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Ayatullah Muhammadi Rayshahri
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Āyatullah Muhammadi Rayshahrī

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International Department of Dar al-Hadith Institute

Edited by
Mohammad Sharif Mahdavi and Zaid Al Salami
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Introduction

“Our Lord! Grant us comfort in our spouses and descedents, and make us imams of the Godwary.”¹

There is a natural desire in all human beings in wanting to have a worthy child, as all people wish to have healthy and righteous children. They are the light of the eyes and mirth of the soul of their parents. Indeed, even deplorable persons like their children to be good and commendable.

However, the motivation of those who have derived their teachings from the Glorious Qur’an is more intense in fulfilling this natural wish. Not only do they want their children to be good and worthy, but they also want their children within their family to become leaders and examples for all good people. Such people supplicate to Allah the Merciful through this verse in the holy Qur’an:

“Our Lord! Grant us comfort in our spouses and descedents, and make us imams of the Godwary.” (Qur’an, 25:74)

The important question is how can this lofty wish be obtained and how can the grounds for the acceptance of this supplication for children be met.

In answer, bringing up a worthy child is based on three main principles. They are:

1. A righteous family
2. Observing the rights of the child
3. The child having knowledge of his/her responsibilities

This book ‘Children in the Qur’an and Sunnah’ is dedicated in presenting the guidance and recommendations of the holy Qur’an and the great leaders of Islam regarding these principles, and it is divided into three sections.

The first section contains four chapters which are on the responsibilities of the Islamic society in relation to the establishment of a laudable family, the role of heredity in the happiness of a child, the role of nutrition of the father and mother in the health and happiness of the child, and the role of the formation of the foetus in the mother’s womb for the future life of the child as explained by the leaders of Islam.

¹ Qur’an, 25:74.
Section two introduces the rights of a child from an Islamic viewpoint, and this section is divided into six chapters.

The first chapter is about the rights of an infant. These rights include: 1) Honouring the birth of the child; 2) The ritual bath of birth; 3) Reciting the Adhan in the right ear of the child and the Iqamah in the left ear; 4) Giving the newborn a taste of the water of Furat and the soil of Karbala; 5) Choosing a good name for the child; 6) Shaving the child’s head and donating the weight of its hair in gold or silver, 7) The slaughtering of an animal; 8) Circumcision.

The second chapter is about the rights of a suckling infant. This chapter deals with the child’s nutrition from its mother’s milk or the milk of an appropriate wet-nurse, and the necessity of respecting a child’s feelings.

The third chapter explains the child’s upbringing, being his most important right, then the importance of the child’s education and the responsibilities of the Islamic government and the families in this regard is explained, along with the most important aspect of this discussion, which is the method of upbringing a child.

Chapter four deals with the ethics of the upbringing of children, such as: being kind to them, respecting and greeting them, being just between them, fulfilling promises made to them and making them happy.

The fifth chapter turns the upbringer’s attention to the role of the child’s outer appearance, his sense of beauty, his desire to play and how these things lead to the enhancement of his growth.

The sixth chapter emphasizes on supplicating for children and refraining from cursing them and the role it has in their upbringing along with the parent’s program of raising them. This is why it is referred to as one of the rights of a child. The supplication of Imam al-Sajjad (a.s.) for his children that is mentioned at the end of this chapter is a worthy guide for Muslim families.

The third section explains the duties of a child. It is incumbent upon a qualified trainer that along with fulfilling the duties mentioned in sections one and two, he/she must provide the grounds for children to adopt a sense of responsibility.

This section which is divided into four chapters speaks about the personal duties of a child, and his duties in relation to his parents, his teachers, those older than him and his friends.

The targeted readers of this book ‘Children in the Qur’an and the Sunnah’ are families, upbringers, trainers and researchers of children education, and so children themselves are not the direct addressees in this compilation.
Another important point is that diligent attempts were made to combine in this work the most important teachings of the Qur’an and Islamic traditions in the field of upbringing and education of children. Important commentaries and necessary explanations have been added in particular places.

Without doubt, commentating on each of these guidelines would need the compiling of independent books in different fields of children’s upbringing. Therefore, this collection can be a valuable cultural source for those interested in the field of children’s education.

In conclusion, I would like to sincerely thank all my respected colleagues at the ‘Íadith Sciences and Studies Institute’ for assisting me in the compiling and research of this valuable compilation, in particular, the esteemed scholar Mr. Abbas Pasandideh and his cooperation in compiling the book.

I would also like to gratefully thank the eminent scholar Hujjatul-Islam Sheikh Muhammad Sharif Mahdavi for supervising the project along with comparing and reviewing the text and Mr. Zaid Alsalami for editing this work and assisting him in this task.

I beseech Allah the Beneficent with His Mercy to bestow upon them all a reward.

“Our Lord! Accept it from us! Indeed You are the All-hearing, the All-knowing.”

Muhammad Muhammadi Rayshahri

20 Jamadi al-Thani, 1430 A.H.

[The Birth Anniversary of Fatimah al-Zahra (s.a.)]

3rd June, 2010
Section One:

The Foundations of Upbringing A Child

Introduction:

Chapter One: Family
Chapter Two: Heredity
Chapter Three: The Food of the Parents
Chapter Four: The Formation of the Life-germ
Introduction

The family is the first main pillar for the raising of a good child. The foundation of the personality of a child is formed in the family environment, and for this reason the child’s rights upon the family are divided into two parts: the rights before the birth of the child and the rights after birth.

Based on this principle, the responsibility of parents towards the child from the viewpoint of Islam begins prior to birth. So, even before the birth, the child has rights upon the parents, and if not observed, the effects of a child’s upbringing and education will decrease.

The recommendations given by the leaders of Islam in this regard are explained in the first section of this book through four chapters.

1. Organising a Meritorious Family:

In the first chapter while explaining the value of wanting to have children and the importance of forming a family, emphasis has been put on the fact that the sex of a child is not important, whether being a male or a female. The important thing is the health and merit of a child, and since newborn girls had mostly been treated unkindly, the predecessors of Islam strongly recommended treating them with extra affection and grace.

The Holy Qur’an has clearly said that in the Hereafter the believing children will join their family in Paradise, and thereby families who raise meritorious children are admired and encouraged.

On the contrary, the Islamic traditions have seriously warned against the danger of unworthy children, introducing them as the worst afflictions of a family.

Population Control from the Viewpoint of Islam:

Pondering on the above-mentioned, it becomes clear that the purpose of the traditions that encourage Muslims to have more children is to arrange a program for producing as many healthy and righteous children as possible in order to create an exemplary society. In this case, not only does Islam oppose the control of the growth of population, but it supports the increase of the population of a Godly society. However, in the conditions brought about by economical difficulties and cultural corruption where families do not have the ability to raise qualified children, the increase of children is not desirable and there is a need for family planning to control the population.
Therefore, according to the instructions of the leaders of Islam, the Islamic government and the Muslim families are obliged to organise their programs aimed to increase the population based on their economic and cultural abilities. If it is not possible to upbring righteous people and have an increase in population at the same time, it is preferred to prevent polulation growth and give priority to the upbringing of righteous children.

2. The Role of Heredity

The second chapter explains the positive and negative roles of heredity in the development of the personality of the child as mentioned by the leaders of Islam. Accordingly, not only does the child inherit the outside features of its parents, but it also inherits their psychological and innate characteristics (such as bravery, generosity, and good temper).

A noteworthy point is that according to Islamic traditions, the mothers play a greater role than the fathers in this regard. Therefore, those who seek to raise healthy, strong, handsome and righteous children must be more mindful in choosing their wives.

3. The Role of the Parents’ Food:

Chapter three explains the role the parents’ food intake has in the future of the child. The most important advice the leaders of Islam have in this regard is warning against the destructive role of consuming unlawful food. The foetus that originates from the consumption of unlawful food will lead to the deviation and aberration of the child. The families who desire happiness for their children must avoid eating prohibited food. Such precautions regarding food must be specifically observed by mothers during their pregnancy, and mothers should not even participate in any feast whose food is doubtful.

Moreover, the consumption of certain kinds of food and fruits is recommended for fathers and mothers prior to the formation of the foetus, throughout the period of pregnancy and after giving birth.

4. The role of the Method of Copulation

According to Islam, lawful and unlawful sexual relations have a fundamental role in the positive and negative characteristics of a child. From the viewpoint of the Prophet of Islam (s.a.w.), the first Divine bounty given to a person is the legitimacy and purity of birth. Many of the social vices are the results of the transgression of unlawful birth. This does not mean that illegitimately born children can never choose
the correct path of life, even though without doubt choosing the correct path is difficult for them.

The fourth chapter of this section mentions the positive effects of legitimacy of birth in the formation of the personality of the child and the warnings against illegitimate births. In addition to this, for the felicity of the future of the children, it is recommended that parents be mindful of this at the time of sexual intercourse. At the end of the chapter, some traditions will be mentioned about the role of the states and particular times of sexual intercourse and its effects in the future of the child.¹

¹ It must be noted that the authenticity of such narrations is weak; however the weakness of the chain of narrators does not indicate that they have not been issued by the Infallibles (a.s.). Therefore, since these traditions have been quoted in authentic sources, they have been mentioned at the end of this chapter for the awareness of families.
الفصل الأول

الأسرة

1/1

بناء الأسرة

1. رسول الله صلى الله عليه وسلم: ما أعطت أوطئك أن يطيع أحدًا، لقلل اللهو أن تزوجك تسمى تقبل الآنين، إلا لله إلا لله.

2. عنه صلى الله عليه وسلم: خيار أئمني التأهلون، وشراء أئمني الغزاب.

3. عنه صلى الله عليه وسلم: ما يبني البيت في الإسلام، أحب إلى الله على من الزواج.

4. عنه صلى الله عليه وسلم: أخذوا الأهل، فإنها أرزوكم.

2/1

طلب الوالد

5. رسول الله صلى الله عليه وسلم: اطلب الوالد، الطراب، فإنها ترغب العين، وطابع القلب.

6. عنه صلى الله عليه وسلم: لا يرغم أحدكم طلب الوالد، فإن الرجل إذا لم يحبه، ليس له دون منقطع اسمه.
Chapter One

Family

The Forming of a Family

1. **The Prophet (s.a.w.) said:** “What is it that prevents a believer from forming a family?! It might be that Allah may grant him some children who will bring value to the earth by [saying] ‘There is no god but Allah’.”

2. **The Prophet (s.a.w.) said:** “The best among my ummah are the married ones, and the unmarried are the worst ones of my ummah.”

3. **The Prophet (s.a.w.) said:** “There is nothing built in Islam more loved by Allah the Exalted than marriage.”

4. **The Prophet (s.a.w.) said:** “Establish a family, as it will increase your sustenance.”

Seeking to have a Child

5. **The Prophet (s.a.w.) said:** “Seek in wanting and having a child, for it is the source of comfort and the happiness of the heart.”

6. **The Prophet (s.a.w.) said:** “None of you should give up seeking to have a child, for when a person dies without having a child, his name will discontinue.”

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Children in the Qur’ān and Sunnah

7. عن عمّر بن عبد شمس، قال: «إِنَّهُمُ لا يَحْبَبُونَ نِسَاءٍ لَا بَيْنَ كَيْفَتِهَا».

8. عن عمّر بن عبد شمس، قال: «مَا وَلَدْتُمُ فِي أَهْلِ بَيْتٍ غَلَامًا إِلَّا أَصْحَبَ فِيهِمْ غَرَاءً لَا يَكُونُ».

9. عن عمّر بن عبد شمس، قال: «بِيَائِرُ الْوَلَدِ مِن بِيَائِرِ الْجَنَّةِ».

10. عن عمّر بن عبد شمس، قال: «وَلَيْسَ لِأَهْلِ الْبَيْتِ غَلَامٌ إِلَّا أَصْحَبَ فِيهِمْ عِزٌ».

11. عن عمّر بن عبد شمس، قال: «إِنَّ الْوَلَدُ لَمَّا يَأْتِ أَهْلَهُ، فَأَصْحَبَ فِيهِمْ عِزٌ».

12. عن عمّر بن عبد شمس، قال: «إِنَّ لِكُلِّ شَيْءٍ ثَرَّةٌ، وَثَرَّةٌ لِّلْوَلَدِ القَلبِ».

13. مسند ابن حنبل عن الأشعث بن قيس، قَالَ: "قَدْ خَلَفَنِيُ عَلَى رَسُولِ الله صلى الله عليه وآلِهَا فِي وَفَدِ كَنَّدَة، فَقَالَ لَيْ: فِيَابَايُ، نَأْتِيْ لَكَ مِن وَلَدٍ؟ قَالَ: غَلَامٌ وَلِدُ لِيَ فِي مَرَجِي إلَيْكَ مِن أُمِّي، وَلَوْ قَلْتَ إِنَّ كَيْفَةَ غَلَامِي هِيْ، كَانَ الْأَمَامُ أَحْصِبُهُ مَثَلَّ الْقُرُونِ!" وَقَالَ: "لَوْ قَلْتَ ذَلِكَ، فَإِنَّ هَذَا الْوَلَدُ لَمْ يَكُن نَمَّرًةً وَتَمْرَةً مَرْحَّلاً".

