

Asking for Needs and Seeking Protection Ahadith

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَامٌ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

Introduction:

Ahadith of Masomeen^{asws} on 'asking for needs' are presented in this short article.

For Paying Debts:

و قال الصادق (عليه السلام): «من قرأها للخائف أمن من الخوف، و قراءتها للجائع يسكن جوعه، و العطشان يسكن عطشه، فإذا قرأها و أدمن قراءتها المديون أدى الله عنه دينه بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who recites it (Chapter 100 - Sura العاديات)¹ for the fear would be safe from the fear, and if recited for the hunger it would abate his hunger, and for the thirst, it would abate the thirst. If it is recited and habitually recited for the debts, it would get his debts to be paid off, by the Permission of Allah^{azwj} the High'.²

و قال الصادق (عليه السلام): «من قرأها على المريض سكنته، و من قرأها على الرجفان بردته، و من قرأها على المصروع تفيقه، و من قرأها على السهران تنومه، و إن أدمن في قراءتها من كان عليه دين كثير لم يبق شيء بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who recites (Chapter 66 - Sura التحريم) upon a patient, it would settle him. And the one who recites it upon the trembling, it would cool it down. And the one who recites it upon the epileptic, it would wake him up. And the one who recites it upon the restlessness, it would put him to sleep. And the habitual recitation of it by the one who is heavily in debt, nothing of it would remain, by the Permission of Allah^{azwj} the High'.³

The Merits of 'La a la Ha Illa Allah':

VERSE 19

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلِّبُكُمْ وَمَتَوَافِكُمْ {19}

[47:19] So know that there is no Allah but Allah, and, ask Forgiveness for your sin and for the Believing men and the Believing women; and Allah knows the place of your returning and the place of your abiding.

¹ العاديات

² Tafseer Al Burhan – H 11839 («مخطوط»).

³ (خواص القرآن: 11 «مخطوط»)

محمد بن يعقوب: بإسناده عن الفضيل بن عبد الوهاب، عن إسحاق بن عبيد الله، عن عبيد الله بن الوليد الوصافي، رفعه، قال: قال رسول الله (صلى الله عليه و آله): «من قال لا إله إلا الله، غرست له شجرة في الجنة من ياقوتة حمراء، نبتها في مسك أبيض أحلى من العسل، و أشد بياضا من الثلج، و أطيب ريحا من المسك، فيها أمثال ثدي الأبقار، تطلق عن سبعين حلة».

Muhammad Bin Yaqoub, by his chain from Al-Fazeyl Bin Abdul Wahab, from Is'haq Bin Ubeydullah, from Ubeydullah Bin Al-Waleed Al-Wasafy, with an unbroken chain, said,

'Rasool-Allah^{saww} said: 'The one who says 'There is no Allah except for Allah^{azwj}, a tree of red rubies is planted for him in the Paradise, in (ground of) musk whiter and sweeter than honey, and more intensely white than the snow, and more fragrant than the musk. In it are similar to the bosom of the virgins, would be visible from behind seventy veils'.

و قال رسول الله (صلى الله عليه و آله): «خير العبادة قول لا إله إلا الله» و قال: «خير العبادة الاستغفار، و ذلك قول الله عز و جل في كتابه: فَأَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرُ لِدُنْبِكَ».

And Rasool-Allah^{saww} said: 'The best of worship is to say 'There is no Allah except for Allah^{azwj}'. **The best worship is the Repentance, and these are the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book [47:19] So know that there is no Allah but Allah, and, ask Forgiveness for your sin**'.⁴

و عنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن الحسين بن زيد، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): الاستغفار و قول: لا إله إلا الله، خير العبادة، قال الله العزيز الجبار: فَأَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرُ لِدُنْبِكَ»

And from him, from Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al-Husayn Bin Zayd,

'Abu Abdullah^{asws} has narrated that Rasool-Allah^{saww} said: '**The repentance, and the saying that there is no Allah except for Allah^{azwj}, are the best of the worship. Allah^{azwj} the Mighty, the Compeller Said [47:19] So know that there is no Allah but Allah, and, ask Forgiveness for your sin**'.⁵

قال الصادق عليه السلام عجبْتُ لمن فزع من أربع كيف لا يفزع إلى أربع: عجبْتُ لمن خاف كيف لا يفزع إلى قوله: [حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ] فَإِنِّي سَمِعْتُ اللَّهَ يَقُولُ بِعَقِبِهَا: فَأَنْقَلَبُوا بِرِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسَّ سُهُمْ سُوءٌ وَعَجِبْتُ لِمَنْ اغْتَمَّ كَيْفَ لَا يَفْزَعُ إِلَى قَوْلِهِ: [لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ] فَإِنِّي سَمِعْتُ اللَّهَ يَقُولُ بِعَقِبِهَا: وَنَجِّنَاهُ مِنَ الْعَمِّ وَكَذَلِكَ تُنَجِّي الْمُؤْمِنِينَ وَعَجِبْتُ لِمَنْ مَكَرَ بِهِ كَيْفَ لَا يَفْزَعُ إِلَى قَوْلِهِ: [وَأَقْوَصُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ] فَإِنِّي سَمِعْتُ اللَّهَ يَقُولُ بِعَقِبِهَا: فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا] وَعَجِبْتُ لِمَنْ أَرَادَ الدُّنْيَا وَزِينَتَهَا كَيْفَ لَا يَفْزَعُ إِلَى [مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ] فَإِنِّي سَمِعْتُ اللَّهَ سُبْحَانَهُ وَتَعَالَى يَقُولُ بِعَقِبِهَا: إِنَّ تَرَنُّنًا أَنَا أَقَلُّ مِنْكَ مَا لَا وَوَلَدًا * فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ مَوْجِبَةً

Imam Sadiq^{asws} said: "I^{asws} wonder why those who fear the following four things do not seek refuge in the following four things. Why doesn't the one who fears take refuge in Allah^{azwj}'s statement: **"For us Allah sufficient, and He is the best disposer of affairs."** [The Holy Quran: Ali-i-Imran 3:173], since I heard that Allah^{azwj} added: **"And they returned with Grace and Bounty from Allah; no harm ever touched them."** [The Holy Quran: Ali-i-Imran 3:174] I wonder why does not the one who is sad take refuge in Allah^{azwj}'s statement: **"There is no Allah but**

⁴ Al Kafi – H 3246

⁵ الكافي 2: 6 /366

Thou: Glory to Thee: I was indeed wrong! [The Holy Quran: Anbiyaa 21:87], since I^{asws} heard that Allah^{azwj} added: ***"So We listened to him: and delivered him from distress: and thus do We deliver those who have faith."*** [The Holy Quran: Anbiyaa 21:88]. I^{asws} wonder why doesn't one who has been cheated take refuge in Allah^{azwj}'s statement: ***"My (own) affair I commit to Allah: For Allah (ever) watches over His servants"*** [The Holy Quran: Mu-min 40:44], since I heard that Allah added: ***"Then Allah saved him from (every) ill that they plotted (against him)."*** [The Holy Quran: Mu-min 40:45]

And I^{asws} wonder why the one who wants this world and its ornaments doesn't seek refuge in Allah^{azwj}'s statement: ***"Allah's Will (be done)! There is no power but with Allah!*** [The Holy Quran: Kahaf 18:39], since I^{asws} heard that Allah^{azwj} added: ***"If thou dost see me less than thee in wealth and sons, it may be that my Lord will give me something better than thy garden."*** [The Holy Quran: Kahaf 18:39-40].⁶

For Ease and Ease in Giving Birth

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة حاسبه الله حسابا يسيرا، و من كتبها و علقها على امرأة، حامل حفظ ما في بطنها بإذن الله تعالى، و إن كتبت و غسلت و سقي ماؤها طفلا يرضع اللبن قبل كمال فطامه، خرج ذكيا حافظا».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (69) would be Accounted for by Allah^{azwj} with an easy Accounting. And the one who writes it and attaches it (Amulet) to a pregnant woman, it would Protect what is inside her by the Permission of Allah^{azwj}. And if written, or washed with, or drunk by the breastfed child, it would complete his weaning, and he would be intelligent, and with a good memory'.⁷

و قال الصادق (عليه السلام): «إذا كتبت و علقته على حامل حفظت الجنين، و إذا سقي منها الولد ذكاه و سلمه الله تعالى، و نشأ أحسن نشوء بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'If it (Chapter 69) is written and attached (Amulet) to a pregnant woman, it would Protect the unborn. And if the child is quenched from it (its water), it would be intelligent and would submit to Allah^{azwj} and would grow with a good growth'.⁸

ابن بابويه: بإسناده، عن جابر، عن أبي عبد الله (عليه السلام)، قال: «أكثرنا من قراءة الحاققة، فإن قراءتها في الفرائض و النوافل من الإيمان بالله و رسوله، لأنها إنما نزلت في أمير المؤمنين (عليه السلام) و معاوية، و لم يسلب قارئها دينه حتى يلقي الله عز و جل».

Ibn Babuwayh, by his chain, from Jabir, has narrated:

⁶ من لا يحضره الفقيه ٤ ٣٩٢، مستدرک الوسائل ٥ ٣٩٩، بحار الأنوار ٩٠ ١٨٤، الأمالي للصدوق ٦، الخصال ١ ٢١٨، روضة الواعظين ٢، مشكاة الأنوار ١١٩، المصباح للكفعمي ١٩٥

⁷ Tafseer Al Burhan – H 10995

⁸ Tafseer Al Burhan – H 10997 («مخطوط») 11 (خواص القرآن)

'Abu Abdullah^{asws} has said: 'Frequently recite Surah Al-Haaqat (69), for its recitation in the obligatory (Prayers) or optional (Prayers) is from the faith in Allah^{azwj} and His^{azwj} Rasool^{saww}, because it was Revealed regarding (the praise of) Amir-ul-Momineen^{asws} and (in the condemnation of) Muawiya. And the Religion of the one who recites it would not be taken away (by Allah^{azwj}) until he meets Allah^{azwj} Mighty and Majestic'.⁹

Cure of Those Who do not Get Pregnant.

و روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطاه الله بكل حرف أماناً من حر جهنم، و إن كتبت بزعفران و علقت على امرأة لم تحمل، حملت بإذن الله تعالى، و إن علقت على نخل أو شجر يرمي ثمره أو ورقه، أمسك بإذن الله تعالى».

And it has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (*Aal-e-Imraan*^{as}), would be Given by Allah^{azwj}, for every letter, security from the heat of Hell. And if it is written by Saffron and attached (Amulet) upon a woman who does not get pregnant, will do so by the Permission of Allah^{azwj}. And if it is attached upon a palm tree, or a tree which sheds its fruits or leaves, it would hold these by the Permission of Allah^{azwj}.¹⁰

عن الصادق (عليه السلام)، قال: «إن كتبت بزعفران و علقت على امرأة تريد الحمل، حملت بإذن الله تعالى، و إن علقها معسر، يسر الله أمره، و رزقه الله تعالى».

From Al-Sadiq^{asws} having said: 'If it is written by Saffron, and attached upon a woman intending to get pregnant, would do so by the Permission of Allah^{azwj} the High. And if one with difficult matters wears it (Amulet), Allah^{azwj} would Ease his matters, and would get sustenance from Allah^{azwj} the High'.¹¹

The Signs of Hypocrisy and its Cure:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَتْ مُنَافِقًا وَ إِنْ صَامَ وَ صَلَّى وَ زَعَمَ أَنَّهُ مُسْلِمٌ مَنْ إِذَا ائْتُمِنَ خَانَ وَ إِذَا حَدَّثَ كَذَبَ وَ إِذَا وَعَدَ أَخْلَفَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ فِي كِتَابِهِ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ وَ قَالَ أَنْ لَعْنَتُ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ أَذْكَرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُولًا نَبِيًّا

A number of our people have narrated from Sahl ibn Ziyad, who from certain individual of his people from Abd Alah ibn Sinan who Says:

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'There are three (characteristics) even if one being found in a person, he would be a hypocrite even though he may Fast and Pray and claims to be a Muslim – One who, when is entrusted, he betrays it, and when he narrates, he lies, and when he promises, he goes against it. Allah^{azwj} has Said in His^{azwj} Book: **Allah Does not Love the treacherous ones (8:58)**, also in His^{azwj} Words: **let Allah's Condemnation be upon him if he lies (24:7)**, and in the Words of Allah^{azwj}, Mention in the Book, the

⁹ Tafseer Al Burhan – H 10994 (.119: ثواب الأعمال)

¹⁰ مجمع البيان 2: 693 «قطعة منه»

¹¹ خواص القرآن: 1

story of Ishmael; **he was true to his promise, a Messenger and a Prophet. (19: 54).**¹²

العباشي: عن أبي بصير، عن أبي عبد الله، قال: سمعته يقول: «من قرأ سورة براءة و الأنفال في كل شهر لم يدخله نفاق أبداً، و كان من شيعة أمير المؤمنين (عليه السلام) حقاً، و أكل يوم القيامة من موائد الجنة مع شيعة حتى يفرغ الناس من الحساب.»

