for them!"

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ إِذَا قَبِلْتَهَا أَنْتَ وَأُمَّتُكَ وَ قَدْ كَانَتْ غُرِضَتْ مِنْ قَبْلِ عَلَى الْأَنْبِيَاءِ وَالْأُمَّمِ فَلَمْ يَقْبَلُوهَا فَحَقُّ عَلَيَّ أَنْ أَرْفَعَهَا مِنْ أُمَّتِكَ

Then Allah<sup>-azwj</sup> Mighty and Majestic Said: "But, when you<sup>-saww</sup> and your<sup>-saww</sup> community have accepted it, and it had been presented unto the Prophets<sup>-as</sup> and the communities from before, but they did not accept it, it is a right upon Me<sup>-azwj</sup> that I<sup>-azwj</sup> Raise it from your<sup>-azwj</sup> community!"

فَقَالَ اللَّهُ تَعَالَى لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ مِنْ خَيْرٍ وَعَلَيْهَا مَا اكْتَسَبَتْ مِنْ شَرِّ

Allah<sup>-azwj</sup> the Exalted Said: ***"Allah does not Encumber a soul except to its capacity. For it would be what it earned – from the good - and against it would be what it earned". [2:286] – from the evil!"***

ثُمَّ أَلْهَمَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ ص أَنْ قَالَ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

Then Allah-azwj Mighty and Majestic Inspired His-azwj Prophet-saww to say: ***'Our Lord! Do not Seize us if we forget or we make a mistake. [2:286]'***

فَقَالَ اللَّهُ سُبْحَانَهُ أَغْطِيَتْكَ لِكِرَامَتِكَ يَا مُحَمَّدُ إِنَّ الْأُمَّمَ السَّالِفَةَ كَانُوا إِذَا نَسُوا مَا ذُكِّرُوا فَتُحِثُّ عَلَيْهِمْ أَبْوَابُ عَذَابِي وَ رَفَعْتُ ذَلِكَ عَنْ أُمَّتِكَ

Allah-azwj the Glorious Said: "I-azwj have Given it to you-saww due to your-saww prestige, O Muhammad-saww. The previous communities were such, whenever they forgot what they had been reminded of, doors of My-azwj Punishment were opened upon them, and that has been Raised away from your-saww community!"

فَقَالَ رَسُولُ اللَّهِ ص رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا يَعْنِي بِالْأَصَارِ الشَّدَائِدِ الَّتِي كَانَتْ عَلَى الْأُمَّمِ بِمَنْ كَانَ قَبْلَ مُحَمَّدٍ ص

Rasool-Allah-saww said: ***'Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. [2:286]'***, meaning by the 'burden', the adversities which were upon the communities, from the ones who existed before Muhammad-saww.

فَقَالَ عَزَّ وَ جَلَّ لَقَدْ رَفَعْتُ عَنْ أُمَّتِكَ الْأَصَارَ الَّتِي كَانَتْ عَلَى الْأُمَّمِ السَّالِفَةِ وَ ذَلِكَ أَنِّي جَعَلْتُ عَلَى الْأُمَّمِ السَّالِفَةِ أَنْ لَا أَقْبَلَ فِعْلًا إِلَّا فِي بِقَاعِ الْأَرْضِ الَّتِي اخْتَرْتُمَا لَهُمْ وَ إِنْ بَعُدَتْ وَ قَدْ جَعَلْتُ الْأَرْضَ لَكَ وَ لِأُمَّتِكَ طَهْرًا وَ مَسْجِدًا وَ هَذِهِ مِنَ الْأَصَارِ وَ قَدْ رَفَعْتُهَا عَنْ أُمَّتِكَ

The Mighty and Majestic Said: "I-azwj have Raised away from your-saww community, the burdens which were upon the previous communities, and that is because I-azwj had Made upon the previous communities that I-azwj will not Accept any deed except in a spot of the earth I-azwj have Chosen for them and even if it was remote, and I-azwj have Made the (whole) earth for you-saww and your-saww community as a cleanser and a Masjid, and this is from the burdens, and I-azwj have Raised it away from your-azwj communities!"

وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ إِذْ قَدْ فَعَلْتَ ذَلِكَ بِي فَرِّدْنِي

And he-asws continued the Hadeeth up to he-asws said: 'Rasool-Allah-saww said: 'O Allah-azwj! When You-azwj had Done that with me, then Increase for me-saww!'

فَأَلْهَمَهُ اللَّهُ سُبْحَانَهُ أَنْ قَالَ رَبَّنَا وَ لَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

Allah-azwj the Glorious Inspired him-saww to say: ***Our Lord! And do not Load upon us what we have no strength for us with it; [2:286]'***

قَالَ اللَّهُ عَزَّ وَ جَلَّ قَدْ فَعَلْتُ ذَلِكَ بِأُمَّتِكَ وَ قَدْ رَفَعْتُ عَنْهُمْ عَظِيمَ بَلَاءِ الْأُمَّمِ وَ ذَلِكَ حُكْمِي فِي جَمِيعِ الْأُمَّمِ أَنْ لَا أُكَلِّفَ نَفْسًا فَوْقَ طَاقَتِهَا

Allah-azwj Mighty and Majestic Said: "I-azwj hereby Do that with your-saww community, and I-azwj have Raised away from them the mighty afflictions of the (previous) communities, and that is My-azwj Judgment regarding entirety of the communities that I-azwj do not Encumber any soul above its endurance!"

قَالَ وَ اعْفُ عَنَّا وَ اعْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا

He<sup>-saww</sup> said: **and Pardon (our sins) for us and have Mercy on us. You are our Master, [2:286]**’.

قَالَ قَالَ اللَّهُ تَعَالَى قَدْ فَعَلْتُ ذَلِكَ بِتَائِبِي أُمَّتِكَ

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> the Exalted Said: “I<sup>-azwj</sup> hereby Do that due to fatigue of your<sup>-saww</sup> community!”

ثُمَّ قَالَ فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Then he<sup>-saww</sup> said: **‘therefore Help us against the Kafir people’. [2:286]**.

قَالَ اللَّهُ عَزَّ وَجَلَّ قَدْ فَعَلْتُ ذَلِكَ وَ جَعَلْتُ أُمَّتَكَ يَا مُحَمَّدُ كَالشَّامَةِ الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ هُمْ الْقَادِرُونَ وَ هُمْ الْقَاهِرُونَ يَسْتَعْدِمُونَ وَ لَا يُسْتَعْدَمُونَ لِكِرَامَتِكَ وَ حَقِّ عَلَيَّ أَنْ أَظْهَرَ دِينَكَ عَلَى الْأَدْيَانِ حَتَّى لَا يَبْقَى فِي شَرْقِ الْأَرْضِ وَ لَا غَرْبِهَا دِينٌ إِلَّا دِينُكَ.

Allah<sup>-azwj</sup> Mighty and Majestic Said: “I<sup>-azwj</sup> have Done that and have Made your<sup>-saww</sup> community, O Muhammad<sup>-saww</sup>, like the white spot in the black bull. They are the able, and they are the subduers. They will be served and not be serving due to your<sup>-saww</sup> honour, and there is a right upon Me<sup>-azwj</sup> to Prevail your<sup>-saww</sup> religion over the (other) religions until there does not remain, neither in east of the earth nor its west, any religion except your<sup>-saww</sup> religion”<sup>.37</sup>

تَقُولُ مِنْ حُطِّ الشَّهِيدِ رَحِمَهُ اللَّهُ عَنِ الْحَسَنِ ع أَنَّهُ قَالَ: أَنَا ضَامِنٌ لِمَنْ قَرَأَ الْعَشْرِينَ آيَةً أَنْ يُعْصِمَهُ اللَّهُ مِنْ كُلِّ سُلْطَانٍ ظَالِمٍ وَ مِنْ كُلِّ شَيْطَانٍ مَارِدٍ وَ مِنْ كُلِّ لِيَصِّ عَادٍ وَ مِنْ كُلِّ سَبْعٍ ضَارٍ وَ هِيَ آيَةُ الْكُرْسِيِّ وَ ثَلَاثُ آيَاتٍ مِنَ الْأَعْرَافِ إِنَّ رَبَّكُمْ اللَّهُ إِلَى الْمُحْسِنِينَ وَ عَشْرٌ مِنْ أَوَّلِ الصَّافَاتِ وَ ثَلَاثٌ مِنَ الرَّحْمَنِ يَا مَعْشَرَ الْجِنَّ وَ الْإِنْسِ إِلَى تَنْتَصِرَانِ وَ ثَلَاثٌ مِنْ آخِرِ سُورَةِ الْحَشْرِ هُوَ اللَّهُ إِلَى آخِرِهَا.

It has been copied from handwriting of Al-Shaheed, may Allah<sup>-azwj</sup> Mercy him, from Al-Hassan<sup>-asws</sup> having said: ‘I<sup>-asws</sup> am a guarantor for the one who reads twenty (20) Verses that Allah<sup>-azwj</sup> will Protect him from every unjust ruler, and from every rebellious Satan<sup>-la</sup>, and from every returning thief, and from every harmful predator, and it is Ayat Al Kursi, and three Verses from (Surah) Al Araaf, **Surely, your Lord [7:54]** – up to **the good doers [7:56]**, and ten from beginning of (Surah) Al Saffaat, and three from (Surah) Al Rahman, **O communities of the Jinn [55:33]** – up to - **help each other [55:35]**, and three from end of Surah Al Hashr, **He is Allah. [59:22]** – up to its end”<sup>.38</sup>

دَعَاوَاتِ الرَّاَوْنِدِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع مِثْلَهُ وَ زَادَ فِي آخِرِهِ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

(The book) ‘Dawaat’ of Al Rawandy –

‘From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> – similar to it and there is an addition in its end: **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182]**”<sup>.39</sup>

<sup>37</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 20

<sup>38</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 21

<sup>39</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 22 a

وَرُوي أَنَّ زَيْنَ الْعَابِدِينَ ع مَرَّ بِرَجُلٍ وَهُوَ قَاعِدٌ عَلَى بَابِ رَجُلٍ فَقَالَ لَهُ مَا يُفْعِدُكَ عَلَى بَابِ هَذَا الْمُتْرَفِ الْجُبَارِ

And it is reported that Zayn Al-Abideen<sup>-asws</sup> passed by a man and he was seated at the door of a man. He<sup>-asws</sup> said to him: 'What makes you sit at the door of this affluent tyrant?'

فَقَالَ الْبَلَاءُ

He said, 'The affliction!'

فَقَالَ ثُمَّ فَأَرَشِدَكَ إِلَى بَابٍ خَيْرٍ مِنْ بَابِهِ وَإِلَى رَبِّ خَيْرٍ لَكَ مِنْهُ

He<sup>-asws</sup> said: 'Arise! I<sup>-asws</sup> shall guide you to a door better than his door, and to a Lord<sup>-azwj</sup> who is better for you than him!'

فَأَخَذَ يَبِيْدهُ حَتَّى انْتَهَى إِلَى الْمَسْجِدِ مَسْجِدِ النَّبِيِّ ص ثُمَّ قَالَ اسْتَقْبِلِ الْقِبْلَةَ وَصَلِّ رُكْعَتَيْنِ ثُمَّ ارْفَعْ يَدَيْكَ إِلَى اللَّهِ عَزَّ وَجَلَّ فَأْتِنِ عَلَيْهِ وَصَلِّ عَلَى رَسُولِهِ ص ثُمَّ ادْعُ بِأَخْرِ الْحُشْرِ وَ سِتِّ آيَاتٍ مِنْ أَوَّلِ الْحُدَيْدِ وَ بِالْآيَتَيْنِ اللَّتَيْنِ فِي آلِ عِمْرَانَ ثُمَّ سَلِ اللَّهَ فَإِنَّكَ لَا تَسْأَلُ إِلَّا أُعْطَاكَ وَ لَعَلَّ الْآيَتَيْنِ آيَةُ الْمُلْكِ.

He<sup>-asws</sup> held his hand until he<sup>-asws</sup> ended to the Masjid, Masjid of the Prophet<sup>-saww</sup>. Then he<sup>-saww</sup> said: 'Face the Qiblah and pray two Cycles Salat, then raise your hands to Allah<sup>-azwj</sup> Mighty and Majestic. Laud upon Him<sup>-azwj</sup> and send Salawaat upon His<sup>-azwj</sup> Rasool<sup>-saww</sup>, then supplicate with ends of (Surah) Al Hashr, and six Verses from beginning of (Surah) Al Hadeed, and with the two Verses which are in (Surah) Aal-e-Imran<sup>-as</sup>, then ask Allah<sup>-azwj</sup>, for you will not ask Allah<sup>-azwj</sup> except He<sup>-azwj</sup> will Give you, and perhaps the two Verses of (Surah) Al Mulk'.<sup>40</sup>

وَ مِنْهُ قَالَ النَّبِيُّ ص يَا عَلِيُّ مَنْ كَانَ فِي بَطْنِهِ مَاءٌ أَصْفَرُ فَكَتَبَ آيَةَ الْكُرْسِيِّ وَ شَرِبَ ذَلِكَ الْمَاءَ يَبْرَأُ بِإِذْنِ اللَّهِ.

And from him<sup>-asws</sup>, from the Prophet<sup>-saww</sup>: 'O Ali<sup>-asws</sup>! The one who were to have yellow water in his belly, so he writes Ayat Al Kursi and drinks that water, he would be cured by the Permission of Allah<sup>-azwj</sup>!'<sup>41</sup>

عُدَّةُ الدَّاعِي، عَنِ ابْنِ نُبَاتَةَ فِي حَدِيثٍ طَوِيلٍ فَقَامَ إِلَيْهِ رَجُلٌ يَعْني أَمِيرَ الْمُؤْمِنِينَ ع- فَقَالَ إِنَّ فِي بَطْنِي مَاءً أَصْفَرَ فَهَلْ مِنْ شِفَاءٍ

(The book) 'Uddat Al Daie' –

'From Ibn Nubata in a lengthy Hadeeth, 'A man stood up to him<sup>-asws</sup>, meaning Amir Al-Momineen<sup>-asws</sup>. He said, 'There is yellow water in my belly, is there any cure?'

قَالَ نَعَمْ بَلَا دِرْهَمٍ وَ لَا دِينَارٍ وَ لَكِنْ تَكْتُبُ عَلَى بَطْنِكَ آيَةَ الْكُرْسِيِّ وَ تَشْرِبُهَا وَ تَجْعَلُهَا دَخِيرَةً فِي بَطْنِكَ فَتَبْرَأُ بِإِذْنِ اللَّهِ

He<sup>-asws</sup> said: 'Yes, with neither a Dirham nor a Dinar, but write Ayat Al Kursi upon your belly, and write it and drink it and make it a hoard (store) in your belly, you will be cured by the Permission of Allah<sup>-azwj</sup>'.

<sup>40</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 22 b

<sup>41</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 22 c

فَفَعَلَ الرَّجُلُ فَبَرَأَ بِإِذْنِ اللَّهِ تَعَالَى.

The man did so, and he was cured by the Permission of Allah<sup>-azwj</sup>.<sup>42</sup>

كِتَابُ الْغَايَاتِ، عَنِ النَّبِيِّ ص قَالَ لِرَجُلٍ أَيُّ آيَةٍ أَكْبَرُ

(The book) 'Kitab Al Gayaat' –

'From the Prophet<sup>-saww</sup> having said to a man: 'Which Verse is mightiest?'

قَالَ اللَّهُ وَ رَسُولُهُ أَكْبَرُ

He said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing'.

قَالَ فَأَعَادَ الْقَوْلَ فَقَالَ اللَّهُ وَ رَسُولُهُ أَكْبَرُ

He (the narrator) said, 'He<sup>-saww</sup> repeated the word. He said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing'.

فَأَعَادَ فَقَالَ اللَّهُ وَ رَسُولُهُ أَكْبَرُ

He<sup>-saww</sup> repeated. He said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing'.

فَقَالَ رَسُولُ اللَّهِ ص أَكْبَرُ آيَةُ آيَةِ الْكُرْسِيِّ.

Rasool-Allah<sup>-saww</sup> said: 'Mightiest Verse is Ayat Al Kursi!'<sup>43</sup>

الدُّرُّ الْمَنْتَوْرُ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: إِذَا أَرَادَ أَحَدُكُمْ الْحَاجَةَ فَلْيَكُنْ فِي طَلَبِهَا يَوْمَ الْحَمِيسِ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا يَوْمَ الْحَمِيسِ -

(The book) 'Al Durr Al Mansour' –

'From Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: 'Whenever one of you intends the need, let him seek it on the day of Thursday, for Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup>! Bless for my<sup>-saww</sup> community in its early morning (seeking) on the day of Thursday!'

وَلْيَقْرَأْ إِذَا خَرَجَ مِنْ مَنْزِلِهِ آجِرَ آلِ عِمْرَانَ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ أُمُّ الْكِتَابِ فَإِنَّ فِيهَا قَضَاءَ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ.

And let him recite when he goes out from his house, end of Surah Aal-e-Imran<sup>-as</sup>, and Surah Al Qadr, and Mother of the Book (Surah Al Fatiha), for in these is fulfilment of needs of the world and the Hereafter".<sup>44</sup> (non-Shia source)

<sup>42</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 23

<sup>43</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 24

<sup>44</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 25 a

وَعَنْ عَلِيٍّ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُؤْتِرُ بِتِسْعِ سُورٍ فِي ثَلَاثِ رَكَعَاتِ الْتَكَاثُرِ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا فِي رَكَعَةٍ وَ فِي الثَّانِيَةِ وَ الْعَصْرِ وَ إِذَا جَاءَ نَصْرُ اللَّهِ- وَ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ وَ فِي الثَّالِثَةِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ تَبَّتْ يَدَا أَبِي هَبٍ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

And from Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> used to pray Al-Witr (Salat) with nine Chapters in three Cycles – Surah(s) Al Takasur, and Al Qadr, and Al Zilzaal in one Cycle; and in the second (Surah(s) Al Asr, and Al Nasr, and Al Kawser; and in the third (Surah(s)) Al Kafiroun, and Lahab, and Al Tawheed’<sup>.45</sup>

ثواب من قرأ سورة النساء في كل جمعة

### The reward of reciting Surah النِّسَاءِ (Al-Nisaa’ – 4)

NB: In the present compilation of the Holy Quran, the title of Chapter four ‘Surah Nisaa’ is taken from its 4<sup>th</sup> Verse: **وَأَتُوا النِّسَاءَ** *And give women their dowries as a gift, but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4].*

ثواب الأعمال ابنُ الْمُتَوَكَّلِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنِ ابْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَلِيٍّ بْنِ عَابِسٍ عَنِ أَبِي مُرَيْمٍ عَنِ الْمُنْهَالِ بْنِ عَمْرٍو عَنْ زَيْرِ بْنِ حُبَيْشٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ قَرَأَ سُورَةَ النِّسَاءِ فِي كُلِّ جُمُعَةٍ أَمِنَ ضَعْفَةَ الْقَبْرِ.

(The book) Sawaab Al Amaal’ – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Hassan, from Ibn Mihran, from Al-Hassan Bin Ali, from Ali Bin Abbas, from Abu Maryam, from Al Minhal Bin Amro, from Zirr Bin Hubeysh,

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘One who recites النِّسَاءِ (Surah Al Nisaa - 4) during every Friday will be safe from compression of the grave’<sup>.46</sup>

ثواب من قرأ سورة المائدة

### The reward of reciting Surah الْمَائِدَةِ (Al-Maaida – 5)

NB: In the present compilation of the Holy Quran, the Surah Al-Maida takes its' name from verse 5:112 in which the word mai'dah occurs. Like the names of many other surahs, this name has no special relation to the subject of the Surah but has been used merely as a symbol to distinguish it from other Surahs.

**When the disciples said: ‘O Isa son of Maryam! Does your Lord have the capacity to Send down upon us food from the sky? He said: ‘Fear Allah, if you were Momineen [5:112].**

<sup>45</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 25 b

<sup>46</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 31 H 1

(Surah) Al-Maaida was Revealed two or three months before the Prophet<sup>-saww</sup> was Recalled” (one of the last chapters of the Holy Quran).<sup>47</sup>

ثواب الأعمال أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ حَسَّانَ عَنِ ابْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَبِي مَسْعُودِ الْمَدَائِنِيِّ عَنِ أَبِي الْجَارُودِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْمَائِدَةِ فِي كُلِّ حَمِيسٍ لَمْ يَلِسْ إِيمَانَهُ بَطْلَمٍ وَلَا يُشْرِكُ أَبَدًا.

(The book) ‘Sawaab Al Amaal’ – My father, from Muhammad Al Attar, from Al Ashari, from Muhammad Bin Hassan, from Ibn Mihran, from Al-Hassan Bin Ali, from Abu Masoud Al Madainy, from Abu Al Jaroud,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘One who recites Surah **الْمَائِدَةِ** (Al-Maaida – 5) during every Thursday, his Eman will neither be clothed with injustice nor will he commit Shirk, ever!’<sup>48</sup>

شي، تفسير العياشي عن زُرَّارَةَ عَنِ أَبِي جَعْفَرٍ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَّى اللَّهُ عَلَيْهِ نَزَلَتْ الْمَائِدَةُ قَبْلَ أَنْ يُقْبَضَ النَّبِيُّ ص بِشَهْرَيْنِ أَوْ ثَلَاثَةِ.

Tafseer Al Ayyashi – from Zurara,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>: ‘(Surah) Al Maaida was Revealed two or three months before the Prophet<sup>-saww</sup> was Recalled’ (one of the last chapters of the Holy Quran).<sup>49</sup>

شي، تفسير العياشي عن عيسى بن عبد الله عن أبيه عن جده عن عليٍّ ع قَالَ: كَانَ الْقُرْآنُ يَنْسَخُ بَعْضُهُ بَعْضًا وَإِنَّمَا كَانَ يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللَّهِ ص بِآخِرِهِ فَكَانَ مِنْ آخِرِ مَا نَزَلَ عَلَيْهِ سُورَةُ

Tafseer Al Ayyashi – from Isa Bin Abdullah, from his father, from his grandfather,

‘From Ali<sup>-asws</sup> having said: The Quran had Abrogated, part of it with part, and rather it should be taken from the matter of Rasool-Allah<sup>-saww</sup> with its latest of what had been Revealed upon him<sup>-saww</sup>.

الْمَائِدَةِ نَسَخَتْ مَا قَبْلَهَا وَ لَمْ يَنْسَخْهَا شَيْءٌ فَلَمَّا نَزَلَتْ عَلَيْهِ وَ هُوَ عَلَى بَعْلَتِهِ الشَّهْبَاءِ وَ ثَقُلَ عَلَيْهِ الْوَحْيُ حَتَّى وَقَعَتْ وَ تَدَلَّى بَطْنُهَا حَتَّى رَأَيْتُ سُرْمَهَا تَكَادُ تَمَسُّ الْأَرْضَ وَ أُعْجِمِي عَلَى رَسُولِ اللَّهِ ص حَتَّى وَضَعَ يَدَهُ عَلَى ذُؤَابَةِ شَيْبَةَ [بْنِ] وَهَبِ الْجُمَحِيِّ

(Surah) Al-Maaida Abrogated what was before it and nothing Abrogated it. It was Revealed unto him<sup>-saww</sup> while he<sup>-saww</sup> was upon his<sup>-saww</sup> mule (named as) ‘Al Shahba’, and the Revelation was heavy upon it to the extent that it fell and its belly was bent, until I<sup>-asws</sup> saw its navel touching the ground, and there was unconsciousness upon Rasool-Allah<sup>-saww</sup> until he<sup>-saww</sup> place his<sup>-saww</sup> hand upon a forelock of Sheyba Bin Wahb Al Juhmy.

تَمَّ رُفِعَ ذَلِكَ عَنْ رَسُولِ اللَّهِ ص - فَقَرَأَ عَلَيْنَا سُورَةَ الْمَائِدَةِ فَعَمِلَ رَسُولُ اللَّهِ ص وَ عَلِمْنَا [عَمَلْنَا].

<sup>47</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 32 H 2

<sup>48</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 32 H 1

<sup>49</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 32 H 2

Then, that was Raised away from Rasool-Allah<sup>-saww</sup>, so he<sup>-saww</sup> read Surah Al Maaida to us. Rasool-Allah<sup>-saww</sup> worked and taught us (worked us)”<sup>50</sup>

ثواب من قرأ سورة الأنعام

## The reward of reciting Surah الأنعام (Al A'raaf – 6)

NB: In the present compilation of the Holy Quran, the Sura number 6 is named after the word An'am (أَنْعَمَ), meaning "cattle," mentioned in Ayahs 136, 138, and 139, وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَأَلْأَنْعَامِ نَصِيبًا **And they are making a share to be for Allah from what He Created of the cultivation and the cattle, and they are saying, 'This is for Allah', by their claim, 'and this is for our associates'. So whatever was for their associates, it does not arrive to Allah, and whatever was for Allah, it arrives to their associates. Evil is what they are deciding [6:136].**

فس، تفسير القمي أبي عن الحسين بن خالد عن الرضا ع قال: نزلت سورة الأنعام جملة واحدة شبعها سبعون ألف ملك لهم رجل بالتسبيح والتهليل والتكبير فمن قرأها سبأها له إلى يوم القيامة.

Tafseer Al Qummi – My father, from Al-Husayn Bin Khalid,

‘From Al-Reza<sup>-asws</sup> having said: ‘Surah أَنْعَم (Al Anaam -6) was Revealed as a whole in one go. It was escorted by seventy thousand Angels. For them was a buzz with the glorifications, and the extollations of Oneness, and the exclamations of greatness. The one who recites it, they will be glorifying (Allah<sup>-azwi</sup>) for him up to the Day of Qiyamah”<sup>51</sup>

ثو، ثواب الأعمال أبي عن محمد بن أبي القاسم عن محمد بن علي الكوفي عن ابن مهران عن الحسن بن علي بن الحسين بن محمد بن فرقد عن الحكم بن ظهير عن أبي صالح عن ابن عباس قال: من قرأ سورة الأنعام في كل ليلة كان من الأمنين يوم القيامة ولم ير النار بعينه أبداً.

(The book) ‘Sawaab Al Amaal’ – My father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufi, from Ibn Mihran, from Al-Hassan Bin Ali, from Al-Husayn Bin Muhammad Bin Farqad, from Al Hakam Bin Zuheyr, from Abu Salih, from Ibn Abbas who said,

‘One who reads Surah Al Anaam during every night would be from the secured ones on the Day of Qiyamah, and he will not even see the Hellfire with his eyes, ever!”<sup>52</sup>

ثو، ثواب الأعمال وقال أبو عبد الله ع نزلت سورة الأنعام جملة واحدة شبعها سبعون ألف ملك حتى أنزلت على محمد ص فعظموها و بجلوها فإن اسم الله فيها في سبعين موضعاً ولو علم الناس ما فيها ما تركوها.

(The book) ‘Sawaab Al Amaal’ –

‘And Abu Abdullah<sup>-asws</sup> said: ‘Surah Al Anaam was Revealed as a whole in one go. Seventy thousand Angels escorted it until it was Revealed unto Muhammad<sup>-saww</sup>. They magnified it

<sup>50</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 32 H 3

<sup>51</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 33 H 1

<sup>52</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 33 H 2

and revered it, for the Name of Allah<sup>-azwj</sup> is in it in seventy places, and had the people known what is therein, they would not neglect it".<sup>53</sup>

ضاً، فقه الرضا عليه السلام أُرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: إِذَا بَدَأَتْ بِكَ عِلَّةٌ تَخَوَّفْتَ عَلَى نَفْسِكَ مِنْهَا فَافْرَأِ الْأَنْعَامَ فَإِنَّهُ لَا يَنَالُكَ مِنْ تِلْكَ الْعِلَّةِ مَا تَكْرَهُ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>. It is reported from the Scholar (Imam<sup>-asws</sup>) having said: 'When an illness appears with you which you fear upon yourself (life) from it, then recite (Surah) Al Anaam, what you dislike from that illness will not hit you'.<sup>54</sup>

طب، طب الأئمة عليهم السلام عَنْ سَلَامَةَ بْنِ عَمْرٍو الهمداني قَالَ: دَخَلْتُ الْمَدِينَةَ فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فُقِلْتُ يَا ابْنَ رَسُولِ اللَّهِ اِغْتَلَلْتُ عَلَى أَهْلِ بَيْتِي بِالْحَجِّ وَ أَتَيْتُكَ مُسْتَجِيراً مُسْتَسِيراً مِنْ أَهْلِ بَيْتِي مِنْ عِلَّةٍ أَصَابَتْني وَ هِيَ الدَّاءُ الْحَبِيثَةُ

(The book) 'Tibb Al Aamma<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – from Salama Bin Amro Al Hamdany who said,

'I entered Al Medina and came to Abu Abdullah<sup>-asws</sup>. I said, 'O son<sup>-asws</sup> of Rasool<sup>-saww</sup>! I have brought illness upon my family and have come to you<sup>-saww</sup> seeking shelter, secretly from my family members, from an illness which has afflicted me, and it is the wicked disease'.

قَالَ أَقِمَّ فِي جِوَارِ رَسُولِ اللَّهِ ص وَ فِي حُرْمَتِهِ وَ أَمْنِهِ وَ اُكْتُبْ سُورَةَ الْأَنْعَامِ بِالْعَسَلِ وَ اشْرَبْهُ فَإِنَّهُ يَذْهَبُ عَنْكَ.

He<sup>-asws</sup> said: 'Stay in the vicinity of Rasool-Allah<sup>-saww</sup> and in his<sup>-saww</sup> sanctuary and his<sup>-saww</sup> safety, and write Surah Al Anaam with the honey and drink it, it will go away from you'.<sup>55</sup>

شي، تفسير العياشي عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ سُورَةَ الْأَنْعَامِ نَزَلَتْ جُمْلَةً وَ شَيَّعَهَا سَبْعُونَ أَلْفَ مَلَكٍ حِينَ نَزَلَتْ عَلَى رَسُولِ اللَّهِ ص فَعَظَّمُوهَا وَ بَجَلُوهَا فَإِنَّ اسْمَ اللَّهِ تَبَارَكَ وَ تَعَالَى فِيهَا فِي سَبْعِينَ مَوْضِعاً وَ لَوْ عَلِمَ النَّاسُ مَا فِي قِرَاءَتِهَا مِنَ الْفَضْلِ مَا تَرَكَوهَا.

Tafseer Al Ayyashi – from Abu Baseer who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Surah Al-Anaam was Revealed as a whole and seventy thousand Angels escorted it when it was Revealed unto Rasool-Allah<sup>-saww</sup>. They magnified it, and revered it, for the Name of Allah<sup>-azwj</sup> Blessed and Exalted is in it in seventy places, and had the people known what merits there are in reciting it, they would not neglect it".<sup>56</sup>

شي، تفسير العياشي عَنْ أَبِي بَصِيرٍ قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي جَعْفَرٍ ع وَ هُوَ مُتَّكِئٌ عَلَى فُرَائِشِهِ إِذْ قَرَأَ الْآيَاتِ الْمُحْكَمَاتِ الَّتِي لَمْ يَنْسَخْهُنَّ شَيْءٌ مِنَ الْأَنْعَامِ قَالَ شَيَّعَهَا سَبْعُونَ أَلْفَ مَلَكٍ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئاً.

Tafseer Al Ayyashi – from Abu Baseer who said,

'I was seated in the presence of Abu Ja'far<sup>-asws</sup>, and he<sup>-asws</sup> was reclining upon his<sup>-asws</sup> bed when he<sup>-asws</sup> recited the decisive Verses which nothing from Surah Al Anaam had Abrogated. He<sup>-asws</sup>

<sup>53</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 33 H 3

<sup>54</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 33 H 4

<sup>55</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 33 H 5

<sup>56</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 33 H 6

said: ‘Seventy thousand Angels had escorted it: **Say: ‘Come, I shall recite (regarding that) which your Lord has Prohibited upon you all – that you will not be associating anything with Him, [6:151]’**.<sup>57</sup>

ثواب من قرأ سورة الأعراف في كل شهر

### The reward of reciting Surah الأعراف (Al A’raaf – 7)

NB: In the present compilation of the Holy Quran, the Name of Surah Al-A’raf, the 7th Surah of Quran, comes from its 46th Verse **وَبَيْنَهُمَا حِجَابٌ ۖ وَعَلَى الْأَعْرَافِ رِجَالٌ** **And between the two there shall be a veil. And upon the heights would be men recognising all by their marks, and they would be calling out to the dwellers of the Paradise: ‘Peace be on you’ (although) they shall not have entered it yet, but they would be hoping to [7:46]**

ثواب الأعمال أبي عن محمد بن أبي القاسم عن محمد بن علي الكوفي عن إسماعيل بن مهران عن ابن البطائني عن أبيه عن أبي بصير عن أبي عبد الله ع قال: من قرأ سورة الأعراف في كل شهر كان يوم القيامة من الذين لا خوف عليهم ولا هم يحزنون

(The book) ‘Sawaah Al Amaal’ – My father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufi, from Ismail Bin Mihran, from Ibn Al Batainy, from his father, from Abu Baseer,

‘From Abu Abdullah<sup>asws</sup> having said: ‘One who recites Surah الأعراف (Al A’raaf – 7) during every month, on the Day of Qiyamah he will be from those, there will neither be any fear upon nor will they be grieving.

فإن قرأها في كل جمعة كان ممن لا يحاسب يوم القيامة أما إن فيها تحكما فلا تدعوا قراءتها فإنها تشهد يوم القيامة لمن قرأها.

If he were to recite it every Friday, he would be from the ones not Reckoned on the Day of Qiyamah. But, therein are decisive (Verses), so do not neglect reciting it, for it will testify on the Day of Qiyamah for the one who recites it’.<sup>58</sup>

عُدَّة الداعي، لِلحِفْظِ مِنَ الشَّيْطَانِ إِذَا أَحَدٌ مَضَجَهُ يَقْرَأُ آيَةَ السُّحْرَةِ

(The book) ‘Uddat Al Daie’ –

‘For the protection from the Satan<sup>la</sup>, when he takes to his bed, he should recited Ayat Al Sukhra (7:54 to 7:56), See Appendix.

رُوي أَنَّ رَجُلًا تَعَلَّمَ ذَلِكَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع ثُمَّ مَضَى فَإِذَا هُوَ بِقَرْيَةٍ خَرَابٍ فَبَاتَ فِيهَا وَ لَمْ يَقْرَأْ هَذِهِ الْآيَةَ فَتَعَسَّاهُ الشَّيْطَانُ فَإِذَا هُوَ بِهِ أَحَدٌ بِلَحْيَتِهِ فَقَالَ لَهُ صَاحِبُهُ أَنْظِرْهُ فَاسْتَبَقَ الرَّجُلُ فَقْرَأَ هَذِهِ الْآيَةَ

It is reported that a man learnt that from Amir Al-Momineen<sup>asws</sup>, then he went. He passed by ruined town and spent the night in it and did not recite this Verse. The Satan<sup>la</sup> overcame him

<sup>57</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 33 H 7

<sup>58</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 34 H 1

and he<sup>la</sup> grabbed his beard. His companion said to him, 'Look!' The man woke up and recited the Verses.

فَقَالَ الشَّيْطَانُ لِمَصَاحِبِهِ أَرْغَمَ اللَّهُ أَنْفَكَ اخْرُسْهُ الْآنَ حَتَّى يُصْبِحَ

The Satan<sup>la</sup> said to his companion, 'May Allah<sup>azwj</sup> Rub your nose! He is protected now until the morning!'

فَلَمَّا رَجَعَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَخْبَرَهُ وَ قَالَ لَهُ رَأَيْتُ فِي كَلَامِكَ التِّفَاءَ وَ الصِّدْقَ

When he returned to Amir Al-Momineen<sup>asws</sup>, he informed him<sup>asws</sup> and said to him<sup>asws</sup>, 'I saw in your<sup>asws</sup> words the healing and the truthfulness!'

وَ مَضَى بَعْدَ طُلُوعِ الشَّمْسِ فَإِذَا هُوَ بِأَثَرِ شَعْرِ الشَّيْطَانِ مُنْجَرًّا فِي الْأَرْضِ.

And he went after emergence of the sun and there were traces of the hair of Satan<sup>la</sup> scattered in the ground".<sup>59</sup>

ثواب من قرأ سورة الأنفال و سورة التوبة

### The reward of reciting Surahs **الْأَنْفَالِ وَ سُورَةَ بَرَاءَةَ (Al-Anfaal and Bara'at – 8 & 9)**

NB: In the present compilation of the Holy Quran, the Sura number 8 is named after the word "Anfal" mentioned in its first verse, referring to "war booty" or "spoils of war." Derived from the Arabic root "nefl," meaning "extra or surplus. **يَسْأَلُونَكَ عَنِ الْأَنْفَالِ** *They are asking you about the Anfaal. Say: 'The Anfaal is for Allah and the Rasool, therefore fear Allah and reconcile what is between you, and obey Allah and His Rasool if you were Momineen' [8:1]*

Surah 9 has two names. Al-Baraat taken from Verse 9:1 **بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ (This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1]**. The second name is Al-Tawba which mean Repentance as discussed in verse **أَنْ يُتُوبَ عَلَيْهِمْ** *And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102]* and also mentioned in the Verse 9:104. **أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ** *Do they not know that Allah Accepts the repentance from His servants, and He Takes the charities, and that Allah, He is the Oft-Turning, the Merciful? [9:104]*.

ثواب الأعمال بالإِسْنَادِ الْمُتَقَدِّمِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْأَنْفَالِ وَ سُورَةَ بَرَاءَةَ فِي كُلِّ شَهْرٍ لَمْ يَدْخُلْهُ نِفَاقٌ أَبَدًا وَ كَانَ مِنْ شِبَعَةِ أَمِيرِ الْمُؤْمِنِينَ ع.

(The book) 'Sawaab Al Amaal' – From Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who recites Surah Al-Anfaal and Surah Bara’at during every month, hypocrisy will not enter him, ever, and he would be from Shias of Amir Al-Momineen<sup>-asws</sup>’.<sup>60</sup>

شي، تفسير العياشي عَنْ أَبِي بَصِيرٍ مِثْلَهُ وَ زَادَ فِي آخِرِهِ وَ أَكَلَ يَوْمَ الْقِيَامَةِ مِنْ مَوَائِدِ الْجَنَّةِ مَعَ شِبَعَةَ عَلِيٍّ ع حَتَّى يُفْرَغَ النَّاسُ مِنَ الْحِسَابِ.