14. الإمام زين العابدين عليه السلام: "مِن سَعَادَةِ الرَّجُلِ أَن يَكُونَ لَهُ ولَد يَسْتَعْمِن بِهِمْ".
7. **The Prophet (s.a.w.) said:** “A house that does not have children does not have blessings.”

8. **The Prophet (s.a.w.) said:** “There is no child born in a family without the family gaining honour they did not previously enjoy.”

9. **The Prophet (s.a.w.) said:** “The scent of a child is a breeze from Paradise.”

10. **The Prophet (s.a.w.) said:** “A child for a father is a sweet-basil from Allah which he smells, and He has distributed it among His worshippers.”

11. **The Prophet (s.a.w.) said:** “A child is the fruit of the heart, and indeed it is the source of fear, envy and sorrow.”

12. **The Prophet (s.a.w.) said:** “Verily, everything has a fruit, and the fruit of one’s heart is his child.”

13. **Musnad Ibn Hanbal,** narrating from al-Ash’ath ibn Qays who said: “I went to the Messenger of Allah (s.a.w.) accompanied by the representatives of the tribe of Kindah and he asked me: “Do you have a child?” I answered: “At the time I left home to come to you, a boy was born to me from the daughter of Jadd, but I wished that instead of that I could satiate my family.” The Prophet (s.a.w.) said: “Never say that, because in children is the comfort of the eye [if they stay alive] and they are the cause of reward if they are taken away. However, if you say that they are the cause of fear and sorrow then yes they are the cause of fear and sorrow.”

14. **Imam al-Sajjad (a.s.) said:** “A part of a man’s happiness is having a child who assists him.”

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7. In some traditions instead of ‘the daughter of Jadd’, it says ‘the daughter of Jamd’, and he is Jamd ibn Walighah al-Kindi.


15. الإمام الكاظم عليه السلام: سُنْنَ امْرَؤُ لم يَّمِّمْ قَلْبِي بَيْدَ خَلَافَةٍ مِن نَفْسِي.

16. الكافِ عن بكر بن صا: كُتِبَ إِلَى أُبي الحسن عليه السلام: إِنِّي أُجَنِّبُ طَلَبَ الوَلَدِ مُنذُ خََسِ سِنينَ، وذَلِكَ أنَّ أهْلِي كَرِهُت ذَلِكَ وقَالَتْ: إِنَّهُ يَشْتَدُّ عَلَيَ تَرْبِيَتِهِ؛ لِقَلَأِ الشَّيْءِ، فَما تُرِي؟

17. الإمام الرضا عليه السلام: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَ إِذَا أَرادَ بِعَبْدٍ خَيراً لَمْ يُهْتُ حَتَّ يُرِيَهُ الَّذِي لَفَ.  

18. رسول الله صلى الله عليه وآله: مِن سَعادَةِ الرَّجُلِ الوَلَدُ الصَّالِحُ.

19. عنه صلى الله عليه وآله: إنَّ الوَلَدُ الصَّالِحُ رَيحانَةٌ مِن رَياحِينِ الجَنَّةِ.

20. عنه صلى الله عليه وآله: الوَلَدُ الصَّالِحُ رَيحانَةٌ مِن اللهِ قَسَمَهَا بَيْنَ عِبَادِهِ، وَإِنَّ رَيحانَتََِ مِن النَّدَيِّ الحَسَنِ الحَسَنِ، نَكْيَحُهَا يَأْسِرُ بِسِيِّمِينَ مِن بَنِ إِسْرَائِيلَ: شَبَّاا وشَبيراا.
15. **Imam al-Kazim (a.s.) said:** “A person is happy when he sees an offspring for himself before his death.”

16. *al-Kafi,* narrating from Bakr ibn Salih who wrote to Abu al-Hasan [Imam al-Kazim] (a.s.): “I have been avoiding having a child for five years, and it’s because my wife does not like it and she says that it will be difficult to raise them due to lack of wealth. What is your opinion?” He wrote back: “Seek in having a child, for Allah will provide their sustenance.”

17. **Imam al-Rida** (a.s.) said: “Indeed if Allah the Exalted wishes goodness for a servant, He will not cause him to die until He shows him an offspring.”

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**The Virtue of a Righteous Child**

18. **The Prophet (s.a.w.) said:** “Among the happiness of a man is to have a righteous child.”

19. **The Prophet (s.a.w.) said:** “A righteous child is indeed a flower from the flowers of Paradise.”

20. **The Prophet (s.a.w.) said:** “A righteous child is a flower that Allah has distributed among His creation, and verily my two flowers in this world are Hasan and Husayn. I named them from the names of two children of Bani Isra’il, Shubbar and Shubair.”

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1 *al-Kafi,* vol. 6, p. 4, hadith. 3. ‘Uyun Akhbar al-Rida (a.s.), vol. 1, p. 480, hadith. 22.


3 In *Kitab Man la Yahdarhu al-Faqih* this tradition is recorded from Abu al-Hasan (a.s.) with no mentioning of another name, but in *Makarim al-Akhlāq* it mentions the same tradition and ascribes it to Imam al-Rida (a.s.).


5 *al-Kafi,* vol. 6, p. 3, hadith. 11, narrating from al-Sakuni from Imam al-Sadiq (a.s.), and hadith. 6. ‘Uddah al-Da’i, p. 76.

6 Shabbar and Shabbir are the names of Aaron’s children and they were two names which Gabriel brought for the Prophet of Allah, and their Arabic equivalent is Hasan and Husayn. *Tarikh Dimashq,* vol. 14, p. 119, hadith. 4313. Kashf al-Ghummah, vol. 2, p. 151.

7 *al-Kafi,* vol. 6, p. 2, hadith. 1, narrating from al-Sakuni from Imam al-Sadiq (a.s.).
21. عن نعمة الله عليه وآله، من نعمة الله على الرجل أن يشبه ولده.

22. الكافي عن محمد بن سانع عن حدثه: "كان علي بن الحسين عليه السلام إذا был على الوالدين تُسأل أَذَكَرُوهُما أو أَنَّهُ.

23. قال: الحمد لله الذي لم يَلَعُ مِن شَيْئاً مَّشْوَهاً.

24. الإمام الصادق عليه السلام - في قول الله: (وَ الَّذِينَ آمَنُوا وَ اتَّبَعُنَّهُمْ ذُرُّيَّتَهُمْ بِإِيَانٍ أَلحَّقْنَا بِهِمْ ذُرُّيَّتهُمْ) - قَصَّرَت الأبناء عن عمل الآباء، فألحقوا الأبناء بالآباء وتفرغوا بذلك أعملهم.
21. **The Prophet (s.a.w.) said**: “From the blessings of Allah upon a man is that his child looks like him.”

22. *al-Kafi*, narrating from Muhammad ibn Sanan, from someone who narrated to him that if ‘Ali ibn al-Husayn [Imam al-Sajjad] (a.s.) was given glad tidings about [the birth of] a child, he did not ask whether it was a boy or a girl rather he would ask: “Is it healthy?” If it was healthy, he would say: “Praise be only to Allah who did not create anything unhealthy from me.”

23. **Imam al-Baqir (a.s.) said**: “From among the signs of a man’s happiness is that his son may be similar to him in body, morals and behaviour.”

24. **Imam al-Sadiq (a.s.) said**, regarding Allah’s saying: *The faithful and their offspring who follow them in faith –We will make their offspring join them, and we will not stint anything from [the reward of] their deeds. Every man is a hostage to what he has earned.*

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3 *al-Kafi*, vol. 6, p. 4, hadith. 2, narrating from Sadir. *Makarim al-Akhlaq*, vol. 1, p. 477, hadith. 1644, narrating from Imam al-Sadiq (a.s.).

4 Qur’an, 52:21.

Children in the Qur’ān and Sunnah

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فصل 12: أدى الطفول

فَضْلُ تَََمَُلِ أذَى

الطَِفْلِ

25.

الكافي عن محمد بن مسلم: كنت جالساً عندهم أبو عبد الله عليه السلام، إذ دخل يونس بن يعقوب، فرأيت بلغته.

فقال: يا أبو عبد الله عليه السلام: ما لي أراك تَئِنَُ؟

قال: طفل لي تَأْذََيتُه الله أجمع.

فقال لـأبو عبد الله عليه السلام: يا يونس، حدثن عن أبي جبريل، عن أبيه عليهم السلام.

قلت: يا مََُمََد، فإنك بِعِبَةٌ علىهم السلام.

قلت: يا حبيب الله، ما لي أراك تَئِنَُ؟

قال: يا مََُمََد، فإني بِعِبَةٌ علىهم السلام.

وإن تأتي بِعِبَةٌ علىهم السلام.

وإذا جاء الحق، فإن تأتي بِعِبَةٌ علىهم السلام.

وإن تأتي بِعِبَةٌ علىهم السلام.

وإن تأتي بِعِبَةٌ علىهم السلام.

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كثرة الأُولاد

26. برسول الله صلى الله عليه وسلم: تَُزَوََجوا بِكُنْمُ الامَمَ يَنومَ الڤيامَة.

27. عنه صلى الله عليه وسلم: تَُزَوََجوا بِكُنْمُ الامَمَ يَنومَ الڤيامَة.
The Virtue of Tolerating the Troubles of a Child

25. *al-Kafi*, narrating from Muhammad ibn Muslim who said: “I was sitting in the presence of Imam al-Sadiq (a.s.) when Yunus ibn Ya’qub entered and I saw him wailing, so Abu ‘Abdullah [al-Sadiq] (a.s.) asked him: “Why do I see you wailing?”

He said: “Because of my child who disturbed me the whole night.”

Abu ‘Abdullah (a.s.) said to him: “O Yunus! My father Muhammad ibn ‘Ali narrated from his forefathers (a.s.), from my grandfather the Messenger of Allah (s.a.w.) that Gabriel descended onto the Messenger of Allah while he and ‘Ali (a.s.) were upset, and Gabriel said: “O beloved of Allah! Why do I see you upset?”

The Prophet (s.a.w.) said: “From two children who have troubled us with their crying.”

Gabriel said: “O Muhammad, be patient, for soon there will be followers sent for this group of people and if one of them weeps, his crying will be like uttering ‘There is no god but Allah’ until he becomes seven years old, and from seven years old on until he reaches puberty, his crying will be seeking forgiveness for his parents, and when he passes his age of puberty, every good deed he performs will be [a reward] for his parents, but any bad act he commits will not affect them.”

Abundant Children

26. **The Prophet (s.a.w.) said:** “Marry a virgin and fertile woman and do not marry a good and beautiful barren, for I will boast of you [your abundance] over other nations on Judgment Day.”

27. **The Prophet (s.a.w.) said:** “Marry a kind and fertile woman, for I will be proud of you [your abundance] over other nations on Judgment Day.”

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1 *al-Kafi*, vol. 6, p. 52, hadith. 5. *‘Awali al-La’ali*, vol. 3, p. 284, hadith. 23.

2 *al-Kafi*, vol. 5, p. 333, hadith. 2, narrating from Muhammad ibn Muslim from Imam al-Baqir (a.s.).
28. عن عمر بن الخطاب رضي الله عنه: دعوا الحسناء العاقر. ودعوا الجوداء الوالدة. فكل اثنا عشرهم الأمومة لقيامة.

29. عن حمزة بن عبد المطلب رضي الله عنه: أخبروا الأولاد اثنا عشرهم الأمومة قديماً.

30. الإمام الصادق عليه السلام: أتافيما يوسف أخاه قال له: يا أخي ثييف أستطعت أن تزوّج النساء؟
قال: إن أبي أمّي قال: إن أستطعت أن تكون لك ذرية تثقل الأرض بالناسح قافقل.

31. رسول الله صلى الله عليه وسلم: من يُنِي المرأة أن يكون جارئة.

32. عن حمزة بن عبد المطلب رضي الله عنه: ريح العابدين بريح الجنة. ولا يحب البنات إلا مؤمن.

33. الإمام الصادق عليه السلام: البنون نعمة. و البنات حسنات. و الله يسأل عن النعيم. و يثيب على الحسنات.

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28. **The Prophet (s.a.w.) said:** “Leave the beautiful and barren and marry the unattractive and fertile, as I will boast of you [your abundance] over other nations on Judgment Day.”¹

29. **The Prophet (s.a.w.) said:** “Increase your children, for tomorrow I will boast of your abundance over other nations.”²

30. **Imam al-Sadiq (a.s.) said:** “When Yusuf (a.s.) met his brother [Benjamin], he told him: “O brother! How were you able to marry women after [losing] me?”