Al Ayyashi, from Abu Baseer, reports:

'I heard Abu Abdullah^{asws} saying: 'The one who recites Surah Bara'at (Chapter 9), and (Surah) Al-Anfaal (Chapter 8) during every month, hypocrisy would never enter into him, ever, and he would be from the true Shias of Amir-ul-Momineen^{asws}, and would eat on the Day of Judgement from the table of the Paradise along with his^{asws} Shias until the people are free from the Accounting'.¹³

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن سهل بن زياد الأدمي، عن مبارك مولى الرضا (عليه السلام)، عن الرضا علي بن موسى (عليه السلام)، قال: «لا يكون المؤمن مؤمناً حتى يكون فيه ثلاث خصال: سنة من ربه، و سنة من نبيه، و سنة من وليه.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad Al Adamy, from Mubarak,

A (devout) slave of Al-Reza^{asws} (reports) from Al-Reza Ali^{asws} Bin Musa^{asws} having said: 'A Believer cannot become a Believer until there are three characteristics in him (that he adheres to) – A Sunnah from his Lord^{azwj}, and a Sunnah from his Prophet^{saww}, and a Sunnah from his Guardian^{asws}.

فأما السنة من ربه فكتمان السر، قال الله عز و جل: عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ، و أما السنة من نبيه فمداراة الناس، فإن الله عز و جل أمر نبيه (صلى الله عليه و آله) بمداراة الناس، فقال: خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَعْرِضْ عَنِ الْجَاهِلِينَ، و أما السنة من وليه فالصبر على البأساء و الضراء، يقول الله عز و جل: وَ الصَّابِرِينَ فِي الْبَأْسَاءِ وَ الضَّرَّاءِ وَ حِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَ أُولَئِكَ هُمُ الْمُتَّقُونَ.»

As for the Sunnah from his Lord^{azwj}, so it is the concealment of the secret. Allah^{azwj} Mighty and Majestic [72:26] **The Knower of the unseen! So He does not Reveal His secrets to any, [72:27] Except to him whom He chooses from the Rasool.** And as for the Sunnah from his Prophet^{saww}, so it is the concealment from the people, for Allah^{azwj} Mighty and Majestic Commanded His^{azwj} Prophet^{saww} for concealment from the people, so He^{azwj} Said [7:199] **Take to Forgiveness and enjoin good and turn aside from the ignorant.** And as for the Sunnah from his Guardian^{asws}, so it is the patience upon the evil and adversities. Allah^{azwj} Mighty and Majestic Says [2:177] **and the patient in tribulation and adversity. Such are the people of truth, the pious**.¹⁴

Supplication for Forgetfulness:

عن النوفلي عن السكوني عن أبي عبد الله ع قال إذا أنساك الشيطان شيئاً فضع يدك على جبهتك و قل

¹² H. 8, الكافي ج : 2 ص : 291

¹³ تفسير العياشي 2: 1/46.

¹⁴ معاني الأخبار: 1/184، عيون أخبار الرضا (عليه السلام) 1: 9/256

Al-Nafaly has narrated from Al-Sakuni who has said the following:

Abu Abdillah^{asws} said If the shaitan makes you forget, you should put your hands on your forehead and say:-

اللهم إني أسألك يا مذكر الخير و فاعله و الأمر به أن تصلي على محمد و آل محمد و تذكرني ما أنسانيه الشيطان الرجيم

Our Allah^{azwj} I ask You^{azwj} O Reminder of the 'الخير' (The good, Masomeen^{asws}), it's Implementor and the Commander, I pray to You for the sake of Mohammed and his Holy Progeny Protect me from the forgetfulness (induced) by the accursed Satan. ¹⁵

Finding a Lost Item:

في اصول الكافي محمد بن يحيى عن عبد الله بن جعفر عن السيارى عن محمد بن بكر عن ابى الجارود عن الاصبغ بن نباتة عن أمير المؤمنين عليه السلام انه قال: والذي بعث محمدا صلى الله عليه واله بالحق واکرم اهل بيته ما من شئ يطلبونه من حرز، من حرق أو غرق أو سرق أو افلات دابة من صاحبها أو ضالة أو أبق الا وهو في القرآن، فمن اراد ذلك فليسالني عنه، قال: فقام إليه رجل فقال: يا أمير المؤمنين أخبرني عن الضالة؟ فقال: اقرء يس في ركعتين وقل: يا هادي الضالة رد على ضالتي، ففعل فرد الله عليه ضالته.

In Usool Al-Kafi, Muhammad Bin Yahya from Abdullah Bin Ja'far from Al-Sayari from Muhammad Bin Bakr from Abu Al-Jaroud fro Al-Asbagh Bin Nabata,

'Amir-ul-Momineen^{asws} having said: 'By the One Who^{azwj} Sent Muhammad^{saww} with the Truth and Honoured the People^{as} of his^{saww} Household, there is none from Amulets for safety from burning, or drowning or theft, or animals straying away from their owners, or losing something, or keeping it, except that it is in the Quran. One who intends that should ask me^{asws} about it.' Asbagh said that a man stood up saying, 'O Amr-ul-Momineen^{asws}, can you inform me about the lost property?' He^{asws}: 'Recite Yaseen in two Cycles (of Prayer) and say "O Guide to the lost, return to me that which I have lost". He did that. Allah^{azwj} Returned his lost property back to him'.¹⁶

Find a Lost Person or Lost Property:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة، وجبت له شفاعة محمد (صلى الله عليه و آله) يوم القيامة، و كتب له من الحسنات بعدد كل سائل و يتيم عشر مرات، و إن كتبها على اسم غائب ضال رجع إلى أصحابه سالما، و من نسي في موضع شيئا ثم ذكره و قرأها، حفظه الله إلى أن يأخذها».

And from Khawas Al-Quran:

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (93), the intercession of Muhammad^{saww} on the Day of Judgement would be obligated for him, and there will be written for him from the Rewards of the number of every beggar and orphan, ten times over. And if it is written upon the name of an absentee (missing person), he would return to his companions safely. And the one

¹⁵ مكارم الأخلاق ص : 357

¹⁶ Noor Al Thaqalayn – CH 36 H 7

who forgets anything kept in a place, then mentions it and recites it, Allah^{azwj} would Keep it Safe for him until he takes it'.¹⁷

For Calming Down New Born:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة حاسبه الله حسابا يسيرا، و من قرأها على مولود بشرا و غيره صارخ أو شارد، سكنته و هدأته».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (88), Allah^{azwj} would Reckon him with an easy Reckoning. And the one who recites it upon the newborn baby, in front of it or in its absence, it would make it to be tranquil and calm'.¹⁸

و قال رسول الله (صلى الله عليه و آله): «من كتبها في إناء و شربها زال عنه وجع البطن، و إن علقت على الحامل المتعسرة ولدت سريعا».

And Rasool-Allah^{saww} said: 'The one who writes it (Chapter 51) in a container and drinks it (water), his stomach pain would go away. And if it is attached (Amulet) upon the pregnant (woman) with obstruction (in birth), would give birth easily'.¹⁹

Asking for Children:

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن بعض أصحابه، قال: شكا الأبرش الكلبي إلى أبي جعفر (عليه السلام) أنه قال: لا يولد له، و قال: علمني شيئا؟ قال: «استغفر الله في كل يوم أو في كل ليلة مائة مرة، فإن الله يقول: اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً إِلَى قَوْلِهِ وَ يُمِدِّكُمْ بِأَمْوَالٍ وَ بَنِينَ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions who said:

'Al-Abrash Al-Kalby complained to Abu Ja'far^{asws} saying that he had no children, and said, 'Can you^{asws} teach me something?' He^{asws} said: 'Seek Forgiveness every day, or every night, one hundred times, for Allah^{azwj} is Saying [71:10] **So I said, Ask forgiveness of your Lord, surely He is the most Forgiving** up to His^{azwj} Words [71:12] **And Help you with wealth and sons**'.²⁰

For Wining Hearts and Reconciliation

و عن الصادق (عليه السلام)، قال: «من كتبها و جعلها في خرقه حريز خضراء، و راح إلى قوم يريد التزويج منهم، تم له ذلك و وقع، و إن قصد في إصلاح قوم تم له ذلك، و لم يخالفه أحد منهم، و إن مشى بين عسكرين افترقا و لم يقاتل بعضهم بعضا، و إذا شرب ماءها المظلوم من السلطان، و دخل على من ظلمه من أي السلاطين، زال عنه ظلمه بقدرة الله تعالى، و خرج من عنده مسرورا، و إذا اغتسلت بمائها من لا طالب لعرسها خطبت، و سهل عرسها بإذن الله تعالى».

¹⁷ Tafseer Al Burhan – H 11697

¹⁸ Tafseer Al Burhan – 11556

¹⁹ Tafseer Al Burhan – H 10105

²⁰ Tafseer Al Burhan – H 11102 (الكافي 6: 8 / 4)

And from Al-Sadiq^{asws} having said: 'The one who writes it (Chapter 20 of the holy Quran طه) in a green silk cloth, and goes to a group, intending the marriage from them, that would be completed for him/her and would occur.

And if one intends reconciliation among one another, that would be completed for him/her, and no one from among them would oppose him/her. And if he were to walk in between two soldiers, they would separate and would not fight against each other. And if its water is drunk by the one oppressed from the king, and he comes up to the one who oppressed him from whichever king, his oppression would decline from him by the Power of Allah^{azwj} the High, and he would come out from him joyful. And when she (a woman) who is not sought for her marriage washes with its water, her marriage would be easier by the Permission of Allah^{azwj},²¹

و من خواص القرآن: روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة حاسبه الله حسابا يسيرا، و صافحه و سلم عليه كل نبي ذكر فيها، و من كتبها في رق ظبي و جعلها في وسطه و نام، لم يستيقظ من رقادها إلا و قد رأى عجائب مما يسر بها قلبه بإذن الله تعالى».

And from Khawas Al Quran –

'It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (21- الأنبياء - The Prophets), Allah^{azwj} would Reckon him with an easy Reckoning, and every Prophet^{as} Mentioned in it would shake hands with him and greet him.

And the one who writes it in a parchment of an antelope (skin) and makes it to be upon his/he mid-section (chest) and sleeps, would not wake up except that she/he would see from the wonders which would ease his/her heart, by the Permission of Allah^{azwj},²²

Supplications for Fulfilment of Needs

و بِهِذَا الْإِسْنَادِ عَنْ حَفْصِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ كَانَ مُسَافِرًا فَلْيُسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجْرًا زَالَ عَنْ جَبَلٍ يَوْمَ السَّبْتِ لَرَدَّهُ اللَّهُ عَزَّ ذِكْرُهُ إِلَى مَوْضِعِهِ وَ مَنْ تَعَدَّرَتْ عَلَيْهِ الْحَوَائِجُ فَلْيَلْتَمِسْ طَلِبَهَا يَوْمَ الثَّلَاثَاءِ فَإِنَّهُ الْيَوْمَ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِذَاوُدَ (عليه السلام).

And by this chain, from Hafs, who has reported the following:

Abu Abdullah^{asws} said: 'The one who wants to travel so he should do so on the day of Saturday. Even if a stone falls off a mountain on the day of Saturday, Allah^{azwj} would Return it to its place. And the one who is unable to fulfill his need should seek it on the day of Tuesday, for it is the day in which Allah^{azwj} Softened the iron for Dawood^{as},²³

و من (خواص القرآن): قال رسول الله (صلى الله عليه و آله): «من قرأها و طلب حاجة سهل الله قضائها».