Tafseer Al Ayyashi –

‘From Abu Baseer, similar to it and there is an addition in its end: ‘And on the Day of Qiyamah he will eat from the table meal of Paradise with Shias of Ali<sup>-asws</sup> until the people are free from the Reckoning’.<sup>61</sup>

تفسير العياشي عَنْ أَبِي الْعَبَّاسِ عَنْ أَحَدِهِمَا ع قَالَ: الْأَنْفَالُ وَ سُورَةُ بَرَاءَةَ وَاحِدَةٌ.

Tafseer Al Ayyashi – From Abu Al Abbas,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) having said: ‘(Surah) Al Anfaal and Surah Bara’at are one’.<sup>62</sup>

الدرود الواقية عَنِ النَّبِيِّ ص أَنَّ مَنْ قَرَأَهَا فَأَنَا شَفِيعٌ لَهُ وَ شَاهِدٌ لَهُ يَوْمَ الْقِيَامَةِ إِنَّهُ بَرِيءٌ مِنَ الْبَقَاقِ وَ أُعْطِيَ مِنَ الْأَجْرِ بِعَدَدِ كُلِّ مُنَافِقٍ وَ مُنَافِقَةٍ فِي دَارِ الدُّنْيَا عَشْرَ حَسَنَاتٍ وَ مُجِيَّ عَنْهُ عَشْرُ سَيِّئَاتٍ وَ زُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَ كَانَ الْعَرْشُ وَ حَمَلَتُهُ يُصَلُّونَ عَلَيْهِ أَيَّامَ حَيَاتِهِ فِي الدُّنْيَا.

(The book) ‘Al Durou Al Waqiya’ –

‘From the Prophet<sup>-saww</sup>: ‘One who recites it, I<sup>-saww</sup> shall intercede for him and a witness for him on the Day of Qiyamah, he will be free from the hypocrisy and will be Given the Recompense of the number of every hypocrite man and hypocrite woman in house of the world ten good deeds, and ten evil deeds will be deleted from him, and ten ranks will be raised for him, and the Throne and its bearers will be sending Salawaat upon him for the day of his life in the world’.<sup>63</sup>

دَعَاوَاتِ الرَّاَوْنِدِيِّ، قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَمَانَ لِأُمَّتِي مِنَ السَّرِقِ قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ إِلَى آخِرِ الْآيَةِ- لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ إِلَى آخِرِهَا.

(The book) ‘Dawaat’ of Al Rawandy –

‘Rasool-Allah<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! Safety for my<sup>-saww</sup> community from the theft are: **Say: ‘Supplicate to Allah or supplicate to the Beneficent. [17:110]** – up to end of the Verse, (and) **There has come to you a Rasool from yourselves. [9:128]** – up to end of it (Chapter)’.<sup>64</sup>

<sup>60</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 35 H 1

<sup>61</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 35 H 2

<sup>62</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 35 H 3

<sup>63</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 35 H 4

<sup>64</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 35 H 5

ثواب من قرأ سورة يونس

## The reward of reciting Surah يُونُس (Yunus - 10)

NB: In the present compilation of the Holy Quran, the name of the Sura Yunus is taken from its Verse 10:98:

*فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ So, why was there not a town, which believed, so its Eman benefitted it, except for the people of Yunus? When they believed, We Removed the Punishment of disgrace from them in the life of the world and We Provided them for a while [10:98].*

A Hadith below indicates that it was originally Chapter seven (7) of the Holy Quran.

ثواب الأعمال بالإسناد المُتَقَدِّمِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ قَرْقَدٍ عَنْ فَضِيلِ الرَّسَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ يُونُسَ فِي كُلِّ شَهْرَيْنِ أَوْ ثَلَاثَةِ لَمْ يُخَفَّ عَلَيْهِ أَنْ يَكُونَ مِنَ الْجَاهِلِينَ وَكَانَ يَوْمَ الْقِيَامَةِ مِنَ الْمُقَرَّبِينَ.

(The book) 'Sawaab Al Amaal' – by the previous chain, from Ibn Al Batainy, from Al-Husayn Bin Muhammad Bin Farqad, from Fuzeyls Al Rasaan,

'From Abu Abdullah<sup>asws</sup> having said: 'One who recites Surah Yunus<sup>as</sup> during every two or three months, there will be no fear upon him that he would be from the ignorant ones, and on the Day of Qiyamah he would be from the ones of Proximity''.<sup>65</sup>

شيء، تفسير العياشي عن أبان بن عثمان عن محمد قال قال أبو جعفر ع اقرأ

Tafseer Al Ayyash – from Aban Bin Usman, from Muhammad who said,

'Abu Ja'far<sup>asws</sup> said: 'Read!'

قُلْتُ مِنْ أَيِّ شَيْءٍ أَقْرَأُ

I said, 'From which thing shall I read?'

قَالَ اقْرَأْ مِنَ السُّورَةِ السَّابِعَةِ

He<sup>asws</sup> said: 'Read from the seventh Chapter!'

قَالَ فَبَجَعْتُ التَّمِسُّهَا

He said, 'I went on to seek it'.

فَقَالَ اقْرَأْ سُورَةَ يُونُسَ

He<sup>-asws</sup> said: ‘Read from Surah Yunus<sup>-as!</sup>’

فَقَرَأْتُ حَتَّى انْتَهَيْتُ إِلَى لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَ زِيَادَةٌ وَ لَا يَزَهُقُ وَجُوهُهُمْ قَرًّا وَ لَا ذِلَّةٌ ثُمَّ قَالَ حَسْبُكَ قَالَ رَسُولُ اللَّهِ ص إِنِّي لَأَعْجَبُ كَيْفَ لَا أَشِيبُ إِذَا قَرَأْتُ الْقُرْآنَ.

I read until I ended to, **For those who do good is the good and more; neither will darkness cover their faces nor disgrace; [10:26]**, then he<sup>-asws</sup> said: ‘It suffices you. Rasool-Allah<sup>-saww</sup> said: ‘I<sup>-saww</sup> am surprised how I<sup>-saww</sup> am not becoming grey-haired when I<sup>-saww</sup> read the Quran’.<sup>66</sup>

الدرع الواقية عن النبي ص قَالَ: مَنْ قَرَأَ سُورَةَ يُوسُفَ أُعْطِيَ مِنَ الْأَجْرِ عَشْرَ حَسَنَاتٍ بَعْدَ مَنْ صَدَّقَ يُوسُفَ وَ مَنْ كَذَّبَ بِهِ وَ بَعَدَ كُلِّ مَنْ عَرِقَ مَعَ فِرْعَوْنَ.

(The book) ‘Al Durou’ –

‘From the Prophet<sup>-saww</sup> having said: ‘One who recites Surah Yunus<sup>-as</sup> will be Given Recompense of ten good deeds of the number of ones who had ratified Yunus<sup>-as</sup> and ones who had belied him<sup>-as</sup>, and the number of every one who drowned with Pharaoh<sup>-la</sup>’.<sup>67</sup>

ثواب من قرأ سورة هود

## The reward of reciting Surah هُودِ (Hud - 11)

NB: In the present compilation of the Quran, the name of Sura Hud is taken from its 50<sup>th</sup> Verse where the name of Prophet Hud<sup>-as</sup> is mentioned: **And to Aad (We Sent) their brother Hud. He said: ‘O people! Worship Allah, there is no god for you other than Him; surely you are only fabricators [11:50]**

ثواب الأعمال بِإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ صَنْدَلٍ عَنْ كَثِيرِ بْنِ كَثِيرٍ عَنْ فَارُوقِ بْنِ الْأَجْرِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ سُورَةَ هُودٍ فِي كُلِّ جُمُعَةٍ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ فِي زُمرَةِ النَّبِيِّينَ ع وَ لَمْ يُعْرِفْ لَهُ خَطِيئَةٌ عَمِلَهَا يَوْمَ الْقِيَامَةِ.

(The book) ‘Sawaab Al Amaal’ – By the chain from Al Batainy,, from Sandal, from Kaseer Bin Kasira, from Farwa Al Aajury,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘One who recites Surah هُودِ (Hud – 11) during every Friday, Allah<sup>-azwj</sup> Mighty and Majestic will Resurrect on the Day of Qiyamah in the group of Prophets<sup>-saww</sup> and no mistake (wrong-doing) he had done will be recognised for him on the Day of Qiyamah’.<sup>68</sup>

ثواب من قرأ سورة يوسف

<sup>66</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 36 H 2

<sup>67</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 36 H 3

<sup>68</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 37 H 1

## The reward of reciting Surah **يُوسُفَ** (Yusuf - 12)

NB: The whole of Sura 12 is dedicated to the story of Prophet Yusuf<sup>-as</sup>, the name of the Prophet Yusuf<sup>-as</sup> first appears in Verse 12:4, where He<sup>-as</sup> says: **When Yusuf said to his father: 'O my father! I saw eleven stars and the sun and the moon. I saw them performing Sajdah to me' [12:4].**

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ يُوسُفَ فِي كُلِّ يَوْمٍ أَوْ فِي كُلِّ لَيْلَةٍ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَجَمَالَهُ كَجَمَالِ يُوسُفَ وَ لَا يُصِيبُهُ فَرْعٌ يَوْمَ الْقِيَامَةِ وَ كَانَ مِنْ خِيَارِ عِبَادِ اللَّهِ الصَّالِحِينَ

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who recites Surah **يُوسُفَ** (Yusuf – 12) during every day or during every night, Allah<sup>-azwj</sup> will Resurrect him on the Day of Qiyamah, and his beauty will be like the beauty of Yusuf<sup>-as</sup>, and panic will not hit him on the Day of Qiyamah, and he would be from the good righteous servants of Allah<sup>-azwj</sup>'.

وَ قَالَ كَانَتْ فِي التَّوْرَةِ مَكْتُوبَةً.

And he<sup>-asws</sup> said: 'It was written in the Torah'.<sup>69</sup>

شيء، تفسير العياشي عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ قَرَأَ سُورَةَ يُوسُفَ فِي كُلِّ يَوْمٍ أَوْ فِي كُلِّ لَيْلَةٍ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ جَمَالَهُ عَلَى جَمَالِ يُوسُفَ وَ لَا يُصِيبُهُ يَوْمَ الْقِيَامَةِ مَا يُصِيبُ النَّاسَ مِنَ الْفَرْعِ وَ كَانَ حَيْرَانُهُ مِنْ عِبَادِ اللَّهِ الصَّالِحِينَ

(The book) 'Tafseer Al Ayyashi' – from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'One who recites Surah Yusuf<sup>-as</sup> during every day or during every night, Allah<sup>-azwj</sup> will Resurrect him on the Day of Qiyamah and his beauty would be like beauty of Yusuf<sup>-as</sup>, and it will not afflict him on the Day of Qiyamah what panic will afflict the people, and he would be from his<sup>-as</sup> neighbours, from the righteous servants of Allah<sup>-azwj</sup>'.

ثُمَّ قَالَ وَ إِنَّ يُوسُفَ ع كَانَ مِنْ عِبَادِ اللَّهِ الصَّالِحِينَ وَ أُوْمِنَ فِي الدُّنْيَا أَنْ يَكُونَ زَانِيًا أَوْ فَحَاشًا.

Then he<sup>-asws</sup> said: 'And Yusuf<sup>-as</sup> was from the righteous servants of Allah<sup>-azwj</sup>, and he (reciter) would be safe in the word from becoming an adulterer or immoral'.<sup>70</sup>

<sup>69</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 38 H 1

<sup>70</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 38 H 2

ثواب من قرأ سورة الرعد

### The reward of reciting Surah الرَّعْدُ (Ra'd - 13)

NB: The Surah number 13 is named after the word "Ra'd," meaning "thunder," which appears in Verse 13:13: وَيُسَبِّحُ الرَّعْدُ (And the thunder Glorifies with His Praise, and (so do) the Angels from His Awe, and He Sends the thunderbolts, so He Hits with these the ones He so Desires to, and they are disputing regarding Allah and He is Mighty in Strength 13:13)<sup>71</sup>

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكْثَرَ قِرَاءَةَ سُورَةِ الرَّعْدِ لَمْ يُصِبهُ اللَّهُ بِصَاعِقَةٍ أَبَدًا وَ لَوْ كَانَ نَاصِبًا وَ إِنْ كَانَ مُؤْمِنًا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِلاَ حِسَابٍ وَ شَفَعَ فِي جَمِيعٍ مَنْ يَعْرِفُ مِنْ أَهْلِ بَيْتِهِ وَ إِخْوَانِهِ.

(The book) 'Sawaab Al Amaal' – By the chain from Al Batainy, from Al-Husayn Bin Abu Al A'ala,

'From Abu Abdullah<sup>asws</sup> having said: 'One who frequents from Surah Al Ra'ad, Allah<sup>azwj</sup> will not Hit him with lightning, ever, and even if was a Nasibi (hostile one), and if he was a Momin, Allah<sup>azwj</sup> will Admit him into the Paradise without Reckoning, and he will intercede regarding entirety of the ones he recognises from his family members and his brethren''.<sup>72</sup>

ثواب من قرأ سورة إبراهيم و الحجر

### The reward of reciting Surahs إِبْرَاهِيمَ وَ الْحِجْرَ (Ibrahim and Surah Al Hijr - 14&15)

NB: In the present Quran compilations, Surah Ibarahim (14) is named after Prophet Ibrahim (Abraham), mentioned in Verse 35 (14:35- (وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ (Abraham), mentioned in Verse 35 (14:35- (وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ); The Surah Al-Hijr is named after the word 'Hijr' mentioned in Holy Verse 80 (15:80: (وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ)<sup>73</sup>.

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ أَبِي الْمَغْرَاءِ عَنْ عُنْبَسَةَ بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قرأ سورة إِبْرَاهِيمَ وَ الْحِجْرَ فِي رَكَعَتَيْنِ جَمِيعاً فِي كُلِّ جُمُعَةٍ لَمْ يُصِبهُ فَقْرٌ أَبَدًا وَ لَا جُنُونٌ وَ لَا بَلْوَى.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Abu Al Magra'a, from Anbasah Bin Mus'ab,

'From Abu Abdullah<sup>asws</sup> having said: 'One who recites Surahs إِبْرَاهِيمَ وَ الْحِجْرَ (Ibrahim<sup>as</sup> and Al-Hijr – 14&15) in two Cycles of Salat together during every Friday, poverty will not afflict him, ever, nor insanity, nor calamity''.<sup>74</sup>

<sup>71</sup> وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ {13}

**And the thunder Glorifies with His Praise, and (so do) the Angels from His Awe, and He Sends the thunderbolts, so He Hits with these the ones He so Desires to, and they are disputing regarding Allah and He is Mighty in Strength [13:13]**

<sup>72</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 39 H 1

{80} وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ

**And the dwellers of the Rock belied the Rasools [15:80]**

<sup>74</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 40 H 1

## ثواب من قرأ سورة النحل

**The reward of reciting Surah النَّحْل (Al-Nahl- 16)**

NB: The word 'التَّحْلِي' appears in verse 68 (16:68).

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ عَاصِمِ الْخَطَّاطِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ سُورَةَ النَّحْلِ فِي كُلِّ شَهْرٍ كُفِيَ الْمَغْرَمَ فِي الدُّنْيَا وَ سَبْعِينَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ أَهْوَنُهُ الْجُنُونُ وَ الْجُدَامُ وَ الْبَرَصُ وَ كَانَ مَسْكَنُهُ فِي جَنَّةِ عَدْنٍ وَ هِيَ وَسْطُ الْجَنَانِ.

(The book) 'Sawaab Al Amaal' – by the chain, from Ibn Al Batainy, from Aasim Al Khayyat, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who recites Surah النَّحْل (Al Nahl - 16) during every month would be suffices of the creditors in the world and seventy types of afflictions of the world, the least of these being the insanity, and the leprosy, and the vitiligo, and his dwelling will be in the Garden of Eden, and it is middle of the Gardens''<sup>75</sup>

ضاً، فقه الرضا عليه السلام تُرَوَى أَنَّهُ مَنْ قَرَأَ النَّحْلَ فِي كُلِّ شَهْرٍ إِلَى قَوْلِهِ وَ الْبَرَصُ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – We are reporting that the one who reads (Surah) Al Nahl during every month' – up to his<sup>-asws</sup> words: 'And the vitiligo''<sup>76</sup>

وَ فِي رِوَايَةٍ لِلتَّحْرُزِيِّ مِنْ إِبْنِ إِسْرَائِيلَ وَ جُنُودِهِ وَ أَشْيَاعِهِ.

And in a report: 'For the safeguarding from Iblees<sup>-la</sup> and his<sup>-la</sup> armies and his<sup>-la</sup> loyalists''<sup>77</sup>

## ثواب من قرأ سورة بني إسرائيل

**The reward of reciting Surah أُسْرَى or بَنِي إِسْرَائِيل (Al-Isra or Bani Israeel - 17)**

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ بَنِي إِسْرَائِيلَ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ لَمْ يَمُتْ حَتَّى يُدْرِكَ الْقَائِمَ ع فَيَكُونَ مِنْ أَصْحَابِهِ.

(The book) 'Sawaab Al Amaal' – By the chain, from Ibn Al Batainy, from Al-Husayn Bin Abu Al A'ala,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Bani Israeel during every night of Friday will not die until he comes across Al-Qaim<sup>-ajfj</sup> so he would be from his<sup>-ajfj</sup> companions''<sup>78</sup>

<sup>75</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 41 H 1 a

<sup>76</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 41 H 1 b

<sup>77</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 41 H 1 c

<sup>78</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 42 H 1

ثواب من قرأ سورة الكهف

## The reward of reciting Surah (AL-KAHF- 18)

ثو، ثواب الأعمال العظائم عن أبيه عن الأشعري عن أحمد بن هلال عن عيسى بن عبد الله عن أبيه عن جده عن أمير المؤمنين ع قال: ما من عبد يقرأ قل إنما أنا بشر مثلكم إلى آخر السورة إلا كان له نوراً من مضعبه إلى بيت الله الحرام فإن كان من أهل بيت الله الحرام كان له نوراً إلى بيت المقدس.

(The book) 'Sawaab Al Amaal' – Al Attar, from his father, from Al Ashary, from Ahmad Bin Hilal, from Isa Bin Abdullah, from his father, his grandfather,

'From Amir Al-Momineen<sup>asws</sup> having said: 'There is none from a servant who reads: ***But rather, I am a human being like you [18:110]*** – up to end of the Chapter, except there would be Noor for him from his bed to the Sacred House of Allah<sup>azwj</sup>, and if he was people of the Sacred House of Allah<sup>azwj</sup> (in Makkah), there would be Noor for him to Bayt Al Maqdis".<sup>79</sup>

ثواب قراءة سورة مريم

## The reward of reciting Surah **كهيصص** *Kaf Ha Ya Ayn Suad or Maryam - 19)*

NB: The word 'Maryam' appears in Verse 19:16, where Mary's story begins.

ثواب الأعمال بالإسناد المتفق عن ابن البطائني عن عمرو بن أبان عن أبي عبد الله ع قال: من أدام قراءة سورة مريم - لم يمت حتى يصيب منها ما يعينه في نفسه و ماله و ولديه و كان في الآخرة من أصحاب عيسى ابن مريم ع - و أعطى في الآخرة مثل ملك سليمان بن داود ع في الدنيا.

(The book) 'Sawaab Al Amaal' – by the previous chain, from Ibn Al Batainy, from Amro Bin Aban,

'From Abu Abdullah<sup>asws</sup> having said: 'One who is habitual in reciting Surah 'مريم' (Maryam, 19) will not die until he achieves from it what he can be assisted with regarding himself, and his wealth, and his children, and in the Hereafter, he would be from companions of Isa<sup>as</sup> Ibn Maryam<sup>as</sup>, and he would be Given in the Hereafter similar to the kingdom of Suleyman Bin Dawood<sup>as</sup> in the world".<sup>80</sup>

عده الداعي، عن الصادق ع من دخل على سلطان يخافه فقرأ عند ما يقابله كهيصص - و يضم يده اليمنى كلما قرأ حرفاً ضم إصبعاً ثم يقرأ حم عسق و يضم أصابع يده اليسرى كذلك ثم يقرأ و عنن الوجوه للحي القيوم و قد خاب من حمل ظلماً و يفتخهما في وجهه كفي شدة.

(The book) 'Uddat Al Daie' –

'From Al-Sadiq<sup>asws</sup>: 'One who enters to see a ruler he fears, he should read when he faces him, ***Kaf Ha Ya Ayn Suad [19:1]***, and presses (makes a fist) with his right hand, every time he recites he should press a finger. Then he should recite: ***Ha Meem [42:1] Ayn Seen Qaf [42:2]***, and press (make a fist) with his left hand like that. Then he should recite: ***And the faces***

<sup>79</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 42 H 2

<sup>80</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 44 H 1

**shall be humbled to the Living, the Eternal, and he will be disappointed, one who bore injustice [20:111], and open these in his face, he would be sufficed of his evil”.**<sup>81</sup>

ثواب قراءة سورة طه

### The reward of reciting Surah طه (Ta Ha - The Name of Holy Prophet<sup>-sawww</sup> - 20)

، ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ صَبَّاحِ الْحَدَّادِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَدَعُوا قِرَاءَةَ سُورَةِ طه فَإِنَّ اللَّهَ يُحِبُّهَا وَ يُحِبُّ مَنْ قَرَأَهَا وَ مَنْ أَدَمَّنَ قِرَاءَتَهَا أَعْطَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ كِتَابَهُ بِيَمِينِهِ وَ لَمْ يُحَاسِبْهُ بِمَا عَمِلَ فِي الْإِسْلَامِ وَ أُعْطِيَ فِي الْآخِرَةِ مِنَ الْأَجْرِ حَتَّى يَرْضَى .

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Sabah Al Haza’a, from Is’haq Bin Ammar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Do not leave reciting Surah Ta Ha, for Allah<sup>-azwj</sup> Loves it and Loves the one reciting it; and the one who is habitual in reciting it, On the Day of Qiyamah will Give him his book in his right hand and will not Reckon him with what he had done in Al Islam, and would be Given in the Hereafter from the Recompense until he is satisfied”.

<sup>82</sup>

ثواب قراءة سورة الأنبياء

### The reward of reciting Surah الأنبياء (Al-Anbiya - 21)

NB: الأنبياء is not in the chapter 21.

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ يَحْيَى بْنِ مُسَاوِرٍ عَنْ فَضَيْلِ الرَّسَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْأَنْبِيَاءِ حُبًّا لَهَا كَانَ مِنْ رَافِقِ النَّبِيِّينَ أَجْمَعِينَ فِي جَنَّاتِ النَّعِيمِ وَ كَانَ مَهِيباً فِي أَعْيُنِ النَّاسِ حَيَاةَ الدُّنْيَا .

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Yahya Bin Musawir, from Fuzeyl al Rassan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who recites Surah الأنبياء (Al Anbiya - 21) in love for it would be from the ones who are friends of the Prophets<sup>-as</sup> in their entirety in the Gardens of Bliss, and he would be beloved in eyes of the people for the lifetime of the world”.

<sup>83</sup>

ثواب قراءة سورة الحج

### The reward of reciting Sura الحج (The Pilgrimage - 22)

NB: الحج (Hajj) first appear in Verse number 27 (22:27)

<sup>81</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 44 H 2

<sup>82</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 45 H 1

<sup>83</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 46 H 1

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ عَلِيِّ بْنِ سُوْرَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْحَجِّ فِي كُلِّ ثَلَاثَةِ أَيَّامٍ لَمْ تَخْرُجْ سَنَّتُهُ حَتَّى يَخْرُجَ إِلَى تَيْبَتِ اللَّهِ الْحَرَامِ وَإِنْ مَاتَ فِي سَفَرِهِ أُدْخِلَ الْجَنَّةَ

(The book) 'Sawaab Al Amaal' – By the chain, from Ibn Al Batainy, from Ali Bin Sawrah, from his father,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah الْحَجِّ (Al Hajj - 22) every three days, his year will not go by until he goes out to the Sacred House of Allah<sup>-azwj</sup>, and if he dies during his journey, will enter the Paradise'.

قُلْتُ فَإِنْ كَانَ مُخَالِفًا

I said, 'Supposing he were to be an adversary (non-Shia)?'

قَالَ يُخَفَّفُ عَنْهُ بَعْضُ مَا هُوَ فِيهِ.

He<sup>-asws</sup> said: 'It will be Lightened for him whatever (predicament) he would be in'.<sup>84</sup>

ثواب قراءة سورة المؤمنين

## The reward of reciting Surah الْقَدْ أَفْلَحَ الْمُؤْمِنُونَ (The Mominoun have succeeded - 23)

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ ابْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْمُؤْمِنِينَ حَتَّمَ اللَّهُ لَهُ بِالسَّعَادَةِ إِذَا كَانَ يُدْمِنُ قِرَاءَتَهَا فِي كُلِّ جُمُعَةٍ وَكَانَ مَنْزِلُهُ فِي الْفِرْدَوْسِ الْأَعْلَى مَعَ النَّبِيِّينَ وَالْمُرْسَلِينَ.

(The book) 'Sawaab Al Amaal' – By the chain, from Ibn Al Batainy, from Ibn Abu Al A'ala,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who recites Surah الْمُؤْمِنِينَ (Al-Momineen - 23), Allah<sup>-azwj</sup> will End for him with the happiness, when he was habitual in reciting it during every Friday, and his house would be in the high Al Firdows with the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>'.<sup>85</sup>

ثواب من قرأ سورة النور

## The reward of reciting Surah النُّورِ (The Light - 24)

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَصَّنُوا أَمْوَالَكُمْ وَفُرُوحَكُمْ بِبَيَاوَةِ سُورَةِ النُّورِ وَحَصَّنُوا بِهَا نِسَاءَكُمْ فَإِنَّ مَنْ أَدَمَّنَ قِرَاءَتَهَا فِي كُلِّ يَوْمٍ أَوْ فِي لَيْلَةٍ لَمْ يَزَلْ أَحَدٌ مِنْ أَهْلِ بَيْتِهِ أَبَدًا حَتَّى يَمُوتَ فَإِذَا هُوَ مَاتَ شَبِعَهُ إِلَى قَبْرِهِ سَبْعُونَ أَلْفَ مَلَكٍ كُلُّهُمْ يَدْعُونَ وَيَسْتَعْفِرُونَ اللَّهُ لَهُ حَتَّى يُدْخَلَ فِي قَبْرِهِ.

<sup>84</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 47 H 1

<sup>85</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 48 H 1

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Abu Abdullah Al Momin, from Ibn Muskan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Fortify your wealth and your private parts by reciting Surah Al Noor, and fortify your womenfolk, for the one who is habitual of reciting it during every day or night, no one from his family will commit adultery, ever, until he dies. When he dies, seventy thousand Angels will escort him to his grave, all of them supplicating and seeking Forgiveness of Allah<sup>-azwj</sup> for him until he enters into his grave".<sup>86</sup>

ثواب من قرأ سورة الفرقان

## The reward of reciting Surah **تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ** (25)

ثواب الأعمال بالإسناد عن ابن البُطائني عن ابن عميرة عن إسحاق عن أبي الحسن ع قال: يا ابن عمّارٍ لا تدع قراءة سورة تبارك الذي نزل الفرقان على عبده فإن من قرأها في كل ليلة لم يُعذبه الله أبداً ولم يُحاسبه وكان منزله في الفردوس الأعلى.

(The book) 'Sawaab Al Amaal' – By the chain, from Ibn Al Batainy, from Ibn Ameyra, from Is'haq,

'From Abu Al-Hassan the 1<sup>st</sup> having said: 'O Ibn Ammar! Do not leave reciting Surah **تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ** *Blessed is He Who Revealed the Furqan unto His servant for him to be a warner to the worlds [25:1]* (Al-Furqan), for the one who recites it during every night, Allah<sup>-azwj</sup> will not Punish him, ever, and will not Reckon him, and his house would be in the high Al-Firdows".<sup>87</sup>

ثواب من قرأ سورة الطواسين الثلاثة

## The reward of reciting Surahs **الْعَالَوَاسِينَ** (26,27 & 28)

ثواب الأعمال بالإسناد عن ابن البُطائني عن ابن أبي العلاء عن أبي بصير عن أبي عبد الله ع قال: من قرأ الطّوّاسين الثلاثة في ليلة الجمعة كان من أولياء الله و في جوار الله و كنفه و لم يُصبه في الدنيا بُؤس أبداً و أُعطي في الآخرة من الجنة حتى يرضى و فوق رضاه و زوجته الله مائة زوجة من الحور العين.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Ibn Abu Al A'la, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who recites the three **الطّوّاسين** Al Tawaseen (Surahs Al-Shoara, Al-Naml, and Al-Qasas 26,27 & 28) during the night of Friday would be from the friends of Allah<sup>-azwj</sup>, and in the Shelter of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Canopy, and he will not be hit by the misery in the world, ever, and in the Hereafter he would be Given from the Paradise until he is satisfied and above his satisfaction, and Allah<sup>-azwj</sup> will Get him married to one hundred wives from the maiden Houries".<sup>88</sup>

<sup>86</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 49 H 1

<sup>87</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 50 H 1

<sup>88</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 51 H 1

ثواب من قرأ سورة العنكبوت و الروم

## The reward of reciting Surahs **العَنْكَبُوتِ وَ الرَّؤْمِ** (The East Romans & The Spider – 29 & 30)

NB: The word **العَنْكَبُوتِ** first appear in Verse no. 41 (29:41) and word **الرُّومِ** is not present in the compilation we have in Chapter 30.

ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ **العَنْكَبُوتِ** وَ **الرُّومِ** فِي شَهْرِ رَمَضَانَ لَيْلَةً ثَلَاثٍ وَعِشْرِينَ فَهُوَ وَاللَّهُ يَا بَا مُحَمَّدٍ مِنْ أَهْلِ الْجَنَّةِ وَ لَا أُسْتَنْبِي فِيهِ أَبَدًا وَ لَا أَخَافُ أَنْ يَكْتُبَ اللَّهُ عَلَيَّ فِي يَمِينِي إِثْمًا وَ إِنَّ لِهَاتَيْنِ السُّورَتَيْنِ مِنَ اللَّهِ مَكَانًا.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who recites Surahs **العَنْكَبُوتِ وَ الرَّؤْمِ** (Al Ankabout and Al Roum -29-30) during the month of Ramazan on the night of 23<sup>rd</sup>, so he would, by Allah<sup>-azwj</sup> O Abu Muhammad, from the people of Paradise, and I<sup>-asws</sup> do not exclude anything regarding it, ever, nor do I<sup>-asws</sup> fear that Allah<sup>-azwj</sup> would Write any sin against me<sup>-asws</sup> in my<sup>-asws</sup> right hand, and for these two Chapters there is a position from Allah<sup>-azwj</sup>'.<sup>89</sup>

ثواب قراءة سورة لقمان

## The reward of reciting Surah **لُقْمَانَ** (Luqman - 31)

ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنْ عَمْرٍو بْنِ جُبَيْرٍ الْعُرَزَمِيِّ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ سُورَةَ **لُقْمَانَ** فِي كُلِّ لَيْلَةٍ وَكَلَّ اللَّهُ بِهِ فِي لَيْلَتِهِ مَلَائِكَةٌ يَحْفَظُونَهُ مِنْ إِبْلِيسَ وَ جُنُودِهِ حَتَّى يُصْبِحَ فَإِذَا قَرَأَهَا بِالنَّهَارِ لَمْ يَزَالُوا يَحْفَظُونَهُ مِنْ إِبْلِيسَ وَ جُنُودِهِ حَتَّى تُمَسِّيَ.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Amro Bin Jubeyr Al Arzamy, from his father,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who recites (Surah) **لُقْمَانَ** (Luqman – 31) during every night, Allah<sup>-azwj</sup> will Allocate with him during his night, Angels protecting him from Iblees<sup>-la</sup> and his<sup>-la</sup> armies until morning. When he reads it at daytime, they will not cease to protect him from Iblees<sup>-la</sup> and his<sup>-la</sup> armies until evening''.<sup>90</sup>

ثواب من قرأ سورة السجدة

<sup>89</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 52 H 1

<sup>90</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 53 H 1

## The reward of reciting السَّجْدَةَ (Al-Sajdah – The Prostration - 32)

ثواب الأعمال بِالإِسْتِنَادِ إِلَى ابْنِ ابْنِ البَطَّائِنِيِّ عَنِ ابْنِ أَبِي العَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ السَّجْدَةِ فِي كُلِّ لَيْلَةٍ جُمِعَتْهُ أُعْطَاهُ اللهُ كِتَابَهُ يَمِينِهِ وَ لَمْ يُحَاسِبْهُ بِمَا كَانَ مِنْهُ وَ كَانَ مِنْ رُفَقَاءِ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ص.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Ibn Abu Al A'ala,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who recites Surah السَّجْدَةَ (Al Sajdah - 32) during every night of Friday, Allah<sup>-azwj</sup> would Give him his book in his right hand, and will not Reckon him with what had happened from him, and he would be from the friends of Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household".<sup>91</sup>

ثواب من قرأ سورة الأحزاب

## The reward of reciting الأحزاب (Al-Ahzaab - The Coalition - 33)

NB: الأحزاب appears first in the Holy Verse 20 (33:20)

ثواب الأعمال ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ العَطَّارِ عَنِ الأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ بْنِ مِهْرَانَ عَنِ ابْنِ البَطَّائِنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ كَثِيرَ القِرَاءَةِ لِسُورَةِ الأَحْزَابِ كَانَ يَوْمَ القِيَامَةِ فِي جِوَارِ مُحَمَّدٍ ص وَ أَزْوَاجِهِ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Hassan, from Ibn Mihran, from Ibn Al Batainy, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who was frequent in reciting Surah Al Ahzaab, on the Day of Qiyamah he will be in the vicinity of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> wives'.

ثُمَّ قَالَ سُورَةُ الأَحْزَابِ فِيهَا فَضَائِحُ الرِّجَالِ وَ النِّسَاءِ مِنْ قُرَيْشٍ وَ غَيْرِهِمْ يَا ابْنَ سِنَانَ إِنَّ سُورَةَ الأَحْزَابِ فَضَحَتْ نِسَاءَ قُرَيْشٍ مِنَ العَرَبِ وَ كَانَتْ أَطْوَلَ مِنْ سُورَةِ البَقَرَةِ وَ لَكِنْ نَقَّصُوهَا وَ حَرَّفُوهَا.

Then he<sup>-asws</sup> said: 'Surah Al Ahzaab, in it there are scandals of the men and the women of Quraysh, and others. O Ibn Sinan! Surah Al Ahzaab (currently of 73 Verses) exposed the women of Quraysh from the Arabs, and it used to be longer than Surah Al Baqarah (currently 286 Verses), but they reduced it and altered it".<sup>92</sup>

بصائر الدرجات أحمد بن محمد بن محمد بن الزينبي قال: استقبلت الرضا ع إلى القادسية فسلمت عليه فقال لي أكثر لي حجة لها بابان باب إلى خان و باب إلى خارج فإنه أستر عليك

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Bazanty who said,

<sup>91</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 54 H 1

<sup>92</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 15

‘I welcomed Al-Reza<sup>-asws</sup> to Al-Qadisiyya and greeted unto him<sup>-asws</sup>. He<sup>-asws</sup> said to me: ‘Rent a room for me<sup>-asws</sup> having two doors for it, a door to the inside and a door to the outside so it would be a screen upon you’.

فَأَخَذْتُ الدُّوَاةَ وَ الْقِرْطَاسَ فَأَرَدْتُ أَنْ أَكْتُبَهَا لِكَيْ أَسْأَلَ عَنْهَا فَأَتَانِي مُسَافِرٌ قَبْلَ أَنْ أَكْتُبَ مِنْهَا بَشِيءٌ وَ مَنَدِيلٌ وَ حُبْطٌ وَ حَائِطٌ فَقَالَ مَوْلَايَ يَا مُرُوكَ أَنْ تَضَعَ الْمُصْحَفَ فِي مَنَدِيلٍ وَ تَحْتِمُهُ وَ تَبْعَثَ إِلَيْهِ بِالْحَائِطِ قَالَ فَفَعَلْتُ ذَلِكَ.

I took the ink and the paper and wanted to write it lest he<sup>-asws</sup> asks (back) for it. A traveller came to be before I could write anything from it, and a towel, and a thread, and his<sup>-asws</sup> seal. He said, ‘My Master<sup>-asws</sup> orders you to place the Parchment in a towel and seal it, and send it to him<sup>-asws</sup> along with the seal’. So, I did that”<sup>.93</sup>

بصائر الدرجات أحمد بن محمد بن محمد بن خلف عن بعض رجاله عن أبي عبد الله عليه السلام قال: فتلا رجلاً عنده هذه الآية علمنا منطق الطير و أوتينا من كل شيء فقال أبو عبد الله ع ليس فيها من إنما هي و أوتينا كل شيء.

(The book) ‘Basaair Al Darjaat’ – Ahmad Bin Muhammad, from Muhammad Bin Khalaf, from one of his men,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘A man recited this Verse in his<sup>-asws</sup> presence: **We have been Taught the speech of the birds, and have been Given from all things [27:16]**. Abu Abdullah<sup>-asws</sup> said: ‘There isn’t **‘from**’ in it. But rather it is as: **‘We have been Given all things**’<sup>.94</sup>

وَ فِي أَحْبَارِ أَبِي رَافِعٍ أَنَّ النَّبِيَّ صَلَّى ص قَالَ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ لِعَلِيٍّ يَا عَلِيُّ هَذَا كِتَابُ اللَّهِ خُذْهُ إِلَيْكَ

(Ahadeeth only) – And in Hadeeth by Abu Rafie, ‘The Prophet<sup>-saww</sup> said during his<sup>-saww</sup> illness in which he<sup>-saww</sup> passed away: ‘O Ali<sup>-asws</sup>! This is the Book of Allah<sup>-azwj</sup>. Take it to yourself<sup>-asws</sup>!’

فَجَمَعَهُ عَلِيُّ فِي تَوْبٍ فَمَضَى إِلَى مَنْزِلِهِ فَلَمَّا فُيْضَ النَّبِيُّ صَلَّى ص جَلَسَ عَلِيُّ فَأَلْفَهُ كَمَا أَنْزَلَهُ اللَّهُ وَ كَانَ بِهِ عَالِماً.