He said: “My father commanded me, saying: “If you are able to have an offspring who will weigh down the land by glorifying [Allah], then do so.”³

31. **The Prophet (s.a.w.) said:** “From among the goodness of a woman is that her first child is a girl.”⁴

32. **The Prophet (s.a.w.) said:** “The scent of a child is from the scent of Paradise, and no one likes girls other than a believer.”⁵

33. **Imam al-Sadiq (a.s.) said:** “Sons are bounties and daughters are rewards,⁶ and Allah asks about the bounties and recompenses for the rewards.”⁷

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² al-Kafi, vol. 6, p. 2, hadith. 3, narrating from Muhammad ibn Muslim from Imam al-Sadiq (a.s.). *al-Khisal*, p. 615, with ‘seek’ instead of ‘increase’.


⁶ Meaning that having daughters is an act of worship that will be rewarded for.

⁷ al-Kafi, vol. 6, p. 7, hadith. 12, narrating from Ahmad bin al-Fadl.
Children in the Qur’an and Sunnah

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Qawā’id Tafqīh al-A‘lām

34. بپثل الله صلى الله عليه وآله: يعبر الولد البنات المختارة، من كانت عينها واحدة جعلها الله سترًا لله من النار، ومن كانت عينها اثنتان أدخلها الله بيتهما الجنة، وإن كان تلكا أو مثلهن من الأخوات، وضع عليه الجهاد الصدقة.

35. بيضر الله صلى الله عليه وآله: البنات هن المشفقات المجهزات المباركات، من كانت له ابنتاً واحدة جعلها الله سترًا لله من النار، ومن كانت له اثنتان أدخلها الجنة، ومن كانت له ثلثاً أو مثلهن من الأخوات وضع عليه الجهاد الصدقة.

36. بيضر الله صلى الله عليه وآله: من عان جاريتين حتى نظر كا دخلت الجنة أنا، وهو كليتين وأهانها بإصبعي التفاح.

37. بيضر الله صلى الله عليه وآله: من عان ثلاث نباتات حتى لقيهن. من له جهجاها من القل.

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إعفاء الإناث من الأولاد

38. بپثل الله صلى الله عليه وآله: من دخل السوق فاشترى ثفثًا، فحملها إلى عياليه، كان حامل صدقة إلى قومه تحويجًا، وليداً بالإناث قبل الذكور، قاله من ققرر أحدهم فذكأم تحقق نقاطه من ولي اسماعيل، ومن أقر تعيش ابن، فكأنا أنك من خشية الله، ومن كن من خشية الله أدخله الله جنات التغيير.
The Reward of Upbringing Girls

34. **The Prophet (s.a.w.) said:** “How blessed of a child are girls who are chaste. Whoever has one of them, Allah will appoint her as a cover for him against Hellfire. Whoever has two, Allah will make him enter Paradise because of them, and if he has three, or like them but sisters, the obligation of [recommended] jihad and charity will be removed from him.”¹

35. **The Prophet (s.a.w.) said:** “Girls are sympathetic, helpful, and blessed. Whoever has one of them, Allah will appoint her as a cover for him against Hellfire. Whoever has two, Allah will make him enter Paradise because of them, and if he has three, or like them but sisters, the obligation of [recommended] jihad and charity will be removed from him.”²

36. **The Prophet (s.a.w.) said:** “Whoever raises two girls until they grow up, he and I will enter Paradise like this –putting his (s.a.w.) index and middle fingers together.”³

37. **The Prophet (s.a.w.) said:** “He who raises three daughters until they marry will be veiled by them from Hellfire.”⁴

Taking Care of Daughters

38. **The Prophet (s.a.w.) said:** “He who goes to the market and buys a present and takes it to his family is like one who carries charity to a needy group. He should begin with the females before the males, because whoever makes a female happy is as if he has freed a slave from among the offspring of Isma’il. He who comforts his son is as if he has wept out of reverence of Allah, and he who weeps from revering Allah, Allah will make him enter the blissful Paradise.”⁵

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² *Kanz al-Ummal*, vol. 16, p. 454, hadith. 45399, narrating from al-Dailami from ‘Anas.


ذِمَُ كَراهَةِ البَناتِ

39. سُورَةُ الأَنفال: لا تَكَرَهُوا البَناتِ; فإِنَّ النُّورُ بِالبَناتِ.

40. كَابِرُ من لا يَحْضِرُ النَّفَقَة: فَيَتَحْيَرُ الْقُلُوبُ مِنَ اللَّهِ عَلَىِّ سَلَامِهِ، وَتَكَرَّرُ النَّفَقَة فِي قُرَّاءِ النَّفَقَة فِي أَصْحَابِهِ، فَقَالَ: ما لَكُمْ؟

41. الكَابِرُ من لا يَحْضِرُ النَّفَقَة: فَيَتَحْيَرُ الْقُلُوبُ مِنَ اللَّهِ عَلَىِّ سَلَامِهِ، وَتَكَرَّرُ النَّفَقَة فِي قُرَّاءِ النَّفَقَة فِي أَصْحَابِهِ، فَقَالَ: ما لَكُمْ؟

42. الكَابِرُ من لا يَحْضِرُ النَّفَقَة: فَيَتَحْيَرُ الْقُلُوبُ مِنَ اللَّهِ عَلَىِّ سَلَامِهِ، وَتَكَرَّرُ النَّفَقَة فِي قُرَّاءِ النَّفَقَة فِي أَصْحَابِهِ، فَقَالَ: ما لَكُمْ؟

43. كَعْبُ أبْنَيْنَ لَدَيْهِ: فَقَالَ: مَا رَأىّ وَقَد رَأَبَتِيّ! يَوْمَئِذٍ نَّفَقَةٌ مِنْ مَالِ الْإِبْنَةِ لَكَ وَلَدَت جَارِيَةٌ حُبُّهَا وَقَد كَرَاهَهَا كَعْبُ أبْنَيْنَ لَدَيْهِ: فَقَالَ: مَا رَأىّ وَقَد رَأَبَتِيّ!
The Censure of Disliking Girls

39. **The Prophet (s.a.w.) said:** “Do not hate girls because they are friendly company and precious.”

40. *Kitab Man la Yahduruhu al-Faqih:* “The Prophet (s.a.w.) was informed of the birth of a daughter, and so he looked at the faces of his companions and saw displeasure in them. He said: “What is the matter with you? She is a flower which I smell, and her sustenance is from Allah the Exalted’.”

41. *al-Kafi,* narrating from al-Jarud ibn al-Mundhir who said: “Abu ‘Abdullah [al-Sadiq] (a.s.) said to me: “I have been informed that a daughter was born to you and you feel resentful to her. What harm can she bring to you? She is a flower which you smell and you have been guaranteed her sustenance, and the Messenger of Allah (s.a.w.) himself was the father of [a few] daughters.”

42. *al-Kafi,* narrating from Ibrahim al-Karkhi from a trustworthy person from among our [Shi’ah] companions who said “I got married in Medina and Abu ‘Abdullah [al-Sadiq] (a.s.) asked me: “How did you find marriage?”

I said: “There is no man that has found any goodness in a woman in the way I saw her, but she betrayed me.”

He asked: “What betrayal was it?”

I answered: “She gave birth to a female.”

He said: “It seems that you hate her. Allah says: “…your parents and your children—you do not know which of them is likelier to be beneficial for you.”

43. *Kashf al-Ghummah,* narrating from Ayyub ibn Nuh who said: “Yahya ibn Zachariah [his wife] was expecting a child, so he wrote to him [i.e. Imam al-Hadi] (a.s.), saying: “I am expecting a newborn, so please beseech Allah to grant me a son.” He [the Imam] (a.s.) wrote back to him: “Many a time it is that a daughter is better than a son!” And a daughter was born to him.”

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3 *al-Kafi,* vol. 6, p. 6, hadith. 9.

4 Qur’an, 4:11.

5 *al-Kafi,* vol. 6, p. 4, hadith. 1.

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ذَمَُ الوَلَدِ السََوءِ

44. الإمام علي عليه السلام: "ولَدُ الشَوءِ يَهدِيْ السَّلَفَ، وَيَعِرِّ السَّلَفَ.

45. عنه عليه السلام: "ولَدُ الشَوءِ يَهدِيْ السَّلَفَ، وَيَعِرِّ السَّلَفَ.

46. عنه عليه السلام: "ولَدُ الشَوءِ يَهدِيْ السَّلَفَ، وَيَعِرِّ السَّلَفَ.

47. عنه عليه السلام: "ولَدُ السَوءِ يَعِرَُ السََلَفَ، وَيُفسِدُ السََلَفَ.

48. عنه عليه السلام: "ولَدٌ عَقُوقٌ مَِنَةٌ وشُؤمٌ

49. عنه عليه السلام: "أشَدَُ المَصائِبِ سوءُ السََلَفِ.

50. الإمام الصادق عليه السلام: "إِنَّا كَانَ أَنَّ يَعِدُوا أَعْمَالًا يَعْرِفُونَهَا، فَإِنََ وَلَدَ السََوءِ يُعَيرَََ والِدُهُ بِعَمَلِهِ."

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طلَبُ الإِسْتِرَاحَةِ الصالِحِةِ مِنَ اللُّهِ

50. الكافي عن أبي بكر: قال لي أبو عبد اللَّه عليه السلام: "إِذَا آتَرَوْجَ أَحَدٌ "كَيفْ يُنصَعُ؟" فَقُلْتُ: لا أَدْرِي.

قال: إذا آتَرَوْجَ أَحَدٌ "كَيفْ يُنصَعُ؟" فَقُلْتُ: لا أَدْرِي.

قال: إذا آتَرَوْجَ أَحَدٌ "كَيفْ يُنصَعُ؟" فَقُلْتُ: لا أَدْرِي.
The Bane of Having a Bad Child

44. Imam ‘Ali (a.s.) said: “A bad child destroys honour and denigrates the ancestors.”

45. Imam ‘Ali (a.s.) said: “A bad child disgraces the ancestors and destroys the offspring.”


47. Imam ‘Ali (a.s.) said: “The worst of calamities is a bad offspring.”

48. Imam ‘Ali (a.s.) said: “The worst of children is a disobedient one.”

49. Imam al-Sadiq (a.s.) said: “Beware of doing acts that would make others scorn us, for a father is scorned due to the acts of his bad child.”

Beseeching Allah for a Righteous Family

50. al-Kafi, narrating from Abu Basir: “Imam al-Sadiq (a.s.) told me: “If one of you get married, what does he do?”

I said: “I do not know.”

He (a.s.) said: “When a person decides to get married, he should perform two units of prayer, praise Allah, and then say: “O Allah! I wish to get married, so appoint for me from among the women a wife who is the most chaste, the most protective of her self and of my wealth, the most affluent in her sustenance and the greatest among them in blessings. And grant me a pure child that You make to be a righteous successor both in my life and after my death.”

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1 Ghurar al-Hikam, hadith. 10065.
4 Ghurar al-Hikam, hadith. 2963.
5 Ghurar al-Hikam, hadith. 5688.
الفصل الثاني
الوراثة
1/12
العرق دسَاسٌ

51. رسول الله صلى الله عليه وآله: انظر في أي نصاب تضع ولدك، فإن العرق دسَاسٌ.

52. عنه صلى الله عليه وآله: الناس معابن وعرق دسَاس. أدب الشوء كغرم الشوء.

53. عنه صلى الله عليه وآله: تَزوجوا في الحجر الصالح، فإن العرق دسَاس.

54. عنه صلى الله عليه وآله: تَيروا لنطفكم، فإن النساء يلدن أشباه إخوانهن وأخواتهن.

55. الإمام علي عليه السلام: إيكم وتدويج الحمقاء، فإن صحبتها بلاء، ولدها ضياع.

56. الإمام الصادق عليه السلام: تَحبَّب للوليد عل واليوتي ثلاث عصالي: احتيابه وذبائه. وتحسيين اسمه، والبلاغ في تأديبه.
Chapter Two

Heredity

Blood is Contagious

51. The Prophet (s.a.w.) said: “Look into what the origin of the womb is that you are going to put your child in, as indeed blood\(^1\) is contagious.”\(^2\)

52. The Prophet (s.a.w.) said: “People are [like] minerals; and blood is contagious and having bad manners is like a bad origin.”\(^3\)

53. The Prophet (s.a.w.) said: “Marry from a righteous family because indeed blood is contagious.”\(^4\)

54. The Prophet (s.a.w.) said: “Choose [the womb] for your sperm, for indeed women bear children that are similar to their brothers and sisters.”\(^5\)

55. Imam ‘Ali (a.s.) said: “Beware of marrying a fool, for her companionship is disaster and her children are a loss.”\(^6\)

56. Imam al-Sadiq (a.s.) said: “There are three things incumbent on the father for the child: to choose a good mother for him, to give him a good name, and to do his best in training him.”\(^7\)

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\(^1\) The Arabic word ‘\(‘irq\) literally means a blood-vein, but in these traditions it refers to the genetical influence. In the modern context it could be known as genes. [Ed.].