And from Khawas Al-Quran –

²¹ خواص القرآن: 4: «قطعة منه».

²² مجمع البيان 7: 61 «قطعة منه»

²³ الكافي 8: 109 / 143

The Rasool-Allah^{saww} said: 'The one who recites it (71) and seeks a need, Allah^{azwj} would Fulfill it quickly'.²⁴

و قال الصادق (عليه السلام): «من أدمن قراءتها ليلا أو نهارا لم يموت حتى يرى مقعده في الجنة، و إذا قرئت في وقت طلب حاجة قضيت بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who habitually recites it (71), during the night or the day, will not die until he sees his seat in the Paradise. And if it is recited during the seeking of a need, it would be Fulfilled, by the Permission of Allah^{azwj} the High'.²⁵

Success in Business, Harvest and Trading:

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة لم يقطع الله رجاءه يوم القيامة، و يعطى ما يعطى الخائفون الذين خافوا الله في الدنيا و من كتبها و علقها في حائط بستان اخضر و نما، و إن كتبت في خانات، أو دكان، كثر الخير فيه و كثر البيع و الشراء».

And from Khawas Al Quran –

It has been reported from the Prophet^{saww} having said; 'The one who recites this Surah (Chapter 40), Allah^{azwj} will not Cut-off his hopes on the Day of Judgement, and he would be Given what the Allah-fearing would be Given, the ones who feared Allah^{azwj} in the world. And the one who writes it, and attaches it (Amulet) upon a garden wall, it would be greener and grow better. And if it was written in boxes or a shop, there would be a lot of good in it, and a lot of buying and selling would take place'.²⁶

For Growing Seeds:

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن ابن بكير، قال: قال أبو عبد الله (عليه السلام): «إذا أردت أن تزرع زرعاً فخذ قبضة من البذر، و استقبل القبلة، و قل: أَلَمْ تَرَ أَنَا نَحْنُ مَن نَحْنُ الزَّارِعُونَ أَمْ نَحْنُ نَحْنُ الزَّارِعُونَ ثلاث مرات، ثم قل: بل الله الزارع ثلاث مرات، ثم قل: اللهم اجعله حبا مباركا، و ارزقنا فيه السلامة ثم انثر القبضة التي في يدك في القراح».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azinat, from Ibn Bakeyr who said that,

Abu Abdullah^{asws} said: 'When you intend to sow the seed, take seeds in your grip, and face towards the Qiblah, and say [56:63] *Have you considered what you cultivate? [56:64] Is it you who cause it to grow, or are We the Causers of its growth? three times, then say, "But Allah^{azwj} is the Cultivator" three times, then say "Our Allah^{azwj}! Make this to be a blessed growth, and Sustain us in this in safety", then spread out the seeds that are in your hand in the barren land.*²⁷

²⁴ Tafseer Al Burhan – H 11099

²⁵ Tafseer Al Burhan – H 11100 («مخطوط») 11 (خواص القرآن)

²⁶ (خواص القرآن)

²⁷ الكافي 5: 262 / 1.

For Rizk (Sustenance):

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة ثقل الله ميزانه من الحسنات يوم القيامة، و من كتبها و علقها على محارف «2» معسر من أهله و خدمه، فتح الله على يديه و رزقه».

And from Khawas Al-Quran:

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (101), would have his scale made heavier with the rewards on the Day of Judgement. And the one who writes it and attaches it upon the one who struggles to secure his livelihood and is insolvent from his family and his servants, Allah^{azwj} would Open his hand and his sustenance'.²⁸

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة شهدت له أنا و جبرئيل يوم القيامة أنه كان موقنا بيوم القيامة، و خرج من قبره و وجهه مسفر عن وجوه الخلائق، يسعى نوره بين يديه، و إدمان قراءتها يجلب الرزق و الصيانة و يحبب إلى الناس».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (75), I^{saww} and Jibraeel^{as} would testify for him on the Day of Judgement that he used to have certainty on the Day of Judgement, and he would come out of his grave and his face would be more radiant than the faces of the (other) creatures, emanating light in front of him. And the habitual recitation of it brings the sustenance and the livelihood, and he would be endeared to the people'.²⁹

For a Son:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة غفر الله له بعدد من قرأها، و جعل له نورا يوم القيامة، و من كتبها و علقها على وسطه، و جامع زوجته حلالا، رزقه الله ولدا ذكرا قرّة عين».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (89), Allah^{azwj} would Forgive him with the number of the ones who recite it, and would Make for him a Light on the Day of Judgement. And the one who recites it and attaches it (Amulet) upon his waist, and copulates with his wife in a Permissible manner, Allah^{azwj} would Grant to him the sustenance of a male child, (who would be) a delight for his eyes'.³⁰

و قال الصادق (عليه السلام): «من قرأها عند طلوع الفجر أمن من كل شيء إلى طلوع الفجر في اليوم الثاني، و من كتبها و علقها على وسطه ثم جامع زوجته يرزقها الله تعالى ولدا تقر به عينه و يفرح به».

And Al-Sadiq^{asws} said: 'The one who recites it at dawn, would be safe from everything up to the dawn of the second day. And the one who writes it, and attaches it upon his waist, then copulates with his wife, Allah^{azwj} would Grant to him

²⁸ Tafseer Al Burhan – H 11847

²⁹ Tafseer Al Burahn – H 11233

³⁰ Tafseer Al Buhran – H 11584

the sustenance of a son who would delight his eyes, and he would be happy with him'.³¹

Supplication for a Son:

محمد بن يعقوب: عن أحمد بن محمد العاصمي، عن علي بن الحسن التيملي، عن عمرو بن عثمان، عن أبي جميلة، عن أبي عبد الله (عليه السلام)، قال: قال له رجل من أهل خراسان بالبردة: جعلت فداك، لم أرزق ولداً. فقال له: «إذا رجعت إلي بلادك و أردت أن تأتي أهلك فاقراً إذا أردت ذلك: وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِباً فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ إِلَى ثَلَاثِ آيَاتٍ، فَإِنَّكَ تَرْزُقُ وَلَدًا إِنْ شَاءَ اللَّهُ تَعَالَى».

Muhammad Bin Yaqoub, from Ahmad Bin Muhammad Al Aasamy, from Ali Bin Al Hassan Al Taymily, from Amro Bin Usman, from Abu Jameela,

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man from the people of Khurasan said to him^{asws}, at Al-Zabda, 'May I be sacrificed for you^{asws}, I have not been Sustained with a son'. So he^{asws} said to him: 'When you return to your country, and intend to come to your wife, so recite when you intend that **[21:85] And Ismail and Idris and Zulkifl; all were of the patient ones [21:86] And We Included them into Our Mercy, surely they were of the righteous ones [21:87] And the one with the whale (Yunus), when he went away in anger, so he thought that We had no Power over him, so he called out in the darkness: There is no Allah but You, Glory be to You; surely I am from the unjust ones**, the three Verses, and you would be Sustained with a son, if Allah^{azwj} so Desires it'.³²

في الكافي محمد بن يحيى عن أحمد بن محمد بن محمد بن علي بن الحكم عن رجل عن محمد بن مسلم عن أبي جعفر عليه السلام قال: من أراد أن يحبل له فليصل ركعتين بعد الجمعة يطيل فيهما الركوع والسجود، ثم يقول: اللهم ان اسئلك بما سئلك به زكريا إذ قال: رب لا تنرني فردا وأنت خير الوارثين، اللهم هب لي ذرية طيبة انك سميع الدعاء اللهم باسمك استحللتها، وفي امانتك أخذتها، فان قضيت في رحمها ولدا فاجعله غلاما مباركا زكيا، ولا تجعل للشيطان فيه نصيبا ولا شركا.

In Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from a man, from Muhammad Bin Muslim,

'Abu Ja'far^{asws} having said: 'The one who wants that there should be a pregnancy for him (his wife), should Pray two cycles after the Friday, prolonging in it the Bowings and the Prostrations, then he should be saying, 'Our Allah^{azwj}! I ask You^{azwj} with what Zakariyya^{as} asked You^{saww} for when he said: **[21:89] Do not leave me alone; and You are the Best of inheritors**. Our Allah^{azwj}! Gift to me a good offspring, You^{azwj} are the Hearer of the supplication. Our Allah^{azwj}! It is by Your^{azwj} Name that I consider it permissible, and in Your^{azwj} Entrustment that I take it. Thus, if You^{azwj} Judge it so for a son to be in her womb, so Make it to be a Blessed boy, pure, and do not Let Satan^{la} to have any share in it or association'.³³

محمد بن يحيى عن أحمد بن محمد بن محمد بن علي بن الحكم عن سيف بن عميرة عن أبي بكر الحضرمي عن الحارث النضري قال قلت لابي عبد الله عليه السلام: انى من أهل بيت قد انقرضوا وليس لى ولد؟ فقال: ادع وأنت ساجد: " رب هب لى من لدنك وليا رب لا تذرني فردا وانت خير الوارثين " قال: ففعلت فولد لى على والحسين.

³¹ Tafseer Al Burhan – H 11586 («مخطوط») 14

³² الكافي 6: 10 / 10.

³³ Tafseer Noor Al Saqalayn – Ch 21 H 155

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Abu Bakr Al Hazramy, from Al Haris Al Nazary who said,

'I said to Abu Abdullah^{asws}, 'I am from a household which may become extinct as there is no son for me'. So he^{asws} said: 'Supplicate whilst in Prostration, 'Lord^{azwj}, Bestow upon me a son from You^{azwj}. Lord^{azwj}! **[21:89] Do not leave me alone; and You are the Best of inheritors**'. He (the narrator) said, 'So I did it, and there were born unto me, Ali and Al-Husayn'.³⁴

For Success and Successful with People:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة بعثه الله تعالى يوم القيامة و وجهه كالقمر ليلة البدر، مسفرا على وجه الخلائق، و من قرأها كل ليلة كان أفضل، و من كتبها يوم الجمعة وقت الصلاة الظهر و جعلها في عمامته أو تعلقها، كان وجيها أينما قصد و طلب».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (54), Allah^{azwj} the High would Resurrect him on the Day of Judgement, and his face would be like the moon on the night of the full moon, continuously emitting light from his face upon the creatures. And the one who recites it every night, it would be better. And the one who writes it on the Day of Friday at the time of the Midday (الظهر) Prayer, and keeps it in his turban or attaches it (Amulet), it would be reasonable, wherever he may intend and seek'.³⁵

و قال رسول الله (صلى الله عليه و آله): «من كتبها يوم الجمعة وقت الظهر و تركها في عمامته، أو علقها عليه، كان وجيها عند الناس محبوبا».

And Rasool-Allah^{saww} said: 'The one who writes it on the Day of Friday at the time of Mid-day (Prayer) and leaves it in his turban, or attaches it (Amulet), would be a reasonable one and will be loved by the people'.³⁶

و قال الصادق (عليه السلام): «من كتبها يوم الجمعة عند صلاة الظهر و علقها على عمامته، كان عند الناس وجيها و مقبولا، و سهلت عليه الأمور الصعبة بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who writes it on the Day of Friday during the Midday (الظهر) Prayer, and attaches it upon his turban, would become acceptable in the presence of the people and his difficult affairs would be easy by the Permission of Allah^{azwj},³⁷

و قال الصادق (عليه السلام): «قراءتها تخشع و تجلب العفاف و الصيانة، و من قرأها لم يخف من سلطان، و حفظ في ليله- إذا قرأها- و نهاره بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The recitation of it (75) makes one humble and brings chastity and the livelihood. And the one who recites is would never fear the Authorities

³⁴ Tafseer Noor Al Saqalayn – Ch 21 H 156

³⁵ Tafseer Al Burhan – H10257

³⁶ خواص القرآن: 52 «مخطوط».

³⁷ خواص القرآن: 9 «مخطوط»

(Sultan), and would be Protected during the night – if he were to recite it – and the day, by the Permission of Allah^{azwj},³⁸

For Wining the Hearts and Getting Married:

و من (خواص القرآن): عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة اعطي يوم القيامة مثل ثواب المهاجرين و الأنصار، و من كتبها و جعلها في خرقة حرير خضراء، و قصد إلى قوم يريد التزويج، لم يرد و قضيت حاجته، و إن مشى بين عسكرين يقتتلان افترقوا و لم يقاتل أحد منهم الآخر، و إن دخل على سلطان كفاه الله شره، و قضى له جميع حوائجه، و كان عنده جليل القدر».