Ali<sup>-asws</sup> collected it in a cloth and went to his<sup>-asws</sup> house. When the Prophet<sup>-saww</sup> was recalled, Ali<sup>-asws</sup> sat down and compiled it just as Allah<sup>-azwj</sup> had Revealed, and he<sup>-asws</sup> was all-knowing with it”<sup>.95</sup>

وَ حَدَّثَنِي أَبُو الْعَلَاءِ الْعَطَّارُ وَ الْمُؤَفِّقُ حَطِيبُ حُوَارِزْمَ فِي كِتَابَيْهِمَا بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ رِجَاحٍ أَنَّ النَّبِيَّ صَلَّى ص أَمَرَ عَلِيًّا ع بِتَأْلِيفِ الْقُرْآنِ فَأَلْفَهُ وَ كَتَبَهُ.

And it is narrated to me by Abu Al’ala Al-Attar, and Al-Muwaffiq preacher of Khuwarizm in their books, by the chain, from Ali Bin Rabbah, ‘The Prophet<sup>-saww</sup> instructed Ali<sup>-asws</sup> to compile the Quran, so he<sup>-asws</sup> compiled it and wrote it”<sup>.96</sup>

جَبَلَهُ بُو سَحْنِمٍ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَوْ تَنَبَّأَ لِي الْوَسَادَةُ وَ عُرِفَ لِي حَقِّي لَأَخْرَجْتُ لَهُمْ مُصْحَفًا كَتَبْتُهُ وَ أَمَلَاهُ عَلَيَّ رَسُولَ اللَّهِ صَلَّى ص.

<sup>93</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 16

<sup>94</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 17

<sup>95</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 a

<sup>96</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 b

Jabalah Bin Suheym, from his father, from Amir Al-Momineen<sup>-asws</sup> having said: 'If the pillow were to be folded for me<sup>-asws</sup>, and my<sup>-asws</sup> rights were recognised, I<sup>-asws</sup> bring out a Quran to them I<sup>-asws</sup> have written and Rasool-Allah<sup>-saww</sup> had dictated unto me<sup>-asws</sup>!'<sup>97</sup>

و رويتم أيضا أنه إنما أبطأ علي ع عن بيعة أبي بكر لتأليف القرآن.

And it is reported as well, 'But rather, Ali<sup>-asws</sup>'s pledging allegiance (by force) to Abu Bakr was delayed due to compiling of the Quran'<sup>98</sup>

أَبُو نُعَيْمٍ فِي الْحِلْيَةِ وَالْحَطِيبِ فِي الْأَرْبَعِينَ بِإِسْنَادٍ عَنِ السُّدِّيِّ عَنِ عَبْدِ خَيْرٍ عَنِ عَلِيِّ ع قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ص أَقْسَمْتُ أَوْ حَلَفْتُ أَنْ لَا أَضَعُ رِدَائِي عَنْ ظَهْرِي حَتَّى أَجْمَعَ مَا بَيْنَ اللَّوْحَيْنِ فَمَا وَضَعْتُ رِدَائِي حَتَّى جَمَعْتُ الْقُرْآنَ.

Abu Nueym in (the book) 'Al-Hilya', and Al-Khateeb in (the book) 'Al-Arbaeen', by the chain from Al-Sundy, from Abdul Kheyr, from Ali<sup>-asws</sup> having said: 'When Rasool-Allah<sup>-saww</sup> was recalled, I<sup>-asws</sup> vowed (or I<sup>-asws</sup> swore) that I<sup>-asws</sup> will not place my<sup>-asws</sup> robe upon my<sup>-asws</sup> back until I<sup>-asws</sup> have collected what is between the two covers!' So, I<sup>-asws</sup> did not place my<sup>-asws</sup> robe until I<sup>-asws</sup> had collected the Quran'<sup>99</sup>

وَ فِي أَخْبَارِ أَهْلِ الْبَيْتِ ع أَنَّهُ آتَى أَنْ لَا يَضَعُ رِدَاءَهُ عَلَى عَاتِقِهِ إِلَّا لِلصَّلَاةِ حَتَّى يُؤَلِّفَ الْقُرْآنَ وَ يَجْمَعُهُ فَانْقَطَعَ عَنْهُمْ مَدَّةٌ إِلَى أَنْ جَمَعَهُ ثُمَّ خَرَجَ إِلَيْهِمْ بِهِ فِي إِزَارٍ يَحْمِلُهُ وَ هُمْ مُجْتَمِعُونَ فِي الْمَسْجِدِ

And in Ahadeeth of People<sup>-asws</sup> of the Household, he<sup>-asws</sup> swore that he<sup>-asws</sup> will not place his<sup>-asws</sup> robe upon his<sup>-asws</sup> shoulders except for the Salat until he<sup>-asws</sup> had collected the Quran, and he<sup>-asws</sup> did collect it. He<sup>-asws</sup> cut off from them for a period until he<sup>-asws</sup> had collected it. Then he<sup>-asws</sup> came out to them with it in a loin cloth carrying it, and they were gathered in the Masjid.

فَأَنْكَرُوا مَصِيرَهُ بَعْدَ انْقِطَاعِ مَعِ النَّبِيِّ فَقَالُوا لِأَمْرِ مَا جَاءَ أَبُو الْحَسَنِ فَلَمَّا تَوَسَّطَهُمْ وَضَعَ الْكِتَابَ بَيْنَهُمْ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَِّّي مُخَلِّفٌ فِيكُمْ مَا إِذْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَ عَثَرْتِي أَهْلَ بَيْتِي وَ هَذَا الْكِتَابُ وَ أَنَا الْعَثَرَةُ

They denied his<sup>-asws</sup> fate after the cutting off, along with the wandering. They said for the matter of what Abu Al-Hassan<sup>-asws</sup> had brought. When he<sup>-asws</sup> was in their midst, he<sup>-asws</sup> placed the Book between them, then said, 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> am leaving behind you all what if you were to adhered with it, you will never stray – the Book of Allah<sup>-azwj</sup> and my<sup>-saww</sup> family<sup>-asws</sup>, People<sup>-asws</sup> of my<sup>-saww</sup> Household, and this is the Book and I<sup>-asws</sup> am the Family!'

فَقَامَ إِلَيْهِ الثَّانِي فَقَالَ لَهُ إِنَّ بَيْنَ عِنْدَكَ قُرْآنًا فَعِنْدَنَا مِثْلُهُ فَلَا حَاجَةَ لَنَا فِيكُمْ

The second (Umar) stood up to him<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'If a Quran happens to be with you<sup>-asws</sup>, with us is similar to it, so there is no need for us regarding you both!'

<sup>97</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 c

<sup>98</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 d

<sup>99</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 e

فَحَمَلَ عَ الْكِتَابِ وَ عَادَ بِهِ بَعْدَ أَنْ أَلَزَمَهُمُ الْحُجَّةَ.

He<sup>-asws</sup> carried the Book and returned with it after necessitating them the argument”<sup>100</sup>.

وَ فِي خَيْرٍ طَوِيلٍ عَنِ الصَّادِقِ ع أَنَّهُ حَمَلَهُ وَ وُلَّى رَاجِعاً نَحْوَ حُجْرَتِهِ وَ هُوَ يَقُولُ فَنَبْدُوهُ وَرَاءَ ظُهُورِهِمْ وَ اشْتَرَوْا بِهِ تَمَنَّا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ

And in a lengthy Hadeeth from Al-Sadiq<sup>-asws</sup>, he<sup>-asws</sup> carried it and turned around returning towards his<sup>-asws</sup> room, and he<sup>-asws</sup> was saying: **‘but they cast it behind their backs and took a small price for it; so evil is that which they are buying [3:187]’**.

وَ هَذَا قَرَأَ ابْنُ مَسْعُودٍ إِنْ عَلِيًّا جَمَعَهُ وَ قَرَأَ بِهِ وَ إِذَا قَرَأَ فَاتَّبِعُوا قِرَاءَتَهُ.

And for this reason, Ibn Masoud recited it. Ali<sup>-asws</sup> collected it and recited it, and when he<sup>-asws</sup> recited it, they followed his recitation”<sup>101</sup>.

**Translator’s note – Please refer to the following two Verses - Surely, upon Us is its collection and its recitation [75:17] So when we recite it, then follow its recitation [75:18].**

في خبر طويل أنه قرأ رجلان ثلاثين آية من الأحقاف فاختلف في قراءتهما فقال ابن مسعود هذا الخلاف ما أقرؤه فذهبت بهما إلى النبي ص فغضب و علي عنده فقال علي رسول الله ص يأمركم أن تقرءوا كما علمتم.

In a lengthy Hadeeth, two men recited thirty Verses from Surah Al Ahqaaf. They differed in their recitations. Ibn Masoud said, ‘This is different to what I am reciting!’ He went with them both to the Prophet<sup>-saww</sup>. He<sup>-saww</sup> was angered, and Ali<sup>-asws</sup> was in his<sup>-saww</sup> presence. Ali<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> orders you all to recite it just as he<sup>-saww</sup> has taught you!’<sup>102</sup>

تفسير العياشي عن بُرَيْدِ الْعِجْلِيِّ قَالَ: سَمِعَنِي أَبُو عَبْدِ اللَّهِ ع وَ أَنَا أَقْرَأُ لَهُ مُعَقِّبَاتٍ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

Tafseer Al Ayyashi – From Bureyd Al Ijaly who said,

‘Abu Abdullah<sup>-asws</sup> heard me and I was reciting to him<sup>-asws</sup>, **For him are successive Angels in front of him and behind him, who guard him by Allah’s Command. [13:11].**

فَقَالَ مَهْ وَ كَيْفَ يَكُونُ الْمُعَقِّبَاتُ مِنْ بَيْنِ يَدَيْهِ إِمَّا يَكُونُ الْمُعَقِّبَاتُ مِنْ خَلْفِهِ إِمَّا أَنْزَلَهَا اللَّهُ لَهُ رَقِيبٌ مِنْ بَيْنِ يَدَيْهِ وَ مُعَقِّبَاتٌ مِنْ خَلْفِهِ يَحْفَظُونَهُ بِأَمْرِ اللَّهِ.

He<sup>-asws</sup> said: ‘No, and how can the ‘successive’ be from in front him<sup>-saww</sup>? But rather the successive would be from behind him<sup>-saww</sup>. But rather, Allah<sup>-azwj</sup> Sent down a watcher for him in front of him<sup>-saww</sup>, and successive (Angels) from behind him<sup>-saww</sup> protecting him<sup>-saww</sup> by the Command of Allah<sup>-azwj</sup>!’<sup>103</sup>

<sup>100</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 f

<sup>101</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 g

<sup>102</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 h

<sup>103</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 19

قَب، المناقب لابن شهر آشوب حمران بن أَعْيَنَ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ع وَ قَدْ قَرَأْتُ لَهُ مُعَقِّبَاتٍ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ قَالَ وَ أَنْتُمْ قَوْمٌ عَرَبٌ أَيْ  
يَكُونُ الْمُعَقِّبَاتُ مِنْ بَيْنِ يَدَيْهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Humran Bin Ayn who said,

'Abu Ja'far<sup>-asws</sup> said to me, and I had recited to him<sup>-asws</sup>: **For him are successive Angels in front of him and behind him, who guard him by Allah's Command. [13:11].** He<sup>-asws</sup> said: 'And you are Arab people! Can the 'successive' be from in front of him<sup>-saww</sup>?'

فُلْتُ كَيْفَ نَقْرُؤُهَا

I said, 'And how should we recite it?'

قَالَ لَهُ مُعَقِّبَاتٌ مِنْ خَلْفِهِ وَ رَقِيبٌ مِنْ بَيْنِ يَدَيْهِ يَحْفَظُونَهُ بِأَمْرِ اللَّهِ.

He<sup>-asws</sup> said to him: 'The successive are from behind him<sup>-saww</sup>, and a watcher is in front of him<sup>-saww</sup>, protecting him<sup>-saww</sup> by the Command of Allah<sup>-azwj!</sup>'<sup>104</sup>

كش، رجال الكشي خَلَفُ بْنُ حَامِدٍ عَنِ الْحَسَنِ بْنِ طَلْحَةَ عَنِ ابْنِ فَضَالٍ عَنِ يُوسُفَ بْنِ يَعْقُوبَ عَنِ بُرَيْدِ الْعَجَلِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَنْزَلَ اللَّهُ فِي الْقُرْآنِ سَبْعَةَ بِأَسْمَائِهِمْ فَمَحَتْ قُرَيْشٌ سِتَّةً وَ تَرَكُوا أَبَا هَبٍ.

(The book) 'Rijal' of Al Kashi – Khalaf Bin Haamid, from Al-Hassan Bin Talha, from Ibn Fazzal, from Yunus Bin Yaqoub, from Bureyd Al Ijaly,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Revealed seven (people) with their names in the Quran. Quraysh deleted six and they left Abu Lahab<sup>-la</sup>'.<sup>105</sup>

كش، رجال الكشي مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَزْدَادَ عَنْ يَحْيَى بْنِ مُحَمَّدٍ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ قَالَ: لَمَّا أُتِيَ بِأَبِي الْحُسَيْنِ ع أُخِذَ بِهِ عَلَى الْقَادِسِيَّةِ وَ لَمْ يُدْخَلِ الْكُوفَةَ أُخِذَ بِهِ عَلَى بَرَاءِ الْبَصْرَةِ

(The book) 'Rijal' of Al Kashi – Muhammad Bin Al-Hassan, from Muhammad Bin Yazdad, from Yahya Bin Muhammad Al Razy, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'When Abu Al-Hassan<sup>-asws</sup> was brought, he<sup>-asws</sup> was taken to Al-Qadisiyyah and was not entered into Al-Kufa. He<sup>-asws</sup> was taken on the outskirts of Al-Basra'.

قَالَ فَبَعَثَ إِلَيَّ مُصْحَفًا وَ أَنَا بِالْقَادِسِيَّةِ فَفَتَحْتُهُ فَوَقَعَتْ بَيْنَ يَدَيَّ سُورَةٌ لَمْ يَكُنْ فَإِذَا هِيَ أَطْوَلُ وَ أَكْثَرُ مِمَّا يَقْرَأُهَا النَّاسُ

He (the narrator) said, 'He<sup>-asws</sup> sent a Quran to me while I was in Al-Qadisiyyah. I opened it and a Chapter fell in my hands which did not exist. It was longer and most than what the people were reciting'.

قَالَ فَحَفِظْتُ مِنْهُ أَشْيَاءَ

<sup>104</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 20

<sup>105</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 21

He (the narrator) said, 'I memorised things from it'.

قَالَ فَأَتَى مُسَافِرٌ وَ مَعَهُ مِندِيلٌ وَ طِينٌ وَ حَاتَمٌ فَقَالَ هَاتِ فَدَفَعْتُهُ إِلَيْهِ فَجَعَلَهُ فِي الْمِندِيلِ وَ وَضَعَ عَلَيْهِ الطِّينَ وَ حَتَمَهُ فَذَهَبَ عَنِّي مَا كُنْتُ حَفِظْتُ مِنْهُ فَجَهَدْتُ أَنْ أَدْكُرَ مِنْهُ حَرْفًا وَاحِدًا فَلَمْ أَدْكُرْهُ.

He (the narrator) said, 'I came to Musafir and with him was a towel and clay and a seal. He said, 'Give!' I handed it to him. He made it to be in the towel and placed the clay upon it, and sealed it. It went away from me what I had memorised from it. I struggled to remember one word from it, but I could not remember it'.<sup>106</sup>

شي، تفسير العياشي عن إبراهيم بن عمر قال قال أبو عبد الله ع إن في القرآن ما مضى وما يحدث وما هو كائن كانت فيه أسماء الرجال فألقيت و إنما الاسم الواحد منه في وجوه لا تحصى يعرف ذلك الوصاة.

Tafseer Al Ayyashi – from Ibrahim Bin Umar who said,

'Abu Abdullah<sup>-asws</sup> said: 'In the Quran is what is (from the) past and what is current and what is to happen. In it were names of the men, these were thrown out, and rather the single name from it encompasses uncountable aspects. The successors<sup>-asws</sup> recognise that'.<sup>107</sup>

شي، تفسير العياشي عن داود بن فرقد عن أحمد بن أبي عبد الله ع قال: لو قد قرئ القرآن كما أنزل لألقينا فيه مسمين.

Tafseer Al Ayyashi – from Dawood Bin Farqad, from the one who informed him,

'From Abu Abdullah<sup>-asws</sup> having said: 'Had the Quran been recited just as it was Revealed, you would have found our<sup>-asws</sup> names in it'.<sup>108</sup>

وَ قَالَ سَعِيدُ بْنُ الْحُسَيْنِ الْكِنْدِيُّ عَنْ أَبِي جَعْفَرٍ ع بَعْدَ مُسَمِّينَ كَمَا سُمِّيَ مَنْ قَبْلَنَا.

And Saeed Bin Al Husayn Al Kindy said,

'From Abu Ja'far<sup>-asws</sup> after (the word) 'Named', just as the ones before us<sup>-asws</sup> have been Named'.<sup>109</sup>

شي، تفسير العياشي عن ميسر عن أبي جعفر ع قال: لو لا أنه زيد في كتاب الله و نقص منه ما خفي حتمنا على ذي حجى و لو قد قام قائمنا فنطق صدقه القرآن.

Tafseer Al Ayyashi – from Muyassir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Even if there had not been additions in the Book of Allah<sup>-azwj</sup> and reductions from it, our<sup>-asws</sup> rights upon the ones in authority would not be hidden, and if our<sup>-asws</sup> Qaim<sup>-ajfj</sup> had risen, the Quran would speak ratifying him<sup>-ajfj</sup>'.<sup>110</sup>

<sup>106</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 22

<sup>107</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 23

<sup>108</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 24 a

<sup>109</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 24 b

<sup>110</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 25

شي، تفسير العياشي عن مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ خَرَجَ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ مِنْ عِنْدِ عُثْمَانَ فَلَقِيَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ لَهُ يَا عَلِيُّ بِنَا اللَّيْلَةَ فِي أَمْرٍ نَرْجُو أَنْ يُتَبَتَّ اللَّهُ هَذِهِ الْأُمَّةَ

Tafseer Al Ayyashi – from Muhammad Bin Salim, from Abu Baseer who said,

‘Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said: ‘Abdullah Bin Amro Bin Al-Aas came out from the presence of Usman. He met Amir Al-Momineen<sup>-asws</sup>, may the Salawaat be upon him<sup>-asws</sup>. He said to him<sup>-asws</sup>, ‘O Ali<sup>-asws</sup>! We spent the night regarding a matter we hope Allah<sup>-azwj</sup> Make this community steadfast!’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَنْ يُخْفَى عَلَيَّ مَا بُيِّنْتُمْ فِيهِ حَرْفُكُمْ وَ غَيَّرْتُمْ وَ بَدَلْتُمْ تِسْعِمَائَةَ حَرْفٍ ثَلَاثِمَائَةَ حَرْفُكُمْ وَ ثَلَاثِمَائَةَ غَيْرْتُمْ وَ ثَلَاثِمَائَةَ بَدَلْتُمْ فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ إِلَى آخِرِ الْآيَةِ وَ مِمَّا يَكْسِبُونَ.

Amir Al-Momineen<sup>-asws</sup> said: ‘It will never be hidden unto me<sup>-asws</sup> what you had spent your night in. You altered, and you changed, and you replaced nine hundred words. You altered three hundred, and you changed three hundred, and you replaced three hundred. **So woe be unto those who are writing the Book with their own hands, then they are saying, ‘This is from the Presence of Allah’, [2:79] – up to end of the Verse: and from what they are earning [2:79]”**.<sup>111</sup>

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة قَوْلُهُ تَعَالَى قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ الْآيَةَ تَأْوِيلُهُ رَوَى عَلِيُّ بْنُ سَبْاطٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ هَذِهِ الْآيَةِ قَالَ هَذِهِ الْآيَةُ بِمَا غَيَّرُوا وَ حَرَّفُوا مَا كَانَ اللَّهُ لِيُهْلِكَ مُحَمَّدًا ص وَ لَا مِنْ كَانَ مَعَهُ مِنَ الْمُؤْمِنِينَ وَ هُوَ خَيْرٌ وُلْدِ آدَمَ

(The books) ‘Kanz Jamie Al Fawaid’, and ‘Taweel Al Ayaat Al Zaahira’ - **Say: ‘Have you considered if Allah were to destroy me [67:28]**, the Verse. It’s interpretation is reported by Ali Bin Asbaat, from Abu Hamza, from Abu Baseer who said,

‘I asked Abu Abdullah<sup>-asws</sup> about this Verse. He<sup>-asws</sup> said: ‘This Verse is from what they changed and distorted. Allah<sup>-azwj</sup> was not going to Destroy Muhammad<sup>-saww</sup>, nor the ones who were with him<sup>-saww</sup> from the Momineen, and he<sup>-saww</sup> was the best of the Children of Adam<sup>-as</sup>.

وَ لَكِنْ قَالَ اللَّهُ تَعَالَى قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْتُكُمْ اللَّهُ جَمِيعاً الْآيَةَ.

But, Allah<sup>-azwj</sup> Mighty and Majestic Said: **Say: ‘Have you considered if Allah were to destroy all of you together, and Have Mercy on us, so who will save the Kafirs from a painful Punishment?’ [67:28]”**.<sup>112</sup>

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى عَنْ مُحَمَّدِ بْنِ يَرْفَعَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَلَامٍ الْأَشْهَلِيِّ قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ ع قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ قَالَ مَا أَنْزَلَهَا اللَّهُ هَكَذَا وَ مَا كَانَ اللَّهُ لِيُهْلِكَ نَبِيَّهُ ص وَ مِنْ مَعَهُ وَ لَكِنْ أَنْزَلَهَا قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْتُكُمْ اللَّهُ الْآيَةَ

(The books) ‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported from Muhammad Al Barqy raising it from Abdul Rahman Bin Salaam Al Ash’hal who said,

<sup>111</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 26

<sup>112</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 27

'It was said to Abu Abdullah<sup>-asws</sup>, **'Say: 'Have you considered if Allah were to destroy me [67:28].** He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> did not Reveal it like this, and Allah<sup>-azwj</sup> was not going to Destroy His<sup>-azwj</sup> Prophet<sup>-saww</sup> and the ones with him<sup>-saww</sup>, but He<sup>-azwj</sup> Revealed it as: **Say: 'Have you considered if Allah were to destroy all of you [67:28].**

ثُمَّ قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ص أَنْ يَقُولَ لَهُمْ قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَ عَلَيْهِ تَوَكَّلْنَا فَسْتَغْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ.

Then Allah<sup>-azwj</sup> the Exalted Said to His<sup>-azwj</sup> Prophet<sup>-saww</sup> to say to them: **Say: 'He is the Beneficent! We believe in Him, and upon Him we Rely. Soon you shall come to know who is in clear straying' [67:29]**'.<sup>113</sup>

فر، تفسير فرات بن إبراهيم جَعْفَرُ الْفَزَارِيُّ مُعْتَمِناً عَنْ حُمْرَانَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ ع يَقْرَأُ هَذِهِ الْآيَةَ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحاً وَ آلَ إِبْرَاهِيمَ وَ آلَ مُحَمَّدٍ عَلَى الْعَالَمِينَ قُلْتُ لَيْسَ يُقْرَأُ كَذَا

Tafseer Furaat Bin Ibrahim – Ja'far Al Gafary, assisted by Humran who said,

'I heard Abu Ja'far<sup>-asws</sup> reciting this Verse as: **Surely Allah Chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran and the Progeny of Muhammad above the worlds [3:33].** I said, 'It isn't read like that!'

فَقَالَ أَدْخِلْ حَرْفَ مَكَانِ حَرْفٍ.

He<sup>-asws</sup> said: 'They have inserted a word in place of a word'''.<sup>114</sup>

كأ، الكافي العدة عَنْ سَهْلِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّبَلِيِّ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ هَذَا كِتَابُنَا يُنْطِقُ عَلَيْكُمْ بِالْحَقِّ

(The book) 'Al Kafi' – The number, from Sahl, from Muhammad Bin Suleyman Al Daylami, from his father, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'Words of Allah<sup>-azwj</sup> Mighty and Majestic: **'This is Our Book, speaking to you with the Truth. [45:29]**'.

قَالَ فَقَالَ إِنَّ الْكِتَابَ لَمْ يُنْطِقْ وَ لَنْ يُنْطِقَ وَ لَكِنَّ رَسُولَ اللَّهِ ص هُوَ النَّاطِقُ بِالْكِتَابِ قَالَ اللَّهُ عَزَّ وَ جَلَّ هَذَا كِتَابُنَا يُنْطِقُ عَلَيْكُمْ بِالْحَقِّ

He (the narrator) said, 'He<sup>-asws</sup> said: 'The Book does not speak and will never speak, but Rasool-Allah<sup>-saww</sup>, he is the speaker with the Book. Allah<sup>-azwj</sup> Mighty and Majestic Said: **This (Rasool) is Our Book, he is speaking to you with the Truth. [45:29]**'.

قَالَ قُلْتُ جَعِلْتُ فِدَاكَ إِنَّا لَا نَقْرُؤُهَا هَكَذَا

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! We are not reading it like that!'

<sup>113</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 28

<sup>114</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 29

فَقَالَ هَكَذَا وَ اللَّهُ نَزَلَ بِهِ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ عَلَى مُحَمَّدٍ ص - وَ لَكِنَّهُ فِيمَا حُرِّفَ مِنْ كِتَابِ اللَّهِ.

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! Jibraeel<sup>-as</sup>, may the greetings be upon him<sup>-as</sup>, descended with it upon Muhammad<sup>-saww</sup>, but it is among what was distorted from the Book of Allah<sup>-azwj</sup>'.<sup>115</sup>

فر، تفسير فرات بن إبراهيم إسماعيل بن إبراهيم مُعْنَعْنَا عَنْ مَيْسَرَةَ عَنِ الرِّضَا ع قَالَ: لَا يُرَى فِي النَّارِ مِنْكُمْ اثْنَانِ أَبَدًا وَ اللَّهُ وَ لَا وَاحِدٌ

Tafseer Furaat Bin Ibrahim Ismail Bin Ibrahim, assisting from Maysarah,

'From Al-Reza<sup>-asws</sup> having said: 'No two of you (Shias) will be seen in the Hellfire, ever! By Allah<sup>-azwj</sup>, and not even one!'

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ أَنْ هَذَا فِي كِتَابِ اللَّهِ

He (the narrator) said, 'I said, 'May Allah<sup>-azwj</sup> Keep you well! Where is this in the Book of Allah<sup>-azwj</sup>?'

قَالَ فِي سُورَةِ الرَّحْمَنِ وَ هُوَ قَوْلُهُ تَعَالَى لَا يُسْأَلُ عَنْ ذُنُوبِهِ مِنْكُمْ إِنْ سَأَلَ وَ لَا جَانًّا

He<sup>-asws</sup> said: 'In Surah Al Rahman, and it is words of the Exalted: ***So on that Day, neither a human being nor Jinn from you (Shias) would be Questioned about his sin [55:39]***'.

قَالَ قُلْتُ لَيْسَ فِيهَا مِنْكُمْ

He (the narrator) said, 'I said, 'There isn't in it (the word), 'From you', in it!'

قَالَ بَلَى وَ اللَّهُ إِنَّهُ لَمُثَبَّتٌ فِيهَا وَ إِنَّ أَوَّلَ مَنْ عَبَّرَ ذَلِكَ لَا بُدَّ أَنْ يَأْتِيَ وَ لَوْ لَمْ يُقْرَأْ فِيهَا مِنْكُمْ لَسَقَطَ عِقَابُ اللَّهِ عَنِ الْخَلْقِ.

He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>! It was affirmed in it, and the first one to alter that was a son of Urwa, and if (the word) 'From you' is not recited in it, the Punishment of Allah<sup>-azwj</sup> would be Dropped from the creatures''.<sup>116</sup>

**Note:** يريد بن عثمان بن عفان، و أروى امه – *The intended is – son of Usman Bin Affan, as Urwa was his mother.*

كأ، الكافي علي بن إبراهيم عن البرقي عن أبيه عن محمد بن سليمان عن أبيه عن أبي عبد الله ع في قوله تعالى وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا بِمُحَمَّدٍ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرَائِيلُ ع عَلَى مُحَمَّدٍ ص.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Al Barqy, from his father, from Muhammad Bin Suleyman, from his father,

<sup>115</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 30

<sup>116</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 31

'Abu Abdullah<sup>-asws</sup> regarding Words of the Exalted: **and you were on the brink of a pit of the fire, so He Saved you from it by Muhammad [3:103]**. By Allah<sup>-azwj</sup>, that is how Jibraeel<sup>-as</sup> descended with it unto Muhammad<sup>-saww!</sup><sup>117</sup>

كأ، الكافي عليّ عن أبيه عن عمر بن عبد العزيز عن ابن زبّان عن أبي عبد الله ع لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا حُبِبْتُمْ فَكَذَافَةٌهَا.

(The book) 'Al Kafi' – Ali, from his father, from Umar Bin Abdul Aziz, from Ibn Zabyan,

'From Abu Abdullah<sup>-asws</sup>: **'You will never attain to righteousness until you are spending what you are loving [3:92]** – Like this it is, so read it as such!<sup>118</sup>

كأ، الكافي العدة عن سهل عن ابن محبوب عن محمد بن سليمان الأزدي عن أبي الجارود عن أبي إسحاق عن أمير المؤمنين عليه الصلاة والسلام وإذا تولى سعى في الأرض ليئسب فيها ويهلك الحرث والنسل يظلمه وسوء سيرته والله لا يحب الفساد.

(The book) 'Al Kafi' – The number, from Sahl, from Ibn Mahboub, from Muhammad Bin Suleyman Al Azdy, from Abu Al Jaroud, from Abu Is'haq,

'From Amir Al-Momineen<sup>-asws</sup>, may the Salawaat and the greetings be upon him<sup>-asws</sup>: **And when he turns around, he runs along in the land to cause mischief therein and destroy the farm and the lineage with his injustice and his evil conduct, and Allah does not love the mischief [2:205]**'.<sup>119</sup>

كأ، الكافي العدة عن سهل عن ابن محبوب عن ابن رباب عن حمران بن أعين عن أبي جعفر ع والذين كفروا أولئانهم الطواغيت.

(The book) 'Al Kafi' – The number, from Sahl, from Ibn Mahboub, from Ibn Riab, from Humran Bin Ayn,

'From Ibn Ja'far<sup>-asws</sup>: **'and (as to) those who are committing Kufr, their guardians are the tyrants [2:257]**'.<sup>120</sup>

كأ، الكافي عليّ عن أحمد بن محمد بن خالد بن محمد بن سنان عن أبي جرير القمي وهو محمد بن عبيد الله وفي نسخة عبد الله عن أبي الحسن ع له ما في السماوات وما في الأرض وما بينهما وما تحت الثرى - عالم الغيب والشهادة الرحمن الرحيم من ذا الذي يشفع عنده إلا بإذنه.

(The book) 'Al Kafi' – Ali, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Sinan, from Abu Jareer Al Qummi, and he is Muhammad Bin Ubeydullah, and in a copy of Abdullah<sup>-asws</sup>,

'From Abu Al-Hassan<sup>-asws</sup>: **for Him is whatever is in the skies and whatever is in the earth and what is beneath the soil. Knower of the unseen and the seen, the Beneficent, the Merciful. Who is that who can intercede in His Presence except by His Permission? [2:255]**'.<sup>121</sup>

كأ، الكافي محمد بن خالد بن محمد بن عبيد عن حمزة بن عبيد عن إسماعيل بن عباد عن أبي عبد الله ع ولا يحيطون بشيء من علمه إلا بما شاء وأخبرها وهو العلي العظيم والحمد لله رب العالمين وآتيتي بعدها.

<sup>117</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 32

<sup>118</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 33

<sup>119</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 34

<sup>120</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 35

<sup>121</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 36

(The book) 'Al Kafi' – Muhammad Bin Khalid, from Hamza Bin Ubeyd, from Ismail Bin Abbad,

'From Abu Abdullah<sup>-asws</sup>: **while they are not encompassing anything from His Knowledge except with whatever He so Desires; [2:255]**, and its ending is: **And He Is the Knowing, the Magnificent, and the Praise is for Allah Lord of the worlds** - and the two Verses after it".<sup>122</sup>

كأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَخِيهِ عَنْ أَبِيهِ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقْرَأُ وَ زُلْزِلُوا ثُمَّ زُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ibn Isa, from Al Husayn Bin Sayf, from his brother, from Abu Bakr Bin Muhammad who said,

'I heard Abu Abdullah<sup>-asws</sup> reciting: **and they were shaken violently, then shaken violently, until the Rasool was saying [2:214]**'.<sup>123</sup>

كأ، الكافي عَلِيُّ بْنُ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ اتَّبَعُوا مَا نَتَلُوا الشَّيَاطِينُ بِوَلَايَةِ الشَّيَاطِينِ عَلَى مُلْكِ سُلَيْمَانَ.

(The book) 'Al Kafi' – Ali, from his father, from Ali Bin Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup>: **'And they followed what was recited by the Satans with the Wilayah of the Satans in the reign of Suleyman [2:102]**'.

وَ يَقْرَأُ أَيْضاً سَلِّ يَا إِبْرَاهِيمَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ جَحَدَ وَ مِنْهُمْ مَنْ أَقْرَبَ وَ مِنْهُمْ مَنْ بَدَّلَ وَ مَنْ يُبَدِّلُ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

And he<sup>-asws</sup> recited as well: **Ask the Children of Israel how many a clear Sign have We Given them; and from them is one who believes, and from them is one who rejects, and from them is one who recites, and from them is one who changes, and one who changes the Favour of Allah after it has come to him, then surely Allah is Severe in requiting (evil) [2:211]**'.<sup>124</sup>

كأ، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ فَيْضِ بْنِ الْمُخْتَارِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَيْفَ تَقْرَأُ وَ عَلَى الثَّلَاثَةِ الَّذِينَ خَلَّفُوا

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Feyz Bin Al Mukhtar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'How do you<sup>-asws</sup> recite (the Verse): **And upon the three, those who stayed behind [9:118]**?'

قَالَ لَوْ كَانُوا خَلَّفُوا لَكَانُوا فِي خَالِ طَاعَةٍ وَ لَكِنَّهُمْ خَالَفُوا عَثْمَانَ وَ صَاحِبَاهُ أَمَا وَ اللَّهُ مَا سَمِعُوا صَوْتَ خَافِرٍ وَ لَا فَعَقَعَةَ حَجْرٍ إِلَّا قَالُوا أَتَيْنَا فَسَلَطَ اللَّهُ عَلَيْهِمُ الْخَوْفَ حَتَّى أَصْبَحُوا.

<sup>122</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 37

<sup>123</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 38

<sup>124</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 39

He<sup>-asws</sup> said: ‘Hade they stayed behind (Khullifu) they would have been in a state of obedience, and but they opposed (Khalafu), Usman and his two companions (Abu Bakr & Umar). But, by Allah<sup>-azwj</sup>! They neither heard the sound of hooves nor the rumble of stones except they said, ‘They are coming to us!’ So Allah<sup>-azwj</sup> Caused the fear to prevail upon them until morning’.<sup>125</sup>

كأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: تَلَوْتُ التَّائِبُونَ الْعَابِدُونَ فَقَالَ لَا أَفْرَأُ التَّائِبِينَ الْعَابِدِينَ إِلَى آخِرِهَا فَسُئِلَ مِنَ الْعِلَّةِ فِي ذَلِكَ فَقَالَ اشْتَرَى مِنَ الْمُؤْمِنِينَ التَّائِبِينَ الْعَابِدِينَ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Ja’far<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, he (the narrator) said, ‘I recited: **The penitent, the worshippers, [9:112]**. He<sup>-asws</sup> said: ‘No. Recite: **The repentants, the worshippers** – up to the end of it’. So I asked about the reason for that, he<sup>-asws</sup> said: ‘He<sup>-azwj</sup> Bought from the Momineen (their own selves), the repentant (and) the worshippers’.<sup>126</sup>

كأ، الكافي الْعِدَّةُ عَنْ سَهْلِ بْنِ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ هَكَذَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ لَقَدْ جَاءَنَا رَسُولٌ مِنْ أَنْفُسِنَا عَزِيزٌ عَلَيْهِ مَا عَنِتْنَا حَرِيصٌ عَلَيْنَا بِالْمُؤْمِنِينَ رُءُوفٌ رَحِيمٌ.

(The book) ‘Al Kafi’ – The number, from Sahl, from Yahya Bin Al Mubarak, from Abdullah Bin Jabalah, from Is’haq Bin Ammar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘That is how Allah<sup>-azwj</sup> Mighty and Majestic Revealed: **There has come to us a Rasool from our selves. It is grievous upon him what is distressing upon us, being full of concern upon you. With the Momineen he is kind, merciful [9:128]**’.<sup>127</sup>

كأ، الكافي مُحَمَّدُ بْنُ أَحْمَدَ عَنِ ابْنِ فَضَّالٍ عَنِ الرِّضَا ع فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ أَيْدَهُ بِجُنُودٍ لَمْ تَرَوْهَا قُلْتُ هَكَذَا قَالَ هَكَذَا نَفَرُوهَا وَ هَكَذَا تَنْزِيلُهَا.

(The book) ‘Al Kafi’ – Muhammad, from Ahmad, from Ibn Fazzal,

‘From Al-Reza<sup>-asws</sup>: **Then Allah Send down His Tranquillity upon His Rasool and Aided him with armies you did not see [9:40]**. I said, ‘Like this?’ He<sup>-asws</sup> said: ‘Like this is how we<sup>-asws</sup> recite it, and this (is how) it was Revealed!’<sup>128</sup>

بي، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ وَ مُحَمَّدِ ابْنِ عَلِيٍّ عَنِ ابْنِ يُونُسَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ صَبَّاحِ الْمُزَنِّيِّ عَنِ الْحَارِثِ بْنِ حَصْبِرَةَ عَنْ حَبَّةِ الْعُرَيْبِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَأَنِّي أَنْظُرُ إِلَى شَيْعَتِنَا بِمَسْجِدِ الْكُوفَةِ وَ قَدْ ضَرَبُوا الْقَسَاطِيطَ يُعَلِّمُونَ النَّاسَ الْقُرْآنَ كَمَا أَنْزَلَ.