2/2

57. الإمام علي عليه السلام: أقبلٌ بجلدٍ من الأنصار إلى نسول الله صلى الله عليه وآله فقال: يا رسول الله، هذى ويدٌ عمٍّ، وآنان عمٍّ ابن عمٍّ، خلق عن عشرة آباء، وهي فلكلو فلان خلق عن عشرة آباء، ليس في حسني ولا حسبيها حقي، وإنما وقعت هذا الجلد.

فأطرض رسول الله صلى الله عليه وآله بأطول، ثم رفع رأسه وقال: إن لك تسعة وتسعة عرقاً، وها تسعة وتسعة عرقاً، فإذا استعملت اضطرابات الغروق، وسأل الله عزوجل ككل عرق منها أن يذهب الشبهة إليه، فدعجه وطلقه وجعله واسحاً。

فقال: فهل تعلم أن تسعين عرقاً في هذا الرجل و أخذتني أنا وأمرأتي؟ و أخذتني وأيتيها عجباً.

58. الإمام الباقر عليه السلام: أقبلٌ بجلدٍ من الأنصار إلى رسول الله صلى الله عليه وآله فقال: هذه إمرأة لعمٍّ، وله ولد شديد السواد، متى جعله يركض و يسفى، أعرف الشبه في أعيادنا ولا أعرف الشبه في أعياد أجدادي.

فقال: فنكس رسول الله برأسه ملياً، ثم رفع بصره إلى السماء، ثم أقبل على الرجل وقال: يا هذا، إنه ليس من أعيادنا، وقيل احترأ وقيد عرقاً.

فقال: قائلٌ على الرجل فقال: يا هذا، إنه ليس من أعيادنا، وقيل احترأ وقيد عرقاً.
The Role of Heredity in the Creation of a Child

57. **Imam ‘Ali (a.s.)** said: “A man from the **Ansar** came to the Messenger of Allah (s.a.w.) and said: “O Messenger of Allah (s.a.w.)! This is my uncle’s daughter, and I am so and so, son of so and so – until he mentioned up to ten of his forefathers, and she is so and so, daughter of so and so – also mentioning up to ten of her forefathers, and there is no black person in my ancestors nor in her ancestors, but she has given birth to a black child!”

The Messenger of Allah (s.a.w.) cast down his head for a long while, and then he raised his head and said: “Verily, you have ninety nine blood-veins [genes] and she also has ninety nine blood-veins. When you copulate with her, the blood-veins will move and every blood-vein asks Allah Almighty for the child should be similar to it. Stand up, as it is indeed your child and it did not come other than from either a blood-vein from you or from her.” He [Imam ‘Ali] (a.s.) said: “The man stood up and took the hand of his wife and his happiness with his wife and child increased.”

58. **Imam al-Baqir (a.s.)** said: “One of the Companions of the Messenger of Allah (s.a.w.) came to him and said: “This is my uncle’s daughter and my wife. I know nothing but good about her. She has given birth to a child from me and is extremely black with large nostrils, fuzzy hair and a flat nose. I know similar to him neither among my uncles nor my ancestors.

He (s.a.w.) asked the man’s wife: “What do you have to say?” She answered: “No, by He who has appointed you as a prophet in truth, I have never been with anyone else since he has taken me.”

The Messenger of Allah (s.a.w.) cast down his head for a long while then he looked up at the sky, and then he turned to the man and said: “O man! There is no one that does not have between him and Adam ninety nine blood-veins [genes], and all of them effect in the descendents. When the sperm arrives into the womb, the blood-veins start to move, and they ask Allah that the child be similar to them. Therefore, this is one of the roots that neither your ancestors nor the ancestors of your ancestors have conceived. Take your child.” The woman said: “O Messenger of Allah! You have solved my problem!”

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الإمام الصادق عليه السلام: إن الله عزوجل خلق للرحيم أربع عيون:
1. العين الأولى: للآب.
2. العين الثانية: للأم.
3. العين الثالثة: للجميع.
4. العين الرابعة: للأछول.

إذا أراد أن يخلق خلقاً جامعاً، لم يخلق صورةً جيدة، حتى عند النمام، ثم خلقه على صورة:

الإمام علي عليه السلام:
- إن الله تبارك وتعالى إذا أراد أن يخلق خلقاً جامعاً، لم يخلق صورةً جيدة، حتى عند النمام، ثم خلقه على صورة.
- فلا يقول الولد أن أباه لا يشبهه ولا يشبه شئاً من آبائه.
- إذا أراد أن يخلق خلقاً جامعاً، لم يخلق صورةً جيدة، حتى عند النمام، ثم خلقه على صورة.
- قال لامرأته: ما تقولين؟ قالت: لا، الذي نحن مماثلون له نحن مماثلون له.

3/2

3. دور الوراثة في خلق الطفل

الإمام علي عليه السلام:
- حسن الأخلاق برهان كرم الأعراق.

الإمام علي عليه السلام:
- إذا كرم أصل الرجل، كرم ماضيه ومضره.

3. عن حسن الأخلاق في تلبية الحوائج بشرف النفوس، ذوي الأصول الطيبة، فإن ابنيه عليهم أفضى، وهي لدى الله أثر.

3. عن مروج الذهب في ذكر ممدوح بن الحنفية في أزمة حرب الجمل، لم يقف حينها جماعة من أنفسهم ولا من بطايل ولا من بطايل.

6. مروج الذهب في ذكر ممدوح بن الحنفية في أزمة حرب الجمل، لم يقف حينها جماعة من أنفسهم ولا من بطايل ولا من بطايل.
59. Imam al-Sadiq (a.s.) said: “Verily Allah has created four containers for the womb. Whatever [sperm] comes into the first container is for the father, whatever comes into the second is for the mother, whatever comes into the third is for paternal uncles, and whatever comes into the fourth is for the maternal uncles.”

60. Imam al-Sadiq (a.s.) said: “When Allah the Exalted, the High, wishes to create someone, He gathers all the features between that person and up to [the time of] Adam, then He creates him on the feature of one of them. Therefore, no one should say about their child: “This child is neither similar to me or to any of my ancestors.”

2 / 3

The Role of Heredity in the Behaviour of a Child

61. Imam ‘Ali (a.s.) said: “Good morals is an indication of the nobility of the blood-veins.”

62. Imam ‘Ali (a.s.) said: “When the origin of a person is noble, his behaviour is noble in both his absence or in his presence.”

63. Imam ‘Ali (a.s.) said: “Seek your needs from noble people who have good principles, as your needs will be better fulfilled by them and doing so is more pleasant for you.”

64. Imam ‘Ali (a.s.) said: “Seek your needs from people who are noble and have principles. It is with them that the need is fulfilled promptly and without obligation.”

65. Muruj al-Dhahab, in mentioning Muhammad ibn al-Hanafiyyah in the crisis of the Battle of the Camel when he stood there facing the spears and arrows: “Then Imam ‘Ali (a.s.) came towards him and hit him with the sheath of his sword and said: “A blood from your mother has affected you [your fear is from your mother’s side].”

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5 Ghurar al-Hikam, hadith. 6162.
66. الإمام الصادق عليه السلام: في زيارة الأئمة: يا أبي أنت والائي يا ابن رسول الله، أشهد أنك كنت لويا في الأصولات الشافعية والأحساء المذهبة. لم تجعل الهداية بأنبئها. ولم تباشا العلماء من شبابها.

67. عنه عليه السلام: قام رسول الله صلى الله عليه وآله خليفة فقال: أيها الناس، يا أبا بكر، وما خضراء الوضعية؟ قال: الخمراء الحسناء في منبت السوء.

68. رسول الله صلى الله عليه وآله: اقتربوا؛ لا تضمو.

69. عنه صلى الله عليه وآله: لا تكحو القراءة القرامية؛ فإن الولد يشكو ضاوباً.
66. **Imam al-Sadiq (a.s.) said**, in Ziyarah al-Arba’in¹: “May my father and my mother be sacrificed for you, O son of the Messenger of Allah! I bear witness that you were a light in the noble loins and pure wombs. Never did the impurities of the Age of Ignorance pollute you, and never did it cover you with its contaminations.”²

67. **Imam al-Sadiq (a.s.) said**: “The Prophet of Allah delivered a sermon in which he said: “O people! Beware of a nice plant growing in waste.” He was asked: “O Messenger of Allah! What is a nice plant growing in waste?” He answered: “A beautiful woman brought up in a bad family.”

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**The Role of Marrying Relatives**

68. **The Prophet (s.a.w.) said**: “Marry those foreign to your family [non-relatives] so that you do not give birth to weak children.”³

69. **The Prophet (s.a.w.) said**: “Do not marry close relatives, as the child will come out weak.”⁴

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¹ The visitation recited on the fortieth day after the martyrdom of Imam Husayn (a.s.) (20th of Safar). [Ed.]

² *Tahdhib al-Ahkam*, vol. 6, p. 114, hadith. 201, narrating from Safwan ibn Mahran al-Jammal.


⁴ *al-Mahajjah al-Bayda*, vol. 3, p. 94.
لفصل الثالث
طعام الوالدين

3/1

دَوْرُ طَعامِ الحَرامِ فِِ المَوْلودِ

70. رسول الله صلى الله عليه وآله: يَا ابنَ مَسعودٍ لا تَأكُلِ الحَرامَ، و لا تَلبَسِ الحَرامَ، و لا تَأخُذ مِنَ الحَرامِ، و لا تَعصِ اللهَ؛ لأَِنََ اللهَ تَعالَ يَقولُ إِِبليسَ: (وَ اسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَ أَجْلِبْ عَلَيْهِمْ بَِِيْلِكَ وَ رَجِلِكَ وَ شَارِكْهُمْ فِِ الأَْمْوالِ وَ الأَْوْلادِ وَ عِدْهُمْ وَ ما يَعِدُهُمُ الشََيْطانُ إِلاََ غُرُوراا.)

71. تفسير العيَاشي عن مَمَد بن مسلم عن الإمام الباقر عليه السلام، قال: سألته عن شرك الشََيطانِ: قَولِهِ: (وَشارِكْهُمْ فِِ الأَْمْوالِ وَ الأَْوْلادِ) ، قالَ: ما كانَ مِن مالٍ حَرامٍ فَهُوَ شَريكُ الشََيطانِ. قالَ: و يَكونُ مَعَ الرََجُلِ حَتَّيْ يُُامِعَ، فَيَكونَ مِن نُطفَتِهِ وَنُطفَةِ الرََجُل إذا كانَ حَراماا، قالَ: كِلتَيهِما جمَيعاا مَُ تَلِطَينِ، و قالَ: رُبََِا خُلِقَ مِن واحِدَةٍ، و رُبََِا خُلِقَ مِنهُما جمَيعاا.

72. تفسير المعياشي عن أحدهما عليه السلام: شرك الشََيطانِ ما كانَ مِن مالٍ حَرامٍ فَهُوَ مِن شِركَةِ الشََيطان، و يَكونُ مَعَ الرََجُلِ حِينَ يُُامِعُ، فَيَكونَ نُطفَتُهُ مَعَ نُطفَةِ الرََجُل إذا كانَ حَراماا، قالَ: كِلتَيهِما جمَيعاا مَُ تَلِطَينِ، و قالَ: رُبََِا خُلِقَ مِن واحِدَةٍ، و رُبََِا خُلِقَ مِنهُما جمَيعاا

73. الإمام الصادق عليه السلام: كسب الحرام تيرين في الذَّنَبِ
Chapter Three
The Food of the Parents
3 / 1

The Role of Unlawful Food in a Newborn

70. **The Prophet (s.a.w.) said:** “O son of Mas’ud! Do not consume what is unlawful, do not wear what is unlawful, do not take an unlawful relationship, and do not disobey Allah, as indeed Allah the Exalted says to Iblis: “*Instigate whomever of them you can with your voice; and rally against them your cavalry and your infantry, and share with them in wealth and children and make promises to them! But Satan promises them nothing but delusion.*”¹ ²

71. **Tafsir al-‘Ayyashi,** narrating from Muhammad ibn Muslim who said: “I asked Imam al-Baqir (a.s.) about Satan’s share in His saying: “*and share with them in wealth and children.*”³ He (a.s.) said: “Anything that comes from unlawful wealth is the share of Satan.” He (a.s.) then said: “And he [Satan] stays with the man until he has intercourse, and the child will be from the sperm of Satan and the sperm of the man if his wealth is from the unlawful.”⁴

72. **Tafsir al-‘Ayyashi,** narrating from Muhammad from Imam al-Baqir (a.s.) or Imam al-Sadiq (a.s.) who said: ‘The share of Satan is what is produced from unlawful wealth, and the child is born from the partnership of Satan. He [Satan] will accompany the man until he has intercourse, and so his semen will be mixed with the man’s semen if the wealth consumed was unlawful. He said: “Both [their semen] will be mixed together.” And he said: “The child might be created from the semen of one, or it might be created from both.”⁵

73. **Imam al-Sadiq (a.s.) said:** “[The effects of] Unlawful income will be seen in one’s offspring.”⁶

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¹ Qur’an, 17:64.
³ Qur’an, 17:64.
⁶ al-*Kafi,* vol. 5, p. 124, hadith. 4, narrating from ‘Ubayd ibn Zurarah.
2/3

دَوْرُ غِذاءِ الوَالِدِ فِِ الوَلَد

74. الإمام الصادق عليه السلام: من أكل سفرجالة على الزينق طاب مأوى، وحسن ولده.