And from Khawas Al Quran –

'It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (20) would be Given the Rewards similar to the Rewards of the Emigrants and the Helpers. And the one who writes it and makes it to be in a green silk cloth, and go to a group, intending the marriage, would not be repulsed and his need would be fulfilled. And if he walks in between two soldiers fighting each other, they would be separated and one of them would not fight the other. And if he enters upon an authority, Allah^{azwj} would Restrain the evil from him, and Fulfill all of his needs, and would be majestic and worthy in his presence'.³⁹

و عن الصادق (عليه السلام)، قال: «من كتبها و جعلها في خرقة حرير خضراء، و راح إلى قوم يريد التزويج منهم، تم له ذلك و وقع، و إن قصد في إصلاح قوم تم له ذلك، و لم يخالفه أحد منهم، و إن مشى بين عسكرين افترقا و لم يقاتل بعضهم بعضاً، و إذا شرب ماءها المظلوم من السلطان، و دخل على من ظلمه من أي السلاطين، زال عنه ظلمه بقدرة الله تعالى، و خرج من عنده مسروراً، و إذا اغتسلت بمائها من لا طالب لعرسها خطبت، و سهل عرسها بإذن الله تعالى».

And from Al-Sadiq^{asws} having said: 'The one who writes it (Chapter 20) in a green silk cloth, and goes to a group, intending the marriage from them, that would be completed for him and would occur. And if he intends reconciliation among a people, that would be completed for him, and no one from among them would oppose him. And if he were to walk in between two soldiers, they would separate and would not fight against each other. And if its water is drunk by the one oppressed from the king, and he comes up to the one who oppressed him from whichever king, his oppression would decline from him by the Power of Allah^{azwj} the High, and he would come out from him joyful. And when she (a woman) who is not sought for her marriage washes with its water, her marriage would be easier by the Permission of Allah^{azwj}.⁴⁰

Prayers for Marriage:

الجعفریات: أخبرنا عبد الله أخبرنا محمد، حدثني موسى، قال: حدثنا أبي، عن أبيه، عن جده جعفر بن محمد، عن أبيه عن جده علي بن الحسين، عن أبيه، عن علي (عليهم السلام)، قال: " من أراد منكم التزويج فليصل ركعتين، فليقرأ فيهما فاتحة الكتاب ويس، فإذا فرغ من الصلاة فليحمد الله تعالى وليثن عليه، وليقل: اللهم ارزقني زوجة ودودا ولودا شكورا غيورا، إن أحسنت شكرت، وإن أسأت غفرت، وإن ذكرت الله تعالى أعانت، وإن نسيت ذكرت، وإن خرجت من عندها حفظت، وإن دخلت عليها سرتني، وإن أمرتها أطاعتني، وإن أقسمت عليها أبرت قسمي، وإن غضبت عليها أرضتني، يا

³⁸ Tafseer Al Burhan – H 11225

³⁹ خواص القرآن: 4 «قطعة منه».

⁴⁰ خواص القرآن: 4: «قطعة منه».

ذا الجلال والاکرام، هب لي ذلك فإنما أسألكه ولا آخذ إلا ما مننت وأعطيت، وقال: من فعل ذلك أعطاه الله ما سأل " الخبر.

Though a chain of narrators, it is reported that Imam^{asws} said: 'Who wants to get married, he/she should offer two-Rakaah Salat, reciting Surah Al-Hamd and al-Yassin, (in each Rakaah) upon finishing the prayer then the person should praises Allah^{azwj} then stand up and should say:

اللهم ارزقني زوجة ودودا ولودا شكورا غيورا، إن أحسنت شكرت، وإن أسأت غفرت، وإن ذكرت الله تعالى أعانت، وإن نسيت ذكرت، وإن خرجت من عندها حفظت، وإن دخلت عليها سرتني، وإن أمرتها أطاعتني، وإن أقسمت عليها أبرت قسمي، وإن غضبت عليها أرضتني، يا ذا الجلال والاکرام، هب لي ذلك فإنما أسألكه ولا آخذ إلا ما مننت وأعطيت، وقال: من فعل ذلك أعطاه الله ما سأل " الخبر.

O Allah^{azwj}! Grace me a wife (who is) cordial, friendly, grateful, with self-esteem. If I am good to her she would be grateful, and if I were to be bad to her she would forgive me, and if I mention Allah^{azwj} the Exalted she would be supportive, and if I forget, she would remind me, and if I go out from her presence, she would be preserving, and if I come over to her, she would veil me, and if I order her she would obey me, and if I were to swear upon her, she would free my oath, and if I am angry upon her she would please me. O the One With Majesty and the Benevolence! Endow that unto me, for rather I am asking You^{azwj} for it and do not take except what You^{azwj} Favour and Gift (to me)'. And he^{asws} said: 'The one who does that, Allah^{azwj} would Give him what he asks for. – The Hadeeth.⁴¹

الصَّدُوقُ فِي الْمُفْنَعِ، "فَإِذَا أَرَدْتَ التَّرْوِيجَ فَصَلِّ رَكَعَيْنِ وَ اِحْمَدِ اللَّهَ وَ اِرْفَعْ يَدَيْكَ وَ قُلِ اللَّهُمَّ إِنِّي أُرِيدُ أَنْ أَتَزَوَّجَ فَقَدِّرْ لِي مِنَ السَّاءِ أَعْفَهُنَّ فَرْجاً وَ أَحْسَنَهُنَّ خُلُقاً وَ أَحْفَظَهُنَّ لِي فِي نَفْسِهَا وَ مَالِي وَ أَوْسَعَهُنَّ رِزْقاً وَ أَعْظَمَهُنَّ بَرَكَاً وَ قِيضْ لِي مِنْهَا وَلِداً طَيِّباً تَجْعَلُهُ لِي خَلِفاً صَالِحاً فِي حَيَاتِي وَ بَعْدَ مَوْتِي وَ إِذَا دَخَلْتَ عَلَيْكَ فَخُذْ بِنَاصِيَتِهَا وَ اسْتَقْبِلْ بِهَا الْقِبْلَةَ فَمُلِّ

Al Sadouq in Al Maqna – Whenever you intend for the marriage, so pray two Cycles of *Salaat* and Praise Allahazwj, and raise your hands and say, 'O Allahazwj! I want to get married, so Ordain for me (such) from the women who are pious regarding their private part, and with the best of morals, and preserving for me with regards to herself and my wealth, and extensive of grace, and great of Blessings, give birth for me from her, good children, making it for me righteous successors during my lifetime and after my death'. And when she comes over to you, so grab her forehead and face the Qiblah with her and say,

اللَّهُمَّ بِأَمَانَتِكَ أَخَذْتُهَا وَ بِكَلِمَاتِكَ اسْتَحَلَلْتُ فَرَجَهَا فَإِنْ قَضَيْتَ لِي مِنْهَا وَلِداً فَاجْعَلْهُ مُبَارَكاً تَقِيّاً مِنْ شَيْعَةِ آلِ مُحَمَّدٍ ع وَ لَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ شِرْكَاً وَ لَا نَصِيباً.

'O Allah^{azwj}! By Your Security do I take her and by Your Word do I regard her private part as Permissible, therefore if You were to Ordain a child for me, from her, so

41 الجعفریات (الأشعثيات)، ص: 109

Make it to be Blessed, pious, from the Shias of the Progeny^{asws} of Muhammad^{saww}, and do not Make a participation in it for the Satan^{la}, nor a share'.⁴²

وقال في سورة طه: من جعلها معه، ومضى إلى قوم يريد التزويج منهم زوجته. قلت: ويظهر من مجموعة الشهيد وغيرها، أن ما نقل من الخواص، مروى من الصادق (عليه السلام) والله العالم.

And he^{asws} said regarding Surah Taha (Chapter 20), 'The one who keeps it with him, and goes to a people intending the marriage from them, they would marry (their daughter) to him'.

I said, 'And it is apparent from the comprehensive (collection) of the Martyr (Shaheed Al-Saany?) and others, what is copied from the specialities (of the Quran), reported from Al-Sadiq^{asws}, and Allah^{azwj} is the Knower'.⁴³

روي أنه سأل الصادق عليه السلام أبا بصير إذا تزوج أحدكم كيف يصنع قلت: ما أدري قال: إذا هم بذلك فليصل ركعتين ويحمد الله عزوجل ويقول: اللهم إني أريد أن أتزوج، اللهم فقدر لي من النساء أحسنهن خلقا وخلقا وأعفهن فرجا وأحفظهن لي في نفسها ومالي، وأوسعهن رزقا، وأعظمهن بركة وقيض لي منها ولدا طيبا يجعله لي خلفا صالحا في حياتي وبعد موتي

Abu Baseer has reported that Al-Sadiq^{asws} asked (me): 'When one of you gets married how does he do it?' I said, 'I do not know'. He^{asws} said: 'When he thinks about that, so let him pray two Cycles of *Salat*, and he should Praise Allah^{azwj} Mighty and Majestic and he should be saying, 'O Allah^{azwj}! Ordain for me from the women who is the best of morals and physique, and pious regarding her private part, and protective of herself for me and my wealth, and extensive of sustenance, and great of Blessings, and there would be born for me, from her, a good child, making it for me a righteous successor during my lifetime and after my death'.⁴⁴

Hadith For Getting Daughters and Sisters Married:

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، و علمها ما ملكت يمينه، من زوجة و غيرها، اعطي أمانا من عذاب القبر

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (33), and teaches it to what he possesses in his right hand, also from his wives and others, would be Given security from Punishment of the grave.

من كتبها في رق غزال، و جعلها في حق في منزله كثرت إليه الخطاب، و طلب منه التزويج لبناته، و أخواته، و سائر قراباته، و رغب كل أحد إليه، و لو كان صعلوكا فقيرا، بإذن الله تعالى».

The one who writes it in a paper (skin) of a gazelle, and makes it to be in (حق) a pot with a glass lid) in his house, the speakers would frequent to him, and seek from him the marriage of his daughters, and his sisters, and the rest of his near-relatives, and

⁴² H. -16537. مستدرك الوسائل و مستنبط المسائل، ج14، ص: 217

⁴³ H. -16538. مستدرك الوسائل و مستنبط المسائل، ج14، ص: 218

⁴⁴ بحار الأنوار (ط - بيروت)، ج100، ص: 263

everyone would wish for it, even if he was a poor pauper, by the Permission of Allah^{azwj},⁴⁵

Invocation for Protection:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة سكن الله روعته يوم القيامة إذا جثا على ركبتيه و سترت عورته، و من كتبها و علقها عليه أمن من سطوة كل جبار و سلطان، و كان مهابا محبوبا و جيبها في عين كل من يراه من الناس، تفضلا من الله عز و جل».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} that the one who recites this Chapter (45), Allah^{azwj} would Calm down his horror on the Day of Judgement when he kneels upon his knees and would conceal his private parts. And the one who writes it and attaches it (Amulet) would be safe from the influence of every tyrant and authority and would be a beloved one with everyone from the people who looks at him, a Favour from Allah^{azwj} Mighty and Majestic'.⁴⁶

و قال الصادق (عليه السلام): «من كتبها و علقها عليه أمن من شر كل نمام، و ليس يغترب عند الناس أبدا، و إذا علفت على الطفل حين يسقط من بطن امه، كان محفوظا و محروسا بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who writes it and attaches it (Amulet) to himself, would be safe from every evil gossiper. And if it attached (Amulet) upon the child when it is cut from the womb of its mother, would be safe and fortified, by the Permission of Allah^{azwj} the High'.⁴⁷

Rizk and Protection against Poverty:

ابن بابويه، عن أبيه، قال: حدثني أحمد بن إدريس، قال: حدثني محمد بن أحمد، قال: حدثني محمد بن حسان، عن إسماعيل بن مهران، عن الحسن بن علي، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ في كل ليلة جمعة الواقعة، أحبه الله و أحبه الى الناس أجمعين، و لم ير في الدنيا بؤسا أبدا و لا فقرا و لا فاقة، و لا آفة من آفات الدنيا، و كان من رفقاء أمير المؤمنين (عليه السلام)، و هذه السورة لأمير المؤمنين (عليه السلام) خاصة، لم يشركه فيها أحد».