(The book) ‘Al Gaybah’ of Al Numani – Ibn Uqdah, from Ali Bin Al-Hassan, from Al-Hassan and Muhammad, two cons of Ali Bin Yusuf, from Sa’dan Bin Muslim, from Sabbah Al Muzanny, from Al Haris Bin Haseyra, from Habbat Al Arny who said,

<sup>125</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 40

<sup>126</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 41

<sup>127</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 42

<sup>128</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 43

'Amir Al-Momineen<sup>-asws</sup> said: 'It is as if I<sup>-asws</sup> am looking at our<sup>-asws</sup> Shia at Masjid Al-Kufa, and they have struck the tents teaching the Quran to the people like what it had been Revealed!'<sup>129</sup>

ني، الغيبة للنعماني عليُّ بنُ الحسينِ عنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْحَجَّالِ عَنِ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: كَأَنِّي بِشِبَعَةَ عَلِيٍّ فِي أَيْدِيهِمُ الْمَثَانِي يُعَلِّمُونَ الْقُرْآنَ.

(The book) 'Gaybah' of Al Numani – Ali Bin Al Husayn, from Muhammad Bin Yahya, from Muhammad Bin Al-Hassan Al Razy, from Muhammad Bin Hammam, from Al Hajjal, from Ali Bin Uqbah,

From Abu Abdullah<sup>-asws</sup> having said: 'It as if I<sup>-asws</sup> am with Shias of Ali<sup>-asws</sup>, in their hands is 'Al-Masaany', teaching the Quran'<sup>130</sup>.

ني، الغيبة للنعماني أحمدُ بنُ هُوْدَةَ عَنِ النَّهْأَوْنِدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ صَبَّاحِ الْمُرَبِّزِيِّ عَنِ الْحَارِثِ بْنِ حَصِيْرَةَ عَنِ ابْنِ نُبَاتَةَ قَالَ: سَمِعْتُ عَلِيًّا ع يَقُولُ كَأَنِّي بِالْعَجَمِ فَسَاطِيطُهُمْ فِي مَسْجِدِ الْكُوفَةِ يُعَلِّمُونَ النَّاسَ الْقُرْآنَ كَمَا أُتِرِلَ

(The book) 'Al Gaybah' of Al Numani – Ahmad Bin Howza, from Al Nahawandy, from Abdullah Bin Hammad, from Sabbah Al Muzanny, from Al Haris Bin Haseyra, from Ibn Nubata who said,

'Ali<sup>-asws</sup> said: 'It is as if I<sup>-asws</sup> am with the non-Arabs, their tents are in Masjid Al-Kufa. They are teaching the Quran to the people like what it had been Revealed!'

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْ لَيْسَ هُوَ كَمَا أُتِرِلَ

I said, 'O Amir Al-Momineen<sup>-asws</sup>, and isn't it just as it was Revealed?'

فَقَالَ لَا لِحُجِّي مِنْهُ سَبْعُونَ مِنْ قُرَيْشٍ - بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ مَا تُرِكَ أَبُو هَلْبٍ إِلَّا لِإِزْرَاءِ عَلَى رَسُولِ اللَّهِ ص - لِأَنَّهُ عَمُهُ.

He<sup>-asws</sup> said: 'No! Seventy (men) from Quraysh have been deleted from it, by their names and names of their fathers, and they did not leave out Abu Lahab<sup>-la</sup> except for slandering upon Rasool-Allah<sup>-saww</sup>, because he<sup>-la</sup> was his<sup>-saww</sup> paternal uncle'<sup>131</sup>.

أقول: سيأتي في تفسير النعماني ما يدل على التغيير و التحريف. و وجدت في رسالة قديمة سنده هكذا.

**Note – I (Majlisi) am saying, 'I shall bring in interpretation by Al-Numani what evidence's upon the changes and the distortions, and I found in an ancient correspondence, it's attribution is like this: -**

جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ فُلُوَيْهِ عَنْ سَعْدِ الْأَشْعَرِيِّ الْقُمِّيِّ أَبِي الْقَاسِمِ رَحِمَهُ اللَّهُ وَ هُوَ مُصَنِّفُهُ رَوَى مَشَائِخُنَا عَنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ

Ja'far Bin Muhammad Bin Qawlawiya, from Sa'ad Al-Ash'ari Al-Qummi Abu Al-Qasim, may Allah<sup>-azwj</sup> Mercy him, and he is its author. It is reported by our elders, from Abu Abdullah<sup>-asws</sup>

<sup>129</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 44

<sup>130</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 45

<sup>131</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 46

having said: 'Amir Al-Momineen<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>' – and he<sup>-asws</sup> continued the Hadeeth up to he<sup>-asws</sup> said: -

بَابُ التَّخْرِيفِ فِي الْآيَاتِ الَّتِي هِيَ خِلَافٌ مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ بِمَا رَوَاهُ مَشَائِكُنَا رَحِمَهُ اللَّهُ عَلَيْهِمْ عَنِ الْعُلَمَاءِ مِنْ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِمْ  
قَوْلُهُ جَلَّ وَ عَزَّ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُؤْمِنُونَ بِاللَّهِ

'The subject of alterations in the Verses which are different to what Allah<sup>-azwj</sup> Mighty and Majestic Revealed, from what is reported by our elders, may Allah<sup>-azwj</sup> have Mercy upon them, from the Scholar<sup>-asws</sup> from Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and upon them<sup>-asws</sup>, are Words of the Majestic and Mighty: **You are the best of the communities raised up for the people; you are enjoining with the goodness and forbidding from the evil and are believing in Allah; [3:110].**

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لِقَارِي هَذِهِ الْآيَةِ وَجَحَّكَ خَيْرُ أُمَّةٍ يُقْتَلُونَ ابْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

Abu Abdullah<sup>-asws</sup> said to a reciter of this Verse: 'Woe be to you! Would the best community kill a son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-saww</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>?'

فَقَالَ جُعِلَتْ فِدَاكَ فَكَيْفَ هِيَ

He said, 'May I be sacrificed for you<sup>-asws</sup>, so how is it?'

فَقَالَ أَنْزَلَ اللَّهُ كُنْتُمْ خَيْرَ أُمَّةٍ أ مَا تَرَى إِلَى مَدْحِ اللَّهِ لَهُمْ فِي قَوْلِهِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُؤْمِنُونَ بِاللَّهِ فَمَدَحُهُ لَكُمْ دَلِيلٌ عَلَى أَنَّهُ لَمْ يَعْزِ  
الْأُمَّةَ بِأَسْرِهَا

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> had Revealed it as: 'You are best Imams<sup>-asws</sup>!' Can you see the Praise by Allah<sup>-azwj</sup> for them<sup>-asws</sup> in His<sup>-azwj</sup> Words: **you are enjoining with the goodness and forbidding from the evil and are believing in Allah?** His<sup>-azwj</sup> Praise for them<sup>-asws</sup> is an evidence upon that He<sup>-azwj</sup> did not Mean the whole community.

أ لَا تَعْلَمُ أَنَّ فِي الْأُمَّةِ الرُّنَاةَ وَ اللَّاطَةَ وَ السُّرَّاقَ وَ قُطَّاعَ الطَّرِيقِ وَ الظَّالِمِينَ وَ الْفَاسِقِينَ أَ فَتَرَى أَنَّ اللَّهَ مَدَحَ هَؤُلَاءِ وَ سَمَّاهُمْ الْأَمْرِينَ بِالْمَعْرُوفِ وَ النَّاهِينَ  
عَنِ الْمُنْكَرِ كَلَّا مَا مَدَحَ اللَّهُ هَؤُلَاءِ وَ لَا سَمَّاهُمْ أَحْبَابًا بَلْ هُمْ الْأَشْرَارُ فِي سُورَةِ النَّحْلِ وَ هِيَ قِرَاءَةٌ مَنْ قَرَأَ أَنَّ تَكُونَ أُمَّةً هِيَ أَرْبَى مِنْ أُمَّةٍ -

Don't you know that in the community there are the adulterers, and the sodomist(s), and the thieves, and the bandits, and the oppressors, and the mischief-makers? Do you view that Allah<sup>-azwj</sup> would Praise them and Name them as enjoiners of the good and forbidders of the evil? Never! Allah<sup>-azwj</sup> neither Praised them nor Named them as good people. But they are the vilest in Surah Al Nahl, and it is a recitation of the one who recites: **that you could become a community which is more prosperous than (another) community. [16:92]'**

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لِمَنْ قَرَأَ هَذِهِ عِنْدَهُ وَجَحَّكَ مَا أَرْبَى

Abu Abdullah<sup>-asws</sup> said to the one recited this in his<sup>-asws</sup> presence: 'Woe be to you! It is not 'A'rba' (the most prosperous)?'

فَقَالَ جُعِلْتُ فِدَاكَ فَمَا هُوَ

He said, 'May I be sacrificed for you<sup>-asws</sup>! So what is it?'

فَقَالَ إِنَّمَا أَنْزَلَ اللَّهُ جَلًّا وَعَزًّا أَنْ تَكُونَ أئِمَّةً هُمْ أَزْكَى مِنْ أئِمَّتِكُمْ إِنَّمَا يَبْلُوكُمْ اللَّهُ بِهِ.

He<sup>-asws</sup> said: 'But rather, Allah<sup>-azwj</sup> Majestic and Mighty Revealed: 'So that you would be Imams<sup>-asws</sup>'. They<sup>-asws</sup> are purer than your imams (leaders). But rather Allah<sup>-azwj</sup> is Trying you with it'.<sup>132</sup>

وَرُوي أَنَّ رَجُلًا قَرَأَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع- ثُمَّ بَاتِيَ مِنْ بَعْدِ ذَلِكَ عَامًا فِيهِ يُعَاثُ النَّاسُ وَ فِيهِ يُعْصِرُونَ قَالَ وَبِحُكِّ أَيِّ شَيْءٍ يُعْصِرُونَ يُعْصِرُونَ الْخَمْرَ

And it is Revealed that a man recited to Amir Al-Momineen<sup>-asws</sup>: ***Then there shall come after that a year in which it would rain for the people and during it they would be pressing'*** [12:49]. He<sup>-asws</sup> said: 'Woe be to you! Which thing were they pressing? Were they pressing the wine?'

فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ فَكَيْفَ

The man said, 'O Amir Al-Momineen<sup>-asws</sup>! How?'

فَقَالَ إِنَّمَا أَنْزَلَ اللَّهُ عَزًّا وَ جَلًّا ثُمَّ بَاتِيَ مِنْ بَعْدِ ذَلِكَ عَامًا فِيهِ يُعَاثُ النَّاسُ وَ فِيهِ يُعْصِرُونَ أَيُّ فِيهِ يُمَطَّرُونَ وَ هُوَ قَوْلُهُ وَ أَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا-

He<sup>-asws</sup> said: 'But rather, Allah<sup>-azwj</sup> Mighty and Majestic Revealed it as: ***and during it they (clouds) would be squeezing*** [12:49], i.e., raining after years of famine, and the evidence upon that are His<sup>-azwj</sup> Words: ***And We Send down from the clouds abundant water*** [78:14]'.  
 وَ قَرَأَ رَجُلًا عَلَى أَبِي عَبْدِ اللَّهِ ع فَلَمَّا حَرَّ تَبَيَّنَتِ الْجِنَّ أَنَّ لَوْ كَانُوا يَعْلَمُونَ الْعَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع الْجِنَّ كَانُوا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ الْعَيْبَ

And a man recited to Abu Abdullah<sup>-asws</sup>, ***'So when he fell down, it was clear to the Jinn that had they known the unseen, they would not have remained in the abasing torment*** [34:14]. Abu Abdullah<sup>-asws</sup> said: 'The Jinn knew that they did not know the unseen'.

فَقَالَ الرَّجُلُ فَكَيْفَ هِيَ

The man said, 'So how is it?'

فَقَالَ إِنَّمَا أَنْزَلَ اللَّهُ فَلَمَّا حَرَّ تَبَيَّنَتِ الْإِنْسُ أَنَّ لَوْ كَانَتِ الْجِنَّ يَعْلَمُونَ الْعَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

He<sup>-asws</sup> said: 'but rather it was Revealed as: ***So when he fell, it was evident to the humans, if the Jinn had known the unseen, they would not have remained in abasing torment*** [34:14]'.  
 وَ قَرَأَ رَجُلًا عَلَى أَبِي عَبْدِ اللَّهِ ع فَلَمَّا حَرَّ تَبَيَّنَتِ الْإِنْسُ أَنَّ لَوْ كَانَتِ الْجِنَّ يَعْلَمُونَ الْعَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع الْجِنَّ كَانُوا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ الْعَيْبَ

وَمِنْهُ فِي سُورَةِ هُودٍ أَمْضَىٰ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً

And from it in Surah Hud<sup>-as</sup>: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it, and from before it was the Book of Musa, an Imam and a Mercy, [11:17].**

قَالَ أَبُو عَبْدِ اللَّهِ ع لَا وَاللَّهِ مَا هَكَذَا أَنْزَلَهَا إِنَّمَا هُوَ فَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ إِمَامًا وَرَحْمَةً وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ

Abu Abdullah<sup>-asws</sup> said: ‘No, by Allah<sup>-azwj</sup>, it was not Revealed like that! But rather it is as, **So the one who was upon a clear Proof from his Lord and a witness from him recites it, being an Imam and a Mercy, and from before it is (in) the Book of Musa, [11:17].**

وَمِثْلُهُ فِي آلِ عِمْرَانَ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ- فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّمَا أَنْزَلَ اللَّهُ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَنْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ

And similar to in in Surah Aal-e-Imran<sup>-as</sup>: **There isn't anything for you from the matter, whether He Turns to them or Punishes them, for they are the unjust [3:128].** Abu Abdullah<sup>-asws</sup> said: ‘But rather, Allah<sup>-azwj</sup> Revealed: **There isn't anything for you from the matter, whether He Turns to them or you punish them, for they are the unjust’.**

وَقَوْلُهُ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ- وَهُوَ أَيْمَةٌ وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

And His<sup>-azwj</sup> Words: **And like that, We Made you as an intermediary community in order for you (Imams) to become witnesses upon the people, [2:143], and it is, Imams as intermediaries for you to be witnesses upon the people’.**

وَقَوْلُهُ فِي سُورَةِ عَمَّ يَتَسَاءَلُونَ- وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا إِنَّمَا هُوَ يَا لَيْتَنِي كُنْتُ تُرَابِيًّا أَيُّ عَلَوِيًّا وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ كَتَىٰ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا بِأَبِي تُرَابٍ

And His<sup>-azwj</sup> Words in Surah Al Naba: **and the Kafir would be saying, ‘O! I wish I was dust!’ [78:40]:** ‘But rather it is, ‘Oh I wish I was ‘Turabiyya’, i.e. Alawite, and that is because Rasool-Allah<sup>-saww</sup> had teknonymed Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, as ‘Abu Turab’.

وَمِثْلُهُ فِي إِذَا السَّمَاسُ كُوِّرَتْ قَوْلُهُ وَإِذَا الْمَوْءِدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

And similar to it is in Surah Al Shams, His<sup>-azwj</sup> Words: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9].**

وَمِثْلُهُ الَّذِينَ يَفْعَلُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا فُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا قَالَ أَبُو عَبْدِ اللَّهِ ع لَقَدْ سَأَلُوا اللَّهَ عَظِيمًا أَنْ يَجْعَلَهُمْ أَيْمَةً لِلْمُتَّقِينَ إِنَّمَا أَنْزَلَ اللَّهُ جَلًّا وَ عَزًّا الَّذِينَ يَفْعَلُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا فُرَّةَ أَعْيُنٍ وَ اجْعَلْ لَنَا مِنَ الْمُتَّقِينَ إِمَامًا

And similar to it, **And those who are saying, ‘Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74].** Abu Abdullah<sup>-asws</sup> said: ‘They asked Allah<sup>-azwj</sup> to a mighty thing that He<sup>-azwj</sup> should make them as Imams of the

pious! But rather, Allah<sup>-azwj</sup> Majestic and Mighty Revealed: **And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make for us Imams for the pious [25:74]'**.

وَمِثْلُهُ فِي سُورَةِ التَّسَاءِ قَوْلُهُ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاؤُكَ فَاسْتَعْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا- قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ عُنِيَ بِقَوْلِهِ جَاؤُكَ فَقَالَ الرَّجُلُ لَا نَدْرِي

And similar to it is in Surah Al Nisa, His<sup>-azwj</sup> Words: **and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]**. Abu Abdullah<sup>-asws</sup> said: 'Who does He<sup>-azwj</sup> Mean by His<sup>-azwj</sup> Words: 'come to you'? The man said, 'We don't know'.

قَالَ إِنَّمَا عَنَى تَبَارَكَ وَ تَعَالَى فِي قَوْلِهِ جَاؤُكَ يَا عَلِيُّ فَاسْتَعْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ الْآيَةَ

He<sup>-asws</sup> said: 'But rather, the Blessed and Exalted Means in His<sup>-azwj</sup> Words: 'come to you', O Ali<sup>asws</sup>, **and sought Forgiveness of Allah and the Rasool [4:64]** – the Verse'.

وَ قَوْلُهُ فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا وَ ذَلِكَ أَنَّهُ لَمَّا أَنْ كَانَ فِي حَجَّةِ الْوَدَاعِ دَخَلَ أَرْبَعَةٌ نَفَرٍ فِي الْكَعْبَةِ فَتَحَالَفُوا فِيمَا بَيْنَهُمْ وَ كَتَبُوا كِتَابًا لِّئِنْ أَمَاتَ اللَّهُ مُحَمَّدًا لَا يَرُدُّوا هَذَا الْأَمْرَ فِي بَنِي هَاشِمٍ

And His<sup>-azwj</sup> Words: **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65]**, and that is because when it was during the farewell Hajj, four persons entered into the Kaaba. They vowed in what is between them, and they wrote an agreement that if Allah<sup>-azwj</sup> Causes Muhammad<sup>-saww</sup> to die, they would not let this command return to be among the Clan of Hashim<sup>-as</sup>.

فَأَطَّلَعَ اللَّهُ رَسُولُهُ عَلَىٰ ذَلِكَ فَأَنْزَلَ عَلَيْهِ أَمْرًا أَمْرًا فَإِنَّا مُرْمُونَ أَمْ يَحْسَبُونَ الْآيَةَ-

Allah<sup>-azwj</sup> Notified His<sup>-azwj</sup> Rasool<sup>-saww</sup> upon that. He<sup>-azwj</sup> Revealed unto him<sup>-saww</sup>: **Or are they (trying to) conclude a matter? But We are the Concluders [43:79] Or are they reckoning [43:80]** – the Verse'.

وَ قَرَأَ رَجُلٌ عَلَىٰ أَبِي عَبْدِ اللَّهِ ع سُورَةَ الْحَمْدِ عَلَىٰ مَا فِي الْمُصْحَفِ فَرَدَّ عَلَيْهِ وَ قَالَ اقْرَأْ صِرَاطَ مَنْ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ غَيْرِ الضَّالِّينَ

A man recited to Abu Abdullah<sup>-asws</sup> Surah Al Hamd based upon what is in the Quran. He<sup>-asws</sup> rebutted to him and said: **'The path of those You have Bestowed Bounties upon, other than of those You are Wrathful upon and other than of the straying ones [1:7]'**.

وَ قَرَأَ آخَرٌ فَلَيْسَ عَلَيْهِمْ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ- فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ مِنْ ثِيَابِهِنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ

And another one recited: **there isn't any blame upon them if they put off their clothes without displaying the ornaments. [24:60]**. Abu Abdullah<sup>-asws</sup> said: **'there isn't any blame upon them if they put off from their clothes without displaying the ornaments. [24:60]**.

وَكَانَ يُقْرَأُ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ وَفُؤِمُوا لِلَّهِ قَانِتِينَ فِي صَلَاةِ الْمَغْرِبِ

And he<sup>-asws</sup> used to recite: **Maintain your Salat(s) and (in particular) the middle Salat, Al Asr Salat, and be standing obedient to Allah in Al Maghrib Salat [2:238].**

وَكَانَ يُقْرَأُ فَإِنْ تَنَارَعْتُمْ مِنْ شَيْءٍ فَارْجِعُوهُ إِلَى اللَّهِ وَإِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْكُمْ

And he<sup>-asws</sup> used to recite: **Thus, if you were to quarrel about anything, refer it to Allah and the Rasool, and to the ones with (Divine) Authority among you [4:59].**

وَ قَرَأَ هَذِهِ الْآيَةَ فِي دُعَاءِ إِبْرَاهِيمَ رَبِّ اعْفُرْ لِي وَ لَوْلَدِي يَعْنِي إِسْمَاعِيلَ وَ إِسْحَاقَ

And he<sup>-asws</sup> recited this Verses regarding a supplication of Ibrahim<sup>-as</sup>: **Our Lord! Forgive me and my two sons [14:41]**, meaning Ismail<sup>-as</sup> and Is'haq<sup>-as</sup>.

وَ كَانَ يُقْرَأُ وَ كَانَ أَبَوَاهُ مُؤْمِنِينَ وَ طَبَعَ كَافِرًا

And he<sup>-asws</sup> used to recite: **his parents were Momineen, and his nature was that of a Kafir [18:80].**

وَ كَانَ يُقْرَأُ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا مِنْ نَفْسِي

And he<sup>-asws</sup> used to recite: **Surely the Hour is coming. I am almost Concealing it from myself [20:15].**

وَ قَرَأَ وَ مَا أَرْسَلْنَا قَبْلَكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا نُحَدِّثُ بِعَنِي الْأَيْمَةَ ع

And he<sup>-asws</sup> recited: **And We did not Send before you any Rasool nor a Prophet nor a Muhaddith [21:25]**, meaning the Imams<sup>-asws</sup>.

وَ قَرَأَ الشَّيْخُ وَ الشَّيْخَةُ فَارْجُوهُمَا الْبَيْتَةَ فَإِنَّهُمَا قَدْ قَضَيَا الشَّهْوَةَ

And he<sup>-asws</sup> recited: 'The old man and the old woman, stone them both definitely, for they have spent their lustful desires'. (p.s., This is known as 'Ayat Al Rajm' which according to Umar Bin Al Khattab in Saheeh Bukhari, Saheeh Muslim etc. was taken out)

وَ قَرَأَ النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَرْوَاجُهُ أُمَّهَاتُهُمْ وَ هُوَ أَبُو هُمٍ-

And the Prophet<sup>-saww</sup> recited: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers, and he is a father to them [33:6].**

وَ قَرَأَ وَ جَاءَتْ سَكْرَةُ الْحَقِّ بِالْمَوْتِ

And he<sup>-asws</sup> recited: **'And the agony of truth comes with the death [50:19].**

وَ قَرَأَ وَ يَجْعَلُونَ شُكْرَكُمْ أَنْتُمْ تُكذِّبُونَ

And he<sup>-asws</sup> recited: '**And you should be making your thanks, (instead) you are belying [56:82].**

وَقَرَأَ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انصَرَفُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ لِلَّذِينَ اتَّقَوْا وَاللَّهُ خَيْرُ الرَّازِقِينَ

And he<sup>-asws</sup> recited: **And when they see trade, or sport, they disperse to it and leave you standing. Say: 'Whatever is in the Presence of Allah<sup>-azwj</sup> is better than the sport and the trading, for those who are pious, and Allah is Best of the sustainers [62:11].**

وَقَرَأَ إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَامضُوا إِلَىٰ ذِكْرِ اللَّهِ

And he<sup>-asws</sup> recited: **When there is a call for the Salat on the day of Friday, then go to the Zikr of Allah [62:9].**

وَقَرَأَ فَسُبُحْرُونَ وَ يُبْصِرُونَ بِأَيْكُمْ الْفُتُونُ

And he<sup>-asws</sup> recited: **So you shall be seeing, and they (too) shall be seeing [68:5] which one of you is the Fitna maker [68:6].**

وَقَرَأَ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِمَنْ لَيَعْمُرَ فِيهَا

And he<sup>-asws</sup> recited: **and We did not Make the dream which We Showed you except as a Trial for them for them to be blinded in it [17:60].**

وَقَرَأَ وَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ كُنْتُمْ ضَعْفَاءُ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا كَانُوا أَدْلَةً وَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِيهِمْ

And he<sup>-asws</sup> said: '**And Allah Helped you at Badr when you were weak, [3:123].** Abu Abdullah<sup>-asws</sup> said: 'They were not humble (disgraced) and Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> was among them'.

وَقَرَأَ وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ عَصَبًا

And he<sup>-asws</sup> recited: **and behind them was a king seizing every good boat by usurpation [18:79].**

وَقَرَأَ أَلَمْ يَتَّبِعِنَا الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا-

And he<sup>-asws</sup> recited: **So, is it not clear to those who are believing, that if Allah so Desires, He would Guide the people altogether? [13:31].**

وَقَرَأَ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ اصْلَابًا فَلَا مَمُوتَانَ فِيهَا وَلَا تَحْيِيَانِ

And he<sup>-asws</sup> recited: **This here is Hell which the two of you were belied upon. Both of you would be arriving to it, neither dying nor living (therein) [55:43].**

وَقَرَأَ فَإِنَّ اللَّهَ بَيَّنَّهُمْ مِنَ الْفَوَاعِدِ قَالَ أَبُو عَبْدِ اللَّهِ ع بَيَّتْ مَكْرَهُمْ هَكَذَا نَزَلَتْ

And he<sup>-asws</sup> recited: **so Allah pre-empted them from the foundations, [16:26]**. Abu Abdullah<sup>-asws</sup> said: ‘Pre-empted their plots. That is how it was Revealed!’

وَقَرَأَ يَحْكُمُ بِهِ ذُو عَدْلٍ مِنْكُمْ يَعْنِي الْإِمَامَ

He<sup>-asws</sup> recited: **the one from you with justice [7:87]**, meaning the Imam<sup>-asws</sup>’.

وَقَرَأَ وَ مَا تَقُمُوا مِنْهُمْ إِلَّا أَنْ آمَنُوا بِاللَّهِ

And he<sup>-asws</sup> recited: ‘**And they did not take revenge from them except that they believed in Allah [85:8]**’.

وَقَرَأَ وَ يَسْتَأْذِنُكَ الْأَنْفَالُ.

And he<sup>-asws</sup> said: ‘**They are asking you for the Anfaal [8:1]**’.<sup>133</sup>

وَرَوَوْا عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: نَزَلَ جِبْرَائِيلُ ع بِهَذِهِ الْآيَةِ هَكَذَا وَ قَالَ الظَّالِمُونَ آلَ مُحَمَّدٍ حَقَّهُمْ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا

And it is reported from Abu Ja’far<sup>-asws</sup> having said: ‘Jibraeel<sup>-as</sup> descended with this Verse like this, and said: **And the ones unjust to Progeny of Muhammad of their rights say, ‘You are only following a man bewitched!’ [25:8]**’.<sup>134</sup>

وَقَرَأَ أَبُو جَعْفَرٍ ع لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ فِي عَلِيٍّ أَنْزَلَهُ بِعِلْمِهِ وَ الْمَلَائِكَةُ يَشْهَدُونَ وَ كَفَى بِاللَّهِ شَهِيدًا

And Abu Ja’far<sup>-asws</sup> recited: **But Allah Testifies with what He has Revealed to you regarding Ali that He Revealed it by His Knowledge, and the Angels are testifying (also); and Suffice with Allah as a Witness [4:166]**’.

وَقَرَأَ أَبُو جَعْفَرٍ ع هَذِهِ الْآيَةَ وَ قَالَ هَكَذَا نَزَلَ بِهِ جِبْرَائِيلُ ع عَلَى مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ إِنَّ الَّذِينَ كَفَرُوا وَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ لَمْ يَكُنِ اللَّهُ لِيُعْفِرْ لَهُمْ وَ لَا لِيَهْدِيَهُمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

And Abu Ja’far<sup>-asws</sup> recited this Verse and said, ‘That is how Jibraeel<sup>-as</sup> descended with it unto Muhammad<sup>-azwj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>: **Those who committed Kufr and are being unjust to the Progeny of Muhammad of their rights, it would not happen that Allah will Forgive for them nor would He Guide them to a path [4:168] Except the Path of Hell, to abide therein forever, and that would be easy upon Allah [4:169]**’.

وَقَالَ أَبُو جَعْفَرٍ ع نَزَلَ جِبْرَائِيلُ بِهَذِهِ الْآيَةِ هَكَذَا وَ قَالَ الظَّالِمُونَ آلَ مُحَمَّدٍ حَقَّهُمْ غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ رَجُلًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ.

And Abu Ja’far<sup>-asws</sup> said: ‘Jibraeel<sup>-as</sup> descended with this Verse like this and said: **But those who were unjust to the Progeny of Muhammad of their rights replaced it for a word other than**

<sup>133</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 b

<sup>134</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 c

**that which had been Said to them, so We Sent upon those who were unjust to the Progeny of Muhammad of their rights, a plague from the sky, due to what they were corrupting [2:59]’.**

وَ قَالَ أَبُو جَعْفَرٍ ع نَزَلَ جِبْرَائِيلُ بِهِذِهِ الْآيَةِ هَكَذَا فَإِنَّ لِلظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ عَذَابًا دُونَ ذَلِكَ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ يَعْنِي عَذَابًا فِي الرَّجْعَةِ

And Abu Ja’far<sup>-asws</sup> said: ‘Jibraeel<sup>-as</sup> descended with this Verse like this: **And surely for those who are unjust to the Progeny of Muhammad of their rights, there would be Punishment besides that, but most of them do not know [52:47]**, meaning Punishment during the Return (Raj’at).

وَ قَالَ أَبُو جَعْفَرٍ ع نَزَلَ جِبْرَائِيلُ عَلَى مُحَمَّدٍ ص فَأَبَى أَكْثَرَ النَّاسِ بِوَلَايَةِ عَلِيٍّ إِلَّا كُفُورًا

And Abu Ja’far<sup>-asws</sup> said: ‘Jibraeel<sup>-as</sup> descended unto Muhammad<sup>-saww</sup>: **but most of the people refused (to accept) the Wilayah of Ali, except for the denying [17:89]’.**

وَ قَرَأَ رَجُلًا عَلَى أَبِي جَعْفَرٍ ع كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ فَقَالَ أَبُو جَعْفَرٍ ع وَ مَنْشُورَةٌ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرَائِيلُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمَا إِنَّهُ لَيْسَ مِنْ أَحَدٍ مِنْ هَذِهِ الْأُمَّةِ إِلَّا سَبَسْتُ فَأَمَّا الْمُؤْمِنُونَ فَيُنشَرُونَ إِلَى قَرَّةٍ أَعْيُنِهِمْ وَ أَمَّا الْفَجَّارُ فَيَحْشُرُونَ إِلَى خِزْيِ اللَّهِ وَ أَلِيمِ عَذَابِهِ

And a man recited unto Abu Ja’far<sup>-asws</sup>: **Every soul shall taste the death and be Resurrected [29:57]**. Abu Ja’far<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! Jibraeel<sup>-as</sup> descended with it unto Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>. There isn’t anyone from this community except he will be Resurrected. The Momineen will be Resurrected to delight of their eyes, and as for the immoral, they will be gathered to the Disgrace by Allah<sup>-azwj</sup> and pain of His<sup>-azwj</sup> Punishment!’

وَ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ هَكَذَا وَ نُنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ لَا يَزِيدُ الظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ

And he<sup>-asws</sup> said: ‘This Verse was Revealed like this: **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, and it does not increase the ones unjust to the Progeny of Muhammad [17:82]’.**

وَ قَالَ وَ نَزَلَ جِبْرَائِيلُ بِهِذِهِ الْآيَةِ هَكَذَا وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ نَارًا أَحَاطَ بِهِنَّ سُرَادِقُهَا.

And he<sup>-asws</sup> said: ‘And Jibraeel<sup>-as</sup> descended with this Verse like this: **And say: ‘The Truth is from your Lord. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve’. We have Prepared for the ones unjust to the Progeny of Muhammad of their rights, a Fire which would surround them in enclosures [18:29]’.**<sup>135</sup>

وَ رُوِيَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع أَنَّهُ قَرَأَ أ فَلَا يَتَدَبَّرُونَ الْقُرْآنَ فَيُفْضُوا مَا عَلَيْهِمْ مِنَ الْحَقِّ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

And it is reported from Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>, he<sup>-asws</sup> recited: ***So do they not ponder on the Quran, so they can fulfil what is upon them of the truth or are there locks upon (their) hearts [47:24]***’.

وَسِعَتْهُ يَفْرَأُ وَإِنْ تَظَاهَرَ عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ عَلِيًّا

And I heard him<sup>-asws</sup> reciting: ***and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen Ali [66:4]***’.

وَقَرَأَ أَبُو جَعْفَرٍ وَابْنُ عَبْدِ اللَّهِ عَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَىٰ أَجَلٍ مُّسَمًّى فَآتُوهُنَّ أُجُورَهُنَّ

And Abu Ja’far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup> recited: ***So whatever (Women) you enjoy with up to a specified term, give them their Obligatory recompense [4:24]***’.

وَقَرَأَ إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ زَاغَتْ قُلُوبُكُمَا

And he<sup>-asws</sup> recited: ***If you both repent to Allah, for your hearts have deviated [66:4]***’.

وَقَرَأَ أَبُو عَبْدِ اللَّهِ عَ إِنْ أَرَىٰ سَبْعَ بَقَرَاتٍ سِمَانٍ وَ سَبْعَ سَنَابِلِ خُضْرٍ وَ آخَرَ يَابِسَاتٍ

And Abu Abdullah<sup>-asws</sup> recited: ***I see seven fat cows, seven green ears of grain, and others that are dry. [12:43]***’.

وَقَرَأَ يَا كُلُّنَّ مَا قَرَنْتُم لَهٗنَّ -

And he<sup>-asws</sup> recited: ***consuming whatever you had drawn for these [12:48]***’.

وَقَرَأَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

And he<sup>-asws</sup> recited: ***A day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158]***’.

وَقَرَأَ فِي سُورَةِ مَرْيَمَ إِنْ نَذَرْتُ لِلرَّحْمَنِ صَمْتًا

And he<sup>-asws</sup> recited in Surah Maryam<sup>-as</sup>: ***I vowed to the Beneficent silence [19:26]***’.

وَقَرَأَ رَجُلٌ عَلَىٰ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ - فَإِنَّهُمْ لَا يُكَذِّبُونَكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ بَلَىٰ وَ اللَّهُ لَقَدْ كَذَّبُوهُ أَشَدَّ التَّكْذِيبِ وَ لَكِنَّ نَزَلَتْ بِالتَّخْفِيفِ يُكَذِّبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ أَيُّ لَا يَأْتُونَ بِحَقِّ يُبْطِلُونَ بِهِ حَقَّكَ

And a man recited to Amir Al-Momineen<sup>-asws</sup>: ***They are not belying you, [6:33]***. Amir Al-Momineen<sup>-asws</sup> said: ‘Yes, by Allah<sup>-azwj</sup>, they did bely him<sup>-saww</sup> severest of the belying, but it was Revealed with the lightness, ‘belying you’, ***but the unjust ones are rejecting the Signs of Allah [6:33]***, i.e., they will not be coming with any truth to invalidate your<sup>-saww</sup> truth with’.

وَ صَلَّى أَبُو عَبْدِ اللَّهِ عَ بِعَقْمٍ مِنْ أَصْحَابِهِ فَقَرَأَ قُتَيْلُ أَصْحَابِ الْخُدُودِ وَ قَالَ مَا الْأَخْدُودُ

And Abu Abdullah<sup>-asws</sup> prayed Salat with a group of his<sup>-asws</sup> companions. He<sup>-asws</sup> recited: **Cursed be the companions of the furrows [85:4]**, and he<sup>-asws</sup> said: ‘And what is ‘the pits’ (Al Akhdoud)?’

وَقَرَأَ رَجُلٌ عَلَيْهِ وَطَلَحَ مَنْضُودٍ فَقَالَ لَا طَلَعٍ مَنْضُودٍ

And a man recited: **And bananas, above each other [56:29]**? He<sup>-asws</sup> said: ‘No. **“And emerging (Tal’a) above each other.”**’

وَقَرَأَ وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ وَإِنَّهُ فِيهِ إِلَى آخِرِ الدَّهْرِ

And he<sup>-asws</sup> said: ‘**(I Swear) by the time [103:1] Surely the human being is in loss [103:2]**, and in it is: **‘Up to end of the times’**’.

وَقَرَأَ إِذَا جَاءَ فَتْحُ اللَّهِ وَ النَّصْرُ

And he<sup>-asws</sup> recited: **When victory of Allah comes and the Help [110:1]**’.

وَقَرَأَ أَلَمْ يَأْتِكَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ وَقَرَأَ إِنِّي جَعَلْتُ كَيْدَهُمْ فِي تَضَلُّيلٍ

And he<sup>-asws</sup> recited: **Did there not come to you (news of) how your Lord Dealt with the owners of the elephant? [105:1]**. And he<sup>-asws</sup> recited: **And how I Made their plan to be in error? [105:2]**’.

وَسَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَالْفَجْرِ فَقَالَ لَيْسَ فِيهَا وَاوٌ وَإِنَّمَا هُوَ الْفَجْرُ

And a man asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **(I Swear) by the dawn [89:1]**. He<sup>-asws</sup> said: ‘There isn’t the letter ‘Waw’ in it, and rather it is **‘The dawn’**’.

وَقَرَأَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ ع جَاهِدِ الْكُفَّارَ وَ الْمُنَافِقِينَ فَقَالَ هَلْ رَأَيْتُمْ وَ سَمِعْتُمْ أَنَّ رَسُولَ اللَّهِ ص قَاتَلَ مُنَافِقًا إِنَّمَا كَانَ يَتَأَلَّفُهُمْ وَ إِنَّمَا قَالَ اللَّهُ جَلَّ وَ عَزَّ جَاهِدِ الْكُفَّارَ بِالْمُنَافِقِينَ.

And a man recited to Abu Abdullah<sup>-asws</sup>: **Fight the Kafirs and the hypocrites [9:73]**. He<sup>-asws</sup> said: ‘Have you seen and heard that Rasool-Allah<sup>-sawww</sup> fought the hypocrites? But rather, he<sup>-sawww</sup> had a rapport with them, and rather Allah<sup>-azwj</sup> Majestic and Mighty Said: **“Fight the Kafirs with the hypocrites”**’.<sup>136</sup>

وَرُوي عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ قَالَ لِرَجُلٍ كَيْفَ تَقْرَأُ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

And it is reported from Abu Al-Hassan Al-Reza<sup>-asws</sup> having said to a man: ‘How do you recite: **Allah has Turned (Mercifully) to the Prophet and the Emigrants and the Helpers, [9:117]**?’