75. طب الأئمة عن بكير بن مماد: كُناً عند أبي عبد الله الصادق عليه السلام. فقال له نجله: يا ابن رسول الله. يا بكم الولد؟

76. الإمام الكاظم عليه السلام: من أكل البيض والبصل والزيت زاد في جماعته. ومن أكل اللحم بالبيض يُنبئ بالظلم.

77. الكافي عن عمرو بن إبراهيم عن الحرامي: أكل الزمان الحلو يزيد في ماء الوليد ويصير الولد.

3/3

دَوْرُ غِذاءِ الحامِلِ فِِ الجَنين

78. رسول الله صلى الله عليه وآله: أطعموا المرأة في شهرها الذي تلد فيه التمر، فإن ولدها يكون على ما أثينا.
3/2

The Role of the Father’s Food in his Child

74. Imam al-Sadiq (a.s.) said: “Whoever eats a quince before breakfast, his semen will be clean and his child will be good.”\(^1\)

75. Tibb al-A’immah, narrating from Bukair ibn Muhammad who said: “I was in the presence of Abu ‘Abdullah al-Sadiq (a.s.) when someone said: “O son of the Messenger of Allah (s.a.w.)! [Sometimes] A child is born but he is rather foolish and weak.”

He (a.s.) said: “What has prevented you from eating Sawiq?\(^2\) Both you and your wife should eat it, for it causes flesh to grow, the bone to strengthen and only the strong will be born from you.”\(^3\)

76. Imam al-Kazim (a.s.) said: “He who eats egg, onion and [olive] oil will increase his sexual potency. He who eats meat mixed with eggs will result in his child’s bones being strong.”\(^4\)

77. al-Kafi, narrating from ‘Amr ibn Ibrahim from al-Khurasani\(^5\) who said: “Eating a sweet pomegranate increases a man’s semen and makes the child beautiful.”\(^6\)

3 / 3

The Role of a Pregnant Woman’s Food on the Foetus

78. The Prophet (s.a.w.) said: “Feed dates to a woman who is in her month of delivery, for her child will become patient and clean.”\(^7\)

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\(^2\) A dish made from wheat-flour and roasted barley.


\(^5\) Apparently referring to Imam al-Rida (a.s.), however the narrator of this tradition is ‘Amr ibn Ibrahim who is a companion of Imam al-Sadiq (a.s.), so it is far from possible that he has narrated this from Imam al-Rida (a.s.). [This footnote is mentioned in the source of the tradition].


79. عن صلى الله عليه وآله: أطعِموا حَبالاكُمُ اللَُبنانَ؛ فَإنََ الصََنبِيََ إذا غُنذَِيَ فِ بَطننِ امَِنهِ بِاللَُبنانِ، عَلَهُ، اشتَدََ قَلبه. وَزَيدَ في عَقله، قَلِنِ: يا أَبَا كَرَّانْ كَأَنْ سُجَاعَاا... 

80. عن الإمام الرضا عليه السلام: أطعِموا حَبالاكُم ذَكرَ اللَُبَان، فَإِن يَكُ فِ بَطنِها غُلَْمَ خَرَجَ ذِكيَّ القَلبِ، عَالِمًا، سُجِاعاا.... وَإِن تَكَ جَابِرًية خَسَنُ خَلقها و خَلقها و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و and

81. عن رسول الله صلى الله عليه وآله: أطعِموا نِساءَكُم الحَوامِلَ اللَُبانَ؛ فَإنََهُ يَزيدُ فِ عَقلِ الصََبِيَ. 

82. عن صلى الله عليه وآله: ما مِن امرَأَةٍ حامِلةٍ أكَلَت البِطَِيخَ بِالجُبنِ إلاَ يَكونُ مَولودُها حَسَنَ الوَجهِ و الُلُقِ.

83. عن صلى الله عليه وآله: أطعِموا حَبالاكُم السََفَرجَلَ؛ فَإِنََه يحَُسَِنُ أخلًقَ أولادِكُم.

84. عن صلى الله عليه وآله: رائحةُ الأَنَّبياء عليهم السلام، رائحةُ السََفَرجَل، و رائحةُ الحَوَي العين، رائحةُ العَم، و رائحةُ الثَلاَثة، رائحةُ الزََورَبي، و رائحةُ ابْتِي فاطمةُ الزَّهراءَ عليها السلام، رائحةُ السََفَرجَل، و الآم و الوَرَب و و لِبَحَتْ اللَّهُ قَدِيْرًا و لَا دِيْنًا إِلَّا وَجَدَّيْنِهَا رائحةُ السََفَرجَل؛ فَكُلوها، و أطعِموا حَبالاكُم، كَأَنْ سُجِاعَاا...
79. **The Prophet (s.a.w.) said:** “Feed frankincense to your pregnant women, for when a child is fed with frankincense while in its mother’s womb, its heart will be strengthened and its intellect will increase. If it is a male, he will become brave, and if it is female, her posteriors will grow large and it will be liked by her husband.”\(^1\)

80. **Imam al-Rida (a.s.) said:** “Give wet frankincense to your pregnant women, for if she carries a male in her womb, he will be born with a strong heart, be knowledgeable and brave; and if it is a female, she will beautiful, have good morals, her posteriors will be large and her husband will be pleased with her.”\(^2\)

81. **The Prophet (s.a.w.) said:** “Give frankincense to your pregnant women, for it will increase in the child’s intellect.”\(^3\)

82. **The Prophet (s.a.w.) said:** “There is no pregnant woman who eats melon with cheese without her child not being born with a beautiful face and good morals.”\(^4\)

83. **The Prophet (s.a.w.) said:** “Give quince to your pregnant women, for it will make your children have good morals.”\(^5\)

84. **The Prophet (s.a.w.) said:** “The smell of prophets is the scent of quince, the smell of Houris is the pleasant scent of the ‘As tree, the smell of angels is the scent of a rose, and the smell of my daughter Fatimah al-Zahra (a.s.) is the scent of quince, the ‘As tree and a rose. Allah did not send a prophet or a successor that did not have the smell of quince, so eat it and feed it to your pregnant women, for it makes your children beautiful.”\(^6\)

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\(^1\) al-Kafi, vol. 6, p. 23, hadith. 6, narrating from Abu Ziyad from Imam al-Hasan.


58. مكارم الأخلاق عن رسول الله صلى الله عليه وآله: 
كلوا السفرجل، وقمادون تقتكم، فإن الله يجلب النصر. وثنيت الماوية في القلب، وأطعمة جبالكم، فإن الله يحسن أولادكم.

وفي رواية: يحسن أولادكم.

85. الإمام الصادق عليه السلام: لا تقولن عن غلام جميل: يتبجي أن يكون أبو هذا الغلام أكل السفرجل.

86. عنه عليه السلام: عليك بالبراءة، فإن الله يزيد في الماء، يحسن اللون، وهو حار، يزيد في الولد الذكور.

87. الكافي عن شربيل بن مسلم: أهلة قال في المرأة الحامل: تأكل السفرجل، فإن اللولن يكون أطيب ريحنا وأصقنا لونا.

88. عن هرحبيل بن مسلم: أنه قال في المرأة الحامل: تأكل السفرجل، فإن اللولن يكون أطيب ريحنا وأصقنا لونا.
85. *Makarim al-Akhlāq*, narrating from the Messenger of Allah (s.a.w.) who said: “Eat quince and give it to each other as a gift, for it brightens the eyesight and grows friendship in the heart, and feed it to your pregnant women, for it makes your children beautiful.”

In another tradition: “It [quince] will make your children have good morals.”

86. Imam al-Sadiq (a.s. said), while looking at a handsome boy: “The father of this boy must have eaten quince.”

87. Imam al-Sadiq (a.s.) said: “Eat endive, for it increases a man’s semen and makes a child handsome. Its nature is hot, it is a laxative and it increases the masculinity of a child.”

88. *al-Kafi*, narrating from Sharhabil ibn Muslim who said: “He (a.s.) said concerning a pregnant woman: “She should eat quince, for it will give a nicer scent to her child and a better colour.”

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تَزْهَبُ هذَا العَقَاءُ فِي الْفَؤَادِ

89. الإمام علي عليه السلام: قالَ رَسُولُ اللَّهِ صلى الله عليه وَآله ﷺ: لِيَكُن أوَّلُ مَا تَأكُلُ النَّفَساءُ الرَّطَبَ: فَإِنَّ اللَّهَ تَعالَى قَالَ لِمَْرُيَمَ: (وَهُوَّي إِلَيْكَ يِدُّهُ عَلَى النَّخلَةِ تُساقَطُ عَلَيْكَ رُطَباً جَنِيَاً)

قَالَ: يَا نَبِيَّ اللَّهِ، فَإِنَّا لمَّا كَيْنَ أُوْلِى الْوَطْبِ?

قَالَ: سَبْعُ تَمْرِاتٍ مِن تَمْرِ المَدِينَةِ، فَإِنَّا لمَّا كَيْنَّ نَحْرُ تَمْرِهِ فِي نَفَسِهِمْ تَوَضَّعَ اللَّهُ تَعالَى الْوَطْبَ فِي ثَلَاثَةِ غَلْطَاتِهِمْ إِلَّا كَانَ لَهُمْ عَظِمَةً وَ جَلَلًا وَ ارْتِفاعًا، وَ إِن كَانَتْ جَارِيَةً كَانَتْ خَليْمَةً.

90. عنه عليه السلام: خَيْرُ تَُورِكُم البَنَّ، فَاطعِمْوا النَّسَاءَ فِي نِفَاسِهِنَّ تََلُمُ أولادُكُم مَحْكَمَاءً.

91. الإمام الصادق عليه السلام: أطعِمْوا البَنَّ نِسَاءَكُم فِي نِفَاسِهِنَّ، مَحْكَمَاءً أَوْلَادُكُم مَحْكَمَاءً.
The Role of a Mother’s Food on the Newborn

89. Imam ‘Ali (a.s.) said: “The Prophet of Allah said: “The first thing a parturient should eat is ripe dates, for Allah the Exalted told Mary: “Shake the trunk of the palm tree, freshly picked dates will drop upon you.””\(^1\)

Some asked: “O Messenger of Allah! If it is not the season of fresh ripe dates, what must she do?”

He said: “Then seven dates from the dates of Medina; if that is not found, then seven dates from your own cities, for Allah (s.w.t.) says: “By My honour, My glory, My greatness and the highness of My position, if a parturient was to eat ripe dates on the day she delivers her child, boy or girl, will be forbearing.”\(^2\)

90. Imam ‘Ali (a.s.) said: “The best of your dates is the Barni.\(^3\) Feed it to women while they are in their post-natal period so your children will become wise.”\(^4\)

91. Imam al-Sadiq (a.s.) said: “Feed Barni to your women during their post-natal period and your children will turn out forbearing.”\(^5\)

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\(^1\) Qur’an, 19:25.


\(^3\) A high quality sweet red-yellowish date.


الفصل الرابع

كيفية انعقاد النطفة

1/4

آثارِ طيبِ الوِلادَةِ

92. معاني الأخبار عن الحسين بن زيد، عن الإمام الصادق عليه السلام عن آبائه عليهم السلام: قال رسول الله صلى الله عليه وآله: مَن أحَبََنا أَهلَ البَيتِ، فَليَحمَدِ اللهَ تَعالَ عَلى أوََلِ النَِعَمِ. قيلَ: وَما أوََلُ النَِعَمِ؟

قالَ: طيبُ الوِلادَةِ وَلا يَحبُّنَا إِلاَّ مَن طابَت وِلادَتَهُ وَلا يُبِغَضُّنَا إِلاَّ مَن خَبَثَت وِلادَتَهُ.

93. علل الشرائع: أبو أيَوبَ الأنصاريَّ: اعرِضوا حُبََ عَلِيٍ عَلى أَولادِكُم، فَمَن أحَبََهُ فَهُوَ مِنكُم، وَمَن لَم َيحُِبََهُ فَاسأَلوا امََهُ مِن أينَ جَاءَت بِهِ؛ فَإِنَّ سمَِعتُ رَسولَ اللهِ صلى الله عليه وآله يَقولُ لِعَلِيَ بنِ أبِ طالِبٍ: «لا يَحبُّكَ إلاَ مُؤمِنٌ، وَيُبِغَضُّكَ إلاَ مُنافِقٌ أو وَلَدُ زِنيَةٍ، أو حَََلتُه امَُهُ وَهِيَ طامِثٌ».