Ibn Babuwayh, from his father who said that it has been narrated from Ahmad Bin Idrees, from Muhammad Bin Muhammad, from Muhammad Bin Hasaan, from Ismail Bin Mahraan, from Al-Hassan Bin Ali, from his father, from Abu Baseer,

Abu Abdullah^{asws}, said: 'One who recites *Al-Waqia* every night of Friday (Thursday night), Allah^{azwj} will Love him, and make him beloved to the people altogether, and will never see in the world despair ever, and no poverty, and no hunger, and no affliction from the afflictions of the world, and he will be from the friends of the Amir-ul-Momineen^{asws}, and this Chapter is especially for Amir-ul-Momineen^{asws}, there is no one associated with him^{as} with regards to it.⁴⁸

⁴⁵ خواص القرآن: 47 (مخطوط)، قطعة منه

⁴⁶ خواص القرآن

⁴⁷ خواص القرآن: 50 «مخطوط»

⁴⁸ ثواب الأعمال: 117.

For Health, Danger and Rizk:

ابن بابويه: عن أبيه، قال: حدثني أحمد بن إدريس، قال: حدثني محمد بن أحمد بن يحيى، عن محمد بن حسان، عن إسماعيل بن مهران، عن الحسن بن علي، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الصافات في كل جمعة لم يزل محفوظا من كل آفة، مدفوعا عنه كل بلية في الحياة الدنيا، مرزوقا في الدنيا في أوسع ما يكون من الرزق، و لم يصبه في ماله و ولده و لا بدنه بسوء من شيطان رجيم، و لا من جبار عنيد، و إن مات في يومه، أو في ليلته بعثه الله شهيدا، و أماته شهيدا، و أدخله الجنة مع الشهداء في أعلى درجة من الجنة».

Ibn Babuwayh, from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Hasaan, from Ismail Bin Mahran, from Al-Hassan Bin Ali, from Al-Husayn Bin Abu Al-A'ala:

'Abu Abdullah^{asws} has said: 'The one who recites Surah *Al-Saffaat* every Friday, will not cease to be Protected from every illness. Every affliction would be driven away from him in the life of the world. His future sustenance in the world would be expanded. He would neither be hit regarding his wealth, and his sons, or his body, with the evil from the Accursed Satan^{la}, nor from a mighty tyrant. And if he were to die during its day, or during its night, Allah^{azwj} would Resurrect him as a martyr, and his death would be that of a martyr, and he would enter the Paradise along with the martyrs in the lofty Level in the Paradise'.⁴⁹

For Paying Debts Off:

و قال الصادق (عليه السلام): «من قرأها للخائف أمن من الخوف، و قراءتها للجائع يسكن جوعه، و العطشان يسكن عطشه، فإذا قرأها و أدمن قراءتها المديون أدى الله عنه دينه بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who recites it (100)⁵⁰ for the fear would be safe from the fear, and if recited for the hunger it would abate his hunger, and for the thirst, it would abate the thirst. If it is recited and habitually recited for the debts, it would get his debts to be paid off, by the Permission of Allah^{azwj} the High'.⁵¹

و قال الصادق (عليه السلام): «من قرأها على المريض سكنته، و من قرأها على الرجفان بردته، و من قرأها على المصروع تفيقه، و من قرأها على السهران تنومه، و إن أدمن في قراءتها من كان عليه دين كثير لم يبق شيء بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who recites (Chapter 66) upon a patient, it would settle him. And the one who recites it upon the trembling, it would cool it down. And the one who recites it upon the epileptic, it would wake him up. And the one who recites it upon the restlessness, it would put him to sleep. And the habitual recitation of it by the one who is heavily in debt, nothing of it would remain, by the Permission of Allah^{azwj} the High'.⁵²

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأها أعطاه الله توبة نصوحا، و من قرأها على ملسوع شفاه الله و لم يمش السم فيه، و إن كتبت و رش ماؤها على مصروع احترق شيطانه».

And from Khawas Al-Quran –

⁴⁹ ثواب الأعمال: 112.

⁵⁰ العاديات

⁵¹ (خواص القرآن: 15 «مخطوط»). Tafseer Al Burhan – H 11839.

⁵² (خواص القرآن: 11 «مخطوط»)

It has been reported from the Prophet^{saww} having said: 'The one who recites it (Chapter 66), Allah^{azwj} would Grant him the sincere repentance. And the one who recites it upon the bitten one, Allah^{azwj} would Heal him and the poison would not flow into him. And if it is written and its water sprinkled upon the epileptic person, it would incinerate its devils (The fit would go away)'.⁵³

و قال الصادق (عليه السلام): «من قرأها على المريض سكنته، و من قرأها على الرجفان بردته، و من قرأها على المصروع تفيقه، و من قرأها على السهران تنومه، و إن أدمن في قراءتها من كان عليه دين كثير لم يبق شيء بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who recites (Chapter 66) upon a patient, it would settle him. And the one who recites it upon the trembling, it would cool it down. And the one who recites it upon the epileptic, it would wake him up. And the one who recites it upon the restlessness, it would put him to sleep. And the habitual recitation of it by the one who is heavily in debt, nothing of it would remain, by the Permission of Allah^{azwj} the High'.⁵⁴

Supplication when fearing harm from food

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُوسَى بْنِ عُمَرَ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْزَمٍ عَنْ أَبِي مَرْيَمَ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ بَيْنَ يَدَيْهِ شِوَاءٌ فَقَالَ لِي اذْنُ فَكُلْ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا لِي ضَارٌّ فَقَالَ لِي اذْنُ أَعْلَمُكَ كَلِمَاتٍ لَا يَضُرُّكَ مَعَهُنَّ شَيْءٌ مِمَّا تَخَافُ قُلْ بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ مِلءَ الْأَرْضِ وَ السَّمَاءِ الرَّحْمَنِ الرَّحِيمِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ وَ لَا دَاءٌ تَعْدُ مَعَنَا

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from Musa ibn 'Umar from Ja'far ibn Bashir from Ibrahim ibn Mehzam from abu Maryam from al-Asbagh ibn Nabatah who has said:

'I once went to visit 'Amir-ul-Momineen^{asws} and before him^{asws} there was roasted meat. The Imam^{asws} said to me, 'Come close and eat.' I said, 'O , Amir-ul-Momineen^{asws}, this thing is harmful for me.' The Imam^{asws} said, 'Come close. I will teach you certain words with which not even one thing will harm you of which you are afraid. Say

بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ مِلءَ الْأَرْضِ وَ السَّمَاءِ الرَّحْمَنِ الرَّحِيمِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ

'In the name of Allah^{azwj}, the best of Names, to the fill of the earth and sky, the Beneficent, the Merciful, with the (Blessings of) the Name, no harm or disease come near us'.⁵⁵

For Protection Before going to Bed at Night

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ تبارك الذي بيده الملك في المكتوبة قبل أن ينام، لم يزل في أمان الله حتى يصبح، و في أمانه يوم القيامة حتى يدخل الجنة».

Ibn Babuwayh, by his chain, from Abu Baseer,

⁵³ (خواص القرآن)

⁵⁴ (خواص القرآن: 11 «مخطوط»)

⁵⁵ الكافي ج : 6 ص : H.1.319 ,

'Abu Abdullah^{asws} has said: 'The one who recites [67] **Blessed is the One in Whose Hand is the Kingdom** (Surah Al-Mulk) in the Prescribed (Prayers) before he sleeps, he would never cease to be in the Protection of Allah^{azwj} until the morning, and in His^{azwj} Protection on the Day of Judgement until he enters the Paradise'.⁵⁶

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، و محمد بن يحيى، عن أحمد بن محمد بن عيسى جميعاً، عن ابن محبوب، عن جميل، عن سدير، عن أبي جعفر (عليه السلام)، قال: «سورة الملك هي المانعة، تمنع من عذاب القبر، و هي مكتوبة في التوراة سورة الملك، [و] من قرأها في ليلته فقد أكثر و أطاب و لم يكتب من الغافلين، و إنني لأركع بها بعد العشاء الآخرة و أنا جالس، و إن والدي (عليه السلام) كان يقرؤها في يومه و ليلته.

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad bin Isa altogether, from Ibn Mahboub, from Jameel, from Sudeyr, who has narrated the following:

'Abu Ja'far^{asws} has said: 'Surah Al-Mulk (67), it is the Preventer, it Prevents from the Punishment of the grave. And Surah Al-Mulk, it is Written in the Torah. And the one who recites it during his night which has mostly past, and repents, and will never be written down as being from the oblivious ones. And I^{asws} was kneeling by it after the last dinner, and I^{asws} was seated, and that my^{asws} father^{asws} used to recite it during his^{asws} day and his^{asws} night.

و من قرأها، إذا دخل عليه في قبره ناكرو و نكير من قبل رجله قالت رجلاه لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد يقوم علي، فيقرأ سورة الملك في كل يوم و ليلة فإذا أتياه من قبل جوفه قال لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد أو عاني في كل يوم و ليلة سورة الملك، و إذا أتياه من قبل لسانه قال لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد يقرأ بي في كل يوم و ليلة سورة الملك».

And the one who recites it, when there enter upon him Naakir and Nakeer (Two questioning Angels) from the side of his feet, his feet would say to the two of them, 'There is no way for the two of you towards me, for this is the servant who used to stand upon me, so he recited Surah Al-Mulk every day and night. So if they come to him from his middle side, it would say to the two of them, 'There is no way for the two of you towards me', for this is the servant who blew on to me Surah Al-Mulk, every day and night. And if they come to him from the side of his tongue, it would say to the two of them, 'There is no way for the two of you towards me, for this servant used to recite Surah Al-Mulk with me every day and night'.⁵⁷

Protection of Valuable:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان يوم القيامة من حزب الله المفلحين. و من كتبها و علقها على مريض، أو قرأها عليه، سكن عنه ما يؤلمه. و إن قرئت على ما يدفن أو يحرز، حفظته إلى أن يخرج صاحبه».

And from Khawas Al Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (58), would be from the party of Allah^{azwj}, the successful ones, on the Day of Judgement. And the one who writes it and attaches it (Amulet) upon a patient, or

⁵⁶ Tafseer Al Burhan – H 10903 (.119: ثواب الأعمال)

⁵⁷ Tafseer Al Burhan – H 10904 (.26 /463: 2: الكافي)

recites it over him, it would settle whatever pain he was in. And if it is recited upon what is buried or secured, it would Protect it until its owner takes it out'.⁵⁸

و قال الإمام الصادق (عليه السلام): «من قرأها عند مريض نومته و سكتته. و إذا أدمن على قراءتها ليلاً أو نهاراً حفظ من كل طارق. و إن قرئت على ما يخزن أو يدفن يحفظ إلى أن يخرج من ذلك الموضع. و إذا كتبت و طرحت في الحبوب، زال عنها ما يفسدها و يتلفها بإذن الله تعالى».

And Al-Imam Al-Sadiq^{asws} said: 'The one who recites it in the presence of a (sick) patient, it would put him to sleep and settle him. And its habitually recitation, day or night, would Protect him from every darkness. And if it is recited upon what has been treasured, or buried, it would be Protected until it is taken out from that place. And if it is written and placed in the grain, whatever spoils it and destroys it, would go away from it by the Permission of Allah^{saww}'.⁵⁹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة سقاها الله تعالى من الرحيق المختوم يوم القيامة، و إن قرئت على مخزن حفظه الله من كل آفة».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (83), Allah^{azwj} the high would Quench him from The Sealed Nectar on the Day of Judgement. And if it is recited upon a treasure, Allah^{azwj} would Protect it from every affliction'.⁶⁰

و قال الصادق (عليه السلام): «لم تقرأ قط على شيء إلا و حفظ و وقى من حشرات الأرض بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'It does not get recited upon anything but that it Protects, and Preserves it from the insects of the earth, by the Permission of Allah^{azwj} the High'.⁶¹

Supplication (Duwa) For Release from Prison

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعاده الله تعالى أن يفضحه حين تنشر صحيفته، و ستر عورته، و أصلح له شأنه يوم القيامة، و من قرأها و هو مسجون أو مقيد و علقها عليه، سهل الله خروجه، و خلصه مما هو فيه و مما يخافه أو يخاف عليه، و أصلح حاله عاجلاً بإذن الله تعالى».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (82), it would Invoke Allah^{azwj} the High not to Expose him when his accounts (book) is presented, and veil his private parts, and Correct his affairs on the Day of Judgement. And the one who recites it whilst he is imprisoned or bound (held captive) and attaches it (Amulet), Allah^{azwj} would Ease his release, and Finish him from what he is in, and from what he fears or fears from, and Correct his condition immediately, by the Permission of Allah^{azwj} the High'.⁶²

⁵⁸ Tafseer Al Burhan – H 10546

⁵⁹ خواص القرآن: 10 «مخطوط».