قَالَ فَقَالَ هَكَذَا نَقَرُّهَا

He (the narrator) said, 'He (the man) said, 'That is how we are reciting it'.

قَالَ لَيْسَ هَكَذَا قَالَ اللَّهُ إِنَّمَا قَالَ لَقَدْ تَابَ اللَّهُ بِالَّتِي عَلَى الْمُهَاجِرِينَ وَالْأَنْصَارِ.

He<sup>-asws</sup> said: 'It isn't like this! Allah<sup>-azwj</sup> rather Said: **"Allah has Turned (Mercifully) due to the Prophet to the Emigrants and the Helpers, [9:117]"**.<sup>137</sup>

ثواب قراءة سورة حمد سبأ و حمد فاطر

### The reward of reciting **سَبَأٌ وَ فَاطِرٌ (FAATIR - Originator - 35 and Saba - 34)**

ثواب الأعمال بِإِسْنَادٍ إِلَى ابْنِ الْبَطَّانِيِّ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنِ ابْنِ أُدَيْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لِلْحَمْدَيْنِ جَمِيعًا حَمْدُ سَبَأٍ وَ حَمْدُ فَاطِرٍ مَنْ قَرَأَهُمَا فِي لَيْلَةٍ لَمْ يَزَلْ فِي لَيْلَتِهِ فِي حِفْظِ اللَّهِ وَ كِلَاءَتِهِ

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Ahmad Bin Aaiz, from Ibn Uzina,

'From Abu Abdullah<sup>-asws</sup> having said: 'For the two praises together, praise of (Surah) Saba (34), and praise of (Surah) Faatir (35)– one who recites these two during a night, will not cease to be in Protection of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Safeguard during his night.

قَالَ قَرَأَهُمَا فِي نَهَارِهِ لَمْ يُصِبْهُ فِي نَهَارِهِ مَكْرُوهٌ وَ أُعْطِيَ مِنْ حَيْرِ الدُّنْيَا وَ حَيْرِ الْآخِرَةِ مَا لَمْ يَخْطُرْ عَلَى قَلْبِهِ وَ لَمْ يَبْلُغْ مُنَاهُ.

If he recites it during his day, no abhorrence will afflict him during his day, and he would be Given from goodness of the world and goodness of the Hereafter what has not even occurred upon his heart and his wishes had not even reached"<sup>138</sup>.

ثواب من قرأ سورة يس

### The reward of reciting **يس (Ya Seen – The Name of Prophet Mohammed<sup>-sawww</sup> - 36)**

ثواب الأعمال بِإِسْنَادٍ إِلَى ابْنِ الْبَطَّانِيِّ عَنِ ابْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِكُلِّ شَيْءٍ قَلْبٌ وَ قَلْبُ الْقُرْآنِ يَس

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Ibn Abu Al A'la, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'For everything there is a heart, and heart of the Quran is (Surah) Yaseen.

<sup>137</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 f

<sup>138</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 56 H 1

مَنْ قَرَأَهَا فِي نَهَارِهِ قَبْلَ أَنْ يُمَسِّي كَانَ فِي نَهَارِهِ مِنَ الْمُحْفُوظِينَ وَ الْمَرْزُوقِينَ حَتَّى يُمَسِّي

One, who recites it before going to sleep, or during his day before the evening, would be among the secured ones and the recipients of sustenance until the evening.

وَ مَنْ قَرَأَهَا فِي لَيْلَةٍ قَبْلَ أَنْ يَنَامَ وَكَلَّ اللَّهُ بِهِ أَلْفَ مَلَكٍ يَحْفَظُونَهُ مِنْ شَرِّ كُلِّ شَيْطَانٍ رَجِيمٍ وَ مِنْ كُلِّ آفَةٍ

And one who recites it during the night before going to sleep, Allah<sup>-azwj</sup> Allocates a thousand angels who keep him safe from every evil Pelted Satan<sup>-la</sup>, and from every misfortune.

وَ إِنْ مَاتَ فِي يَوْمِهِ أَوْ فِي لَيْلَتِهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَ حَضَرَ غُسْلَهُ ثَلَاثُونَ أَلْفَ مَلَكٍ كُلُّهُمْ يَسْتَغْفِرُونَ لَهُ وَ يُشَيِّعُونَهُ إِلَى قَبْرِهِ بِالسَّيْفِ لَهُ

And if he were to die during that day, Allah<sup>-azwj</sup> would Make him to enter the Paradise, and thirty thousand angels would be present at his washing (of his body), all of them seeking Forgiveness for him, and escort him to his grave with seeking Forgiveness for him.

فَإِذَا أُدْخِلَ فِي لَحْدِهِ كَانُوا فِي جَوْفِ قَبْرِهِ يَعْبُدُونَ اللَّهَ وَ ثَوَابُ عِبَادَتِهِمْ لَهُ وَ فُسِّحَ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ وَ أُؤْمِنَ مِنْ صَعْطَةِ الْقَمْرِ وَ لَمْ يَزَلْ لَهُ فِي قَبْرِهِ نُورٌ سَاطِعٌ إِلَى أَعْنَانِ السَّمَاءِ إِلَى أَنْ يُجْرَحَهُ اللَّهُ مِنْ قَبْرِهِ

When he enters into his grave, they would be in the middle of it worshipping Allah<sup>-azwj</sup>, and the Rewards of their worship would be for him, and his grave would be extended for him to the extent of his vision, and he would be safe from the squeezing of the grave, and a light would not cease to be in his grave shining up to the sky until Allah<sup>-azwj</sup> Extracts him from his grave’.

فَإِذَا أُخْرِجَهُ لَمْ يَزَلْ مَلَائِكَةُ اللَّهِ مَعَهُ يُشَيِّعُونَهُ وَ يُحَادِّثُونَهُ وَ يَضْحَكُونَ فِي وَجْهِهِ وَ يُبَشِّرُونَهُ بِكُلِّ خَيْرٍ حَتَّى يَجُوزُوا بِهِ الصِّرَاطَ وَ الْمِيزَانَ

When he comes out, the Angels of Allah<sup>-azwj</sup> would not stop escorting him, and discussing with him, and smiling in his face, and giving him glad tidings with every goodness until they cross upon the Bridge with him, and at the Scale.

وَ يُوقِفُونَهُ مِنَ اللَّهِ مُؤَقِّفًا لَا يَكُونُ عِنْدَ اللَّهِ خَلْقًا [خَلْقٌ] أَقْرَبَ مِنْهُ إِلَّا مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ وَ أَنْبِيَآؤُهُ الْمُرْسَلُونَ وَ هُوَ مَعَ النَّبِيِّينَ وَقِفَتْ بَيْنَ يَدَيِ اللَّهِ لَا يَجْرُنُ مَعَ مَنْ يَجْرُنُ وَ لَا يَهْتَمُّ مَعَ مَنْ يَهْتَمُّ وَ لَا يَجْرُعُ مَعَ مَنْ يَجْرُعُ

And they would be pausing at such a pausing stop from Allah<sup>-azwj</sup>, there would not happen to be any creature nearer than him in the Presence of Allah<sup>-azwj</sup> except for the Angels of Proximity, and His<sup>-azwj</sup> Messenger Prophets<sup>-as</sup>. And he would be with the Prophets<sup>-as</sup>, paused in front of Allah<sup>-azwj</sup>, neither grieving along with the grieving ones, nor distressed along with the distressed ones, nor being terrified along with the terrified ones.

ثُمَّ يَقُولُ لَهُ الرَّبُّ تَبَارَكَ وَ تَعَالَى اشْفَعْ عَبْدِي أَشْفَعَكَ فِي جَمِيعِ مَا تَشْفَعُ وَ سَلْنِي عَبْدِي أُعْطِكَ جَمِيعَ مَا تَسْأَلُ

Then the Lord<sup>-azwj</sup>, Blessed and Exalted will be Saying to him: “Ask for intercession, My servant, I<sup>-azwj</sup> shall Intercede in all what you ask intercession for, and ask Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall grant you, My<sup>-azwj</sup> servant, all what you ask for”.

فَيَسْأَلُ فَيُعْطَىٰ وَ يَشْفَعُ فَيُشْفَعُ وَ لَا يُحَاسِبُ فِيمَنْ يُحَاسِبُ وَ لَا يُوقَفُ مَعَ مَنْ يُوقَفُ وَ لَا يَدُلُّ مَعَ مَنْ يَدُلُّ وَ لَا يُكَبِّثُ بِحَظِيئَةٍ وَ لَا يَشِيءُ مِنْ سُوءِ عَمَلِهِ

He would ask, and he would be Given, and he would seek to intercede, and He<sup>-azwj</sup> would (Accept) his intercession, and he will not be Reckoned among the ones who would be Reckoned with, nor would he be paused along with the pausing ones, nor be disgraced (along with) the disgraced ones, nor would his sins be Written down, nor anything from the evil of his deeds.

وَ يُعْطَىٰ كِتَابًا مِّنْشُورًا حَتَّىٰ يَهْبِطُ مِنْ عِنْدِ اللَّهِ فَيَقُولُ النَّاسُ بِأَجْمَعِهِمْ سُبْحَانَ اللَّهِ مَا كَانَ لِهَذَا الْعَبْدِ مِنْ حَظِيئَةٍ وَاحِدَةٍ وَ يَكُونُ مِنْ رُفَقَاءِ مُحَمَّدٍ ص.

And he would be given a published book until he descends from the Presence of Allah. So the people would be saying in their unison, ‘Glory be to Allah<sup>-azwj</sup>! There hasn’t been a single sin for this servant!’ And he would happen to be from the friends of Muhammad<sup>-saww</sup>.<sup>139</sup>

ثَوَابُ الْأَعْمَالِ ابْنُ الْأَوْلِيَدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَبِي سَبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنِ جَابِرِ الْجَعْفِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ يَسَ فِي عُمُرِهِ مَرَّةً وَاحِدَةً كَتَبَ اللَّهُ لَهُ بِكُلِّ خَلْقٍ فِي الدُّنْيَا وَ بِكُلِّ خَلْقٍ فِي الْآخِرَةِ وَ فِي السَّمَاءِ بِكُلِّ وَاحِدٍ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ مِثْلَ ذَلِكَ وَ لَمْ يُصِبْهُ فَقْرٌ وَ لَا غُرْمٌ وَ لَا هَدْمٌ وَ لَا نَصَبٌ وَ لَا جُنُونٌ وَ لَا جُدَامٌ وَ لَا وَسْوَاسٌ وَ لَا دَاءٌ يَضُرُّهُ

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Yaqoub Bin Salim, from Abu Al-Hassan Al Abdy, from Jabir Al Jufy,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘One who recites (Surah) Yaseen once during his lifetime, Allah<sup>-azwj</sup> Writes for him of every creature of this world, and for every creature of the Hereafter, and in the sky, and for everyone two million Rewards, and Delete for him the like of that, and will not suffer poverty, or debts, or destruction, or a swindle, or become insane, or be a leper, or have uncertainty, or be harmed by disease.

وَ خَفَّفَ اللَّهُ عَنْهُ سَكَرَاتِ الْمَوْتِ وَ أَهْوَالَهُ وَ وَلِي قَبْضَ رُوحِهِ وَ كَانَ مِمَّنْ يَضْمَنُ اللَّهُ لَهُ السَّعَةَ فِي مَعِيشَتِهِ وَ الْفَرَحَ عِنْدَ لِقَائِهِ وَ الرِّضَا بِالنُّوَابِ فِي آخِرَتِهِ وَ قَالَ اللَّهُ تَعَالَىٰ لِمَلَائِكَتِهِ أَجْمَعِينَ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ قَدْ رَضِيتُ عَنْ فُلَانٍ فَاسْتَعْفِرُوا لَهُ.

And Allah<sup>-azwj</sup> will Make it easy for him, the pangs of death and its conditions. And during the taking of his soul, Allah<sup>-azwj</sup> would Take Responsibility for his care during that time of his life, and will be happy when he meets Him<sup>-azwj</sup>, and will be pleased with the Rewards in the Hereafter. And Allah<sup>-azwj</sup> will Say to all of His<sup>-azwj</sup> Angels, and the ones in the skies and the ones in the earth: “I<sup>-azwj</sup> am Pleased with that person, therefore seek Forgiveness for him”.<sup>140</sup>

3- مكا، مكارم الأخلاق روي أن يس تُقرأ للدنيا والآخرة وللحفظ من كل آفة وبليّة في النفس والأهل والمال.

(The book) ‘Makarim Al Akhlaq’ –

<sup>139</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 1

<sup>140</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 2

‘You should read (Surah) Yaseen for the world and the Hereafter, and for the Protection from every misfortune and affliction regarding the self, and the family, and the wealth’.<sup>141</sup>

وَرُوِيَ أَنَّهُ مَنْ كَانَ مَغْلُوبًا عَلَى عَقْلِهِ فُرِيَ عَلَيْهِ يَسٌ أَوْ كَتَبَهُ وَ سَقَاهُ وَ إِنْ كَتَبَهُ بِمَاءِ الرَّعْفَرَانِ عَلَى إِنَاءٍ مِنْ زُجَاجٍ فَهُوَ خَيْرٌ فَإِنَّهُ يَبْرَأُ.

And it is reported that the one whose intellect had been overcome, (Surah) Yaseen should be read upon him, or written and quenched it, and if it is written by water of saffron upon a glass bowl, it is better, for he will be cured’.<sup>142</sup>

4- جع، جامع الأخبار عن محمد بن علي عن النبي ص قال: القرآن أفضل من كل شيء دون الله فمن قرأ القرآن فقد قرأ الله و من لم يوقر القرآن فقد استخف بحق الله و حرمة القرآن كحرمة الوالد على ولده

(The book) ‘Jamie Al Akhbar’ – from Muhammad Bin Ali,

‘From the Prophet<sup>-saww</sup> having said: ‘The Quran is most superior of all things besides Allah<sup>-azwj</sup>. The one who dignifies the Quran has dignified Allah<sup>-azwj</sup> and one who does not dignify the Quran has taken lightly with a right of Allah<sup>-azwj</sup>, and sanctity of the Quran is like sanctity of the parent upon his child.

وَ حَمَلَةُ الْقُرْآنِ الْمُحَقَّقُونَ بِرَحْمَةِ اللَّهِ الْمَلْبُوسُونَ نُورَ اللَّهِ يُقُولُ اللَّهُ يَا حَمَلَةَ الْقُرْآنِ اسْتَجِبُوا اللَّهُ بِتَوْقِيرِ كِتَابِ اللَّهِ يَزِدْ لَكُمْ حُبًّا وَ يُجِيبُكُمْ إِلَى عِبَادِهِ

And bearers of the Quran are the ones surrounded with Mercy of Allah<sup>-azwj</sup>, clothed in Noor. Allah<sup>-azwj</sup> Said: “O bearers of the Quran! Seek to be loved by Allah<sup>-azwj</sup> by dignifying the Book of Allah<sup>-azwj</sup>, He<sup>-azwj</sup> will increase love for you and Cause you to be beloved to His<sup>-azwj</sup> servants!”

يُدْفَعُ عَنْهُ مُسْتَمِعِ الْقُرْآنِ بَلْوَى الدُّنْيَا وَ عَنْ قَارِئِهَا بَلْوَى الآخِرَةِ وَ لَمُسْتَمِعِ آيَةٍ مِنْ كِتَابِ اللَّهِ خَيْرٌ مِنْ نَبِيرٍ ذَهَبًا وَ لَتَالِي آيَةٍ مِنْ كِتَابِ اللَّهِ أَفْضَلُ بِمَا تَحْتِ الْعَرْشِ إِلَى أَسْفَلِ التُّخُومِ

He<sup>-azwj</sup> Repels afflictions of the world away from the intent listener of the Quran, and afflictions of the Hereafter from its reader’ and for the intent listener there is a Verse of the Book of Allah<sup>-azwj</sup> which is better than (mount) Subeyr in gold; and for a reciter there is a Verse of the Book of Allah<sup>-azwj</sup> which is superior to whatever is beneath the Throne up to the lowest bottom!

وَ إِنْ فِي كِتَابِ اللَّهِ سُورَةٌ يُسَمَّى الْعَزِيزَ يُدْعَى صَاحِبُهَا الشَّرِيفَ عِنْدَ اللَّهِ يُشْفَعُ لِصَاحِبِهَا يَوْمَ الْقِيَامَةِ مِثْلَ رَبِيعَةَ وَ مُضَرَ

In the Book of Allah<sup>-azwj</sup> there is a Chapter named as ‘the mighty’. It will call its companion as ‘the noble’ in the Presence of Allah<sup>-azwj</sup>. On the Day of Qiyamah it will intercede for its companion like (the tribes) of Rabie and Muza’.

ثُمَّ قَالَ النَّبِيُّ ص أَلَا وَ هِيَ سُورَةُ يَس

Then the Prophet<sup>-saww</sup> said: ‘Indeed, and it is Surah Yaseen!’

<sup>141</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 3 a

<sup>142</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 3 b

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَفْرَأُ يَسَ فَيَأْتِي فِي يَسَ عَشْرَةَ بَرَكَاتٍ مَا قَرَأَهَا جَائِعٌ إِلَّا شَبِعَ وَ لَا ظَمْآنٌ إِلَّا رَوِيَ وَ لَا عَارٌ إِلَّا كُسِيَ وَ لَا عَزَبٌ إِلَّا تَزَوَّجَ وَ لَا خَائِفٌ إِلَّا أَمِنَ وَ لَا مَرِيضٌ إِلَّا بَرَأَ وَ لَا مُجْبُوسٌ إِلَّا أُخْرِجَ وَ لَا مُسَافِرٌ إِلَّا أُعِينَ عَلَى سَفَرِهِ وَ لَا يَفْرُقُونَ عِنْدَ مَوْتِهِ إِلَّا خَفَّفَ اللَّهُ عَنْهُ وَ لَا قَرَأَهَا رَجُلٌ لَهُ ضَلَالَةٌ إِلَّا وَجَدَهَا.

And the Prophet<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! Read (Surah) Yaseen, for in (Surah) Yaseen there are ten Blessings. No hungry one will recite it except he would be satiated, nor a thirsty one except he will be saturated, nor a naked except he will be clothed, nor a bachelor except he will be married, nor a fearful except he would be safe, nor a sick except he will be cured, nor an imprisoned except he will come out, nor a traveller except he will be assisted upon his journey, nor will they be reading it in presence of a deceased except Allah<sup>-azwj</sup> will Lighten from him, nor be recited by a man having lost a property except he would find it’.<sup>143</sup>

دَعَاؤُ الرَّاَوْنَدِيِّ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْرَأُ يَسَ وَ ذَكَرَ مِثْلَهُ.

(The book) ‘Dawaat’ – of Al Rawandy –

‘The Prophet<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! Recited (Surah) Yaseen!’ – and mentioning similar to it’.<sup>144</sup>

ما، الأمايلي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الرزير عن علي بن فضال عن العباس بن عامر عن أبي جعفر الخثعمي قريب إسماعيل بن جابر عن أبي عبد الله ع علموا أولادكم ياسين فإنها ربحانة القرآن.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Ahmad Bin Abdoub, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas Bin Aamir, from Abu Ja’far Al Khas’amy, a close relative of Ismail Bin Jabir,

‘From Abu Abdullah<sup>-asws</sup>: ‘Teach your children (Surah) Yaseen, for it is an aroma of the Quran!’<sup>145</sup>

6- الدُّرُّ الْمُنْتَوَرُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ يَسَ فِي لَيْلَةٍ ابْتِغَاءَ وَجْهِ اللَّهِ غُفِرَ لَهُ.

(The book) ‘Al-Durr Al-Mansour’ – from Jundab Bin Abdullah who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘One who reads (Surah) Yaseen during a night seeking the Face of Allah<sup>-azwj</sup>, (his sins) will be Forgiven for him’.<sup>146</sup>

وَ عَنِ الْحَسَنِ قَالَ: مَنْ قَرَأَ يَسَ ابْتِغَاءَ وَجْهِ اللَّهِ غُفِرَ لَهُ وَ قَالَ بَلَعْنِي أَنَّمَا تَعْدِلُ الْقُرْآنَ كُلَّهُ.

And from Al-Hassan who said: ‘One who recites (Surah) Yaseen seeking the Face of Allah<sup>-azwj</sup>, (his sins) will be Forgiven for him’. And he said, ‘It has reached me that it equates to the Quran, all of it’.<sup>147</sup>

<sup>143</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 4 a

<sup>144</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 4 b

<sup>145</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 5

<sup>146</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 1

<sup>147</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 2

وَعَنْ أَبِي بَكْرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص سُورَةُ يَسُ تُدْعَى فِي التَّوْرَةِ الْمِعْمَةَ تَعْمُ صَاحِبَهَا بِخَيْرِ الدُّنْيَا وَالْآخِرَةِ وَ تُكَابِدُ عَنْهُ بَلْوَى الدُّنْيَا وَالْآخِرَةِ وَ تَدْفَعُ عَنْهُ أَهْوَابِلَ الْآخِرَةِ

And from Abu Bakr who said, ‘Rasool-Allah<sup>-sawww</sup> said: ‘Surah Yaseen is called, ‘The generaliser’. It generalises its companion goodness of the world and the Hereafter, and it defends him from afflictions of the world and the Hereafter, and it defends him from horrors of the Hereafter.

و تُسَمَّى الدَّافِعَةَ وَ الْقَاضِيَةَ وَ تَدْفَعُ عَنْ صَاحِبِهَا كُلَّ سُوءٍ وَ تَقْضِي لَهُ كُلَّ حَاجَةٍ

And it is named as ‘The defender’, and ‘The fulfiller’, and it defends its companion from every evil and fulfils every need for him.

مَنْ قَرَأَهَا عَدَلَتْ لَهُ عِشْرِينَ حَجَّةً وَ مَنْ سَمِعَهَا عَدَلَتْ لَهُ أَلْفَ دِينَارٍ فِي سَبِيلِ اللَّهِ وَ مَنْ كَتَبَهَا ثُمَّ شَرِبَهَا أَدْخَلَتْ جَوْفَهُ أَلْفَ دَوَاءٍ وَ أَلْفَ نُورٍ وَ أَلْفَ يَقِينٍ وَ أَلْفَ بَرَكَةٍ وَ أَلْفَ رَحْمَةٍ وَ نَزَعَتْ عَنْهُ كُلَّ غِلٍّ وَ دَاءٍ.

One who reads it, it will equate for him to (having performed) twenty Hajj, and one who hears it, it will equate for him to a thousand Dinars (having been spent) in the way of Allah<sup>-azwj</sup>, and one who writes it, then drinks it, a thousand cures will enter his inside, and a thousand Noor(s), and a thousand certainties, and a thousand Blessings, and a thousand Mercies, and it will remove from it every grudge and disease”<sup>148</sup>

وَعَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَمِعَ سُورَةَ يَسُ عَدَلَتْ لَهُ عِشْرِينَ دِينَارًا فِي سَبِيلِ اللَّهِ وَ مَنْ قَرَأَهَا عَدَلَتْ لَهُ عِشْرِينَ حَجَّةً وَ مَنْ كَتَبَهَا وَ شَرِبَهَا أَدْخَلَتْ جَوْفَهُ أَلْفَ يَقِينٍ وَ أَلْفَ نُورٍ وَ أَلْفَ بَرَكَةٍ وَ أَلْفَ رَحْمَةٍ وَ أَلْفَ رِزْقٍ وَ نَزَعَتْ مِنْهُ كُلَّ غِلٍّ وَ دَاءٍ.

And from Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-sawww</sup> said: ‘One who hears Surah Yaseen, it is equate for him twenty Dinars (being spent) in the way of Allah<sup>-azwj</sup>; and the one who reads it, it will equate for him (having performed) twenty Hajj; and one who writes is and drinks it, there shall enter his inside, a thousand certainties, and a thousand Noor, and a thousand Blessings, and a thousand Mercies, and a thousand sustenance’s, and it will remove from him a thousand grudges and diseases”<sup>149</sup>

وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ ص لَوْ دِدْتُ أَنَّهُ فِي قَلْبِ كُلِّ إِنْسَانٍ مِنْ أُمَّتِي يَعْنِي يَسُ.

And from Ibn Abbas who said, ‘The Prophet<sup>-sawww</sup> said: ‘I<sup>-sawww</sup> would love it if it were to be in the heart of every person of my<sup>-sawww</sup> community!’, meaning Surah Yaseen”<sup>150</sup>

وَعَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: بَلَغَنِي أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ قَرَأَ يَسُ فِي صَدْرِ النَّهَارِ قُضِيَتْ حَوَائِجُهُ.

<sup>148</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 3

<sup>149</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 4

<sup>150</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 5

And from Ata'a Bin Abu Rabah who said, 'It has reached me that Rasool-Allah<sup>-saww</sup> said: 'One who reads (Surah) Yaseen in middle of the day, his needs would be fulfilled''.<sup>151</sup>

وَعَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ مَيِّتٍ يُقْرَأُ عِنْدَهُ سُورَةُ يَسٍ إِلَّا هَوَّنَ اللَّهُ عَلَيْهِ.

And from Abu Al-Darda'a – from the Prophet<sup>-saww</sup> having said: 'There is none from a deceased, Surah Yaseen is read in its presence except Allah<sup>-azwj</sup> will Ease upon him''.<sup>152</sup>

ثواب من قرأ سورة الصافات

### The reward of reciting **وَالصَّافَّاتِ (AL-Saffaat – Forming Rows - 37)**

ثواب الأعمال أبي عن أحمد بن إدريس عن الأشعري عن محمد بن حسان عن ابن مهران عن ابن البطائني عن ابن أبي العلاء عن أبي عبد الله ع قال: مَنْ قَرَأَ سُورَةَ **وَالصَّافَّاتِ** فِي كُلِّ يَوْمٍ جُمُعَةٍ لَمْ يَزَلْ مَحْفُوظًا مِنْ كُلِّ آفَةٍ مَدْفُوعًا عَنْهُ كُلِّ بَلِيَّةٍ فِي الْحَيَاةِ الدُّنْيَا

(The book) 'Sawaab Al Amaal' – My father, from Ahmad Bin Idrees, from Al Ashari, from Muhammad Bin Hassan, from Ibn Mihran, from Ibn Al Batainy, from Ibn Abu Al A'ala,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who recites Surah **وَالصَّافَّاتِ (Al Saffaat - 37)** during every Friday will not cease to be protected from every misfortune, every affliction will be repelled from him in the lifetime of the world.

مَزْرُوقًا فِي الدُّنْيَا بِأَوْسَعِ مَا يَكُونُ مِنَ الرِّزْقِ وَ لَمْ يُصِبهُ اللهُ فِي مَالِهِ وَ لَا وَلَدِهِ وَ لَا بَدَنِهِ بِسُوءِ مَنْ شَيْطَانٍ رَجِيمٍ وَ لَا مِنْ جَبَّارٍ عَنِيدٍ

He will be Graced in the world with as vast as can be from the sustenance, and Allah<sup>-azwj</sup> Let him be afflicted in his wealth, nor his children, nor his body with any evil from the Pelted Satan<sup>-la</sup>, nor from an obstinate tyrant.

وَ إِنْ مَاتَ فِي يَوْمِهِ أَوْ فِي لَيْلِهِ أَمَاتَهُ اللهُ شَهِيداً وَ بَعَثَهُ شَهِيداً وَ أَدْخَلَهُ الْجَنَّةَ مَعَ الشُّهَدَاءِ فِي دَرَجَةٍ مِنَ الْجَنَّةِ.

And if he dies during his day or during his night, Allah<sup>-azwj</sup> Cause him to die a martyr and Resurrect him as a martyr, and Admit him into the Paradise with the martyrs in rank from the Paradise''.<sup>153</sup>

مكارم الأخلاق عنه ع مثله. وَ فِي رِوَايَةٍ يُقْرَأُ لِلشَّرَفِ وَ الجَاهِ فِي الدُّنْيَا وَ الآخِرَةِ.

(The book) 'Makarim Al Akhlaq' –

'From him<sup>-asws</sup>, similar to it, and in a report: 'He should read for the nobility and the prestige in the world and the Hereafter''.<sup>154</sup>

<sup>151</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 6

<sup>152</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 7

<sup>153</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 58 H 1

<sup>154</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 58 H 2

ثواب قراءة سورة ص

### The reward of reciting ص (Saad – The letter Saad - 38)

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ عَمْرِو بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ سُورَةَ ص فِي لَيْلَةِ الْجُمُعَةِ أُعْطِيَ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ مَا لَمْ يُعْطَ أَحَدٌ مِنَ النَّاسِ إِلَّا نَبِيٌّ مُرْسَلٌ أَوْ مَلَكٌ مُقَرَّبٌ وَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَ كُلٌّ مِنْ أَحَبِّ مَنْ أَهْلٍ بَيْنِيهِ حَتَّى حَادِمُهُ الَّذِي يَخْدُمُهُ وَ إِنْ لَمْ يَكُنْ فِي حَدِّ عِيَالِهِ وَ لَا فِي حَدِّ مَنْ يَشْفَعُ فِيهِ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Amro Bin Jubeyr, from his father,

'From Abu Ja'far<sup>asws</sup> having said: 'One who recites Surah ص (Saad -38) during the night of Friday will be Given from goodness of the world and the Hereafter what no one from the world has been Given except a Messenger Prophet<sup>as</sup>, or an Angel of Proximity, and Allah<sup>azwj</sup> will Admit him into the Paradise, and all the ones he loves from his family members until, even his servant who had served him, and even if he does not happen to be in limitation of his dependants, nor in limitation of the ones he should be interceding for".<sup>155</sup>

ثواب قراءة سورة الزمر

### The reward of reciting الزُّمَرِ (Al-Zumar - Throngs - 39)

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ صَنْدَلٍ عَنْ هَارُونَ بْنِ حَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الزُّمَرِ اسْتَحَقَّهَا مِنْ لِسَانِهِ أَعْطَاهُ اللَّهُ مِنْ شَرَفِ الدُّنْيَا وَالْآخِرَةِ وَ أَعَزَّهُ بِلَا مَالٍ وَ لَا عَشِيرَةٍ حَتَّى يَهَابَهُ مَنْ يَرَاهُ وَ حَرَّمَ جَسَدَهُ عَلَى النَّارِ

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Sandal, from Haroun Bin Kharijah,

'From Abu Abdullah<sup>asws</sup> having said: 'One who reads Surah الزُّمَرِ (Al Zumar - 39), being light upon his tongue, Allah<sup>azwj</sup> would Give him from nobility of the world and the Hereafter, and Make him honourable (despite) being without wealth or clan to the extent that the one who sees him would be awed by him, and his body will be prohibited unto the Hellfire.

وَ يَبْنِي لَهُ فِي الْجَنَّةِ أَلْفَ مَدِينَةٍ فِي كُلِّ مَدِينَةٍ أَلْفُ قَصْرِ فِي كُلِّ قَصْرٍ مِائَةُ حُورَاءَ وَ لَهُ مَعَ هَذَا عَيْنَانِ بَجْرِيَانِ وَ عَيْنَانِ نَضَّاحَتَانِ وَ عَيْنَانِ مُدْهَامَتَانِ وَ حُورٌ مُفْصُورَاتٌ فِي الْحِيَامِ وَ دَوَاتَا أَفْنَانٍ وَ مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ.

And He<sup>azwj</sup> will Build for him a thousand cities in the Paradise. In each city would be a thousand castles, in each castle would be one hundred Houries, and for him, along with this would be: **In both of them are two flowing springs [55:50]**, and: **two gushing springs [55:66]**, and two springs (gardens): **Both being plush green [55:64]**, **Houries restrained in the**

**pavilions [55:72], and: Having two branches [55:48], and: In each are pairs of every fruit [55:52]”**.<sup>156</sup>

ضاً، فقه الرضا عليه السلام مثله إلى قوله ولا عشيرة.

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – similar to it up to his<sup>-asws</sup> word: ‘Or clan’.<sup>157</sup>

مكارم الأخلاق عن الصادق ع من قرأ سورة الزمر في يومه أو ليلته أعطاه الله شرف الدنيا والآخرة وأعرته بلا عشيرة ومال.

(The book) ‘Makarim Al Akhlaq’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘One who reads Surah Al Zumar during his day or his night, Allah<sup>-azwj</sup> would Grant him nobility of the world and the Hereafter, and would Make him honourable (despite being) without any clan or wealth’.<sup>158</sup>

ثواب من قرأ حمسق

## The reward of reciting Ha Meem Aan Seen Qaaf (40,41 and 42)

ثواب الأعمال بالإسناد عن ابن البطائني عن ابن عميرة عن أبي عبد الله ع قال: من قرأ حمسق بعثه الله يوم القيامة ووجهه كالقلاج أو كالشمس حتى يقف بين يدي الله عز وجل

(The book) ‘Sawaab Al Amaal’ – by the chain from Ibn Al Batainy, from Ibn Ameyra,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who recites Surah حمسق (40,41 and 42), Allah<sup>-azwj</sup> will Resurrect him on the Day of Qiyamah and his face would be like the snow, or like the sun, until he pauses in front of Allah<sup>-azwj</sup> Mighty and Majestic.

فَيَقُولُ عَبْدِي أَدَمْتَ قِرَاءَةَ حَمِصِقٍ وَ لَمْ تُدْرِ مَا ثَوَابُهَا أَمَا لَوْ دَرَيْتَ مَا هِيَ وَ مَا ثَوَابُهَا لَمَا مَلَيْتَ قِرَاءَتَهَا وَ لَكِنْ سَأَخْبِرُكَ جَزَاكَ

He<sup>-azwj</sup> will Say: “My<sup>-azwj</sup> servant! You were habitual in reciting Surahs (40,41 and 42) and did not know what its Rewards are! Had you known what it is and what its Rewards are, you would not have been fed up of reading it, but I<sup>-azwj</sup> shall Inform you of its Recompense!”

أَدْخُلُوهُ الْجَنَّةَ وَ لَهُ فِيهَا قَصْرٌ مِنْ يَابُوتَةَ حَمْرَاءَ أَبْوَابُهَا وَ شُرْفُهَا وَ دَرَجُهَا مِنْهَا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَ بَاطِنُهَا مِنْ ظَاهِرِهَا وَ لَهُ فِيهَا جَوَارٍ أَنْزَابٌ مِنَ الْحُورِ الْعِينِ وَ أَلْفُ جَارِيَةٍ وَ أَلْفُ غُلَامٍ مِنَ الْوِلْدَانِ الْمُحَلَّلِينَ الَّذِينَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ.

He<sup>-azwj</sup> will Admit him into the Paradise and for him therein would be a castle of red rubies. Its doors and its terraces, and its steps would be from it. Its exterior would be seen from its interior, and its interior from its exterior, and for him in it would be beautiful girls from the

<sup>156</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 60 H 1 a

<sup>157</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 60 H 1 b

<sup>158</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 60 H 2

maiden Houries, and a thousand slave girls, and a thousand slaves from the eternal youths, those whom Allah<sup>-azwj</sup> Mighty and Majestic has Described”<sup>159</sup>.

ثواب قراءة حم المؤمن

### The reward of reciting Ha Meem Al-Sajdah (AL-MOMIN or AL-GHAAFIR 40)

هَذَا الْإِسْنَادُ عَنِ الْحَسَنِ بْنِ جُوَيْرِيَةَ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ حَمَّ الْمُؤْمِنِ فِي كُلِّ لَيْلَةٍ عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ أَلَزَمَهُ كَلِمَةَ التَّقْوَى وَ جَعَلَ الْأَجْرَةَ خَيْرًا لَهُ مِنَ الدُّنْيَا.

ثواب الأعمال بالإسناد عن ابن البطائني عن أبي المغراء عن أبي بصير عن أبي عبد الله ع قال: الحواميم رباحين القرآن فإذا قرأتموها فاحمدوا الله و اشكروه كثيراً لحفظها و تلاوتها

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Abu Al Magra’a, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘(The Surahs) ‘Al Hawameem’ are aromas of the Quran. When you read these, then praise Allah<sup>-azwj</sup> and thank Him<sup>-azwj</sup> a lot for its memorisation and its recitation.

إِنَّ الْعَبْدَ لَيُثْمَرُ وَ يُفْرَأُ الْحَوَامِيمَ فَيَخْرُجُ مِنْ فِيهِ أَطْيَبُ مِنَ الْمِسْكِ الْأَذْفَرِ وَ الْعَنْبَرِ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَرْحَمُ تَالِيَهَا أَوْ قَارِئَهَا وَ يَرْحَمُ جِيرَانَهُ وَ أَصْدِقَاءَهُ وَ مَعَارِفَهُ وَ كُلَّ حَمِيمٍ وَ قَرِيبٍ لَهُ وَ إِنَّهُ فِي الْقِيَامَةِ يَسْتَعْفِرُ لَهُ الْعَرْشُ وَ الْكُرْسِيُّ وَ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ.

The servant would stand and read Al Hawameem so there would emerge from his mouth (aroma) more aromatic than the yellow musk and the ambergris, and Allah<sup>-azwj</sup> Mighty and Majestic will Mercy its reciter or its reader, and Mercy his neighbour, and his friends and his acquaintances, and every intimate one and relative of his, and in the Qiyamah there will seek Forgiveness for him, the Throne, and the Chair, and Allah<sup>-azwj</sup>'s Angels of Proximity”<sup>160</sup>.

ثواب قراءة حم السجدة

### The reward of reciting Ha Meem Al-Sajdah 41)

ثواب الأعمال بالإسناد إلى ابن البطائني عن أبي المغراء عن ذريح المخاربي قال قال أبو عبد الله ع من قرأ حم السجدة كانت له نوراً يوم القيامة مدّ بصره و سُوراً و عاش في هذه الدنيا محموداً مغبوطاً.

(The book) ‘Sawaab Al Amaal’ – By the chain to Ibn Al Batainy, from Abu Al Magra’a, from Zareeh Al Muhariby who said,

<sup>159</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 63 H 1

<sup>160</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 68 H 1

'Abu Abdullah<sup>-asws</sup> said: 'One who recites Surah حم (Ha Meem Al-Sajdah – 41), there would be Noor for him on the Day of Qiyamah to the extent of his sight, and cheerfulness, and he will live in this world as praised, envied''.<sup>161</sup>

### The reward of reciting Ha Meem (43,44,45 and 46)

ثواب الأعمال بالإسنادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ أَبِي الْمَعْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحَوَامِيمُ رِيَّاحِينَ الْقُرْآنِ فَإِذَا قَرَأْتُمُوهَا فَاحْمَدُوا اللَّهَ وَ اشْكُرُوهُ كَثِيرًا لِحِفْظِهَا وَ تِلَاوَتِهَا

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Abu Al Magra'a, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: '(The Surahs) الْحَوَامِيمُ 'Al-Hawameem' are aromas of the Quran. When you read these, then praise Allah<sup>-azwj</sup> and thank Him<sup>-azwj</sup> a lot for its memorisation and its recitation.