94. الإمام عُليَ عليه السلام: جميلُ المَقصَدِ يَدُلَُ عَلى طَهارَةِ المَولِدِ

95. الإمام الباقر عليه السلام: مَن طَهُرَت وِلادَتُهُ دَخَلَ الجَََنةَ.

96. الإمام الباقر عليه السلام: مَن ظُهرَت وِلادَتُهُ تَدخَلُ الجَََنةَ.
Chapter Four
The forming of the life-germ
4 / 1

The Effects of being Born Pure

92. Ma’ani al-Akhbar, narrating from Husayn ibn Zaid, from Imam al-Sadiq (a.s.), from his fathers (a.s.): “The Messenger of Allah (s.a.w.) said: “Whoever loves us the Ahlul-Bayt must praise Allah Almighty for the foremost of blessings.”

Some asked: “What is the foremost of blessings?”

He answered: “Purity of birth. No one will love us except those who are born pure, and no one hates us other than those who are born impure.”

93. ‘Ilal al-Shara’i’, narrating from Abu Ayyub al-Ansari who said: “Present the love of ‘Ali to your children, and those who love him are from you, and those who do not love him you must ask its mother where she got him from, for I heard the Messenger of Allah (s.a.w.) say to ‘Ali ibn Abi Talib: “No one loves you except a believer, and no one hates you except a hypocrite, a person of illegitimate birth, or a child conceived during its mother’s menses.”


95. Imam al-Baqir (a.s.) said: “The one whose birth is pure will enter Paradise.”

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3 Ghurar al-Hikam, hadith. 4758.
64. الإمام الصادق عليه السلام: إن الله تعالى خلق الجنة طاهرة مطهرة. فلا يدخلاها إلا من طابت ولدته.

65. عنه عليه السلام: من وجد بدرخينا على كل دابة كيف كفر الدعاة فلا يدخلها إلا أباها.

66. الإمام الصادق عليه السلام: إن الله تعالى خلق الجنة طاهرة مطهرة. فلا يدخلاها إلا من طابت ولدته.

67. عنه عليه السلام: من وجد بدرخينا على كل دابة كيف كفر الدعاة فلا يدخلها إلا أباها.

68. الإمام الصادق عليه السلام: إن الله تعالى خلق الجنة طاهرة مطهرة. فلا يدخلاها إلا من طابت ولدته.

69. عنه عليه السلام: من وجد بدرخينا على كل دابة كيف كفر الدعاة فلا يدخلها إلا أباها.

70. رسول الله صلى الله عليه وآله: الحلق الحسن لا يزن من لا حبة وحيدية أو وليودية.

71. عنه عليه السلام: لا يبغضك إلا ثلاثة: ولد زنا وحنيفي ومثلها.

72. كنز العمالي عن أبي هريرة عن رسول الله صلى الله عليه وآله: يأتى الناس زمنًا يشاركون الشياطين في أولادهم. قيل: وكذاك ؟ قال: رسول الله صلى الله عليه وآله: لا يأتى الناس زمنًا يشاركون الشياطين في أولادهم.

73. عنه عليه السلام: لا يبغضك إلا ثلاثة: ولد زنا ومثلها وكتاب.

74. عنه عليه السلام: لا يبغضك إلا ثلاثة: ولد زنا ومثلها وكتاب.

75. عنه عليه السلام: لا يبغضك إلا ثلاثة: ولد زنا ومثلها وكتاب.
96. **Imam al-Sadiq (a.s.) said:** “Allah created Paradise clean and pure, so no one will enter it except those who are of pure birth.”

97. **Imam al-Sadiq (a.s.) said:** “He who has found the harmony of our love in his heart must abundantly pray for his mother for she did not betray his father.”

### The Effects of Impure Birth

“... and share with them in wealth and children...”

98. **The Prophet (s.a.w.) said:** “Good morals cannot be separated from any one except a child conceived during menses or a child from adultery.”

99. **The Prophet (s.a.w.) said** to ‘Ali (a.s.): “No one will hate you except for three groups of people: the illegitimately born, the hypocrite and he who his mother got pregnant with him while she was in her menses.”

100. **Kanz al-Ummal**, narrating from Abu Hurayrah who said: “The Messenger of Allah (s.a.w.) said: “There will come a time for people when devils will be partners in having their children.” Some asked: “Is this possible, O Messenger of Allah?”

He said: “Yes.” They asked: “How can we recognize our children from their children?” He answered: “By having very little modesty and very little mercy.”

101. **The Prophet (s.a.w.) said:** “He who is not embarrassed from what he says or from what is said to him, he is either an illegitimate child, or his mother got pregnant with him while being in her menses.”

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3 Qur’an, 17:64.


102. الإمام علي عليه السلام: قال رسول الله صلى الله عليه وآله: إن الله جعل الجنة على كل مخادع يدوي قليل الحيناء، لا يبالي ما قال، ولا ما قال له؛ فإن أتى من قاحة لم تجده إلا حبحة أو حفر شيطان. فقال: ما رسول الله صلى الله عليه وآله في الناس شرك شيطان؟

قال رسول الله صلى الله عليه وآله و آله: أما تقرأ قول الله: (و شاركهم في الأموال والأولاد).

103. عنه عليه السلام: من عوام ميلاده.

104. الإمام الصادق عليه السلام: لا يبغضنا إلا من خبثت ولاده، أو حملت بها في خفيفها.

3/4

معاصي وطهار الحائضين

(و تشركون تك في الحائضين هل هو أدنى كأعتززوا أو الإحرام في الحائضين، ولا تفطرهم عن تطهيرهن، ف فإذا تظهرين فأكن أظهر من حيث أمر مرسوم الله ل言う اللطيفين اللطيفين ذي العفو الظفرين).

105. رسول الله صلى الله عليه وآله: من جائع أمر أتجر وهو حائض فخرج الولدن جذوءا أو أبرص فلا يكون من إلا دفنة.

102. Imam ‘Ali (a.s.) said: “The Messenger of Allah (s.a.w.) said: ‘Allah has prohibited the entering of Paradise for he who is abusive, has little modesty, and does not fear of what he says and what is said about him. If you were to investigate him, you would not find him other than being born from an illegitimate relationship or the partner of Satan.’”

He was asked: “O Messenger of Allah! Is there a partner of Satan among people?”

The Prophet (s.a.w.) said: “Have you not read Allah’s saying: “…and share with them in wealth and children…”?”

103. Imam ‘Ali (a.s.) said: “He who is vile is a sign of his birth being malevolent.”

104. Imam al-Sadiq (a.s.) said: “No one will hate us except for whose birth is impure, or their mother became pregnant during her menses.”

4 / 3

The Harm of Copulating with a Woman during her Menses

“They ask you concerning [intercourse during] menses. Say: ‘It is hurtful.’ So keep away from [intercourse with] wives during the menses, and do not approach them till they are clean. And when they become clean, go into them as Allah has commanded you. Indeed Allah loves the penitent and He loves those who keep clean.”

105. The Prophet (s.a.w.) said: “He who has intercourse with his wife while she is in her menses and his child is born with leprosy or alphosis, he should not blame anyone other than himself.”

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2 Ghurar al-Hikam, hadith. 7817.
3 Kitab Man la Yahdarhu al-Faqih, vol. 1, p. 96, hadith. 203.
4 Qur’an, 2:222.
68

Children in the Qur'ān and Sunnah

106. عن عبد الله رضي الله عنه، قال: إن الله تعالى ورسوله صلى الله عليه وسلم تعاملوا كولا إله إلا الله أربعة وعشر من خصائصه، وهم:...

107. عن عبد الله رضي الله عنه، قال: من وطئ أمه وراءها فهي حاضنة، فإن فيه خمر العطر والذبح والعصر، وأربعون من إلا سفينة.

108. قال أبو عبد الله رضي الله عنه: ترى هؤلاء المشوهين؟ قلت: نعم.

قال: هؤلاء الذين آباؤهم يأتون نسائهم في الطهيت.

4/4

تَرْكِىَاتُ الدُّعَاءِ عِنْدَ الجِمَاعِ

109. سول الله صلى الله عليه وسلم: أما الذي أخذت، فهؤلاء يقولون حين يأثرون أهله: «بسم الله الرحمن الرحيم» شيطان ما ترتكبنا، وتقوم بذلماكما في ذلك أو تخطى وله.
106. **The Prophet (s.a.w.) said:** “My Nation! Indeed Allah the Blessed and Supreme dislikes you to have any of twenty four characteristics and He has reproached you about them: …He dislikes a man to copulate with his wife while she is in her menses, and if he was to copulate her and the child is born with leprosy or alphosis, he should not blame anyone other than himself.”

107. **The Prophet (s.a.w.) said:** “If someone was to have intercourse with his wife while she is in her menses and then a child is born to them who is afflicted with leprosy, he should not blame anyone other than himself.”


I said: “Yes.”

He said: “It is because their fathers had intercourse with their mothers while they were in their menses.”

4 / 4

**The Blessings of Supplicating During Intercourse**

109. **The Prophet (s.a.w.) said:** “Be alert! If a person, at the time of approaching his wife says: ‘In the name of Allah, O Allah! Keep Satan away from us, and keep Satan away from what You have blessed us with’, and then a child is determined for them in this intercourse, Satan can never harm him.”

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3 *al-Kafi*, vol. 5, p. 539, hadith. 5. ‘Ilal al-Shara’i’, p. 82, hadith. 1, narrating from Ibn Abu ‘Adhafir al-Sayrafi.

4 What we can conclude from this set of traditions is that sexual intercourse and becoming pregnant during the period of menstruation can be one reason for having repulsive features or being afflicted with leprosy or alphosis, but it’s not the only factor. Therefore, we cannot say that any child afflicted with any of the above diseases is the result of having unlawful intercourse. There is no clear mentioning in the traditions that could answer as to whether intercourse during the state of menstruation leads to these consequences or not, but rather the negation of these things can be concluded, and scientific research can be helpful in this regard.

110. عن رسول الله ﷺ: يا علي، إذا أحتاجت فقل: "بسم الله، اللهمّ جَنِبِنا الشَّيَاطِينَ و جَنِبِ الشَّيَاطِينَ ما يَرَى.\n
111. الإمام علي عليه السلام: إذا أراد أحدكم مََامَعَةَ زَوجَتِهِ فَليَقُل: اللَّهُمَّ إنّي اسنتَحلَلتُ فَرجَهنا بِنأَمرِكَ، و قَبِلتُهنا بِأَمانَتِكَ، فَإِن قَضَيتَ لي مِنها وَلَداا فَاجعَلهُ ذَكَراا سَوِيَاا، و لا تََعَل لِلشَّيَاطِينِ فيهِ نَصيبا و لا شَريكاا.

112. الإمام الباقر عليه السلام: إذا أرادت الولادة فقل عند الجماعة: اللَّهُمَّ ارزُقننِ وَلَداا، وَ اجعَلنهُ تَقِيَناا لَنيسَ فِ خَلقِنهِ زِيادَةٌ و لا نُقصانٌ، وَ اجعَل عاقِبَتَهُ إلَ خَيرٍ.

113. الإمام الصادق عليه السلام: من أراد أن يَحُبَل لَهُ فَليُصَلَِ رَكعَتَينِ بَعدَ اِلْجِمَاعَةِ، يُطيلُ فيهِمَا الرَُكوعَ وَ السَُجودَ، ثُمَّ يَقولُ: اللَّهُمَّ إنَّ أَسأَلُكَ بِِا سَأَلَكَ بِهِ زَكرِيَا، يا رَبَِ لا تَذَرنِّ فَردا و أنتَ خَنيرُ النوارِنَ، اللَّهُنَََ هَنب لي مِنن لَدُنكَ ذُرَِيََةا طَيَِبَةا، إنََكَ سمَِيعُ الدَُعاءِ، اللَّهُمََ بِاسمِنكَ اسنتَحلَلتُها، و فِ أمانَتِنكَ أخَنذتُِا، فَنإِن قَضَنيتَ فِ رَحَِِهنا وَلَدا فَاجعَلهُ غُلًما مُبارَكا زَكِيَا، و لا تََعَل لِلشَّيَاطِينِ فيهِ شِركا و لا نَصيبا.