⁶⁰ Tafseer Al Burhan – H 11449

⁶¹ (خواص القرآن: 57 «مخطوط») Tafseer Al Burhan – H 11451

⁶² Tafseer Al Burhan – H 11437

و قال رسول الله (صلى الله عليه و آله): «من أدمن قرائتها أمن فضيحة يوم القيامة، و سترت عليه عيوبه، و أصلح له شأنه يوم القيامة، و من قرأها و هو مسجون أو موثوق عليه، أو كتبها و علقها عليه، سهل الله خروجه سريعا».

And the Rasool-Allah^{saww} said: 'The one who recites it (82) would be secure from a disgrace on the Day of Judgement, and his faults would be Veiled, and his affairs would be Corrected on the Day of Judgement. And the one who recites it whilst he is imprisoned and it is written and attached (Amulet) to him, Allah^{azwj} would Ease his release, quickly'.⁶³

سورة الإنفطار

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انْفَطَرَتْ (1) وَإِذَا الْكُوَاكِبُ انشَـتَرَتْ (2) وَإِذَا الْبِحَارُ فُجِّرَتْ (3) وَإِذَا الْقُبُورُ بُعْثِرَتْ (4) عَلِمْتَ مَنْ كَانَ قَدَّمَتْ
وَأَخْرَجَتْ (5) يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ (6) الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (7) فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ (8) كَلَّا
بَلْ تُكْذِبُونَ بِالَّذِينَ (9) وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ (10) كِرَامًا كَاتِبِينَ (11) يَعْلَمُونَ مَا تَعْمَلُونَ (12) إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (13)
وَإِنَّ الْفُجَارَ لَفِي حَجِيمٍ (14) يَصْلَوْنَهَا يَوْمَ الدِّينِ (15) وَمَا هُمْ عَنْهَا بِغَائِبِينَ (16) وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ (17) ثُمَّ مَا أَدْرَاكَ
مَا يَوْمَ الدِّينِ (18) يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ (19)

و قال رسول الله (صلى الله عليه و آله): «من قرأها و هو مسجون أو مأسور فرج الله تعالى عنه و رجع إلى أهله سالما».

And the Rasool-Allah^{saww} said: 'The one who recites it whilst he is imprisoned, or held captive, Allah^{azwj} the High would Set him free from it, and he would return to his family safely'.⁶⁴

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، قال: «من قرأ هذه السورة كان حقا على الله تعالى أن يؤمنه من عذابه، و أن ينعم عليه في جنته، و من قرأها و أدمن في قراءتها، و كان مقيدا مغلولا مسجوناً، سهل الله عليه خروجه، و لو كان ما كان من الجنائيات».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (Surah Al-Toor), would have a right on Allah^{azwj} to Secure him from His^{azwj} Punishment, and (Endow) Bounties upon him in His^{azwj} Paradise. And the one who recites it and is habitual in its recitation, and was bound, shackled and imprisoned, Allah^{azwj} would Ease his release, even if he was from the criminals'.⁶⁵

و قال الصادق (عليه السلام): «من أدمن في قراءتها، و هو معتقل، سهل الله خروجه، و لو كان ما كان عليه من الحدود الواجبة و إذا أدمن في قراءتها و هو مسافر، أمن في سفره مما يكره و إذا رش بمائها على لدغ العقرب، برئت بإذن الله تعالى».

⁶³ Tafseer Al Burhan – H 11438

⁶⁴ Tafseer Al Burhan – H 11054

⁶⁵ (خواص القرآن)

And Al-Sadiq^{asws} said: 'The one who is habitual in its (Chapter 52)recitation, and he is a detained, Allah^{azwj} would Ease his release, even if the Limits (of the Law) had been obligated upon him. And when he is habitual in its recitation, and his is on a journey, would be safe in his journey whatever he dislikes. And if its water is sprinkled upon the bite of a scorpion, it would be healed by the Permission of Allah^{azwj},⁶⁶

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان حقا على الله أن يؤمنه من عذابه، و أن ينعم عليه في جنته. و من أدمن قراءتها و كان مقيدا مغلولا مسجوناً، سهل الله خروجه، و لو كان ما كان عليه من الجنائيات».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (57) would have a right upon Allah^{azwj} to Grant him Security from His^{azwj} Punishment, and Grant him Bounties in His^{azwj} Paradise. And the one who habitually recites it, and was bound, shackled and imprisoned, Allah^{azwj} would Ease his release even if he was a criminal'.⁶⁷

وقال الصادق (عليه السلام): «من كتبها و جعلها في إناء زجاج و أخرقه، و جعلها في موضع قاض، أو موضع شرطة لم يقم عليه ثلاثة أيام إلا و قد ظهرت عيوبه، و تنقص الناس بقدره، و لا ينفذ له أمر بعد ذلك، و يبقى في ضيق و شدة بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who writes it and makes it to be in a container or glass or wood, and makes it to be in a place of a judge, or a place of police, three days would not pass except faults would appear from it, and reduce the ability of the people, and the command would not be established upon him after that, and he (Judge or Police) would remain in constraints and severity, by the Permission of Allah^{azwj},⁶⁸

Seeing the Holy Prophet in the Dream:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر كمن أعتق رقاباً في سبيل الله بعدد الجن و الشياطين، و رفع الله عنه العسر في الدنيا و الآخرة، و من أدمن قراءتها و رأى النبي (صلى الله عليه و آله) في المنام فليطلب منه ما يشتهي فؤاده».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (73) would have the Recompense as if he has freed slaves in the Way of Allah^{azwj} of the number of the Jinn and the Devils, and the difficulties would be lifted from him in the world and the Hereafter. And the one who habitually recites it, and sees the Prophet^{saww} in the dream, so he can ask for whatsoever that his heart craves for'.⁶⁹

⁶⁶ خواص القرآن: «مخطوط»

⁶⁷ Tafseer Al Burhan – H 10460

⁶⁸ خواص القرآن: 48 «مخطوط»

⁶⁹ Tafseer Al Burhan – H 11153

و قال رسول الله (صلى الله عليه و آله): «من قرأها دائماً، رفع الله عنه العسر في الدنيا و الآخرة، و رأى النبي في المنام».

And the Rasool-Allah^{saww} said: 'The one who always read it (73), Allah^{azwj} would Lift the difficulties from him in the world and the Hereafter, and he would see the Prophet^{saww} in the dream'.⁷⁰

و عنه: بإسناده، عن عمرو بن شمر، عن جابر، قال: سمعت أبا جعفر (عليه السلام) يقول: «من قرأ المسبحات كلها قبل أن ينام لم يمت حتى يدرك القائم (عليه السلام)، و إن مات كان في جوار النبي (صلى الله عليه و آله)».

And from him, by his chain, from Amro Bin Shimr, from Jabir, who said,

'I heard Abu Ja'far^{asws} saying: 'The one who recites the whole of it (with) the rosaries' (المسبحات) before he goes to sleep (Chapter 64), will never die until he sees Al-Qaim^{asws}. And if he dies, he would be in the neighbourhood of the Prophet^{saww}'.⁷¹

For the Ziyarah of Masomeen^{asws}

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر كمن أعتق رقاباً في سبيل الله بعدد الجن و الشياطين، و رفع الله عنه العسر في الدنيا و الآخرة، و من أدام قراءتها و رأى النبي (صلى الله عليه و آله) في المنام فليطلب منه ما يشتهي فواده».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (73) would have the Recompense as if he has freed slaves in the Way of Allah^{azwj} of the number of the Jinn and the Devils, and the difficulties would be lifted from him in the world and the Hereafter. And the one who habitually recites it, and sees the Prophet^{saww} in the dream, so he can ask for whatsoever that his heart craves for'.⁷²

و قال رسول الله (صلى الله عليه و آله): «من قرأها دائماً، رفع الله عنه العسر في الدنيا و الآخرة، و رأى النبي في المنام».

And the Rasool-Allah^{saww} said: 'The one who always read it (73), Allah^{azwj} would Lift the difficulties from him in the world and the Hereafter, and he would see the Prophet^{saww} in the dream'.⁷³

و عنه: بإسناده، عن عمرو بن شمر، عن جابر، قال: سمعت أبا جعفر (عليه السلام) يقول: «من قرأ المسبحات كلها قبل أن ينام لم يمت حتى يدرك القائم (عليه السلام)، و إن مات كان في جوار النبي (صلى الله عليه و آله)».

And from him, by his chain, from Amro Bin Shimr, from Jabir, who said,

'I heard Abu Ja'far^{asws} saying: 'The one who recites the whole of it (with) the rosaries' (المسبحات) before he goes to sleep (Chapter 64), will never die until he sees Al-Qaim^{asws}. And if he dies, he would be in the neighbourhood of the Prophet^{saww}'.⁷⁴

⁷⁰ Tafseer Al Burhan – H 11154

⁷¹ ثواب الأعمال: 118

⁷² Tafseer Al Burhan – H 11153

⁷³ Tafseer Al Burhan – H 11154

الطبرسي: روى عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر (عليه السلام)، قال: «من قرأ المسبحات كلها قبل أن ينام لم يمت حتى يدرك القائم (عليه السلام)، وإن مات كان في جوار رسول الله (صلى الله عليه وآله)».

Al-Tabarsy, from Amro Bin Shimr, from Jabir Al-Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} who has said: 'The one who recites all of The Glorifiers (المسبحات) (Ch 57 Al-Hadeed; Ch 59 Al-Hashr; Ch 61 Al-Saff; Ch 62 Jumm'a and Ch 64 Al-Taghabun) before he sleeps, will not die until he sees Al-Qaim^{asws}. And if he dies, he would be in the neighbourhood of Rasool-Allah^{saww}.⁷⁵

Memorising the Holy Quran:

و من (خواص القرآن): روي عن النبي (صلى الله عليه وآله) أنه قال: «من قرأ هذه السورة أعطي من الأجر بعدد من صدق بمحمد (صلى الله عليه وآله) و بعدد من كذب به عشر مرات، و من أدمن في قراءتها و سأل الله في آخرها حفظ القرآن، لم يمت حتى يشرح الله قلبه و يحفظه».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (74), would be Given the Recompense of the number of the ones who ratified Muhammad^{saww}, and the number of the ones who belied him^{saww}, ten times over. And the one who habitually recites in and asks Allah^{azwj} as his Recompense, to memorise the Quran, will never dies until Allah^{azwj} Makes Expands his heart, and he would memorise it'.⁷⁶

و قال الصادق (عليه السلام): «من أدمن في قراءتها، و سأل الله في آخرها حفظه، لم يمت حتى يحفظه، و لو سأله أكثر من ذلك قضاه الله تعالى له».

Al-Sadiq^{asws} said: 'The one habitually recites it, and asks Allah^{azwj} for his Recompense to be its (Quran's) memorisation, will not died until he memorises it. And were he to ask for more than that, Allah^{azwj} would Fulfill it for him'.⁷⁷

و من (خواص القرآن): روي عن النبي (صلى الله عليه وآله) أنه قال: «من قرأ هذه السورة أعطي من الأجر بعدد من صدق بمحمد (صلى الله عليه وآله) و بعدد من كذب به عشر مرات، و من أدمن في قراءتها و سأل الله في آخرها حفظ القرآن، لم يمت حتى يشرح الله قلبه و يحفظه».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (74), would be Given the Recompense of the number of the ones who ratified Muhammad^{saww}, and the number of the ones who belied him^{saww}, ten times over. And the one who habitually recites in and asks Allah^{azwj} as his Recompense, to memorise the Quran, will never dies until Allah^{azwj} Makes Expands his heart, and he would memorise it'.⁷⁸

⁷⁴ ثواب الأعمال: 118

⁷⁵ مجمع البيان 9: 345.