إِنَّ الْعَبْدَ لَيَقُومُ وَ يَقْرَأُ الْحَوَامِيمَ فَيَخْرُجُ مِنْ فِيهِ أَطْيَبُ مِنَ الْمِسْكِ الْأَذْفَرِ وَ الْعَنْبَرِ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَرْحَمُ تَالِيَهَا أَوْ قَارِئَهَا وَ يَرْحَمُ جِيرَانَهُ وَ أَصْدِقَاءَهُ وَ مَعَارِفَهُ وَ كُلَّ حَمِيمٍ وَ قَرِيبٍ لَهُ وَ إِنَّهُ فِي الْقِيَامَةِ يَسْتَعْفِرُ لَهُ الْعَرْشُ وَ الْكُرْسِيُّ وَ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ.

The servant would stand and read Al-Hawameem so there would emerge from his mouth (aroma) more aromatic than the yellow musk and the ambergris, and Allah<sup>-azwj</sup> Mighty and Majestic will Mercy its reciter or its reader, and Mercy his neighbour, and his friends and his acquaintances, and every intimate one and relative of his, and in the Qiyamah there will seek Forgiveness for him, the Throne, and the Chair, and Allah<sup>-azwj</sup>'s Angels of Proximity''.<sup>162</sup>

ثواب قراءة سورة الزخرف

### The reward of reciting Surah Ha Meem (Al-Zukhruf Ornaments of Gold -43)

ثواب الأعمال بالإسنادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ أَبِي الْمَعْرَاءِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَنْ أَدَمَّنَ قِرَاءَةَ حَمِ الزُّخْرُفِ آمَنَهُ اللَّهُ فِي قَبْرِهِ مِنْ هَوَامٍ الْأَرْضِ وَ مِنْ ضَمَّةِ الْقَبْرِ حَتَّى يَقِفَ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ جَاءَتْ حَتَّى تَدْخُلَ الْجَنَّةَ بِأَمْرِ اللَّهِ تَبَارَكَ وَ تَعَالَى.

(The book) 'Sawaab Al Amaal' – by the chain, from Ibn Al Batainy, from Abu Al Magra'a, from Abu Baseer who said,

'Abu Ja'far<sup>-asws</sup> said: 'One who is habitual in reciting Surah حم (Ha Meem - Al Zukhruf -43), Allah<sup>-azwj</sup> will Secure him in his grace from vermin of the earth, and from compression of the grace until he pauses in front of Allah<sup>-azwj</sup> Mighty and Majestic, then he will come until he enters the Paradise by a Command of Allah<sup>-azwj</sup> Blessed and Exalted''.<sup>163</sup>

<sup>161</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 62 H 1

<sup>162</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 68 H 1

<sup>163</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 64 H 1

ثواب من قرأ سورة الدخان

## The reward of reciting Surah Al Dukhan (The Smoke -44)

ثواب الأعمال بالإسناد عن ابن البطائني عن عاصم الخياط عن أبي حمزة قال قال أبو جعفر ع من قرأ سورة الدخان في فرائضه و نوافله بعنه الله من الأمين يوم القيامة و أظله تحت عرشه و حاسبه حساباً يسيراً و أعطاه كتابه بيمينه.

(The book) 'Sawaab Al Amaal' – By the chain, from Ibn Al Batainy, from Aasim Al Khayyat, from Abu Hamza who said,

'Abu Ja'far<sup>asws</sup> said: 'One who recites Surah **الدُّخَانِ** (Al-Dukhan the Smoke - 44) in his obligatory (Salat) and his optional (Salat), Allah<sup>azwj</sup> will Resurrect him being from the secured ones on the Day of Qiyamah, and Shade him beneath His<sup>azwj</sup> Throne, and Reckon him an easy Reckoning, and Give him his book in his right hand".<sup>164</sup>

كِتَابُ الصَّيِّغِينَ، قَالَ: لَمَّا تَوَجَّهَ عَلِيُّ ع إِلَى صَيِّغِينَ انْتَهَى إِلَى سَابِطٍ ثُمَّ إِلَى مَدِينَةِ بَهْرَسِيرَ وَ إِذَا رَجُلًا مِنْ أَصْحَابِهِ يُقَالُ لَهُ حَرِيْزٌ بِنُ سَهْمٍ مِنْ بَنِي رَبِيعَةَ يُنْظَرُ إِلَى آثَارِ كِسْرَى وَ هُوَ يَتَمَتَّلُ بِقَوْلِ ابْنِ يَعْفَرَ التَّمِيمِيِّ

فَكَأَنَّمَا كَانُوا عَلَى مِيعَادٍ

جَزَتْ الرِّياحُ عَلَى مَكَانٍ دِيَارِهِمْ-

(The book) 'Kitab Al Siffeen' –

He said, 'When Ali<sup>asws</sup> headed to Siffeen, he<sup>asws</sup> ended to Sabat, then to the city of Bahrseer, and there was a man from his<sup>asws</sup> companions called Hareez Bin Sahm from the clan of Rabie looking at traces Chosroe, and he was prosing saying with the words of Ibn Yafour Al-Tameemi (a couplet), 'The winds flowed upon a place of their houses, it was as if they were upon an appointment'.

فَقَالَ عَلِيُّ ع أَ فَلَا قُلْتُمْ كَمْ تَرَكْتُمْ مِنْ جَنَّاتٍ وَ عُيُونٍ وَ رُزُوعٍ وَ مَقَامٍ كَرِيمٍ وَ نِعْمَةٍ كَانُوا فِيهَا فَكَيْهِنَ كَذَلِكَ وَ أَوْرَثْنَاهَا قَوْمًا آخِرِينَ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْأَرْضُ وَ مَا كَانُوا مُنْظَرِينَ

Ali<sup>asws</sup> said: 'Why didn't you say: **How many of the gardens and fountains they left (behind), [44:25] And plantations and noble places, [44:26] And bounties they used to enjoy in? [44:27] Like that, and We Made these to be inherited by another people [44:28] So the sky and the earth did not weep upon them, nor were they Respited [44:29].**

إِنَّ هَؤُلَاءِ كَانُوا وَارِثِينَ فَأَصْبَحُوا مُورِثِينَ إِنَّ هَؤُلَاءِ لَمْ يَشْكُرُوا النِّعْمَةَ فَسَلَبْنَا دُنْيَاهُمْ بِالْمَعْصِيَةِ إِيَّاكُمْ وَ كُفِّرَ النَّعْمَ لَا تَحِلُّ بِكُمْ النَّعْمَ.

These people were inheritors. They woke up in the morning as inherited. They were not grateful for the bounties, so their world was Confiscated due to their disobedience. Beware of denial (Kufr) of the bounties so the scourge will not be released with you!<sup>165</sup>

<sup>164</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 65 H 1

<sup>165</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 65 H 2

## ثواب قراءة سورة الجاثية

**The reward of reciting Surah Al-Jasiyah (Bowling - 45)**

ثواب الأعمال بالإسنادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ عَاصِمٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْجَاثِيَةِ كَانَ ثَوَابُهَا أَنْ لَا يَرَى النَّارَ أَبَدًا وَ لَا يَسْمَعُ زَفِيرَ جَهَنَّمَ وَ لَا شَهيقَهَا وَ هُوَ مَعَ مُحَمَّدٍ ص.

(The book) 'Sawaab Al Amaal' – By the chain, from Ibn Al Batainy, from Aasim, from Abu Baseer,

'From Abdullah<sup>-asws</sup> having said: 'One who recites Surah الجاثية (Al-Jasiyah, its Rewards would be that he will not even see the Hellfire, ever, nor will he hear exhalation of Hell nor its roar, and he would be with Muhammad<sup>-saww</sup>'.<sup>166</sup>

## ثواب قراءة سورة الأحقاف

**The reward of reciting Surah Al Ahqaf (The Dunes - 46)**

ثواب الأعمال بالإسنادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنْ ابْنِ عَمِيرَةَ عَنْ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ فِي كُلِّ لَيْلَةٍ أَوْ فِي كُلِّ جُمُعَةٍ سُورَةَ الْأَحْقَافِ لَمْ يُصِبْهُ اللَّهُ بِرُوعَةٍ فِي الْحَيَاةِ الدُّنْيَا وَ آمَنَهُ مِنْ فِرْعَ يَوْمَ الْقِيَامَةِ إِنْ شَاءَ اللَّهُ تَعَالَى.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Ibn Ameyra, from Ibn Abu Yafour,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who recites during every night, or during every Friday Surah الأَحْقَافِ (Al Ahqaf – 46), Allah<sup>-azwj</sup> will not Afflict him with dread in the life of the world, and Secure him from panic on the Day of Qiyamah, if Allah<sup>-azwj</sup> the Exalted so Desires''.<sup>167</sup>

## ثواب قراءة الحواميم

## ثواب قراءة سورة محمد ص

**The reward of reciting Surah Those who Commit Kufr (Mohammed - 47)**

ثواب الأعمال بالإسنادِ الْمُتَقَدِّمِ إِلَى الْبَطَّائِيِّ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الَّذِينَ كَفَرُوا لَمْ يُذْنِبْ أَبَدًا وَ لَمْ يَدْخُلْهُ شَكٌّ فِي دِينِهِ أَبَدًا وَ لَمْ يَبْتَلِهِ اللَّهُ بِفَقْرٍ أَبَدًا وَ لَا حَوْفٍ مِنْ سُلْطَانٍ أَبَدًا وَ لَمْ يَزَلْ مَحْفُوظًا مِنَ الشَّلَكِ وَ الْكُفْرِ أَبَدًا حَتَّى يَمُوتَ

(The book) 'Sawaab Al Amaal' – By the previous chain to Al Batainy, from Abu Baseer,

<sup>166</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 66 H 1

<sup>167</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 67 H 1

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah **الَّذِينَ كَفَرُوا** (Those who commit Kufr – 47) will not sin, ever, and doubt will not enter him in his religion, ever, and Allah<sup>-azwj</sup> will not Try him with poverty, ever, nor fear from a ruler, ever, and will not cease to be protected from the doubt and the Kufr, ever until he dies.

فَإِذَا مَاتَ وَكَلَّ اللَّهُ بِهِ فِي قَبْرِهِ أَلْفَ مَلَكٍ يُصَلُّونَ فِي قَبْرِهِ وَ يَكُونُ ثَوَابُ صَلَاتِهِمْ لَهُ وَ يُشْبِعُونَهُ حَتَّى يُوقِفُوهُ مَوْقِفَ الْأَمِينِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ وَ يَكُونُ فِي أَمَانِ اللَّهِ وَ أَمَانِ مُحَمَّدٍ ص.

When he dies, Allah<sup>-azwj</sup> will Allocate to him in his grace, a thousand Angels praying Salat in his grave and Rewards of their Salat(s) would be for him, and they would escort him until they pause him at a pausing station of the secured ones in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic, and he would be in safety of Allah<sup>-azwj</sup> and safety of Muhammad<sup>-saww</sup>.<sup>168</sup>

ثواب قراءة سورة الفتح

### The reward of reciting Surah Surely, We Opened for you a clear victory – (48)

ثواب الأعمال بالإِسْنَادِ إِلَى الْبَطَائِنِيِّ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَصِّنُوا أَمْوَالَكُمْ وَ نِسَاءَكُمْ وَ مَا مَلَكَتْ أَيْمَانُكُمْ مِنَ التَّلْفِ بِقِرَاءَةِ- **إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا** فَإِنَّهُ إِذَا كَانَ مِنْ يَدْمِنْ قِرَاءَتِهَا نَادَى مُنَادٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْمَعَ الْخَلَائِقُ أَنَّتِ مِنْ عِبَادِي الْمُحْلِصِينَ الْحَقُّهُ بِالصَّالِحِينَ مِنْ عِبَادِي وَ أَدْخَلُوهُ جَنَّاتِ النَّعِيمِ وَ اسْقُوهُ مِنَ الرَّحِيقِ الْمَحْتُومِ بِمِزَاجِ الْكَافُورِ.

(The book) 'Sawaab Al Amaal' – By the chain to Al Batainy, from Ibn Bukeyr, from his father,

'From Abu Abdullah<sup>-asws</sup> having said: 'Fortify your wealth and your women and what your right hands possess, from the damage by reading Surah **إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا** (Surely, We Opened for you a clear victory – 48). When he was from the ones habitual in reading it, a caller would call out on the Day of Qiyamah until (all) the creatures hear: "You are from My<sup>-azwj</sup> sincere servant! Join with the righteous ones from My<sup>-azwj</sup> servants!", and He<sup>-azwj</sup> will Admit him in the gardens of bliss, and Quench him from the sealed nectar mixed with the essence of camphor".<sup>169</sup>

ثواب قراءة سورة الحجرات

### The reward of reciting Surah Al-Hujraat –Chambers (49)

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَائِنِيِّ عَنِ ابْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ **الْحُجْرَاتِ** فِي كُلِّ لَيْلَةٍ أَوْ فِي كُلِّ يَوْمٍ كَانَ مِنْ رُؤَارِ مُحَمَّدٍ ص.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Ibn Abu Al A'ala,

<sup>168</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 69 H 1

<sup>169</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 70 H 1

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah الحُجْرَاتِ (Al-Hujraat – 49) during every night or during every day would be from the visitors (Zair) of Prophet Muhammad<sup>-saww</sup>'.<sup>170</sup>

ثواب قراءة سورة ق

### The reward of reciting Surah Qaf –The letter Qaf (50)

ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنْ أَبِي الْمَعْرَاءِ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ أَدْمَنَ فِي فَرَائِضِهِ وَ نَوَافِلِهِ قِرَاءَةَ سُورَةِ ق وَسَعَّ اللَّهُ عَلَيْهِ رِزْقَهُ وَ أَعْطَاهُ كِتَابَهُ بِيَمِينِهِ وَ حَاسَبَهُ حِسَابًا يَسِيرًا.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Abu Al Magra'a, from Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who is habitual in his obligatory and his optional (Salat(s) in reciting Surah ق (the letter Qaf – 51), Allah<sup>-azwj</sup> will Expand his sustenance upon him and Give him his book in his right hand, and Reckon him with an easy Reckoning''.<sup>171</sup>

ثواب قراءة سورة الذاريات

### The reward of reciting Surah Wa-Zariyaat –The Winds (51)

ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنْ صَنْدَلٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ وَ الذَّارِيَّاتِ فِي يَوْمِهِ أَوْ فِي لَيْلَتِهِ أَصْلَحَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مَعِيشَتُهُ وَ أَنَاهُ بَرِّزِي وَاسِعٍ وَ نَوَّرَ لَهُ فِي قَبْرِهِ بِسِرَاجٍ يُرْهِقُ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Sandal, from Dawood Bin Farqad,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah وَ الذَّارِيَّاتِ (Al Zariyaat – Winds - 51) during his day or during his night, Allah<sup>-azwj</sup> Mighty and Majestic will Rectify his livelihood for him, and Bring him vast sustenance, and Irradiate for him in his grace with a radiant lamp up to the Day of Qiyamah''.<sup>172</sup>

ثواب قراءة سورة الطور

<sup>170</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 71 H 1

<sup>171</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 72 H 1

<sup>172</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 73 H 1

## The reward of reciting Surah Wa-Toor –The Mount (52)

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ الْخَزَّازِ [الْخَزَّاز] عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ ع قَالَا مَنْ قَرَأَ سُورَةَ وَ الطُّورِ جَمَعَ اللَّهُ لَهُ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Al Khazaz, from Muhammad Bin Muslim,

‘From Abu Abdullah<sup>-asws</sup> and Abu Ja’far<sup>-asws</sup> both said: ‘One who reads Surah وَ الطُّورِ (Al-Toor – Mount -52), Allah<sup>-azwj</sup> will Gather for him goodness of the world and the Hereafter’<sup>.173</sup>

ثواب قراءة و النجم

## The reward of reciting Surah Najam –The Star (53)

ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنْ صَنْدَلٍ عَنْ يَزِيدَ بْنِ خَلِيفَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ يُدْمِنُ قِرَاءَةَ وَ النَّجْمِ فِي كُلِّ يَوْمٍ أَوْ فِي كُلِّ لَيْلَةٍ عَاشَ مَحْمُوداً بَيْنَ النَّاسِ وَ كَانَ مَغْفُوراً لَهُ وَ كَانَ مُحِبّاً بَيْنَ النَّاسِ.

(The book) ‘Sawaab Al Amaal’ – By the chain to Ibn Al Batainy, from Sandal, from Yazeed Bin Khalifa,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who was habitual in reciting Surah النَّجْمِ (Al Najm – 53) during every day or during every night will live as praised between the people, and (his sins) would be Forgiven for him, and he would be beloved between the people’<sup>.174</sup>

ثواب قراءة سورة اقتربت

## The reward of reciting Surah Rahman –The Time Approached (54)

ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنْ صَنْدَلٍ عَنْ يَزِيدَ بْنِ خَلِيفَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ اقْتَرَبَتْ السَّاعَةُ أَخْرَجَهُ اللَّهُ مِنْ قَبْرِهِ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ.

(The book) ‘Sawaab Al Amaal’ – By the chain to Ibn Al Batainy, from Sandal, from Yazeed,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who reads Surah اقْتَرَبَتْ السَّاعَةُ (The Time Approached - 54), Allah<sup>-azwj</sup> will Extract him from his grave upon a she-camel from the she-camels of Paradise’<sup>.175</sup>

<sup>173</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 74 H 1

<sup>174</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 75 H 1

<sup>175</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 76 H 1

ثواب قراءة سورة الرحمن

## The reward of reciting Surah Rahman –The Beneficent (55)

ثواب الأعمال بِإِسْنَادٍ إِلَى ابْنِ الْبَطَّانِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَدْعُوا قِرَاءَةَ سُورَةِ الرَّحْمَنِ وَالْقِيَامَ بِهَا فَإِنَّهَا لَا تَقْرُ فِي قُلُوبِ الْمُتَنَافِقِينَ وَ يَأْتِي بِهَا رَبُّهَا يَوْمَ الْقِيَامَةِ فِي صُورَةِ آدَمِيٍّ فِي أَحْسَنِ صُورَةٍ وَأَطْيَبِ رِيحٍ حَتَّى يَتَّقَ مِنَ اللَّهِ مَوْفِعًا لَا يَكُونُ أَحَدٌ أَقْرَبَ إِلَى اللَّهِ مِنْهَا

(The book) ‘Sawaab Al Amaal’ – By the chain to Ibn Al Batainy, from his father, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Do not leave reciting Surah الرَّحْمَنِ (Al-Rahman - The Beneficent – 55) and the standing with it, for it will not settle in the heart of hypocrites, and its Lord<sup>-azwj</sup> will Come with it on the Day of Qiyamah in the image of a human being in most excellent of images, and most aromatic of the fragrances until it pauses from Allah<sup>-azwj</sup> in a pausing not one will be closer to Allah<sup>-azwj</sup> than it.

فَيَقُولُ لَهَا مَنْ الَّذِي كَانَ يَتَّقُوكَ بِكَ فِي الْحَيَاةِ الدُّنْيَا وَ يُدْمِنُ قِرَاءَتِكَ

He<sup>-azwj</sup> will Say to it: “Who is the one who used to stand with you in the lifetime of the world and was habitual in reading you?”

فَتَقُولُ يَا رَبِّ فُلَانٌ وَ فُلَانٌ

It will say, ‘O Lord<sup>-azwj</sup>! So and so, and so and so!’

فَتَبَيِّضُ وُجُوهُهُمْ فَيَقُولُ لَهُمْ اشْفَعُوا فِيمَنْ أَحَبَبْتُمْ

So, their faces will be brightened and He<sup>-azwj</sup> will Say to them: “Intercede regarding the ones you love!”

فَيَشْفَعُونَ حَتَّى لَا يَبْقَى لَهُمْ غَايَةٌ وَ لَا أَحَدٌ يَشْفَعُونَ لَهُ فَيَقُولُ لَهُمُ ادْخُلُوا الْجَنَّةَ وَ اسْكُنُوا فِيهَا حَيْثُ شِئْتُمْ.

So, they will be interceding until there will not remain any end-point for them, and there is no one they will be interceding for, so He<sup>-azwj</sup> would be saying to them, “Enter the Paradise and settle in it wherever you so desire to!”<sup>176</sup>

ثو، ثواب الأعمال أَبِي عَنْ سَعْدِ بْنِ أَبِي يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ أَوْ بَعْضِ أَصْحَابِنَا عَنْ حَدِيثِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الرَّحْمَنِ فَقَالَ عِنْدَ كُلِّ قَبَائِلٍ آلاءٌ رَبِّكُمَا تُكَذِّبَانِ لَا بَشِيءٌ مِنْ آلَائِكَ رَبِّ أَلَيْسَ بِكَ رَبِّ قَرَأَهَا لَيْلًا ثُمَّ مَاتَ شَهِيدًا وَ إِنْ قَرَأَهَا نَهَارًا فَمَاتَ شَهِيدًا.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham, or one of our companions narrating it,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah الرَّحْمَنِ (Al-Rahman - The Beneficent – 55), so he says at every Verse, ***So which of the Favours of your Lord with you two belie? [55:13]***, 'There is nothing from the Favours of the Lord<sup>-azwj</sup> I belie', so it he recites it at night then dies, would die as a martyr, and if he reads it at daytime and dies, he would die as a martyr".<sup>177</sup>

الكافي الحسين بن محمد عن عبد الله بن عامر عن علي بن مهزيار عن محمد بن يحيى عن حماد بن عثمان قال سمعت أبا عبد الله ع يقول يستحب أن يُقرأ في دبر الغداة يوم الجمعة الرَّحْمَنِ كُلِّهَا ثُمَّ كَلَّمَا قُلْتَ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبانِ قُلْتَ لَا بِشَيْءٍ مِنْ آلائِكَ رَبِّ أَكْذِبُ.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Muhammad Bin Yahya, from Hammad Bin Usman who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'It is recommended to read Surah الرَّحْمَنِ (Al-Rahman - The Beneficent – 55) at the end of the morning (Salat) on the day of Friday, all of it, then every time you say, ***So which of the Favours of your Lord with you two belie? [55:13]***, you should say, 'There is nothing from the Favours of the Lord<sup>-azwj</sup> I deny!'"<sup>178</sup>

ثواب قراءة سورة الواقعة

## The reward of reciting Surah –The Outcome (56)

ثواب الأعمال بالإِسْنَادِ الْمُتَقَدِّمِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ فِي كُلِّ لَيْلَةٍ جُمُعَةَ الْوَاقِعَةِ أَحَبَّهُ اللَّهُ وَ أَحَبَّهُ إِلَى النَّاسِ أَجْمَعِينَ وَ لَمْ يَرِ فِي الدُّنْيَا بُؤْساً أَبَداً وَ لَا فَقْراً وَ لَا فَاقَةً وَ لَا آفَةً مِنْ آفَاتِ الدُّنْيَا وَ كَانَ مِنْ رُفَقَاءِ أَمِيرِ الْمُؤْمِنِينَ ع- وَ هَذِهِ السُّورَةُ لِأَمِيرِ الْمُؤْمِنِينَ ع خَاصَّةٌ لَمْ يَشْرِكْ فِيهَا أَحَدٌ.

(The book) 'Sawaab Al Amaal' – By the previous chain from Ibn Al Batainy, from his father, from Abu Baseer,

From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah الْوَاقِعَةَ (Al-Waqia the outcome – 56) during every Friday night, Allah<sup>-azwj</sup> will Love him and Cause him to be beloved to all the people, and he will not see misery in the world, ever, nor poverty, nor destitution, nor misfortune from misfortunes of the world, and he would be from the friends of Amir Al-Momineen<sup>-asws</sup>, and this is the Chapter of Amir Al-Momineen<sup>-asws</sup> especially, no one (else) participates in it".<sup>179</sup>

ضأ، فقه الرضا عليه السلام مَنْ قَرَأَ الْوَاقِعَةَ فِي كُلِّ جُمُعَةٍ لَمْ يَرِ فِي الدُّنْيَا بُؤْساً إِلَى آخِرِ الْحَيْرِ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>: 'One who reads Surah Al Waqia during every Friday will not see in the world any misery – up to end of the Hadeeth".<sup>180</sup>

<sup>177</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 77 H 2

<sup>178</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 77 H 3

<sup>179</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 78 H 1 a

<sup>180</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 78 H 1 b

ابن الوليد عن محمد بن يحيى عن الأشعري عن أحمد بن معروف عن محمد بن حمزة قال قال الصادق ع من اشتاق إلى الجنة وإلى صفتها فليقرأ الواقعة  
و من أحب أن ينظر إلى صفة النار فليقرأ سجدة لقمان.

Ibn Al Waleed, from Muhammad Bin Yahya, from Al Ashary, from Ahmad Bin Marouf, from Muhammad Bin Hamza who said,

‘Al Sadiq<sup>asws</sup> said: ‘One who yearns for the Paradise and to its description, let him read Surah الواقعة (Al-Waqia the outcome – 56), and one who loves to look at description of the Hellfire, let him read Surah Luqman<sup>as</sup>’.<sup>181</sup>

ثواب الأعمال ابن الوليد عن الصفار عن العباس عن حماد عن عمرو عن الشحام عن أبي جعفر ع قال: من قرأ الواقعة كل ليلة قبل أن ينام لقي الله عز وجل ووجهه كالقمر ليلة البدر.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Al Abbas, from Hammad, from Amro, from Al Shahham,

‘From Abu Ja’far<sup>asws</sup> having said: ‘One who reads Surah الواقعة (outcome – 56) every night before he sleeps will meet Allah<sup>azwj</sup> Mighty and Majestic and his face will be like the moon on the night of the full moon’.<sup>182</sup>

ثواب من قرأ سورة الحديد و المجادلة

## The reward of reciting Surahs –Iron and Pleading (57&58)

ثواب الأعمال بالإسناد المتقدم عن ابن البطائني عن ابن أبي العلاء عن أبي عبد الله ع قال: من قرأ سورة الحديد و المجادلة في صلاة فريضة أذمنها لم يعذب الله حتى يموت أبداً و لا يرى في نفسه و لا في أهله سوءاً أبداً و لا خصاصة في بدنه.

(The book) ‘Sawaab Al Amaal’ – By the previous chain from Ibn Al Batainy, from Ibn Abu Al A’ala,

‘From Abu Abdullah<sup>asws</sup> having said: ‘One who reads Surah الحديد و المجادلة (Iron and Pleading - 57-58) in an obligatory Salat habitually, Allah<sup>azwj</sup> will not Punish him until he dies, ever, nor will he see any evil regarding himself nor regarding his family, ever, nor wretchedness in his body’.<sup>183</sup>

ثواب قراءة سورة الحشر

<sup>181</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 78 H 2

<sup>182</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 78 H 3

<sup>183</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 79 H 1

## The reward of reciting Surah –Outcome (59)

ثواب الأعمال بالإسناد عن ابن البطائني عن علي بن القاسم الكندي عن محمد بن عبد الواحد عن أبي الجليل يرفع الحديث عن علي بن زيد بن جُدعان عن زير بن حبيش عن أبي بن كعب عن النبي ص قال: مَنْ قَرَأَ سُورَةَ الْحَشْرِ لَمْ يَبْقَ جَنَّةٌ وَ لَا نَارٌ وَ لَا عَرْشٌ وَ لَا كُرْسِيٌّ وَ لَا الْحُجُبُ وَ السَّمَاوَاتُ السَّبْعُ وَ الْأَرْضُونَ السَّبْعُ وَ الْهَوَى وَ الرِّيحُ وَ الطَّيْرُ وَ الشَّجَرُ وَ الْجِبَالُ وَ الشَّمْسُ وَ الْقَمَرُ وَ الْمَلَائِكَةُ إِلَّا صَلَّوْا عَلَيْهِ وَ اسْتَغْفَرُوا لَهُ وَ إِنْ مَاتَ فِي يَوْمِهِ أَوْ لَيْلَتِهِ كَانَ شَهِيداً.

(The book) ‘Sawaab Al Amaal’ – By the chain, from Ibn Al Batainy, from Ali Bin Al Qasim Al Kindy, from Muhammad Bin Abdul Wahid, from Abu Al Jaleel raising the Hadeed from Ali Bin Zayd Bin Juz’an, from Zirr Bin Hubeysh, from Ubay Bin Ka’ab,

‘From the Prophet<sup>saww</sup> having said: ‘One who reads Surah **الحشر** (Outcome - 59), there will neither remain Paradise, nor Hellfire, nor Throne, nor Chair, nor the veils, and the seven skies, and the seven earths, and the air, and the wind, and the birds, and the trees, and the mountains, and the sun, and the moon, and the Angels, except they will send Salawaat upon him, and seek Forgiveness for him, and if he were to die during his night or his day, would be a martyr’<sup>184</sup>.

ثواب قراءة سورة الممتحنة

## The reward of reciting Surah –Examining Her (60)

ثواب الأعمال بالإسناد عن ابن البطائني عن عاصم الحياطي عن الثمالي عن علي بن الحسين ع قال: مَنْ قَرَأَ سُورَةَ الْمُؤْتَمِنَةِ فِي فَرَائِضِهِ وَ نَوَافِلِهِ ائْتَحَرَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ نَوَّرَ لَهُ بَصَرَهُ وَ لَا يُصِيبُهُ فَقْرٌ أَبَداً وَ لَا جُنُونٌ فِي بَدَنِهِ وَ لَا فِي وُلْدِهِ.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Aasim Al Khayyat, from Al Sumali,

‘From Ali Bin Al Husayn<sup>asws</sup> having said: ‘One who reads Surah **المؤمن** (Examining Her - 60) in his obligatory and his optional (Salat), Allah<sup>azwj</sup> will Test his heart for the Eman, and Irradiate his sight for him, and poverty will not afflict him, ever, nor insanity in his body, nor among his children’<sup>185</sup>.

ثواب من قرأ سورة الصف

## The reward of reciting Surah –Array (61)

ثواب الأعمال بالإسناد إلى ابن البطائني عن أبيه عن أبي بصير عن أبي جعفر ع قال: مَنْ قَرَأَ سُورَةَ الصَّفِّ وَ أَدَمَنَ قِرَاءَتَهَا فِي فَرَائِضِهِ وَ نَوَافِلِهِ صَفَّهُ اللَّهُ مَعَ مَلَائِكَتِهِ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ إِنْ شَاءَ اللَّهُ.

<sup>184</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 80 H 1

<sup>185</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 81 H 1

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who reads Surah **الصَّفِّ** (Array – 61) and is habitual of reciting it in his obligatory and his optional (Salat), Allah<sup>-azwj</sup> would Row him with His<sup>-azwj</sup> Angels and His<sup>-azwj</sup> Messenger Prophets<sup>-as</sup>, if Allah<sup>-azwj</sup> so Desires".<sup>186</sup>

ثواب قراءة سورة الجمعة و المنافقين و سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى

### The reward of reciting Surahs –Hypocrites and Friday (62&63)

ثواب الأعمال بالإسناد إلى ابن البُطَّائِيِّ عَنِ ابْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ خَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مِنَ الْوَأَجِبِ عَلَى كُلِّ مُؤْمِنٍ إِذَا كَانَ لَنَا شَيْعَةً أَنْ يَتْرَأَ فِي لَيْلَةِ الْجُمُعَةِ بِالْجُمُعَةِ وَ وَ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَ فِي صَلَاةِ الظُّهْرِ بِالْجُمُعَةِ وَ الْمُنَافِقِينَ فَإِذَا فَعَلَ ذَلِكَ فَكَأَنَّمَا يَعْمَلُ بِعَمَلِ رَسُولِ اللَّهِ ص وَ كَانَ جَزَاؤُهُ وَ ثَوَابُهُ عَلَى اللَّهِ الْجَنَّةَ.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Ibn Ameyra, from Mansour Bin Hazim,

'From Abu Abdullah<sup>-asws</sup> having said: 'From the obligations upon every Momin, when he was a Shia of ours<sup>-asws</sup>, he should read during the night of Friday with (Surah) Al Jummah (62), and (Surah) Al A'ala (87), and in Salat Al Zohr with (Surah) Al Jummah (62) and Al Munafiqeen (63). When he does that, it is as if he has worked with a deed of Rasool-Allah<sup>-saww</sup> and his Recompense and his Reward upon Allah<sup>-azwj</sup> would be the Paradise".<sup>187</sup>

ثواب قراءة سورة التغابن

### The reward of reciting Surah –The Loss and the Gain (64)

ثواب الأعمال بالإسناد إلى ابن البُطَّائِيِّ عَنِ ابْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ التَّغَابُنِ فِي فَرِيضَةٍ كَانَتْ شَفِيعَةً لَهُ يَوْمَ الْقِيَامَةِ وَ شَاهِدَ عَدْلٍ عِنْدَ مَنْ يُجِيرُ شَهَادَتَهَا ثُمَّ لَا يُفَارِقُهَا حَتَّى تُدْخِلَهُ الْجَنَّةَ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Ibn Abu Al A'ala, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah **التَّغَابُنِ** (Loss and Gain - 64) (in an obligatory (Salat), it would be an interceder for him on the Day of Qiyamah, and a just witness in the presence who allow its testimony, then it will not separate until it enters him into the Paradise".<sup>188</sup>

ثواب قراءة سورة الطلاق و التحريم

<sup>186</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 82 H 1

<sup>187</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 83 H 1

<sup>188</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 84 H 1

## The reward of reciting Surahs – The Divorce and The Prohibitions – (65 & 66)

ثواب الأعمال بِإِسْنَادٍ عَنِ ابْنِ الْبَطَّانِيِّ عَنِ ابْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الطَّلَاقِ وَ التَّحْرِيمِ فِي فَرِيضَةٍ أَعَادَهُ اللَّهُ مِنْ أَنْ يَكُونَ يَوْمَ الْقِيَامَةِ مِمَّنْ يَخَافُ أَوْ يَحْزَنُ وَ غَوْفِي مِنَ النَّارِ وَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِتِلَاوَتِهِ إِيَّاهُمَا وَ مُحَافَظَتِهِ عَلَيْهِمَا لِأَنَّهُمَا لِلنَّبِيِّ ص.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Ibn Abu Al A'ala, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surahs سُورَةَ الطَّلَاقِ وَ التَّحْرِيمِ (The Divorce and The Prohibition – 65 and 66) in an obligatory Salat, Allah<sup>-azwj</sup> would Shelter him on the Day of Qiyamah from him being from the ones who fear or grieve, and he would be excused from the Hellfire, and Allah<sup>-azwj</sup> will Admit him into the Paradise due to his having recited these, and his preserving upon them because these are for the Prophet<sup>-saww</sup>'.<sup>189</sup>

ثواب قراءة سورة تبارك

## The reward of reciting Surah – Blessed is the One in Whose Hand is the Kingdom – (67)

ثواب الأعمال بِإِسْنَادٍ عَنِ ابْنِ الْبَطَّانِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ فِي الْمَكْتُوبَةِ قَبْلَ أَنْ يَنَامَ لَمْ يَزَلْ فِي أَمَانِ اللَّهِ حَتَّى يُصْبِحَ وَ فِي أَمَانِهِ يَوْمَ الْقِيَامَةِ حَتَّى يَدْخُلَ الْجَنَّةَ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ (Blessed is the One in Whose Hand is the Kingdom - 67) in the Prescribed (Salat) before he sleeps, will not cease to be in security of Allah<sup>-azwj</sup> until morning, and in His<sup>-azwj</sup> security on the Day of Qiyamah until he enters the Paradise'.<sup>190</sup>

ثواب قراءة سورة ن وَ الْقَلَمِ

## The reward of reciting Surah – The Pen (68)

ثواب الأعمال بِإِسْنَادٍ عَنِ ابْنِ الْبَطَّانِيِّ عَنْ عَلِيِّ بْنِ مَيْمُونٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَرَأَ سُورَةَ ن وَ الْقَلَمِ فِي فَرِيضَةٍ أَوْ نَافِلَةٍ أَمَنَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَنْ يُصِيبَهُ فُقْرٌ أَبَدًا وَ أَعَادَهُ اللَّهُ إِذَا مَاتَ مِنْ ضَمَّةِ الْقُرْ.

(The book) 'Sawaab Al Amaal' – By the chain, from Ibn Al Batainy, from Ali Bin Maymoun who said,

'Abu Abdullah<sup>-asws</sup> said: 'One who reads Surah ن وَ الْقَلَمِ (I Say by Noon and (By) the Pen - 68) in an obligatory (Sala) or an option, Allah<sup>-azwj</sup> Mighty and Majestic will Secure him from

<sup>189</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 86 H 1

<sup>190</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 1

poverty hitting him, ever, and when he dies, Allah<sup>-azwj</sup> will Shelter him from compression of the grave”.<sup>191</sup>

ثواب قراءة سورة الحاقة

## The reward of reciting Surah – The Reality (69)

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ مُحَمَّدِ بْنِ مَسْكِينٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرٍ ع قَالَ: أَكْثَرُوا مِنْ قِرَاءَةِ الْحَاقَّةِ فَإِنَّ قِرَاءَتَهَا فِي الْفَرَائِضِ وَ التَّوَافِلِ مِنَ الْإِيمَانِ بِاللَّهِ وَ رَسُولِهِ لِأَنَّهَا إِتْمَا نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ ع وَ مُعَاوِيَةَ وَ لَمْ يُسَلَبْ قَارِئُهَا دِينَهُ حَتَّى يَلْقَى اللَّهَ عَزَّ وَ جَلَّ.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Muhammad Bin Miskeen, from Amro Bin Shimr, from Jabir,

‘From Abu Abdullah Ja’far<sup>-asws</sup> having said: ‘Frequent from reading Surah الْحَاقَّةِ (69) for reading it in the obligatory and the optional (Salats) is from the Eman with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, because rather it was Revealed regarding Amir Al-Momineen<sup>-asws</sup> and Muawiya, and its reader will not be Stripped of his religion until he meets Allah<sup>-azwj</sup> Mighty and Majestic’.<sup>192</sup>

ثواب من قرأ سورة سأل سائل

## The reward of reciting Surah – A questioner, asked for (AL-MA’ARIJ - 70)

بِهَذَا الْإِسْنَادِ عَنِ الْحَسَنِ عَنِ مُحَمَّدِ بْنِ مَسْكِينٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَكْثَرُوا مِنْ قِرَاءَةِ سَأَلِ سَائِلٍ فَإِنَّ مَنْ أَكْثَرَ قِرَاءَتَهَا لَمْ يَسْأَلْهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ عَنْ ذَنْبٍ عَمِلَهُ وَ أَسْكَنَهُ الْجَنَّةَ مَعَ مُحَمَّدٍ ص إِنْ شَاءَ اللَّهُ.

، ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ مُحَمَّدِ بْنِ مَسْكِينٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَكْثَرُوا مِنْ قِرَاءَةِ سَأَلِ سَائِلٍ

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Muhammad Bin Miskeen, from Amro Bin Shimr, from Jabir,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Frequent from reading Surah سَأَلِ سَائِلٍ (A questioner, asked for) (70)!’

قَالَ مَنْ أَكْثَرَ قِرَاءَتَهَا لَمْ يَسْأَلْهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ عَنْ ذَنْبٍ عَمِلَهُ وَ أَسْكَنَهُ الْجَنَّةَ مَعَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

He<sup>-asws</sup> said: ‘One who frequents in reading it, on the Day of Qiyamah Allah<sup>-azwj</sup> the Exalted will not Ask him about any sin he had worked, and Settle him into the Paradise with Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-asws</sup> Household, may Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>’.<sup>193</sup>

<sup>191</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 88 H 1

<sup>192</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 89 H 1

<sup>193</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 90 H 1

ثواب من قرأ سورة نوح

## The reward of reciting Surah – Jinn (71)

ثواب الأعمال بِإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ الْحُسَيْنِ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ يُقْرَأُ كِتَابَهُ لَا يَدْعُ قِرَاءَةَ سُورَةِ **إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَأُيِّى عَبْدٌ قَرَأَهَا مُحْتَسِبًا صَابِرًا فِي فَرِيضَةٍ أَوْ نَافِلَةٍ أَسْكَنَهُ اللَّهُ تَعَالَى مَسَاكِينَ الْأَبْرَارِ وَ أَعْطَاهُ ثَلَاثَ جَنَّاتٍ مَعَ جَنَّتِهِ كِرَامَةً مِنَ اللَّهِ وَ زَوْجَهُ مَائَتِي حُورَاءَ وَ أَرْبَعَةَ آلَافٍ نَيْبٍ إِنْ شَاءَ اللَّهُ.**

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Al-Husayn Bin Hashim, from his father,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who was a believer in Allah<sup>-azwj</sup> and reads His<sup>-azwj</sup> Book, should not leave reciting Surah **إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ (71)**. Whichever servant reads it anticipating, patiently in his obligatory or optional (Salat), Allah<sup>-azwj</sup> the Exalted in settlements of the righteous and Give him three gardens along with his garden, as a prestige from Allah<sup>-azwj</sup>, and get him married to two hundred Houries, and four thousand non-virgins, if Allah<sup>-azwj</sup> so Desires’’.<sup>194</sup>

ثواب قراءة سورة الجن

## The reward of reciting Surah – Jinn (72)

ثواب الأعمال بِإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكْثَرَ قِرَاءَةَ **قُلْ أَوْحِيَ إِلَيَّ لَمْ يُصِبْهُ فِي الْحَيَاةِ الدُّنْيَا شَيْءٌ مِنْ أَعْيُنِ الْجِنِّ وَ لَا نَفْثِهِمْ وَ لَا سِحْرِهِمْ وَ لَا مِنْ كَيْدِهِمْ وَ كَانَ مَعَ مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ فَيَقُولُ يَا رَبِّ لَا أُرِيدُ بِهِ بَدَلًا وَ لَا أُرِيدُ أَنْ أَبْغِي عَنْهُ حَوْلًا.**

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Hanan Bin Sadeyr,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who frequents in reciting Surah **قُلْ أَوْحِيَ إِلَيَّ (72)**, there will not afflict him in the lifetime of the world anything from the evil eye of the Jinn, nor their puffing, nor their sorcery, from their plots, and he would be with Muhammad<sup>-saww</sup>, may the Salawaat and the greeting be upon him<sup>-saww</sup>, he should say, ‘O Lord<sup>-azwj</sup>! I neither intend with it any replacement nor am I seeking transferring away from it’’.<sup>195</sup>

ثواب قراءة سورة المزمل في العشاء الآخرة

## The reward of reciting Surah – Prophet Muhammed - The wrapped one (73)

ثواب الأعمال بِإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ **الْمُرْمَلِ فِي الْعِشَاءِ الْآخِرَةِ أَوْ فِي آخِرِ اللَّيْلِ كَانَ لَهُ اللَّيْلُ وَ النَّهَارُ شَاهِدَيْنِ مَعَ سُورَةِ الْمُرْمَلِ وَ أَحْبَاهُ اللَّهُ حَيَاةً طَيِّبَةً وَ أَمَاتَهُ اللَّهُ مَيِّتَةً طَيِّبَةً.**

<sup>194</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 91 H 1

<sup>195</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 92 H 1

(The book) 'Sawaab Al Deen' – By the chain from Ibn Al Batainy, from Sayf Bin Ameyra, from Mansour Bin Hazim,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah **الْمُدَّثِّرِ** (73) in Al-Isha Salat the last, or in the end of the night, for him the night and the day would be two witnesses with Surah **الْمُدَّثِّرِ** (73), and Allah<sup>-azwj</sup> will Cause him to live a good life, and Cause him to die a good death".<sup>196</sup>

ثواب قراءة سورة المدثر

### The reward of reciting Surah – The Day of Judgement (74)

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ عَاصِمِ الْخَيْطِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ الْبَاقِرِ ع قَالَ: مَنْ قَرَأَ فِي الْفَرِيضَةِ سُورَةَ الْمُدَّثِّرِ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يَجْعَلَهُ مَعَ مُحَمَّدٍ ص فِي دَرَجَتِهِ وَ لَا يُدْرِكُهُ فِي حَيَاةِ الدُّنْيَا شَقَاءٌ أَبَدًا إِنْ شَاءَ اللَّهُ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Aasim Al Khayyat, from Muhammad Bin Muslim,

'From Abu Ja'far Muhammad Al-Baqir<sup>-asws</sup> having said: 'One who reads Surah **الْمُدَّثِّرِ** (74) in the obligatory Salat, he would have a right upon Allah<sup>-azwj</sup> Mighty and Majestic to Make him to be with Muhammad<sup>-saww</sup> in his<sup>-saww</sup> rank, and he will not come across misery in lifetime of the world, ever, if Allah<sup>-azwj</sup> so Desires".<sup>197</sup>

ثواب قراءة سورة القيامة

### The reward of reciting Surah – The Day of Judgement (75)

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَا عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَدَمَنَ قِرَاءَةَ لَا أُفْسِمُ وَ كَانَ يَعْمَلُ بِهَا بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ مَعَ رَسُولِ اللَّهِ ص مِنْ قَبْرِهِ فِي أَحْسَنِ صُورَةٍ وَ يُبَشِّرُهُ وَ يَضْحَكُ فِي وَجْهِهِ حَتَّى يَجُوزَ عَلَى الصِّرَاطِ وَ الْمِيزَانِ.

(The book) 'Al Amaal' – By the chain from Ibn Al Batainy, from Al-Husayn Bin Abu Al A'ala, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who is habitual in reading Sura **لَا أُفْسِمُ** (75) and works with it, Allah<sup>-azwj</sup> Mighty and Majestic will Resurrect him with Rasool-Allah<sup>-saww</sup> from his grave in the most excellent image, and Give him glad tidings, and there will be a smile in his face until he crosses over the Bridge and the Scale".<sup>198</sup>

ثواب قراءة سورة الإنسان

<sup>196</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 93 H 1

<sup>197</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 94 H 1

<sup>198</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 95 H 1

## The reward of reciting Surah – Human Being – Time (76)

ثواب الأعمال بإِسْنَادٍ عَنِ ابْنِ الْبَطَّانِيِّ عَنْ عَمْرِو بْنِ جُبَيْرٍ الْعَزْمِيِّ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عَ مَنْ قَرَأَ هَلْ أَتَى عَلَى الْإِنْسَانِ فِي كُلِّ عَدَاةٍ حَمِيسٍ زَوَّجَهُ اللَّهُ مِنَ الْحُورِ ثَمَانٍ مِائَةً عَدْرَاءَ وَ أَرْبَعَةَ آلَافٍ نَسِيبٍ وَ حُورَاءَ مِنَ الْحُورِ الْعِينِ وَ كَانَ مَعَ مُحَمَّدٍ ص.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Amro Bin Judeyr Al Arzamy, from his father,

'From Abu Ja'far<sup>asws</sup>: 'One who reads Sura هَلْ أَتَى عَلَى الْإِنْسَانِ (76) during every morning of Thursday, Allah<sup>azwj</sup> will get him married to the Houries, eight hundred from the virgins and four thousand from the non-virgins, and a Hourie from the Maiden Houries, and he would be with the (Prophet) Muhammad<sup>saww</sup>'.<sup>199</sup>

ثواب قراءة سورة المرسلات و عَمَّ يَتَسَاءَلُونَ و النازعات

## The reward of reciting Surah – Strom, Announcements & Soul Snatchers (77, 78 &79)

ثواب الأعمال بإِسْنَادٍ عَنِ ابْنِ الْبَطَّانِيِّ عَنِ الْحُسَيْنِ بْنِ عَمْرِو الرُّمَّانِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ وَ الْمُرْسَلَاتِ عَزْفًا عَرَفَ اللَّهُ بَيْنَهُ وَ بَيْنَ مُحَمَّدٍ ص- وَ مَنْ قَرَأَ عَمَّ يَتَسَاءَلُونَ لَمْ يُخْرَجْ سَنَّتَهُ إِذَا كَانَ يُدْمِنُهَا فِي كُلِّ يَوْمٍ حَتَّى يَزُورَ نَيْتَ اللَّهِ الْحَرَامِ إِنْ شَاءَ اللَّهُ وَ مَنْ قَرَأَ وَ النَّازِعَاتِ لَمْ يَمُتْ إِلَّا رِيَانًا وَ لَمْ يَبْعَثْهُ اللَّهُ إِلَّا رِيَانًا وَ لَمْ يُدْخِلْهُ اللَّهُ الْجَنَّةَ إِلَّا رِيَانًا.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Al-Husayn Bin Amro Al Rummany, from his father,

'From Abu Abdullah<sup>asws</sup> having said: 'One who reads Surah (77) وَ الْمُرْسَلَاتِ, Allah<sup>azwj</sup> will Introduce between him and Muhammad<sup>saww</sup>; and one who reads Surah (78) عَمَّ يَتَسَاءَلُونَ, when he was habitual of it every day, his year will not pass until he visits the Sacred House of Allah<sup>azwj</sup>; and one who reads Surah (79) وَ النَّازِعَاتِ will not die except saturated, and Allah<sup>azwj</sup> will not Resurrect him except saturated, and Allah<sup>azwj</sup> will not Enter him into the Paradise except as saturated''.<sup>200</sup>

ثواب قراءة سورة عبس و إِذَا الشَّمْسُ كُوِّرَتْ

<sup>199</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 96 H 1

<sup>200</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 97 H 1

## The reward of reciting Surah – Frowned & Wrapped-up (80&81)

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ عَبَسَ وَ تَوَلَّى وَ إِذَا الشَّمْسُ كُوِّرَتْ كَانَ تَحْتَ جَنَاحِ اللَّهِ مِنَ الْجَنَانِ وَ فِي ظِلِّ اللَّهِ وَ كِرَامَتِهِ وَ فِي جَنَابِهِ وَ لَا يَعْظُمُ ذَلِكَ عَلَى اللَّهِ رَبِّهِ إِنْ شَاءَ اللَّهُ.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Muawiya Bin Wahb,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who reads Sura عَبَسَ وَ تَوَلَّى وَ إِذَا الشَّمْسُ كُوِّرَتْ (80&81) would be beneath a Wing of Allah<sup>-azwj</sup> from the gardens, and in the Shade of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Prestige, and that will not be too bid upon Allah<sup>-azwj</sup>, his Lord<sup>-azwj</sup>, if Allah<sup>-azwj</sup> so Desires’.<sup>201</sup>

ثواب قراءة إِذَا السَّمَاءُ انْفَطَرَتْ وَ إِذَا السَّمَاءُ انشَقَّتْ

## The reward of reciting Surah – Constellations (82&84)

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ قَرَأَ هَاتَيْنِ السُّورَتَيْنِ وَ جَعَلَهُمَا نُصْبَ عَيْنَيْهِ فِي صَلَاةِ الْفَرِيضَةِ وَ النَّافِلَةِ إِذَا السَّمَاءُ انْفَطَرَتْ وَ إِذَا السَّمَاءُ انشَقَّتْ لَمْ يَحْجُبْهُ مِنَ اللَّهِ حَاجِبٌ وَ لَمْ يَحْجُزْهُ مِنَ اللَّهِ حَاجِزٌ وَ لَمْ يَزَلْ يَنْظُرُ إِلَى اللَّهِ وَ يَنْظُرُ اللَّهُ إِلَيْهِ حَتَّى يَفْرَغَ مِنْ حِسَابِ النَّاسِ.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Al-Husayn Bin Abu Al A’ala who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘One who reads these two Surah(s) and makes them set up in his eyes in the obligatory and the optional Salat, إِذَا السَّمَاءُ انْفَطَرَتْ وَ إِذَا السَّمَاءُ انشَقَّتْ (82&84), no veiling one will veil him from Allah<sup>-azwj</sup>, and nor will any guard shield him from Allah<sup>-azwj</sup>, and he will not cease looking at Allah<sup>-azwj</sup> and Allah<sup>-azwj</sup> Looking at him until He<sup>-azwj</sup> is Free from Reckoning the people’.<sup>202</sup>

ثواب قراءة سورة المطففين

## The reward of reciting Surah – Constellations (84)

بِهَذَا الْإِسْنَادِ عَنِ الْحُسَيْنِ عَنِ صَفْوَانَ الْجَمَّالِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ فِي الْفَرِيضَةِ وَئِلَّ لِلْمُطَفِّفِينَ أَعْطَاهُ اللَّهُ الْأَمْنَ يَوْمَ الْقِيَامَةِ مِنَ النَّارِ وَ لَمْ تَرَهُ وَ لَا يَرَاهَا وَ لَمْ يَمُرَّ عَلَى جِسْرِ جَهَنَّمَ وَ لَا يُحَاسِبُ يَوْمَ الْقِيَامَةِ.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Safwan Al Jammal,

<sup>201</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 98 H 1

<sup>202</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 99 H 1

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah **وَيْلٌ لِّلْمُطَفِّفِينَ** (84) in the obligatory (Salat), on the Day of Qiyamah Allah<sup>-azwj</sup> would Grant him the security from the Hellfire and it will not see him and he will not see it, and he will pass upon the archway of Hell and will not be Reckoned with on the Day of Qiyamah".<sup>203</sup>

ثواب قراءة سورة البروج

### The reward of reciting Surah – Constellations (85)

بِهَذَا الْإِسْنَادِ عَنِ الْحَسَنِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمُقْرِي عَنِ يُونُسَ بْنِ زَيْبَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ وَ السَّمَاءِ ذَاتِ الْبُرُوجِ فِي فَرَائِضِهِ فَإِنَّهَا سُورَةُ النَّبِيِّينَ كَانَ مَحْشَرُهُ وَ مَوْفِقُهُ مَعَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الصَّالِحِينَ.

ثواب الأعمال بالإسناد عن ابن البطارقي عن الحسين بن أحمد المقرئ عن يونس بن زيبان عن أبي عبد الله ع قال: من قرأ و السماء ذات البروج في فرائضه فإنها سورة النبيين كان محشره و موفقه مع النبيين و المرسلين و الصالحين.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Al-Husayn Bin Ahmad Al Muqry, from Yunus Bin Zabyan,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads **وَ السَّمَاءِ ذَاتِ الْبُرُوجِ** (85) in his obligatory (Salat), for it is a Surah of the Prophets<sup>-as</sup>, he would be famous and his pausing will be with the Prophet<sup>-as</sup>, and the Messengers<sup>-as</sup>, and the righteous ones".<sup>204</sup>

ثواب قراءة سورة الطارق

### The reward of reciting Surah – The Star (86)

ثواب الأعمال بالإسناد عن ابن البطارقي عن أبيه عن المعلی بن حنیس عن أبي عبد الله ع قال: مَنْ كَانَتْ قِرَاءَتُهُ فِي فَرَائِضِهِ بِالسَّمَاءِ وَ الطَّارِقِ كَانَتْ لَهُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ جَاهٌ وَ مَنْزِلَةٌ وَ كَانَ مِنْ رُفَعَاءِ النَّبِيِّينَ وَ أَصْحَابِهِمْ فِي الْجَنَّةِ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from his father, from Al Moalla Bin Khuneys,

'From Abu Abdullah<sup>-asws</sup> having said: 'One whose reciting in his obligatory Salat was with **السَّمَاءِ وَ الطَّارِقِ** (86), on the Day of Qiyamah there will be prestige for him and a status and he would be from friends of the Prophets<sup>-as</sup> and their<sup>-as</sup> companions in the Paradise".<sup>205</sup>

ثواب قراءة سورة الأعلى

<sup>203</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 100 H 1

<sup>204</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 101 H 1

<sup>205</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 102 H 1

## The reward of reciting Surah – The Highest (87)

يَحْدُثُ الْإِسْنَادَ عَنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى فِي فَرِيضَةٍ أَوْ نَافِلَةٍ قَبْلَ لَه يَوْمَ الْقِيَامَةِ ادْخُلَ الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ إِنْ شَاءَ اللَّهُ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Al A'ala in and obligatory or optional Salat, it will be said to him on the Day of Qiyamah: 'Enter from whichever doors of the gardens you desire to', if Allah<sup>-azwj</sup> so Desires''.<sup>206</sup>

ثواب قراءة سورة الغاشية

## The reward of reciting Surah – Overwhelming Event (88)

يَحْدُثُ الْإِسْنَادَ عَنِ الْحُسَيْنِ عَنْ أَبِي الْمَعْرُوفِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَدَمَّنَ قِرَاءَةَ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ فِي فَرِيضَةٍ أَوْ نَافِلَةٍ عَسَاهُ اللَّهُ بِرَحْمَتِهِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ آتَاهُ اللَّهُ الْأَمْنَ يَوْمَ الْقِيَامَةِ مِنْ عَذَابِ النَّارِ.

With this chain of transmission, from Al-Hasan, from Abu Al-Mi'za, from Abu Basir, from

Abu Abdullah<sup>-asws</sup> said: 'One who is habitual of reciting **هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ** (88) either in an obligatory Salat or optional Salat, Allah<sup>-azwj</sup> will Surround him with His<sup>-azwj</sup> Mercy in the world and the Hereafter, and will Give him the security on the Day of Qiyamah from the Punishment of Fire''.<sup>207</sup>

ثواب قراءة سورة الفجر

## The reward of reciting Surah – The Dawn (89)

ثواب الأعمال بِالْإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ صَنْدَلٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اقْرَأُوا سُورَةَ الْفَجْرِ فِي فَرَائِضِكُمْ وَ نَوَافِلِكُمْ فَإِنَّهَا سُورَةُ الْحُسَيْنِ بْنِ عَلِيٍّ ع- مَنْ قَرَأَهَا كَانَ مَعَ الْحُسَيْنِ ع يَوْمَ الْقِيَامَةِ فِي دَرَجَتِهِ مِنَ الْجَنَّةِ إِنْ اللَّهُ عَزِيزٌ حَكِيمٌ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Sandal, from Dawood Bin Farqad,

'From Abu Abdullah<sup>-asws</sup> having said: 'Read **سُورَةَ الْفَجْرِ** (89) in your obligatory and your optional Salat(s), for it is a chapter of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. One who reads it would be with Al-Husayn<sup>-asws</sup> on the Day of Qiyamah in his<sup>-asws</sup> rank from the Paradise. Surely, Allah<sup>-azwj</sup> is Mighty, Wise''.<sup>208</sup>

<sup>206</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 103 H 1

<sup>207</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 21

<sup>208</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 105 H 1

ثواب قراءة سورة البلد

**The reward of reciting Surah – The City (90)**

بِهَذَا الْإِسْنَادِ عَنِ الْحُسَيْنِ عَنْ أَبِيهِ وَ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ قِرَاءَتُهُ فِي فَرِيضَةٍ لَا أُفْسِمُ بِهَذَا الْبَلَدِ كَانَ فِي الدُّنْيَا مَعْرُوفًا أَنَّهُ مِنَ الصَّالِحِينَ وَ كَانَ فِي الْآخِرَةِ مَعْرُوفًا أَنَّ لَهُ مِنَ اللَّهِ مَكَانًا وَ كَانَ يَوْمَ الْقِيَامَةِ مِنْ رُفَقَاءِ النَّبِيِّينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ

On the authority of Al-Hasan from his father, and al-Husayn ibn Abi al-'Ala' from Abu Al-'Ala', from Abu Basir, from

Abu Abdullah<sup>-asws</sup> who said: 'One who whose reciting in his obligatory Salat **لا أُفْسِمُ بِهَذَا الْبَلَدِ** (90), he would be famous in the world that he is from the righteous ones, and in the Hereafter he would be famous that he has a position for him from Allah<sup>-azwj</sup>, and on the Day of Qiyamah he will be from friends of the Prophets<sup>-as</sup> and the martyrs and the righteous ones'.<sup>209</sup>

ثواب قراءة وَ الشَّمْسِ وَ ضُحَاهَا وَ اللَّيْلِ وَ الضُّحَى وَ أَلَمْ نَشْرَحْ

**The reward of reciting Surah – Read in the name of your Lord (92,93,94 &95):**

ثواب الأعمال بِالْإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ أَكْثَرَ قِرَاءَةَ وَ الشَّمْسِ وَ ضُحَاهَا وَ اللَّيْلِ إِذَا يَغْشَى وَ الضُّحَى وَ أَلَمْ نَشْرَحْ فِي يَوْمٍ أَوْ فِي لَيْلَةٍ لَمْ يَبْقَ شَيْءٌ بِحَضْرَتِهِ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ حَتَّى شَعْرُهُ وَ بَشَرُهُ وَ لَحْمُهُ وَ دَمُهُ وَ عُرْوَتُهُ وَ عَصَبُهُ وَ عِظَامُهُ وَ جَمِيعَ مَا أَقَلَّتِ الْأَرْضُ مِنْهُ

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Muawiya Bin Ammar,

'One who frequents in reading ' **وَ الشَّمْسِ وَ اللَّيْلِ إِذَا يَغْشَى وَ الضُّحَى وَ أَلَمْ نَشْرَحْ** (91, 92, 93 and 94) during a day or during a night, there will not remain anything in his presence except it will testify for him on the Day of Qiyamah, to the extent of his hair, and his skin, and his flesh, and his blood, and his vein, and his veins, and his bones, and entirety of what the carries from him.

وَ يَقُولُ الرَّبُّ تَبَارَكَ وَ تَعَالَى قَبِلْتُ شَهَادَتَكُمْ لِعِبْدِي وَ أَجْرْتُمْ لَهُ أَنْطَلِفُوا بِهِ إِلَى جَنَاتِي حَتَّى يَنْخَبِرَ مِنْهَا حَيْثُ مَا أَحَبَّ فَأَعْطُوهُ إِيَّاهَا مِنْ غَيْرِ مَنِّي وَ لَكِنْ رَحْمَةً مِنِّي وَ فَضْلًا مِنِّي عَلَيْهِ فَهَنِيئًا هَنِيئًا لِعِبْدِي.

And the Lord<sup>-azwj</sup> Blessed and Exalted will Say: "I<sup>-azwj</sup> am Accepting your testimonies for My<sup>-azwj</sup> servant and am Allowing it for him! Go with him to My<sup>-azwj</sup> gardens until he can choose from these wherever he loves to be! Give these to him without any Conferment from Me<sup>-azwj</sup>, but

as Mercy from Me<sup>-azwj</sup> and Grace upon him from Me<sup>-azwj</sup>! So, congratulations, congratulations to My<sup>-azwj</sup> servant!<sup>210</sup>

ثواب قراءة سورة و التين

### The reward of reciting Surah – The Figtree (95):

يَحَدِّثُ الْإِسْنَادَ عَنِ الْحَسَنِ عَنْ شُعَيْبِ الْعَمْرِيُّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ وَ التِّينِ فِي فَرَائِضِهِ وَ نَوَافِلِهِ أُعْطِيَ مِنَ الْجَنَّةِ حَيْثُ يَرْضَى إِنْ شَاءَ اللَّهُ.

On the authority of Al-Hasan, from Shu'ayb Al-Aqarqufi, from

Abu Abdullah<sup>-asws</sup>, who said: 'One who recites (95) وَ التِّينِ in his obligatory and his optional Salat, will be Given from the Paradise until he is satisfied, if Allah<sup>-azwj</sup> so Desires'.<sup>211</sup>

ثواب قراءة اقرأ باسم ربك

### The reward of reciting Surah – Read in the name of your Lord (96):

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ عَلِيِّ بْنِ مُسْكَانَ عَنِ سُلَيْمَانَ بْنِ خَالِدٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ فِي يَوْمِهِ أَوْ لَيْلَتِهِ اِقْرَأْ بِاسْمِ رَبِّكَ - ثُمَّ مَاتَ فِي يَوْمِهِ أَوْ فِي لَيْلَتِهِ مَاتَ شَهِيداً وَ بَعَثَهُ اللَّهُ شَهِيداً وَ أَحْيَاهُ شَهِيداً وَ كَانَ كَمَنْ ضَرَبَ بِسَيْفِهِ فِي سَبِيلِ اللَّهِ مَعَ رَسُولِ اللَّهِ ص.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Ali Bin Muskan, from Suleyman Bin Khalid,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads at his sleep time or his night Surah Al Alaq, then he dies during his day or during his night would die as a martyr, and Allah<sup>-azwj</sup> will Resurrect him as a martyr, and Revive him as a martyr, and he would be like the one who struck with his sword in the way of Allah<sup>-azwj</sup> with Rasool-Allah<sup>-sawww</sup>'.<sup>212</sup>

ثواب قراءة إنا أنزلناه

### The reward of reciting - We Sent it down on the Night of Predestination (97):

ثواب الأعمال أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ عَمِيرَةَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ فَجَهَرَ بِهَا صَوْتَهُ كَانَ كَالشَّاهِرِ سَيِّفُهُ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ قَرَأَهَا سِرّاً كَانَ كَالْمُتَشَجِّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ وَ مَنْ قَرَأَهَا عَشْرَ مَرَّاتٍ مَحَا اللَّهُ عَنْهُ أَلْفَ ذَنْبَةٍ مِنْ ذُنُوبِهِ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Ameyra, from a man,

<sup>210</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 107 H 1

<sup>211</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 24

<sup>212</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 109 H 1

‘From Abu Ja’far<sup>asws</sup> having said: ‘One who reads Surah Al Qadr during Laylat Al Qadr and raises his voice with it would be like the brandisher of his sword in the way of Allah<sup>azwj</sup> Mighty and Majestic, and one who reads it secretly would be like the one rolling in his blood in the way of Allah<sup>azwj</sup>, and the one who reads it ten times, Allah<sup>azwj</sup> will Delete from him a thousand sins from his sins’.<sup>213</sup>

وَيَحْدَا الْإِسْنَادَ عَنِ الْحَسَنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ إِنَّا أَنْزَلْنَاهُ فِي فَرِيضَةٍ مِنْ فَرَايِضِ اللَّهِ نَادَى مُنَادٍ يَا عَبْدَ اللَّهِ عَفَرَ اللَّهُ لَكَ مَا مَضَى فَاسْتَأْنِيفِ الْعَمَلِ.

And with this chain of transmission from Al-Hasan, from his father Al-Husayn ibn Abi Al-‘Ala’, from :

Abu Abdullah<sup>asws</sup> said: ‘One who recites Surah Al-Qadr in an obligatory Salat from the obligatory salat of Allah<sup>azwj</sup>, a caller will call out: ‘O servant of Allah<sup>azwj</sup>! Allah<sup>azwj</sup> has Forgiven for you what has passed, therefore resume the work’.<sup>214</sup>

ثَوَابِ الْأَعْمَالِ أَبِي عَنْ سَعْدِ بْنِ النَّهْدِيِّ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ ع عَلَّمَنِي شَيْئاً إِذَا أَنَا قُلْتُهُ كُنْتُ مَعَكُمْ فِي الدُّنْيَا وَالْآخِرَةِ

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Al Nahdy, from Ismail Bin Sahl who said,

‘I wrote to Abu Ja’far<sup>asws</sup>, ‘Teach me something, when I say it, I would be with you<sup>asws</sup> (Imams<sup>asws</sup>) in the world and the Hereafter’.

قَالَ فَكَتَبَ بِحُطِّهِ أَعْرِفْهُ أَكْثَرَ مِنْ تِلَاوَةِ إِنَّا أَنْزَلْنَاهُ وَرَطَّبَ شَفْتَيْكَ بِالْإِسْتِغْفَارِ.

He (the narrator) said, ‘He<sup>asws</sup> wrote with his<sup>asws</sup> handwriting: ‘Understand it! Frequent from reciting *إِنَّا أَنْزَلْنَاهُ* (97) and moisten your lips with seeking the Forgiveness’.<sup>215</sup>

ثَوَابِ قِرَاءَةِ سُورَةِ لَمْ يَكُنْ

## The reward of reciting Surah - the Evidence (98).

أَبِي رَه عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ عَنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ سُورَةَ لَمْ يَكُنْ كَانِ بَرِيئاً مِنَ الشِّرْكِ وَ أُدْخِلَ فِي دِينِ مُحَمَّدٍ ص وَ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ مُؤْمِناً وَ حَاسِبَهُ حِسَاباً يَسِيراً

ثَوَابِ الْأَعْمَالِ أَبِي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنِ ابْنِ مِهْرَانَ عَنِ ابْنِ الْبُطَائِنِيِّ عَنِ ابْنِ عَمِيرَةَ عَنِ الْخَضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ سُورَةَ لَمْ يَكُنْ كَانِ بَرِيئاً مِنَ الشِّرْكِ وَ أُدْخِلَ فِي دِينِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ مُؤْمِناً وَ حَاسِبَهُ حِسَاباً يَسِيراً.

(The book) ‘Sawaab Al Amaal’ – My father, from Muhammad Bin Yahya, from Al Ashary, from Muhammad Bin Hassan, from Ibn Mihran, from Ibn Al Batainy, from Ibn Ameyra, from Al Hazramy,

<sup>213</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 4

<sup>214</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 25

<sup>215</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 5

'From Abu Ja'far<sup>-asws</sup> having said: 'One who recites (98) *لَمْ يَكُنْ* would be free from the Shirk (association), and will enter into the religion of Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Allah<sup>-azwj</sup> Mighty and Majestic will Resurrect him as a Momin and Reckon him with an easy Reckoning".<sup>216</sup>

ثواب قراءة سورة إذا زلزلت

### The reward of reciting Surah - the Earthquake (99).

ثواب الأعمال بالإِسْنَادِ الْمُتَقَدِّمِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَمَلُّوا [مِنْ] قِرَاءَةِ إِذَا زُلْزِلَتِ الْأَرْضُ فَإِنَّ مَنْ كَانَتْ قِرَاءَتُهُ [بِهَا] فِي نَوَافِلِهِ لَمْ يُصِبهُ اللَّهُ عَزَّ وَجَلَّ بِزَلْزَلَةٍ أَبَدًا وَ لَمْ يَمُتْ بِهَا وَ لَا بِصَاعِقَةٍ وَ لَا بِأَفَةٍ مِنْ آفَاتِ الدُّنْيَا

(The book) 'Sawaab Al Amaal' – By the previous chain from Ibn Al Batainy, from Ali Bin Ma'bad, from his father,

'From Abu Abdullah<sup>-asws</sup> having said: 'Do not be fed up from reading (99) *إِذَا زُلْزِلَتِ الْأَرْضُ*, for the one who had recited it in his optional (Salat), Allah<sup>-azwj</sup> Mighty and Majestic will not Hit him with an earthquake, ever, and he will not die by it, nor by a thunderbolt, nor by a calamity from calamities of the world.

فَإِذَا مَاتَ أَمَرَ بِهِ إِلَى الْجَنَّةِ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ عَبْدِي أَجْتُنِكَ جَنَّتِي فَاسْكُنْ مِنْهَا حَيْثُ شِئْتَ وَ هَوَيْتَ لَا مَمْنُوعًا وَ لَا مَدْفُوعًا.

When he dies, he will be Commanded with to go to the Paradise. Allah<sup>-azwj</sup> Mighty and Majestic will Say: 'My<sup>-azwj</sup> servant! I<sup>-azwj</sup> have Legalised My<sup>-azwj</sup> Paradise for you, so settle wherever you desire to from it and wish for, neither prevented nor repelled!"<sup>217</sup>

ثواب قراءة سورة العاديات

### The reward of reciting Surah - the Chargers (100).

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْعَادِيَاتِ وَ أَدَمَّنَ قِرَاءَتَهَا بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع يَوْمَ الْقِيَامَةِ خَاصَّةً وَ كَانَ فِي حَجْرِهِ وَ رُقْعَائِهِ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Abu Abdullah Al Momin, from Ibn Muskan, from Suleyman Bin Khalid,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads (100) *سُورَةَ الْعَادِيَاتِ* and is habitual in its reading, Allah<sup>-azwj</sup> Mighty and Majestic will Resurrect him with Amir Al-Momineen<sup>-asws</sup> especially, on the Day of Qiyamah, and he would be in his<sup>-asws</sup> chamber and among his<sup>-asws</sup> friends".<sup>218</sup>

<sup>216</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 111 H 1

<sup>217</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 2 a

<sup>218</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 113 H 1

## ثواب قراءة سورة القارعة

**The reward of reciting Surah - the Striking Calamity (101)**

ثواب الأعمال بالإسناد إلى ابن البطائني عن إسماعيل بن الرُّبَيْرِ عَنْ عَمْرٍو بْنِ ثَابِتٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ وَ أَكْتَرَ مِنْ قِرَاءَةِ الْقَارِعَةِ آمَنَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ فِتْنَةِ الدَّجَالِ أَنْ يُؤْمِنَ بِهِ وَ مِنْ فِتْحِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Ismail Bin Al Zubeyr, from Amro Bin Sabit,

'From Abu Ja'far<sup>asws</sup> having said: 'One who recites and frequents from reciting القارعة (101), Allah<sup>azwj</sup> Mighty and Majestic will Secure him from Fitna of Al-Dajjal<sup>la</sup> from him believing in him<sup>la</sup>, and from the flames of Hell on the Day of Qiyamah".<sup>219</sup>

## ثواب قراءة أهلكم التكائر

**The reward of reciting Surah the Competition (102)**

ثواب الأعمال بالإسناد عن ابن البطائني عن شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ أَهْلِكُمْ التَّكَاثُرُ فِي فَرِيضَةٍ كَتَبَ اللَّهُ لَهُ ثَوَابَ وَ أَجْرَ مِائَةِ شَهِيدٍ وَ مَنْ قَرَأَهَا فِي نَافِلَةٍ كَتَبَ لَهُ ثَوَابَ خَمْسِينَ شَهِيداً وَ صَلَّى مَعَهُ فِي فَرِيضَتِهِ أَرْبَعُونَ صَفّاً مِنَ الْمَلَائِكَةِ إِنْ شَاءَ اللَّهُ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Shueyb,

'From Abu Abdullah<sup>asws</sup> having said: 'One who recites أهلكم التكائر (102) in an obligatory Salat, Allah<sup>azwj</sup> will Write for him Rewards and Recompense of one hundred martyrs, and one who reads it in an optional Salat, He<sup>azwj</sup> will Write for him Rewards of fifty martyrs, and there will pray with him in his obligatory Salat, forty rows of Angels, if Allah<sup>azwj</sup> so Desires".<sup>220</sup>

ثواب الأعمال أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ سَهْلِ عَنِ ابْنِ بَشَّارٍ عَنِ الدِّهْقَانِ عَنْ دُرُسْتٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ أَهْلِكُمْ التَّكَاثُرَ عِنْدَ النَّوْمِ وَفِي مِنْ فِتْنَةِ الْقَبْرِ.

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Al Attar, from Al Ashary, from Sahl, from Ibn Bashar, from Al Dihqan, from Dorost,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'One who reads أهلكم التكائر (102) at his sleep time will be saved from Fitna (trials) of the grave".<sup>221</sup>

## ثواب قراءة سورة العصر

<sup>219</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 114 H 1

<sup>220</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 115 H 1

<sup>221</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 115 H 2 a

## The reward of reciting Surah Al-Asr (103)

ثواب الأعمال بالإسناد المُنْتَقَدِمِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ ابْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ وَالْعَصْرِ فِي نَوَافِلِهِ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مُشْرِقاً وَجْهُهُ ضَاحِكاً سِنَّهُ قَرِيراً عَيْنُهُ حَتَّى يَدْخُلَ الْجَنَّةَ.

(The book) 'Sawaab Al Amaal' – By the previous chain from Ibn Al Batainy, from Ibn Abu Al A'ala,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Al-Asr in his optional Salat, Allah<sup>-azwj</sup> will Resurrect him on the Day of Qiyamah, his face will be shining, his teeth smiling, his eyes delighted, until he enters the Paradise''.<sup>222</sup>

ثواب قراءة سورة الهمزة

## The reward of reciting Surah Al-Humazah (104)

وَ بَحَثْنَا الْإِسْنَادَ عَنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ وَبِئْسَ لِلْكَافِرِ الْهُمَزَةُ فِي فَرَائِضِهِ أَبْعَدَ اللَّهُ عَنْهُ الْفَقْرَ وَ جَلَبَ عَلَيْهِ الرِّزْقَ وَ يَدْفَعُ عَنْهُ مِيتَةَ السُّوءِ.

And with this chain of narration from Al-Hasan from Al-Husayn ibn Abi Al-'Ala' from Abu Basir from;

Imam Abu Abdullah<sup>-asws</sup> who said: Whoever recites 'Woe to every slandering backbiter' in his obligatory prayers, Allah<sup>-azwj</sup> will Keep poverty away from him, bring sustenance upon him, and protect him from an evil death<sup>223</sup>.