114. تفسير المهايي عن سليمان بن خالد: فقلتُ لأِبِ عبندِ الله ﷺ: من أراد أن يَحُبَل لَهُ فَليُصَلَِ رَكعَتَينِ بَعدَ اِلْجِمَاعَةِ، يُطيلُ فيهِمَا الرَُكوعَ وَ السَُجودَ، ثُمَّ يَقولُ: اللَّهُمَّ إنَّ أَسأَلُكَ بِِا سَأَلَكَ بِهِ زَكرِيَا، يا رَبَِ لا تَذَرنِّ فَردا و أنتَ خَنيرُ النوارِنَ.
110. **The Prophet (s.a.w.) said:** “O ‘Ali! If you were to have intercourse, say: ‘In the name of Allah. O Allah! Keep Satan away from us and keep him away from what you have blessed me with’, and if it is destined that a child is conceived from you two, Satan will never harm him.”¹

111. **Imam ‘Ali (a.s.) said:** “If a man intends to have intercourse with his wife, he should say: ‘O’ Allah! I made her private part lawful [for myself] by Your command and I accepted her as a trust from you. So, if You have destined a child from her for me, make him a healthy son; and do not allow Satan to have a share in him nor any partnership.”²

112. **Imam al-Baqir (a.s.) said:** “If you intend to have a child, then say at the time of copulation: “O Allah! Bless me with a child and make him pious, with no additional or missing organs [physically healthy] and make his ending a good one.”³

113. **Imam al-Sadiq (a.s.) said:** “He who desires his wife to become pregnant, he should perform a two- unit prayer with long bowing and prostration after his Friday prayers, and then say: “O Allah! I beseech You the same thing that Zachariah asked You. O Lord! Do not leave me alone, for You are the best of inheritors! O’ Allah! Bestow upon me from You a pure offspring, indeed You are the hearer of prayers. O’ Allah! By Your name I made her lawful for me and I took her as a trust from You. So, if You have decreed a child in her womb, make him a blessed pure son and do not allow Satan to be a share or partner in him.”⁴

114. **Tafsir al-‘Ayyashi,** narrating from Sulayman ibn Khalid who said: “I asked Abu ‘Abdullah [al-Sadiq] (a.s.) what the meaning was of Allah’s saying: ‘...and share with them in wealth and children...?’” He (a.s.) answered: “In this regard, you must say: “I seek refuge in Allah the All-hearing, the All-knowing from the accursed Satan.”⁵

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115. رسول الله صلى الله عليه وآله: إذَا أخذ الماء فأكله فلم تأكل له، فتممت وأكله، ثم خرج ولد ينمو، فلم يتغور إلا نفسه.

116. عنه صلى الله عليه وآله: إذا أتى أحدكم أهلته فليستتر، فإن استتر خرجت الملائكة وحضره الشيطان.

117. الإمام الرضا عليه السلام: الجماع بعد الجماع من غير أن يكون بينهما غسل يورث لولده الجنون.

118. عنه عليه السلام: لا تقربِ النساءِ في أول الليل ولا أثيناء وليلةٍ، وذلك أن العين والغريب تكون ممتلئة، وله قيام حمود، يخوض بينه القولنج والفاشخ واللافغة، والتقرير، والخسارة والتنقيط، والخبث، وعصف البصر.

الديماج

فإذا أريد ذلك فليتقن في آخر الليل، فإنه أصح لمبتذل، وأربع لولوين، وأذى لتقلي في الوالد الذي يقضي تبنيهما.
The Role of the Conditions on the Formation of the Life-germ

115. The Prophet (s.a.w.) said: “It is not good for a man to associate with his wife after he has had a wet dream until he performs his ritual bath from the wet dream he saw, but if he was to do so [copulate before having bath] and the child was born insane, he should not blame anyone other than himself.”

116. The Prophet (s.a.w.) said: “If any of you was to copulate with his wife, he must cover himself, for if he does not cover himself, the angels will become shy and leave, and Satan will be present, and so if a child is conceived from them, Satan has a share in him.”

117. Imam al-Rida (a.s.) said: “Having intercourse after intercourse without a ritual bath in between will cause insanity in the child [conceived from it].”

118. Imam al-Rida (a.s.) said: “Do not have intercourse with women at the beginning of the night, in neither winter or summer, as the stomach and veins are full and it is not an appropriate act. There is also the fear of colic, chin-trembling gout, renal calculus, urine distillation, hernia, poor eyesight and weak memory. So, if you intend to have intercourse, it must be at the end of the night, for it is healthier for the body and more hopeful for the child [being conceived], and it is better for the increase of intelligence of the child that is conceived between them.”

It must be said that the role of the different states and times of sexual intercourse in the destiny of the child mentioned in these traditions apparently means that they have a partial effect, and it is not the complete cause. And Allah knows best.

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1 *Tahdhib al-Ahkam*, vol. 7, p. 412, hadith. 1646, narrating from Muhammad ibn al-'Is from Imam al-Sadiq (a.s.) *Kitab Man la Yahdarhu al-Faqih*, vol. 3, p. 557, hadith. 4914, narrating from al-Husayn ibn Zaid ibn 'Ali ibn al-Husayn (a.s.) from Imam al-Sadiq (a.s.) from his forefathers (a.s.) from the Prophet (s.a.w.).


5 It must be said that the role of the different states and times of sexual intercourse in the destiny of the child mentioned in these traditions apparently means that they have a partial effect, and it is not the complete cause. And Allah knows best.
Section Two:

The Rights of Children

Introduction:

Chapter One: The rights of a Newborn
Chapter Two: The rights of a Suckling Infant
Chapter Three: Education
Chapter Four: Learning and Education
Chapter Five: Adorning and Playing
Chapter Six: Supplication
Introduction

Through studying the teachings of the holy infallibles (a.s.) regarding the rights of a newborn, one can conclude that a child in this stage has eight rights upon his family. These rights are as follows:

1. Honouring the Birth

The day that Allah Almighty bestows a blessing upon a person is a day of festivity,\(^1\) being auspicious and blessed. A newborn is a great bounty for a family, and in reality a birthday party is a form of expressing gratitude for this great divine blessing. To congratulate and giving a banquet in honour of the newborn is also something highly recommended to do.

Remembering birthdays is to honour the divine blessing of the human being coming into existence. The newborn is brought into this world by Allah as a glorious blessing upon its family.

The Messenger of Allah (s.a.w.) once asked Imam ‘Ali (a.s.): “What is the first blessing that Allah gave you?”

Imam ‘Ali (a.s.) answered: “That He, may His tribute be glorified, created me and I was absolutely nothing.”

Therefore, occasions such as birthdays or celebrating reaching the age of maturity (taklif) with the purpose of giving thanks for Allah’s blessings are good and commendable customs to observe, even though there is no particular evidence to indicate it is religiously recommended (mustahab).

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\(^1\) The Arabic word ‘\textit{Id}’ is derived from the root ‘\textit{awada}’ which means ‘to return’, so the day on which missed out blessings are return to a person or to the society is called a festive day. However, this word gradually became used for any auspicious or blessed day. The greater the blessing of Allah is, the festive is more magnificent and glorious with greater joy and happiness. Based on this definition, each day that a man does not commit a sin is counted a day of festivity for him. In this regard Imam ‘Ali (a.s.) has said: “Every day in which Allah is not disobeyed in is a festive ‘\textit{Id}’ day.”
2. Bathing the Newborn

There are a few notable points in regards to washing a newborn child:

A) What is meant here in bathing is not simply washing, but a ritual religious bathing. Accordingly, the person who bathes the baby must observe the rulings of ritual bathing, as in the intention and the order of washing the parts.

B) This bathing is recommended, provided it does not harm the newborn in any way.²

C) The act of bathing the newborn is recommended to be done at the time of birth, and it is permissible to delay it for up to three days.³

D) Some of the early jurists viewed that the ritual bathing of a newborn is obligatory.⁴

3. Reciting Adhan and Iqamah in the Newborn’s ears:

Here are some following points important in this regard:

A) The Adhan must be recited in the right ear of the newborn, and the Iqamah in the left ear.

B) It is stated in some narrations that the time of reciting the Adhan and Iqamah in the ears of the newborn is after hearing it cry, and, in some other narrations it says that it is recommended to be done before the umbilical cord is cut.

C) This Islamic tradition indicates that the first sounds a baby hears play an important role in the nature of the child, and which also has many effects on his upbringing and future.

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¹ Some jurists have presumed that what is meant is the general washing and cleaning of the newborn. Refer to: Jawahir al-Kalam, vol. 5, p. 71.
4. Feeding the Newborn for the First Time:

This means that it is recommended to mix a very small amount of the soil of Karbala with some water from the Euphrates and put in the newborn’s mouth.

The reason for doing so is that performing such an act will influence the child’s aspiration to seek truth, justice and love for Ahlul Bayt (a.s.), penetrating in newborn’s soul from the very beginning of his life, as has been mentioned in some traditions.

The recommendation of other things like feeding the baby with rain water, warm water, dates and honey before anything else have also been mentioned in some traditions. Therefore, if possible, it is better to combine and mix honey, dates and some rain water or water from the Euphrates and then given to the baby.

This also indicates that the first food given to the newborn, like the first voices the newborn hears, play an effective role in the fate of the child.

5. Choosing a Good Name:

According to the traditions in Islam, choosing a good name for the newborn is considered as the first benevolent act the family performs for the child. It is imperative that through the guidelines set out by the Leaders of Islam, Muslim families must choose the best names for their children. These statements of guidance are:

A) Families can choose any good name for their child.

B) The best names are those which indicate the servitude and relation of a person to his Creator.

C) The best names are the names of the holy prophets, the infallibles and religious figures in Islam, and the best of all is the name Muhammad.

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1 Refer to hadithes 143-145.
2 Refer to hadith 142.
D) For those who Allah Almighty has granted four sons, it is blameworthy if they do not name one of them Muhammad.

E) Choosing a name for a child should be done before its birth, and if it is not known what the sex of the newborn is, they may choose a name which is appropriate to both.\(^1\) Of course, there is no problem in changing the name after the delivery.

F) It is recommended that after a boy is born to name him Muhammad for the first seven days, and then the parents may choose any other name they wish.

G) Certain names like Muhammad and Fatimah have special rights and respect that must be observed because of their connection with great Islamic characters.

H) There are some names that are reprehensible (makruh) because they symbolised the wrong and injustice, like: Shahab, Hariq, Hubab, Kalb, Firar, Harb, and Zalim.

I) It is reprehensible to put names that indicate pride, or something that’s negation in a conversation is considered as a bad omen, such as: Mubarak – the blessed, in which its negation is ‘the unblessed’.

J) The names that are befitting only to Allah, the Exalted, (like Quddus, Hakam, and Khaliq) should not be used as the name of someone, to which some jurists have considered this as prohibited.

6. Shaving the Newborn’s Head

It is a recommended act to shave the hair on the head of a newborn on the seventh day after the birth and donate its equal weight in gold or silver for charity, and there is no difference as to whether the newborn is a girl or a boy.

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\(^1\) Refer to hadith 148.
7. To Offer a Sacrifice for the Newborn

Performing a ‘Aqiqah is the sacrificing of a sheep\(^1\) to feed people upon the birth of a child.\(^2\)

The things that must be observed in this regard are:

A) To offer a sacrifice for a child is a highly recommended act, and some jurists\(^3\) have even considered it obligatory.

B) It is recommended that the offering for a boy should be a male sheep and for a girl a female sheep.

C) The time of sacrifice is to be done on the seventh day after the birth, and if it is delayed any time after that it will still remain as a recommended practice. If the parents did not perform the ‘Aqiqah for the child, it is recommended that the child himself does so when he becomes mature.

D) It is recommended that the meat of the sacrifice be divided among the believers and to pray for the baby, but it is better to cook the meat and invite at least ten persons to eat and pray for the newborn.

E) It is recommended when cutting up the ‘Aqiqah not to break the bones. Another recommendation is that one leg and thigh, or rather one fourth of the sacrifice should be given to the midwife.

F) It is reprehensible for the parents and those supported by the father, not to eat from the offering, in particular the mother.\(^4\)

G) It is recommended to recite the special supplication for the ‘Aqiqah while it is being slaughtered. The supplications narrated from Ahlul Bayt (a.s.) in this regard are abundant.\(^1\)

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\(^{1}\) A goat, cow, or a camel can also be sacrificed, and it is recommended to observe all rulings of slaughtering in them.


\(^{3}\) Like Askafi, Sayyid Murtada and Fayz Kashani. Ahkam al-Atfal, p. 196.

\(^{4}\) Wasa’il al-Shi‘ah, vol. 21, p. 428.
8. Circumcision of the Baby

It is a recommended act to circumcise the newborn boy on the seventh day after his birth, and it is permissible to delay it until up to the age of puberty. It is of precaution that the child’s parents would get him circumcised before puberty, but after puberty it is an urgent obligation and delaying it is not permissible.