⁷⁶ Tafseer Al Burhan – H 11180

⁷⁷ Tafseer Al Burhan – H 11182 («مخطوط»)

⁷⁸ Tafseer Al Burhan – H 11180

و قال الصادق (عليه السلام): «من كتبها في صحيفة و غسلها بماء زمزم، و شربها كان عند الناس محبوباً، و كلمته مسموعة، و لا يسمع شيئاً إلا وعاه، و تصلح لجميع الأغراض، تكتب و تمحى و تغسل بها الأمراض، يسكن بها المرض بإذن الله تعالى».

Al-Sadiq^{asws} said: 'The one who writes it (46) in a parchment, and washes with the water of *Zam zam*, and drinks it, would be a beloved in the presence of the people, and would be a listener, and will not hear anything excepts that he would retain it, and suitable for all purposes, written, and erased, and washing the disease with it would settle the disease, by the Permission of Allah^{azwj},⁷⁹

Prayers before Going to a Journey:

و عن جبير بن مطعم قال: قال لى رسول الله صلى الله عليه وآله: أنتحب يا جبير إذا خرجت من سفر أن تكون من أمثل أصحابك هيئة واكثرهم زادا ؟ قلت: نعم بأبى أنت وامى يا رسول الله، قال: فاقراً هذه السور الخمس: " قل يا ايها الكافرون، وإذا جاء نصر الله والفتح. وقل هو الله أحد، وقل أعوذ برب الفلق وقل أعوذ برب الناس " وافتتح قراءتك ببسم الله الرحمن الرحيم

And from Jubeyr Bin Mat'am who said, 'The Rasool Allah^{saww} said to me: 'O Jubeyr! Would you like to go out on a journey and to be the best among your companions, and be with the most provision?' I said, 'Yes, may my father and my mother be sacrificed for you^{saww}, O Rasool Allah^{saww}. He^{saww} said: 'So read these five Chapters 'قل' [112], 'قل هو الله أحد', [110], 'وإذا جاء نصر الله والفتح' and [109], 'قل يا أيها الكافرون' بيسم ' [114], 'قل أعوذ برب الناس', [113], 'أعوذ برب الفلق' and begin your recitation with 'الله الرحمن الرحيم' 'In the Name of Allah^{azwj}, the Beneficent, the Merciful'.

قال جبير: وكنت غير كثير المال، وكنت اخرج مع من شاء الله ان اخرج فأكون اكثرهم همة واقلهم زادا حتى ارجع من سفري ذلك.

Jubeyr said, 'I was a man with not much wealth, and I had gone out with the ones who Allah^{azwj} so Desire me to go out with. So I became more energetic than them even though I had fewer provisions, until I returned from that journey of mine'.⁸⁰

Protection for Children:

و من (خواص القرآن): روي عن النبي (صلي الله عليه و آله) انه قال: «من قرأ هذه السورة اعطي من الحسنات بعدد من عبد الأصنام، و عدد من لم يعبدها، و من كتبها في خرقة بيضاء و علقها علي طفل، امن عليه من البكاء و الفرع، و مما يصيب الصبيان».

And from Khawas Al Quran –

'It has been reported from the Holy Prophet^{saww} saying: 'The one who recites this Chapter (14) would be Given from the Rewards of the number of the ones who worshipped the idols, and the number of the ones who did not worship these. And the one who writes it in a white cloth, and attaches it (Amulet) upon a child, it would

⁷⁹ خواص القرآن: 51 «مخطوط»

⁸⁰ Tafseer Noor Al-Saqalayn – CH 110 H 4

be a security for him from every wailing and the panic, and from whatever afflicts the children'.⁸¹

Protection from Enemies:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أمن من عذاب الله تعالى، و سقاه الله من برد الشراب يوم القيامة، و من قرأها عند مواجهة أعدائه انصرفوا عنه و سلم منهم و لم يضره».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (79), would be safe from the Punishment of Allah^{azwj} the High, and would be quenched from a cold drink on the Day of Judgement. And the one who recites it during a confrontation with his enemies, they would divert themselves away from it, and he would be safe from them, and they will not harm him'.⁸²

و قال الصادق (عليه السلام): «من قرأها و هو مواجه أعداءه لم يبصروه، و انصرفوا عنه، و من قرأها و هو داخل على أحد يخافه نجا منه و أمن بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who recites it (79), and he is in confrontation with his enemies will not be harmed from them, and they would divert away from him. And the one who recites it when he is coming up to anyone whom he fears, would be rescued from him, and would be safe by the Permission of Allah^{azwj}'.⁸³

Protection from Jins and Evil Eye:

ابن بابويه: بإسناده، عن حنان بن سدير، عن أبي عبد الله (عليه السلام)، قال: «من أكثر قراءة قل أوجي إلي لم يصبه في الحياة الدنيا شيء من أعين الجن و لا نقتهم و لا سحرهم و لا كيدهم، و كان مع محمد (صلى الله عليه و آله)، فيقول: يا رب لا أريد منه بدلا، و لا أبغي عنه حولا».

Ibn Bbuwayh, by his chain, from Hanaan Bin Sudeyr, who has narrated the following:

'Abu Abdullah^{asws} having said: 'The one who frequents in the recitation of **[72] Say: It has been revealed to me** (Surah Al-Jinn), will not be affected in the life of the world by anything from the evil eye of the Jinn, or their whisperings, or their sorcery, or their plots, and as if he is with Muhammad^{saww}, so he is saying, 'O Lord^{azwj}. I do not want anyone else in exchange for him^{saww}, nor do I want to turn around from him^{saww}'.⁸⁴

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر بعدد كل جني و شيطان صدق بمحمد (صلى الله عليه و آله) أو «4» كذب به عتق رقبة، و أمن من الجن».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (72), would have for himself the Recompense of the number of all the Jinn

⁸¹ (خواص القرآن)

⁸² Tafseer Al Burhan – H 11348

⁸³ (خواص القرآن: 28، 57 «مخطوط»). Tafseer Al Burhan – H 11350

⁸⁴ (ثواب الأعمال: 120). Tafseer Al Burhan – H 11120

and the Devils who ratified or denied Muhammad^{saww}, and freed the slaves, and the Believers from the Jinn'.⁸⁵

و قال رسول الله (صلى الله عليه و آله): «من قرأها كان له أجر عظيم، و أمن على نفسه من الجن».

And the Rasool-Allah^{saww} said: 'The one who recites it would have a great recompense for himself, and would have safety for himself from the Jinn'.⁸⁶

و قال الصادق (عليه السلام): «قراءتها تهرب الجان من الموضع، و من قرأها و هو قاصد إلى سلطان جائر أمن منه، و من قرأها و هو مغفل سهل الله عليه خروجه، و من أذمن في قرائتها و هو في ضيق فتح الله له باب الفرج بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The recitation of it (72) makes the Jinn flee from the place. And the one who recites it and he was being harassed by an unjust authority (Sultan), would be safe from him. And the one who recites it and he was in uncertainty, Allah^{azwj} would Ease an exit for him. And the one who habitually recites it and he was in straitened circumstances, Allah^{azwj} would Open the door of the relief for him, by the Permission of Allah^{azwj}'.⁸⁷

Protection from Poverty and Punishment of Grave:

ابن بابويه: بإسناده، عن علي بن ميمون الصائغ، قال: قال أبو عبد الله (عليه السلام): «من قرأ سورة (ن و القلم) في فريضة أو ناقلة آمنه الله عز و جل من أن يصيبه فقر أبداً، و أعاده الله إذا مات من ضمة القبر».

Ibn Babuwayh, by his chain, from Ali Bin Maymoun Al-Sa'aig who said,

'Abu Abdullah^{asws} said: 'The one who recites Surah *Noon Wa Al-Qalam* (CH 68) in either the obligatory (Prayers) or the optional (Prayers) Allah^{azwj} Mighty and Majestic would Secure him from ever being poor, and it would invoke Protection of Allah^{azwj} for him in the grave when he dies'.⁸⁸

Safety from Bad Dreams:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله تعالى حتى يرضى، و أزال عنه العسر، و يسر له اليسر، و أغناه من فضله، و من قرأها قبل أن ينام خمس عشرة مرة، لم ير في منامه إلا ما يحب من الخير، و لا يرى في منامه سوءاً، و من صلى بها في العشاء الآخرة كأنما صلى بربع القرآن، و قبلت صلاته».

And from Khawas Al-Quran:

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (92), would be Given by Allah^{azwj} until he is happy, and the difficulties would pass away from him, and the ease would come quickly to him, and will become needless from His^{azwj} Grace. And the one who recites it fifteen times before he sleeps, will not see in his dream except what he likes from the good, nor will he see

⁸⁵ Tafseer Al Burhan – H 11121

⁸⁶ Tafseer Al Burhan – H 11122

⁸⁷ Tafseer Al Burhan – H 11123 (خواص القرآن: 11 «مخطوط».)

⁸⁸ Tafseer Al Burhan – H 10944 (ثواب الأعمال: 119.)

anything evil in his dream. And the one who Prays by it in last *Al-Isha*, it would be as if he has Prayed by a quarter of the Quran, and his Prayer would be Accepted'.⁸⁹

و قال الصادق (عليه السلام): «من قرأها خمس عشرة مرة، لم ير ما يكره، و نام بخير، و آمنه الله تعالى، و من قرأها في أذن مغشي عليه أو مصروع، أفاق من ساعته».

And Al-Sadiq^{asws} said: 'The one recites it (92) fifteen times, would not see (in his dream) what he abhors, and he will sleep well, and Allah^{azwj} would Keep him Safe. And the one who recites in the ear of the one who fell unconscious or had an epileptic fit, he would come around at that time'.⁹⁰

Protection from Wet-Dreams:

و قال الصادق (عليه السلام): «من قرأها ليلا أمن من الجنابة و الاحتلام، و أمن في تمام ليله إلى أن يصبح بإذن الله تعالى».

And Al Sadiq^{asws} said: 'The one who recites it (70) at night would be safe from the bed wetting (impurities) and wet dreams, and would be safe the whole night up to the morning, by the Permission of Allah^{azwj}'.⁹¹

Protection in Sleep, from Jins and Disease

ابن بابويه: بإسناده، عن أبي المغراء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الَّذِينَ كَفَرُوا لم يرتب أبدأ، و لم يدخله شك في دينه أبدأ، و لم يبتله الله بقر أبدأ، و لا خوف من سلطان أبدأ، و لم يزل محفوظا من الشك و الكفر أبدأ حتى يموت، فإذا مات وكل الله به في قبره ألف ملك يصلون في قبره، يكون ثواب صلاتهم له، و يشيعونه حتى يوقفوه موقف الأمن عند الله عز و جل، و يكون في أمان الله و أمان محمد (صلى الله عليه و آله)».

Ibn Babuwayh, by his chain, from Abu Al-Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}: 'The one who recites Surah **[47] (As for) those who disbelieve** (Chapter 47 known as Surah Muhammad^{saww}) would not be suspicious ever, and doubt will not enter in his Religion ever, and Allah^{azwj} will never Involve him in poverty ever, and will not fear the authorities ever, and will not cease being Protected from the doubt and the infidelity ever until he dies. So when he dies, Allah^{azwj} Allocates a thousand Angels to be in his grave to be Praying in his grave, their Rewards of their Prayers would be transferred onto him, these would be spread for him until he pauses at a secure place in the Presence of Allah^{azwj} Mighty and Majestic, and would become to be in the Protection of Allah^{azwj} and the protection of Muhammad^{saww}'.⁹²

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة لم يول وجهه جهة إلا رأى فيه وجه رسول الله (صلى الله عليه و آله) إذا خرج من قبره، و كان حقا على الله تعالى أن يسقيه من أنهار الجنة، و من كتبها و علقها عليه، أمن في نومه و يقظته من كل محذور ببركتها».

⁸⁹ Tafseer Al Burhan – H 11676

⁹⁰ Tafseer Al Burhan – H 11678 (خواص القرآن: 14 «نحوه».)

⁹¹ Tafseer Al Burhan – H 11054

⁹² ثواب الأعمال: 114.

And from Khawas Al-Quran – It has been reported from the Prophet^{sawww} having said: 'The one who recites this Chapter (47), his face would not be given authorisation until he sees in it the face of Rasool-Allah^{sawww} when he comes out from his grave. And he would have a right upon Allah^{azwj} the High that he should be quenched from the River of the Paradise. And the one who recites it and attaches it (Amulet), would be safe in his sleep, and be vigilant from every hazard due to its Blessings'.⁹³

و قال رسول الله (صلى الله عليه و آله): «من كتبها و علقها عليه، أمن في نومه و يقظته من كل محذور، و كان محروسا من كل بلاء و داء».