ثواب قراءة سورة الفيل و لإيلاف

## The reward of reciting Surah Al-Fil and Al-'Ilaf (105 & 106)

بَحَثْنَا الْإِسْنَادَ عَنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ فِي فَرَائِضِهِ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ كُلُّ سَهْلٍ وَ جَبَلٍ وَ مَدْرٍ بِأَنَّهُ كَانَ مِنَ الْمُصَلِّينَ وَ يُنَادِي لَهُ يَوْمَ الْقِيَامَةِ مُنَادٍ صَدَقْتُمْ عَلَيَّ عَبْدِي قَبِلْتُ شَهَادَتَكُمْ لَهُ وَ عَلَيْهِ أَدْخَلُوهُ الْجَنَّةَ وَ لَا تُحَاسِبُوهُ فَإِنَّهُ مِمَّنْ أُحِبُّهُ وَ أُحِبُّ عَمَلَهُ.

On this chain of transmission, from Al-Hasan, from Al-Husayn ibn Abi Al-'Ala', from Abu Basir, from

Abu Abdullah<sup>-asws</sup> (peace be upon him) who said: 'One who recites (105) أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ in his obligatory Salat, there will testify for him on the Day of Qiyamah every coast, and mountain, and mud, he would be from the praying ones and there will be a call for him on the Day of Qiyamah: 'You speak the truth upon My<sup>-azwj</sup> servant! I<sup>-azwj</sup> hereby Accept your testimonies for

<sup>222</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 116 H 1

<sup>223</sup> ثواب الأعمال و عقاب الأعمال، النص، ص: 126

him and against him. Admit him into the Paradise and do to take his reckoning, for he is from one I<sup>-azwj</sup> Love and I<sup>-azwj</sup> Loves his deeds”<sup>.224</sup>

ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنْ أَبِي الْمُغْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكْثَرَ قِرَاءَةَ لِإِيلَافٍ فُرِيَشَ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى مَرْكَبٍ مِنْ مَرَكَبِ الْجَنَّةِ حَتَّى يَتَعَدَّ عَلَى مَوَائِدِ النُّورِ يَوْمَ الْقِيَامَةِ.

(The book) ‘Sawaab Al Amaal’ – By the chain to Ibn Al Batainy, from Abu Al Magra’a, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who frequents in reciting لِإِيلَافٍ فُرِيَشٍ (106), Allah<sup>-azwj</sup> will Resurrect him on the Day of Qiyamah upon a ride from the rides of Paradise until he sits upon tables of light (for meal) on the Day of Qiyamah”<sup>.225</sup>

ثواب قراءة سورة أ رأيت

### The reward of reciting Surah Al-A'raaf (107)

وَعَنِ الْبَاقِرِ ع قَالَ: مَنْ قَرَأَ سُورَةَ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالَّذِينَ فِي فَرَائِضِهِ وَ نَوَافِلِهِ كَانَ فِيَمَنْ قَبِلَ اللَّهُ عَزَّ وَ جَلَّ صَلَاتَهُ وَ صِيَامَهُ وَ لَمْ يُحَاسِبْهُ بِمَا كَانَ مِنْهُ فِي الْحَيَاةِ الدُّنْيَا.

And from Al-Baqir<sup>-asws</sup> having said: ‘One who recites أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالَّذِينَ (107) in his obligatory and his optional Salat, he would be among the one Allah<sup>-azwj</sup> Mighty and Majestic will Accept his Salat and his Fast, and will not Reckon him with whatever had happened from him in life of the world”<sup>.226</sup>

ثواب قراءة سورة الكوثر.

### The reward of reciting Surah Al-Kawser (108)

ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنْ ابْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ قِرَاءَتُهُ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ فِي فَرَائِضِهِ وَ نَوَافِلِهِ سَقَاهُ اللَّهُ مِنَ الْكَوْثَرِ يَوْمَ الْقِيَامَةِ وَ كَانَ مُحَدِّثُهُ عِنْدَ رَسُولِ اللَّهِ ص فِي أَصْلِ طُوبَى.

(The book) ‘Sawaab Al Amaal’ – By the chain to Ibn Al Batainy, form Ibn Abu Al A’ala, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who were to read إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (108) in his obligatory and his optional, Allah<sup>-azwj</sup> would Quench him from (river) Al-Kawser on the Day of Qiyamah, and his discussion would be with Rasool-Allah<sup>-saww</sup> in the base of Tooba (tree)”<sup>.227</sup>

ثواب قراءة سورة قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ

<sup>224</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 30

<sup>225</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 118 H 2

<sup>226</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 31

<sup>227</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 120 H 1

## The reward of reciting Surah Say, O disbelievers, and say, He is Allah, the One. (109 &112)

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ فِي فَرِيضَةٍ مِنَ الْفَرَائِضِ غَفَرَ اللَّهُ لَهُ وَ لِوَالِدَيْهِ وَ مَا وَلَدَا وَ إِنْ كَانَ شَقِيحًا مُجِي مِنْ دِيْوَانِ الْأَشْقِيَاءِ وَ أُتْبِتَ فِي دِيْوَانِ السُّعَدَاءِ وَ أَحْيَاهُ اللَّهُ سَعِيدًا وَ أَمَاتَهُ شَهِيدًا وَ بَعَثَهُ شَهِيدًا.

And from him<sup>-asws</sup> having said: ‘One who recites (109 & 112) in an obligatory Salat from His<sup>-azwj</sup> Obligatory Salat, Allah<sup>-azwj</sup> will Forgive for him and for his parents, and whatever he begets; and if he was wretched from the register of the wretched ones and will be affirmed in the register of the fortunate ones, and Allah<sup>-azwj</sup> will Cause him to live as fortunate and Cause him to die as martyr, and Resurrect him as a martyr’<sup>.228</sup>

ثواب قراءة سورة نصر

## The reward of reciting Surah An-Nasr (110)

ثواب الأعمال بإسناد عن ابن الأبطاني عن أبان بن عبد الملك عن كرام الحنعمي عن أبي عبد الله ع قَالَ: مَنْ قَرَأَ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ فِي نَافِلَةٍ أَوْ فَرِيضَةٍ نَصَرَهُ اللَّهُ عَلَى جَمِيعِ أَعْدَائِهِ وَ جَاءَ يَوْمَ الْقِيَامَةِ وَ مَعَهُ كِتَابٌ يَنْطَلِقُ فَدُ أَخْرَجَهُ اللَّهُ مِنْ جَوْفِ قَبْرِهِ فِيهِ أَمَانٌ مِنْ جَسْرِ جَهَنَّمَ وَ مِنَ النَّارِ وَ مِنْ زَفَرِ جَهَنَّمَ

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Aban Bin Abdul Malik, from Karran Al Khashamy,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who reads (110) in an optional or an obligatory Salat, Allah<sup>-azwj</sup> would Help him against entirety of his enemies, and he would come on the Day of Qiyamah and with him would be a speaking book. Allah<sup>-azwj</sup> would have Extracted him from the interior of his grave. In it will be safety from the archway of Hell, and from the Hellfire, and from the roar of Hell.

فَلَا يَمُرُّ عَلَى شَيْءٍ يَوْمَ الْقِيَامَةِ إِلَّا بَشَّرَهُ وَ أَحْبَرَهُ بِكُلِّ خَيْرٍ حَتَّى يَدْخُلَ الْجَنَّةَ وَ يُفْتَحَ لَهُ فِي الدُّنْيَا مِنْ أَسْبَابِ الْخَيْرِ مَا لَمْ يَتَمَنَّ وَ لَمْ يَحْطُرْ عَلَى قَلْبِهِ.

He will not pass by anything on the Day of Qiyamah except it will give him glad tidings and inform him of every goodness until he enters the Paradise, and causes of goodness will be opened for him in the world what he had not even wished for and would not have even occurred upon his heart’<sup>.229</sup>

ضأ، فقه الرضا عليه السلام مَنْ قَرَأَ إِذَا جَاءَ نَصْرُ اللَّهِ فِي نَافِلَةٍ أَوْ فَرِيضَةٍ نَصَرَهُ اللَّهُ عَلَى جَمِيعِ أَعْدَائِهِ وَ كَفَّاهُ الْمُهَمِّمَ.

<sup>228</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 33

<sup>229</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 122 H 1

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>: 'One who reads إِذَا جَاءَ نَصْرُ اللَّهِ (110) in his optional or obligatory (Salat), Allah<sup>-azwj</sup> would Help him against entirety of his enemies and Suffice him of the important matters"<sup>230</sup>.

ثواب قراءة سورة تبت

### The reward for reciting Surah Tabbat (111)

وَمِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ شَجْرَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قَرَأْتُمْ تَبَّتْ يَدَا أَبِي لَهَبٍ فَادْعُوا عَلَى أَبِي لَهَبٍ فَإِنَّهُ كَانَ مِنَ الْمُكَذِّبِينَ الَّذِينَ يُكَذِّبُونَ بِاللَّيْلِ صَ وَإِنَّمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ.

And from him, from his father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Hassaan, from Ismail Bin Mihran, from Al Hassan Bin Ali Bin Abu Hamza, from Ali Bin Shajrah, from one of his companions,

'From Abu Abdullah<sup>-asws</sup> having said: 'When you recite تَبَّتْ يَدَا أَبِي لَهَبٍ وَ تَبَّ (May the hands of Abu Lahab be paralysed, and ruined is he), supplicate against Abu Lahab<sup>-la</sup> for he<sup>-la</sup> was from the beliers, those who were belying the Prophet<sup>-saww</sup>, and whatever he<sup>-saww</sup> had come with from the Presence of Allah<sup>-azwj</sup>'<sup>231</sup>.

ثواب قراءة قُلْ هُوَ اللَّهُ أَحَدٌ

### The reward for reciting 'Say, He is Allah, [Who is] One'

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ سَيْفِ بْنِ عَمِيرَةَ عَنِ مَنْصُورِ بْنِ حَارِثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ مَضَى بِهِ يَوْمٌ وَاجِدٌ فَصَلَّى فِيهِ خَمْسَ صَلَوَاتٍ وَ لَمْ يَقْرَأْ فِيهَا بِقُلْ هُوَ اللَّهُ أَحَدٌ قِيلَ لَهُ يَا عَبْدَ اللَّهِ لَسْتَ مِنَ الْمُصَلِّينَ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Sayf Bin Ameyra, from Mansour Bin Hazim,

'From Abu Abdullah<sup>-asws</sup> having said: 'One whom a day passes by him so he prays five Salat(s) during it and does not read in it قُلْ هُوَ اللَّهُ أَحَدٌ (Say: 'He, Allah, is One 112:1), it will be said to him, 'O servant of Allah<sup>-azwj</sup>! You aren't from the praying ones!"<sup>232</sup>

<sup>230</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 122 H 2

<sup>231</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 41 b

<sup>232</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 1

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ مَضَتْ لَهُ جُمُعَةٌ وَ لَمْ يَقْرَأْ فِيهَا بِقُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ مَاتَ عَلَى دِينِ أَبِي هَبٍ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Abu Abdullah, from Is'haq Bin Ammar,

'From Abu Abdullah<sup>-asws</sup> having said: 'One for whom a Friday (week) passes by and he does not read **قُلْ هُوَ اللَّهُ أَحَدٌ** (Say: 'He, Allah, is One 112:1) in it, then he dies, he would have dies upon the religion of Abu Lahab<sup>-la'</sup>'.<sup>233</sup>

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ صَنْدَلٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَصَابَهُ مَرَضٌ أَوْ شِدَّةٌ فَلَمْ يَقْرَأْ فِي مَرَضِهِ أَوْ فِي شِدَّتِهِ بِقُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ مَاتَ فِي مَرَضِهِ أَوْ فِي تِلْكَ الشِّدَّةِ الَّتِي نَزَلَتْ بِهِ فَهُوَ مِنْ أَهْلِ النَّارِ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Sandal, from Haroun Bin Kharjah,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who is afflicted by an illness or adversity and he does not read **قُلْ هُوَ اللَّهُ أَحَدٌ** (Say: 'He, Allah, is One 112:1) during his illness or during his adversity, then he dies in his illness or in that adversity which has befallen him, he is from the people of Hellfire!''<sup>234</sup>

ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَدْعُ أَنْ يَقْرَأَ فِي دُبْرِ الْفَرِيضَةِ بِقُلْ هُوَ اللَّهُ أَحَدٌ فَإِنَّهُ مَنْ قَرَأَهَا جَمَعَ اللَّهُ لَهُ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ وَ عَفَرَ اللَّهُ لَهُ وَ لَوْلَدَيْهِ وَ مَا وَلَدَا.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al batainy, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy,

Imam Abu Abdullah<sup>-asws</sup> says: 'One who was a believer in Allah<sup>-azwj</sup> and the last Day, he should not leave reading **Say: 'He, Allah, is One [112:1]** at the end of the obligatory Salat, for the one who reads it, Allah<sup>-azwj</sup> will Gather for him goodness of the world and the Hereafter, and Allah<sup>-azwj</sup> will Forgive (sins) for him, and for his parents, and what they beget''<sup>235</sup>

التوحيد لي، الأمالي للصدوق عَنِ ابْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ هِلَالٍ عَنِ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ حِينَ يَأْخُذُ مَضْجَعَهُ عَفَرَ اللَّهُ لَهُ ذُنُوبَ خَمْسِينَ سَنَةً.

(The books) 'Al Tawheed', (and) 'Al Amaali' of Al Sadouq – from Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Hilal, from Isa Bin Abdullah, from his father, from his forefathers,

<sup>233</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 2

<sup>234</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 3

<sup>235</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 4

‘From Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who recites: **Say: ‘He, Allah, is One [112:1]** when he takes to his bed, Allah<sup>-azwj</sup> will Forgive for him sins of fifty years’’.<sup>236</sup>

التوحيد لي، الأماالي للصدوق أبي عن سعد عن ابن هاشم عن التوفلي عن السكوتي عن الصادق عن أبيه ع أن النبي ص صلى على سعد بن معاذ فقال  
لقد وافي من الملائكة للصلاة عليه تسعون ألف ملك وفيهم جبرئيل يصلون عليه فقلت يا جبرئيل بما استحق صلواتكم عليه

(The books) ‘Al Tawheed’, (and) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Ibn Hashim, from Al Nowfaly, from Al Sakuni,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: ‘The Prophet<sup>-saww</sup> prayed (funeral) Salat upon Sa’ad Bin Muaz. He<sup>-saww</sup> said: ‘There had arrived from the Angels for the Salat upon him, ninety thousand Angels, and among them was Jibraeel<sup>-as</sup>, praying upon him. I<sup>-saww</sup> said: ‘O Jibraeel<sup>-as</sup>! Due to what does he deserve your Salat(s) upon him?’

قال يبرائيل فأن هو الله أحد قائماً وقاعداً وراكباً و ماشياً و داهباً و جائياً.

He<sup>-as</sup> said: ‘Due to his reading **قُلْ هُوَ اللَّهُ أَحَدٌ (Say: ‘He, Allah, is One)** standing, and sitting, and riding, and walking, and going, and coming’’.<sup>237</sup>

ثواب الأعمال عن العطار عن أبيه عن الأشعري عن النهدي عن رجل عن فضيل بن عثمان عن رجل عن أبي عبد الله ع قال: من أوى إلى فراشه فقرأ  
قُلْ هُوَ اللَّهُ أَحَدٌ إحدى عشرة مرة حفظه الله في داره و دياره حوله.

(The book) ‘Sawaab Al Amaal’ – from Al Attar, from his father, from Al Ashary, from Al Nahdy, from a man, from Fuzeyl Bin Usman, from a man,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who shelters to his bed, so he recites, **Say: ‘He, Allah, is One [112:1]** eleven times, Allah<sup>-azwj</sup> will Protect him in his house and the houses around him’’.<sup>238</sup>

ثواب الأعمال بخدا الإسناد عن النهدي عن أبان بن عثمان عن قيس بن الربيع عن عمارة بن زياد عن عبد الله بن حجير عن أمير المؤمنين صلوات الله  
عليه قال: من قرأ قُلْ هُوَ اللَّهُ أَحَدٌ إحدى عشرة مرة في دبر الفجر لم يتبعه في ذلك اليوم ذنب و إن رجم أنف الشيطان.

(The book) ‘Sawaab Al Amaal’ – By this chain, from Al Nahdy, from Aban Bin Usman, from Qays Bin Al Rabie, from Ammar Bin Ziyad, from Abdullah Bin Hujr,

‘From Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> having said: ‘One who reads Surah Al Tawheed eleven times in end of Al-Fajr (Salat), no sin will pursue him during that day and even if the nose (pride) of Satan<sup>-la</sup> is rubbed’’.<sup>239</sup>

ثواب الأعمال أبي عن سعد عن أحمد بن محمد بن الحسن بن علي بن الحسن بن جهم عن إبراهيم بن مهزم عن رجل سمع أبا الحسن ع يقول من قدم  
قُلْ هُوَ اللَّهُ أَحَدٌ بينه و بين جبار منعه الله منه يقرأها بين يديه و من خلفه و عن يمينه و عن شماله فإذا فعل ذلك رزقه الله خيره و منعه شره

<sup>236</sup> Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 2 a

<sup>237</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 6

<sup>238</sup> Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 15

<sup>239</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 15

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Al-Hassan Bin Jahm, from Ibrahim Bin Mihzam,

'From a man who heard Abu Al-Hassan<sup>-asws</sup> saying: 'One who advances Surah Al Tawheed between him and a tyrant, Allah<sup>-azwj</sup> will Prevent him from him. He should read it in front of him, and behind him, and on his right, and on his left. When he does that, Allah<sup>-azwj</sup> will Grace him his good and Prevent him his evil'.

وَقَالَ إِذَا خِئْتُ أَمْرًا فَاقْرَأْ مِائَةَ آيَةٍ مِنَ الْقُرْآنِ مِنْ حَيْثُ شِئْتُمْ قُلِ اللَّهُمَّ اكْشِفْ عَنِّي الْبَلَاءَ ثَلَاثَ مَرَّاتٍ.

And he<sup>-asws</sup> said: 'When you fear a matter, read one hundred Verses from the Quran from wherever you desire, then say, 'O Allah<sup>-azwj</sup>! Remove the affliction from me!' – three times"<sup>240</sup>

ثَوَابِ الْأَعْمَالِ أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ أَبِي عُمَرَ عَنْ رَجُلٍ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِرَجُلٍ أُنْحَبُ الْبَقَاءَ فِي الدُّنْيَا

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Al Attar, from Al Ashary, from Ibn Abu Usman, from a man, from Hafs Bin Giyas who said,

'I heard Abu Abdullah<sup>-asws</sup> saying to a man, 'Would you love to remain in the world?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ وَلِمَ

He<sup>-asws</sup> said: 'And why?'

قَالَ لِقِرَاءَةِ قُلِ هُوَ اللَّهُ أَحَدٌ

He said, 'To recite قُلِ هُوَ اللَّهُ أَحَدٌ (He is Allah, [Who is] One.)!'

فَسَنَكْتُ عَنْهُ ثُمَّ قَالَ لِي بَعْدَ سَاعَةٍ يَا حَفْصُ مَنْ مَاتَ مِنْ أَوْلِيَائِنَا وَ شِيعَتِنَا وَ لَمْ يُحْسِنِ الْقُرْآنَ عَلَّمْ فِي قَبْرِهِ لِيَرْفَعَ اللَّهُ فِيهِ دَرَجَتَهُ فَإِنَّ دَرَجَاتِ الْجَنَّةِ عَلَى قَدْرِ عَدَدِ آيَاتِ الْقُرْآنِ فَيَقَالُ لِقَارِئِ الْقُرْآنِ أَقْرَأَ وَ ارْتَقَى.

He<sup>-asws</sup> was silent from him. Then he<sup>-asws</sup> said to me after a while: 'O Hafs! One from our friends and our<sup>-asws</sup> Shias who dies, and he is not good (at reading) Quran, will be taught in his grave for Allah<sup>-azwj</sup> to Raise his rank in it, for the ranks of Paradise as in accordance to the number of Verses of the Quran. It will be said to the reader of the Quran, 'Read and climb!'"<sup>241</sup>

<sup>240</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 16

<sup>241</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 10

## ثواب قراءة المعوذتين

تَجَالِسُ الصَّدُوقِ، وَ ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَنَانَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ الْبَطَّائِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: مَنْ أَوْتَرَ بِالْمُعَوِّذَتَيْنِ وَ قُلَّ هُوَ اللَّهُ أَحَدٌ قِيلَ لَهُ يَا عَبْدَ اللَّهِ أَبَشِّرْ فَقَدْ قَبِلَ اللَّهُ وَتَرَكَ.

(The books) 'Majaalis' of Al Sadouq, and 'Sawaab Al Amaal' – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashari, from Muhammad Bin Hassan, from Ismail Bin Mihran, from Al-Hassan Bin Ali Al Batainy, from Al Husayn Bin Abu Al A'ala, from Abu Ubeyda Al Haza'a,

'From Abu Ja'far Al-Baqir<sup>-asws</sup> having said: 'One who prays Al-Witr with (reciting Surahs) Al-Mawazateyn and Al-Tawheed, it is said to him, 'O servant of Allah<sup>-azwj</sup>, receive glad tidings, for Allah<sup>-azwj</sup> has Accepted your Witr (Salat)'.<sup>242</sup>

## Appendix: Holy Verses 7:54-56

## VERSE 54

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ {54}

***Surely, your Lord is Allah Who Created the skies and the earth in six days, then Established upon the Throne; He Covers the night over the day, which it pursues incessantly; and the sun and the moon and the stars, made subservient by His Command. Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54]***

العياشي: عن أبي جعفر، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «إن الله خلق السماوات و الأرض في ستة أيام، فالسنة تنقص ستة أيام».

Al-Ayyashi, has narrated:

From a man who has said that Abu Ja'far<sup>-asws</sup> has narrated (on behalf of) Abu Abdullah<sup>-asws</sup> that he said: 'Allah<sup>-azwj</sup> Created the skies and the earth in six days, so the year is six days' short'.<sup>243</sup>

عن الصباح بن سيابة، عن أبي جعفر (عليه السلام)، قال: إن الله خلق الشهور اثني عشر شهرا، و هي ثلاثمائة و ستون يوما، فحجز عنها ستة أيام خلق فيها السماوات و الأرض، فمن ثم تقاصرت الشهور».

From Al-Sabah Bin Sayabat,

<sup>242</sup> Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 1

<sup>243</sup> تفسير العياشي 2: 6 / 120.

'Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Created the months as twelve months, and these are of three hundred and sixty days. So He<sup>-azwj</sup> Separated six days from it in which He<sup>-azwj</sup> created the skies, and the earth. So from then the months are deficient' (29 days in six months).<sup>244</sup>

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْحَيْرَ يَوْمَ الْأَحَدِ وَمَا كَانَ لِيُخْلَقَ الشَّرُّ قَبْلَ الْحَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِنْتَيْنِ خَلَقَ الْأَرْضَيْنِ وَ خَلَقَ أَقْوَامًا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَ يَوْمَ الْحَمِيسِ وَ خَلَقَ أَقْوَامًا يَوْمَ الْجُمُعَةِ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah<sup>-asws</sup> saying that: 'Allah<sup>-azwj</sup> Created the good on the day of Sunday, and He<sup>-azwj</sup> did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday'.<sup>245</sup>

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن علي بن إسماعيل، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي الطفيل، عن أبي جعفر، عن علي بن الحسين (عليهما السلام) قال: «إن الله عز وجل خلق العرش أربعاء، لم يخلق قبله إلا ثلاثة أشياء: الهواء، والقلم، والنور، ثم خلقه من أنوار مختلفة، فمن ذلك النور نور أخضر اخضرت منه الخضرة، و نور أصفر اصفرت منه الصفرة، و نور أحمر احمرت منه الحمرة، و نور أبيض و هو نور الأنوار، و منه ضوء النهار.

And from him (Al Sadouq) who said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Ismail, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufayl,

(It has been narrated) from Abu Ja'far<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'Surely, Allah<sup>-azwj</sup> Mighty and Majestic Created the Throne as the fourth, and did not Created before it except for three things – the Air, and the Pen, and the Light. Then He<sup>-azwj</sup> Created a variety of Lights. Thus, from that Light is a Green light, the greenery is green from it; and a Yellow Light, the yellowness is yellow from it; and a Red Light, the redness is red from it; and a White Light, and it is a light of the Lights, and from it is the illumination of the day.

ثم جعله سبعين ألف طبق، غلظ كل طبق كأول العرش إلى أسفل السافلين، ليس من ذلك طبق إلا يسبح بحمد ربه، و يقده بأصوات مختلفة، و السنة غير مشتبهة، و لو أذن للسان منها فأسمع شيئاً مما تحته لهدم الجبال و المدائن و الحصون، و لحسف البحار، و لأهلك ما دونه.

Then He<sup>-azwj</sup> Made it as seventy thousand layers, the thickness of each layer being like the height of the Throne to its lowest low. There is none from that layer except that it Glorifies with the Praise of its Lord<sup>-azwj</sup>, and Extols His<sup>-azwj</sup> Holiness by different voices, and languages which do not resemble each other. And had a language from it were to call out, a something from it were to be heard from what is beneath it, the mountains would be demolished, and the cities, and the forts, and the oceans would be submerged, and what is besides it would perish.

<sup>244</sup> تفسير العياشي 2: 120 / 7.

<sup>245</sup> (Extract) الكافي 8: 117 / 145.

له ثمانية أركان، على كل ركن منها من الملائكة ما لا يحصى عددهم إلا الله عز و جل، يسبحون في الليل والنهار لا يفترون، و لو أحسن شيء مما فوقه ما قام لذلك طرفة عين، بينه و بين الإحساس الجبروت و الكبرياء و العظمة و القدس و الرحمة ثم العلم، و ليس وراء هذا مقال».

For it (The Throne) are eight corners. Upon each corner from it are (so many) Angels that none can count their number except for Allah<sup>-azwj</sup> Mighty and Majestic. They are Glorifying during the night and the day, not cooling down. And had there been something better than what is above it, they would not stand to that even for the blink of an eye, between Him<sup>-azwj</sup> and the Sense of the Mightiness, and the Greatness, and the Magnificence, and the Holiness, and the Mercy, then the Knowledge. And there is nothing (more) behind this speech'.<sup>246</sup>

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، قال: حدثنا أبي، عن أحمد بن علي الأنصاري، عن أبي الصلت عبد السلام بن صالح الهروي،

Ibn Babuwayh said, 'Tameem Bin Abdullah Bin Tameem al Qarshy narrated to us, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Abdul Salaam Bin Salih Al Harwy who said,

قال أبا الحسن علي بن موسى الرضا (عليه السلام): «إن الله تبارك و تعالی خلق العرش و الماء و الملائكة قبل خلق السموات و الأرض، و كانت الملائكة تستدل بأنفسها و بالعرش و بالماء على الله عز و جل، ثم جعل عرشه على الماء، ليظهر بذلك قدرته للملائكة، فيعلمون أنه على كل شيء قدير، ثم رفع العرش بقدرته و نقله فجعله فوق السماوات السبع،

'Abu Al-Hassan Al-Reza<sup>-asws</sup> said: 'Surely Allah<sup>-azwj</sup> Blessed and Exalted Created the Throne, and the water, and the Angels before He<sup>-azwj</sup> Created the skies and the earth. And the Angels used to infer by themselves, and by the Throne, and by the water, to Allah<sup>-azwj</sup> Mighty and Majestic. Then He<sup>-azwj</sup> Made His<sup>-azwj</sup> Throne to be upon the water, in order to manifest His<sup>-azwj</sup> Power by that to the Angels, so that they would come to know that He<sup>-azwj</sup> has Power over everything. Then He<sup>-azwj</sup> Raised the Throne by His<sup>-azwj</sup> Power and Transferred it, so He<sup>-azwj</sup> Made it to be above the seventh sky.

و خلق السماوات و الأرض في ستة أيام، و هو مستول على عرشه، و كان قادرا على أن يخلقها في طرفة عين، و لكنه عز و جل خلقها في ستة أيام، ليظهر للملائكة ما يخلقها منها شيئا بعد شيء، فيستدل بحدوث ما يحدث على الله تعالى مرة بعد أخرى، و لم يخلق الله عز و جل العرش لحاجة به إليه، لأنه غني عن العرش و عن جميع ما خلق، و لا يوصف بالكون على العرش، لأنه ليس بجسم، تعالى الله عن صفة خلقه علوا كبيرا،

And He<sup>-azwj</sup> **Created the skies and the earth in six days [7:54]**, and He<sup>-azwj</sup> Took Control upon His<sup>-azwj</sup> Throne. And He<sup>-azwj</sup> has all the Power to Create it in the blink of an eye, but the Mighty and Majestic Created it in six days, in order to Manifest to the Angels what He<sup>-azwj</sup> Created from it, a thing after a thing. So they were evidenced by the occurrence of what occurred, to Allah<sup>-azwj</sup> the High, time and again. And Allah<sup>-azwj</sup> did not Create the Throne for any need of His<sup>-azwj</sup>, because He<sup>-azwj</sup> is above any need of the Throne, and from all of what He<sup>-azwj</sup> Created. He<sup>-azwj</sup> cannot be described to be upon the Throne, because He<sup>-azwj</sup> has no physical form. Elevated is Allah<sup>-azwj</sup> from the attributes of His<sup>-azwj</sup> creatures, Higher and Greater.<sup>247</sup>

صاحب (ثاقب المناقب): أسنده إلى أبي هاشم الجعفري، عن محمد بن صالح الأرمي، قال: قلت لأبي محمد الحسن العسكري (عليه السلام): عرفني عن قول الله تعالى: **لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ**. فقال (عليه السلام): «لله الأمر من قبل أن يأمر، و من بعد أن يأمر بما يشاء».

التوحيد: 1/324. 246

(Extract) عيون أخبار الرضا (عليه السلام) 1: 134 / 33. 247

The author of Saaqib Al-Manaqib, with his chain going up to Hashim Al-Ja'fary, from Muhammad Bin Salih Al-Armany said,

'I said to Abu Muhammad Al-Hassan Al-Askari<sup>-asws</sup>, 'Make me to understand the Words of Allah<sup>-azwj</sup> the Exalted: **For Allah is the Command, from before and from after [30:4]**, so he<sup>-asws</sup> said: 'For Allah<sup>-azwj</sup> is the Command before He<sup>-azwj</sup> Commands, and from after He<sup>-azwj</sup> Commands with whatsoever He<sup>-azwj</sup> so Desires to'.

فقلت في نفسي: هذا تأويل قول الله: أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ. فأقبل (عليه السلام) علي، و قال: «هو كما أسررت في نفسك أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ».

I said to myself, 'This is the explanation of the Words of Allah<sup>-azwj</sup> **Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54]**'. So he<sup>-asws</sup> turned towards me and said: 'It is just as you are concealing it within yourself, **Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54]**'.

فقلت: أشهد أنك حجة الله، و ابن حجته على عباده.

I said, 'I hereby testify that you<sup>-asws</sup> are the Divine Authority of Allah<sup>-azwj</sup>, and a son<sup>-asws</sup> of the Divine Authority over His<sup>-azwj</sup> servants'<sup>248</sup>

## VERSE 55

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ {55}

**Call your Lord beseeching and secretly, surely He does not Love the aggressors [7:55]**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ أَبِي خَالِدٍ عَنْ مَرْوَانَ بْنِ أَبِي الْوَلُولِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ذَكَرَ الرَّغْبَةَ وَ أَبْرَزَ بَاطِنَ رَاحَتَيْهِ إِلَى السَّمَاءِ وَ هَكَذَا الرَّهْبَةَ وَ جَعَلَ ظَهْرَ كَفِّهِ إِلَى السَّمَاءِ وَ هَكَذَا التَّضَرُّعُ وَ حَزَّكَ أَصَابِعُهُ بَمِائِنًا وَ شِمَالًا وَ هَكَذَا التَّبَتُّلُ وَ يَرْفَعُ أَصَابِعُهُ مَرَّةً وَ يَضَعُهَا مَرَّةً وَ هَكَذَا الْإِبْتِهَالُ وَ مَدَّ يَدَهُ تَلْقَاءَ وَجْهِهِ إِلَى الْقِبْلَةِ وَ لَا يَبْتَهَلُ حَتَّى يَجْرِيَ الدَّمْعُ .

Muhammad BinYahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Khalid, from Marwak Baya'a Al Lulu, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, 'The desire (الرَّغْبَةُ) was mentioned and he<sup>-asws</sup> displayed the front of the two palms towards the sky; (and said): 'The awe (الرَّهْبَةُ) is like this', and he<sup>-asws</sup> make the back of his<sup>-asws</sup> palm to be towards the sky; (and said): 'And the beseeching (التَّضَرُّعُ) is like this', and he<sup>-asws</sup> moved his<sup>-asws</sup> index finger to the right and the left; (and said): 'The devotion (التَّبَتُّلُ) is like this', and he<sup>-asws</sup> raised his<sup>-asws</sup> finger once and dropped it once; (and said): 'The invocation (الْإِبْتِهَالُ) is like this', and he<sup>-asws</sup> extended his<sup>-asws</sup> hand and

turned his<sup>-asws</sup> face towards the Qiblah, (and said): ‘And there is no invocation until the tears flow’.<sup>249</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ قَالَ قُلْنَا لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَيْفَ الْمَسْأَلَةُ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى قَالَ تَبَسُّطُ كَفَيْتِكَ قُلْنَا كَيْفَ الْإِسْتِعَاذَةُ قَالَ تُفْضِي بِكَفَيْتِكَ وَ التَّبَتُّلُ الْإِيمَاءُ بِالْإِصْبَعِ وَ التَّضَرُّعُ تَحْرِيكُ الْإِصْبَعِ وَ الْإِيْتِهَالُ أَنْ تَمُدَّ يَدَيْكَ جَمِيعاً .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim and Zurara who both said,

‘We said to Abu Abdullah<sup>-asws</sup>, ‘How is the asking to Allah<sup>-azwj</sup> Blessed and Exalted (supposed to be)?’ He<sup>-asws</sup> said: ‘Extending your palms’. We said, ‘How is the seeking of the Refuge (supposed to be)?’ He<sup>-asws</sup> said: ‘Displaying with your palms; and the devotion is the gesturing with the finger; and the beseeching is moving the finger; and the invoking is that you extend your hands together’.<sup>250</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ أَبِي هَمَّامٍ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) قَالَ دَعْوَةُ الْعَبْدِ سِرّاً دَعْوَةٌ وَاحِدَةٌ تَعْدِلُ سَبْعِينَ دَعْوَةً عَلَانِيَةً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Hammam Ismail Bin Hammam,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: ‘One secretive supplication of the servant equates to seventy supplications publicly’.

وَ فِي رِوَايَةٍ أُخْرَى دَعْوَةٌ تُخْفِيهَا أَفْضَلُ عِنْدَ اللَّهِ مِنْ سَبْعِينَ دَعْوَةً تُظْهِرُهَا .

And in another report, (He<sup>-asws</sup> said): ‘A concealed supplication is more superior in the Presence of Allah<sup>-azwj</sup> than seventy apparent supplications’.<sup>251</sup>

## VERSE 56

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ  
{56}

***And do not make mischief in the earth after it has been set in order, and supplicate to Him fearing and wishing; surely the Mercy of Allah is close to the good doers [7:56]***

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ ابْنِ مُسْكَانَ عَنْ مُبَيْسَرَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا قَالَ فَقَالَ يَا مُبَيْسَرُ إِنَّ الْأَرْضَ كَانَتْ فَابِدَةً فَأَصْلَحَهَا اللَّهُ عَزَّ وَ جَلَّ بِسَيِّئِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا .

And from him, from Muhammad Bin Ali, from Ibn Muskan, from Muyassar has narrated:

<sup>249</sup> Al Kafi V 2 – The Book Of Supplication CH 14 H 3

<sup>250</sup> Al Kafi V 2 – The Book Of Supplication CH 14 H 7

<sup>251</sup> Al Kafi V 2 – The Book Of Supplication CH 12 H 1

It was said to Abu Ja'far<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And do not make mischief in the earth after it has been set in order [7:56]**, so he<sup>-asws</sup> said: 'O Muyassar, verily the earth used to be in a state of disorder, so Allah<sup>-azwj</sup> Mighty and Majestic Corrected it by His<sup>-azwj</sup> Prophet<sup>-saww</sup>, therefore He<sup>-azwj</sup> Said: **And do not make mischief in the earth after it has been set in order [7:56]**'.<sup>252</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَّالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) سَبَابُ الْمُؤْمِنِ فُسُوقٌ وَ قِتَالُهُ كُفْرٌ وَ أَكْلُ لَحْمِهِ مَعْصِيَةٌ وَ حُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Bukeyr, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Insulting the *Momin* is a mischief and killing him is disbelief, and consuming his flesh (backbiting) is a disobedience, and the sanctity of his wealth is like the sanctity of his blood'.<sup>253</sup>

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ أَبِي حَمْرَةَ التَّمَالِي عَنِ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِرَجُلٍ أَنْتَ وَ مَالُكَ لِأَيِّكَ ثُمَّ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) وَ مَا أُحِبُّ لَهُ أَنْ يَأْخُذَ مِنْ مَالِ ابْنِهِ إِلَّا مَا احتَاجَ إِلَيْهِ مِمَّا لَا بُدَّ مِنْهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُحِبُّ الْفُسَادَ .

Sahl Bin Ziyad, from Ibn Mahboub, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said to a man: 'You and your wealth is for your father'. Then Abu Ja'far<sup>-asws</sup> said: 'And I<sup>-asws</sup> do not like it for him that he should take from the wealth of his son except what he is needy to it, from what is a must from it. Allah<sup>-azwj</sup> Mighty does not Love the mischief'.<sup>254</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْهَمْدَانِيِّ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فِي التَّرْوِيجِ فَأَتَانِي كِتَابُهُ بِخَطِّهِ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَ دِينَهُ فَرَوْجُوهُ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةً فِي الْأَرْضِ وَ فُسَادٌ كَبِيرٌ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibrahim Bin Muhammad Al Hamdany who said,

'I wrote to Abu Ja'far<sup>-asws</sup> regarding the marriage, so his<sup>-asws</sup> letter came to me in his<sup>-asws</sup> own handwriting: 'Rasool-Allah<sup>-saww</sup> said: 'When there comes to you one whose manners and his Religion you are pleased with, so marry (your daughter) to him, or if you do not, there would occur strife in the land and a great mischief'.<sup>255</sup>

<sup>252</sup> Al Kafi – H 14468

<sup>253</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 2

<sup>254</sup> Al Kafi – V 5 – The Book of Subsistence Ch 47 H 3

<sup>255</sup> Al Kafi – V 5 – The Book of Marriage Ch 23 H 3