And Rasool-Allah^{sawww} said: 'The one who writes it (47) and attaches it (Amulet), would be safe in his sleep, and be vigilant from every hazard, and would be given strength against every affliction and disease'.⁹⁴

و قال الصادق (عليه السلام): «من كتبها و علقها عليه دفع عنه الجان، و أمن في نومه و يقظته و إذا جعلها إنسان على رأسه كفي شر كل طارق بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who writes it and attaches it (Amulet), the Jinn would be repulsed from him, and he would be safe in his sleep, and be vigilant when a human makes an evil to come upon his head on every road, by the Permission of Allah^{azwj}'.⁹⁵

في مجمع البيان بعد ان نقل حديث ثواب الاعمال وقال عليه السلام: من اراد ان يعرف حالنا و حال اعدائنا فليقرأ سورة محمد صلى الله عليه واله فانه يراها آية فينا و آية فيهم.

In Majma Al-Bayaan after having copied a Hadeeth from Sawaab Al-Amaal,

And he^{asws} said: 'The one who intends to recognise our^{asws} situation and the situation of our^{asws} enemies, so he should recite Surah Muhammad^{sawww}, for he would see a Verse regarding us^{asws} and a Verse regarding them'.⁹⁶

Safety from the Jins

و قال الصادق (عليه السلام): «من كتبها و علقها على المتبوع، أمن من شيطانه، و لم يعد إليه، و أمن من كل ما يحذر من الخوف، و المرأة إذا شربت ماءها درت اللبن بعد إمساكه، و حفظ جنينها، و أمنت على نفسها من كل خوف و محذور بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who writes it and attaches it upon the stalked one, would be safe from its devil, and will not return to it, and be safe from every danger which he fears. And when the woman drinks it water, would release the milk after its withholding, and would protect her unborn child, and would have security for herself from every fear and hazard, by the Permission of Allah^{azwj}'.⁹⁷

⁹³ (خواص القرآن)

⁹⁴ Tafseer Al Burhan – H 9807

⁹⁵ Tafseer Al Burhan – H 9808

⁹⁶ Tafseer Noor Al Saqalayn – CH 47 H 2

⁹⁷ خواص القرآن: 7 «مخطوط»

Safety from Thieves and Hypocrisy:

العياشي: عن أبي بصير، عن أبي عبد الله، قال: سمعته يقول: «من قرأ سورة براءة و الأنفال في كل شهر لم يدخله نفاق أبداً، و كان من شيعة أمير المؤمنين (عليه السلام) حقاً، و أكل يوم القيامة من موائد الجنة مع شيعته حتى يفرغ الناس من الحساب».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The one who recites Surah Bara'at (Chapter 9), and (Surah) Al-Anfaal (Chapter 8) during every month, hypocrisy would never enter into him, ever, and he would be from the true Shias of Amir-ul-Momineen^{asws}, and would eat on the Day of Judgement from the table of the Paradise along with his^{asws} Shiah until the people are free from the Accounting'.⁹⁸

الطبرسي: عن علي (عليه السلام): «لم تنزل بسم الله الرحمن الرحيم على رأس سورة براءة لأن بسم الله للأمان و الرحمة، و نزلت براءة لرفع الأمان بالسيف».

Al Tabarsy,

(It has been narrated) Ali^{asws} having said: '(The Verse) 'In the Name of Allah^{azwj} the Beneficent the Merciful was not Revealed at the top of Surah Bara'at, because 'In the Name of Allah^{azwj} it is for the Safety and the Mercy, and (Surah) Bara'at Lifted the Safety by the sword'.⁹⁹

و عن الصادق (عليه السلام) قال: «الأنفال و براءة واحدة».

And (It has been narrated) from Al-Sadiq^{asws} having said: '(Surahs) Al-Anfaal (Chapter 8), and Bara'at (Chapter 9) are one'.¹⁰⁰

Safety from the Jins during the Childbirth:

و قال الصادق (عليه السلام): «من كتبها و علقها على المتبوع، أمن من شيطانه، و لم يعد إليه، و أمن من كل ما يحذر من الخوف، و المرأة إذا شربت ماءها درت اللبن بعد إمساكه، و حفظ جنينها، و أمنت على نفسها من كل خوف و محذور بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who writes it and attaches it upon the stalked one, would be safe from its devil, and will not return to it, and be safe from every danger which he fears. And when the woman drinks it water, would release the milk after its withholding, and would protect her unborn child, and would have security for herself from every fear and hazard, by the Permission of Allah^{azwj}'.¹⁰¹

⁹⁸ تفسير العياشي 2: 46 / 1.

⁹⁹ مجمع البيان 5: 4.

¹⁰⁰ مجمع البيان 5: 4.

¹⁰¹ خواص القرآن: 7 «مخطوط»

For Good Life and Peaceful Death:

ابن بابويه: بإسناده، عن سيف بن عميرة، عن منصور، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة المزمل في العشاء الآخرة، أو في آخر الليل، كان له الليل والنهار شاهدين مع سورة المزمل، وأحياه الله حياة طيبة، وأماته ميتة طيبة».

Ibn Babuwayh, by his chain, from Sayf Bin Umeyra, from Mansour, who has narrated the following:

'Abu Abdullah^{asws} having said: 'The one who recites Surah Al-Muzzammil (73) in the later part of the evening, or late at night, the night and the day would be two witnesses for him along with Surah *Al-Muzzammil*, and Allah^{azwj} would Give him a good life, and Make him die a good death'.¹⁰²

Travel time and Days:

وَبِهَذَا الْإِسْنَادِ عَنْ حَفْصِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ كَانَ مُسَافِرًا فَلْيَسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجْرًا زَالَ عَنْ جَبَلٍ يَوْمَ السَّبْتِ لَرَدَّهُ اللَّهُ عَزَّ ذِكْرُهُ إِلَى مَوْضِعِهِ وَمَنْ تَعَدَّرَتْ عَلَيْهِ الْحَوَائِجُ فَلْيَلْتَمَسْ طَلَبَهَا يَوْمَ الثَّلَاثَاءِ فَإِنَّهُ الْيَوْمَ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِذَاوُدَ (عَلَيْهِ السَّلَامُ).

And by this chain, from Hafs, who has reported the following:

Abu Abdullah^{asws} said: 'The one who wants to travel so he should do so on the day of Saturday. Even if a stone falls off a mountain on the day of Saturday, Allah^{azwj} would Return it to its place. And the one who is unable to fulfill his need should seek it on the day of Tuesday, for it is the day in which Allah^{azwj} Softened the iron for Dawood^{as}'.¹⁰³

Supplication for Travel:

وَمِنْ (خَوَاصِّ الْقُرْآنِ): رَوَى عَنِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنَّهُ قَالَ: «مَنْ قَرَأَ هَذِهِ السُّورَةَ كَانَ عَيْسَى (عَلَيْهِ السَّلَامُ) مُصَلِّيًا عَلَيْهِ وَاسْتَغْفَرًا لَهُ مَا دَامَ فِي الدُّنْيَا، وَإِنْ مَاتَ كَانَ رَفِيقَهُ فِي الْآخِرَةِ. وَمَنْ أَدْمَنَ قِرَاءَتَهَا فِي سَفَرِهِ حَفِظَهُ اللَّهُ، وَكَفَى طَوَارِقَهُ حَتَّى يَرْجِعَ».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (61), Isa^{as} would Pray for him, and seek Forgiveness for him for as long as he stays in the world, and if he were to die, he would be his^{as} friend in the Hereafter. And the one who habitually recites in his travels, Allah^{azwj} would Protect him, and Suffice for him in his journey until he returns'.¹⁰⁴

Ziyarah of Holy Kabah:

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، [قال]: «من قرأ عم يتساءلون، لم تخرج سنته- إذا كان يدمنها في كل يوم- حتى يزور بيت الله الحرام إن شاء الله تعالى».

¹⁰² Tafseer Al Burhan – H 11152 (.120: ثواب الأعمال)

¹⁰³ الكافي 8: 109 / 143

¹⁰⁴ Tafseer Al Burhan – H 10679

Ibn Babuwayh, by his chain,

'From Abu Abdullah^{asws} having said: 'The one who recites [78] **What are they asking about?** (Surah Al-Naba), if he is habitually reciting it every day, a year would not go by until he visits the Sacred House of Allah^{azwj} (Kabah), if Allah^{azwj} so Desires'.¹⁰⁵

For Cure from Holy Verses:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر بعدد كل حرف منها مائة ألف رقة عتيق، و من قرأها ليلة الجمعة غفر الله له جميع ذنوبه و من كتبها و علقها عليه أمن من كيد الشياطين و من جعلها تحت رأسه رأى في منامه كل خير، و أمن من قلقه في الليل و إذا شرب ماءها صاحب الشقيقة برىء و إذا كتبت و جعلت في موضع فيه تجارة ربح صاحب الموضع، و كثر ماله سريعاً».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (44), would have for him the Recompense of freeing one hundred thousand slaves for every letter from it. And the one who recites it on the night (before) Friday (Thursday Night), Allah^{azwj} would Forgive all of his sins. And the one who writes it and attaches it (Amulet) upon himself, would be safe from the plots of Satan^{la}. And the one who makes it to be under his head would dream everything good, and would be safe from worry during the night. And if its water is drunk by the one with migraine, would be free from it. And if it is written and made to be in a place where trading takes place, the owner of the place would profit and his wealth would increase quickly'.¹⁰⁶

Supplications for a Divorced Woman:

و قال الصادق (عليه السلام): «من كتبها عند مريض يساق سهل الله عليه جداً، و إذا كتبت و علقته على امرأة مطلقة وضعت في عاجل بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who writes it (Chapter 51) for the patient in the pangs of death, Allah^{azwj} would ease it for him. And if it is written and attached (Amulet) upon the divorced woman, she would be placed quickly, by the Permission of Allah^{azwj}'.¹⁰⁷

Victory over Enemies:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، كتب أنه ليس من المشركين بالله، و من قرأها في محاكمة بينه و بين أحد قواه الله على خصمه و ظفر به».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said; 'The one who recites this Chapter (77), it would be written that he is not from those 'المشركين بالله' who associate

¹⁰⁵ Tafseer Al Burhan – H 11310 (.121: ثواب الأعمال)

¹⁰⁶ (خواص القرآن)

¹⁰⁷ خواص القرآن 9: «مخطوط»

others with Allah^{azwj}. And the one who recites this in a trial between him and anyone, Allah^{azwj} would Strengthen him against his opponent and Make him victorious'.¹⁰⁸

و قال رسول الله (صلى الله عليه و آله): «من قرأها و هو في محاكمة عند قاض أو وال، نصره الله على خصمه».

And the Rasool-Allah^{saww} said: 'The one who recites it whilst he is in the presence of a judge or a ruler, Allah^{azwj} would Help against his opponent'.¹⁰⁹

When Fearing an Authority:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة دفع الله عنه موت الفجأة، و من قرأها و دخل على سلطان يخاف بأسه، كفاه الله شره».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Surah (Al-Taghabun-chapter 64), Allah^{azwj} would Repel from him the sudden death. The one who recites it and comes up to an authority and he is fearful of him and is distressed, Allah^{azwj} would Suffice him from its evil'.¹¹⁰

و قال رسول الله (صلى الله عليه و آله): «من كتبها و علقها عليه و هو في الحرب لم يصبه سهم و لا حديد، و كان قوي القلب في طلب القتال، و إن قرئت على موضع فيه حديد خرج من وقته من غير ألم».

And Rasool-Allah^{saww} said: 'The one who writes it, and attaches it (Amulet), and he was in the war, neither an arrow nor iron would hit him, and he would be strong of heart in seeking the battle. And if it is recited upon a place in which there is iron (battle), he would come out immediately from the midst of the difficulty'.¹¹¹

¹⁰⁸ Tafseer Al Burhan – H 11291

¹⁰⁹ Tafseer Al Burhan – H 11292

¹¹⁰ خواص القرآن

¹¹¹ خواص القرآن: 20، 53 «مخطوط»