It is also recommended that at the time of the act of circumcising the child, the related supplication should be recited.²

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¹ Wasa’il al-Shi’ah, vol. 15, p. 426-428.
² Refer to page 115, hadith. 193.
الفصل الأول
حقوق الوليد

1/1

تَعْظِيمُ الوليدِ
(وَ سَلَّمُ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يََُوتُ وَ يَوْمَ يُبْعَثُ حَيَاا)
(وَ السََلَّمُ عَلَيََ يَوْمَ وُلِدْتُ وَ يَوْمَ أَمُوتُ وَ يَوْمَ أُبْعَثُ حَيَاا)

119. الإمام الباقر عليه السلام: يا ابن الآباء الثلاثة. تَوَهَّكَ الَّذِي ولدت فيه. وَ تَوَهَّكَ الَّذِي تنزل فيه قبرك.
ويَوْمَ الَّذِي جَعَلْتَهُ إلى رَبَِكَ. فَيَا لَهُ مِن يَومٍ عَظيمٍ.

120. عنه عليه السلام: في كُنيته لَنَجِي تسولر. - آسَأَلُ اللهَ أن يَُعَلَهُ خَلَفاً مَعَكَ وَ خَلَفاً بَعدَكَ. فَإِنََ الرََجُلَ يَُلِفُ أباهِ فِ حَياتِهِ و مَوتِهِ.

121. الإمام الصادق عليه السلام: أكبَُّ ما يَكونُ الإِنسانُ يَومَ يولَدُ، و أصغَرُ ما يَكونُ يَومَ يََُوتُ.

122. عنه عليه السلام: فَهَنََأ رَجُلٌ رَجُلًا أصابَ ابناا فَقالَ: يُهِئُكَ الفارِسُ. فَقالَ لَهُ الحَسَنُ عليه السلام: ما عِلمُكَ يَكونُ فارِسًا أو راجِلًا؟ قالَ: جُعِلتُ فِداكَ فَما أَقولُ؟
قال: تَقولُ: شَكَرتَ الواهِبَ، و بورِكَ لَكَ فِِ المَوهوبِ، و بَلَغَ أَشُدََهُ، و رَزَقَكَ بِرََهُ.

(معلاجٌ على تَعْطُييَّة وَلَدْتِ وَتَوَهَّكَ وَتَوَهَّكَ تَتَّبِعَ خَايَا)
(وَ السََلَّمُ عَلَيََ يَوْمَ وُلِدْتُ وَ يَوْمَ أَمُوتُ وَ يَوْمَ أُبْعَثُ حَيَاا)
Chapter One

The Rights of a Newborn

Honouring the Birth

“And peace be on him the day he was born, and the day he dies, and the day he shall be raised alive!”

“And peace be on me the day I was born, and the day I die, and the day I shall be raised alive.”

119. Imam al-Baqir (a.s.) said: “O child of three [great] days: The day which you were born, the day which you will enter your grave and the day on which you will come out towards your Lord. What great days they will be.”

120. Imam al-Baqir (a.s.) said, while congratulating a man for his newborn child: “I ask Allah to make him a [worthy] successor in your life and a successor after you, for indeed a man succeeds his father in his life and after his death.”

121. Imam al-Sadiq (a.s.) said: “The greatest day of a person is the day he is born, and his smallest day is the day he dies.”

122. Imam al-Sadiq (a.s.) said: “A man said when congratulating someone who was blessed with a son: “Congratulations for your newborn horseman.”

Imam Hasan (a.s.) said to him: “How do you know he will be a rider or a walker?”

The man said: “May I be sacrificed for you! Then what should I say?”

He (a.s.) said: “Say: you have thanked the Giver [of this bounty], and may the given be a blessing for you. May he reach his perfection and may He sustain you with His kindness.”

1 Qur’an, 19:15.
2 Qur’an, 19:33.
5 Kitab Man la Yahdarhu al-Faqih, vol. 1, p. 194, hadith. 595.
Children in the Qur’ān and Sunnah

231. The narrator is Ali bin al-Hakim from some of his companions: Abū Abū al-Hassān Mūsā al-Saghir.

232. Ahl al-Tawhid bring three days of fasting and prayer in addition to the daily prayers in the mosque and the madrasah.

2/1

Ghusl al-Mawlid

234. Imam al-Sadūq (may Allah’s peace be upon him): Ghusl al-Mawlid is obligatory.

233. The Imam and al-Kamālī in al-‘Alī:

125. When a child is born, say: ‘Allahumma ṣallī ‘alā rasūliyya wa rasūliyya wa ‘alā ‘alīyya wa ‘alā ansāriyya wa ‘alā ‘alīyya wa ‘alā ansāriyya.


3/1

al-Azān wa’l-Iṣnād fī akhīr al-Azān

125. May Allah’s peace be upon him: ‘Allahumma ṣallī ‘alā rasūliyya wa rasūliyya wa ‘alā ‘alīyya wa ‘alā ansāriyya.


123. *al-Kafi*, narrating from ‘Ali ibn al-Hakam, from one of the Shi’ah who said: “For the birth of one of his children, Abu al-Hasan Musa [al-Kazim] (a.s.) had a feast, and he fed *fulazaj*¹ in large bowls to the people of Medina in mosques and lanes for three days.”²

1 / 2

Washing the Newborn

124. **Imam al-Sadiq (a.s.)** said: “Washing the newborn baby is obligatory.”³

1 / 3

Reciting Adhan and Iqamah in the Newborn’s Ears

125. **The Prophet (s.a.w.)** said: “Whoever is granted a newborn and recites the *Adhan* in his right ear and the *Iqamah* in his left ear, Um al-Sibyan⁴ will not harm it.”⁵

126. **The Prophet (s.a.w.)** said: “If someone has a newborn child, he must recite the *Adhan* in his right ear and the *Iqamah* in his left ear, for this will bring security from the cursed Satan.”⁶

127. **Sunan Abi Dawud**, narrating from Abu Rafay’ who said: “When Fatimah (a.s.) gave birth to Hasan ibn ‘Ali (a.s.), I saw the Messenger of Allah (s.a.w.) reciting the *Adhan* in his ear.”⁷

¹ A kind of sweet made from flour, water and honey.


⁴ It is said that Um al-Sibyan is a kind of sickness in which the person is afflicted with a state that is called ‘wind seized’ and sometimes it causes the person to become unconscious. It has also been said that Um al-Sibyan is a jinn that hurts children. In Persian, Um al-Sibyan refers to the mother of a jinn (hidden creature) and being possessed by a jinn. Refer to: Daneshnameh Pezeshki, vol. 1, p. 677


⁶ *al-Kafi*, vol. 6, p. 24, hadith. 6, narrating from al-Sakuni from Imam al-Sadiq (a.s.).

128. الإمام عليَ عليه السلام: فَهَٰذَا حُضُرَت وَلَادَةَ فَاطِمَةُ عليها السلام، قال رَسُولُ اللهِ صلى الله عليه وآله لأِسماء بَنتِ عُمَيسٍ و امَّ سَلَمَةَ: احضَراها، فإِذَا وَقَعَ وَلَدُها واستَهَلَّ فَأَذَّنا فِ اذُنِهِ اليُمنى وأَقِيما فِ اذُنِهِ اليُسرى؛ فَإِنََهُ لا يُفعَل ذلِكَ بِِِثلِهِ إلاَ عُصِمَ مِنَ الشَّيْطانِ، و لا تَُدِثا شَيئا حَتَّ آتِيَكُما.

فلما ولدت فعلا ذلك، قَآتَةُ النََبِيَ صلى الله عليه وآله فَسَرََهُ وَ لَبََأهُ بِرِيِّقِهِ، و قالَ: اللَهُمَِ إنَّ اعينذُهُ بِنكَ و وُلندَهُ مِننَ الشَّيْطانِ الرََجيمِ.

129. الإمام الصادق علَيه السلام - فيما يُفعَلُ بِالمَولودِ إذا وُلِدَ -: مُرُوا القابِلَةَ أو بَعضَ مَن يَلينهِ أن تُقنيمَ الصََنلَةَ فِ اذُنِهِ اليُمنى؛ فَلَمََمٌ يُصيبُهُ لمََمٌ و لا تابِعَةٌ أبَداا.

130. عنه عليه السلام - أيضاً -: أَوَّن فياذُهِ اليُمنى وأَقِم في اليُسرى. تَفعَل بِذلِكَ قَبلَ أن تَقطَعَ سُرََتَهُ؛ فَإِنََهُ لا يُفرَع أبَداا، ولا تَُصِيبَهُ امَّة الصََيْبَانِ.

التحنيك

131. رسول الله صلى الله عليه وآله: يَعْجَلُ التَّوْلُودُ بِلِيامَة السَّحْن.
128. Imam ‘Ali (a.s.) said: “When the time came for Fatimah to give birth to her child, the Messenger of Allah (s.a.w.) said to Asma’ bint ‘Umays and Um Salamah: “Stay with her so that when her baby is delivered and starts to cry, recite the Adhan in its right ear and the IqÁmah in its left ear, for whoever this is done to will be safeguarded from Satan, and then do not do anything until I come.”

When Fatimah delivered the baby, they did what he (s.a.w.) told them, then the Prophet (s.a.w.) came and cut his umbilical cord and put a little bit of his saliva in the newborn’s mouth and said: “O Allah! I seek refuge to You for him and his offspring from the vice of the cursed Satan.”

129. Imam al-Sadiq (a.s.) said, regarding some of what is done to an infant at the time of his birth: “Tell the midwife or anyone who is with her to recite the Adhan in his right ear so that the child would never become insane or followed by a jinn.”

130. Imam al-Sadiq (a.s.) said, mentioning some of the things to be done to an infant at the time of his birth: “Recite the Adhan in his right ear and the Iqamah in his left ear. Do this before cutting the umbilical cord, for the child will never be a coward and will not be afflicted by [the sickness of] Um al-Sibyan.”

The First Feeding

131. The Prophet (s.a.w.) said: “The first thing a newborn should be fed is warm water.”

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Children in the Qur’ān and Sunnah

132. مسند أبي يعلى عن أبي موسى: وَلَدَ لَيْهِ عِلىٰ تَأْتِيكُ بِهِ نَبُوْلِلَّهُ صَلِّي اللَّهُ عَلَيْهِ وَآلهَ وَسُلُوْءُ إِبْرَاهِيمَ وَحَنْكُهُ.

133. صحيح مسلم عن عائشة أنَّ رسولَ اللهِ صلى الله عليه وآله كانَ يُؤْنَىَ بالصَّبَّياء فَيُبْكَ عَلَيْهِم وَيُحَنَّكَهُم.

134. الإمام عليَّ عليه السلام: حَنَّوا أَوْلَادَكُم بالقَمَرِ. هَكَذَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلهَ وَسُلُوْءُ الْحَسَنِ وَالْحُسَينِ.

135. الكافِ عن يونس عن بعض أصحابه عن أبي جعفر عليه السلام: حَنَّوا أَوْلَادَكُم بِِاءِ الفُراتِ وَيُقَاتَ فِ أُذُنِهِ.

وفي رواية أخرى: حَنَّوا أَوْلَادَكُم بِِاءِ الفُراتِ وَيُقَاتَ فِ أُذُنِهِ.

136. الإمام الصادق عليه السلام: حَنَّوا أَوْلَادَكُم بِِاءِ الفُراتِ وَيُقَاتَ فِ أُذُنِهِ.

137. الإمام الرضا عليه السلام - في الفقه المنسوب إليه: حَنَّوا أَوْلَادَكُم بِِاءِ الفُراتِ إن قَدَرتَ عَلَيْهِ وَيُقَاتَ مَنْ عَلِمَهُ. 

قوله.
132. *Musnad Abu Ya’la*, narrating from Abu Musa who said: “A son was born to me. I took him to the Messenger of Allah (s.a.w.) and he named him Ibrahim. He then fed him a date [as the first piece of food he ate], prayed that he be blessed, and he then returned him to me.”\(^1\)

133. *Sahih Muslim*, narrating from ‘Aishah who said: “Newborns were brought to the Messenger of Allah (s.a.w.) and he blessed and was the first to feed them.”\(^2\)

134. Imam ‘Ali (a.s.) said: “Feed your newborns firstly with dates, as the Prophet (s.a.w.) did so with Hasan and Husayn (a.s.).”\(^3\)

135. *al-Kafi*, narrating from Yunus, from one of the companions that Abu Ja’far [al-Baqir] (a.s.) said: “The first food of a newborn should be the water of the Euphrates, and the *Iqamah* is to be recited in his ear.”

In another narration he (a.s.) said: “The first food that should be given to your children is water from the Euphrates and soil from the grave of Husayn (a.s.), and if that is not possible, then with rain water.”\(^4\)

136. Imam al-Sadiq (a.s.) said: “Let the first thing your children eat be the soil from the grave of Husayn (a.s.), for it is a safeguard.”\(^5\)

137. Imam al-Rida said, in *al-Fiqh* –a book attributed to him: “When a child is born, feed him first with water from the Euphrates if you are able to, otherwise with honey.”\(^6\)

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\(^1\) *Musnad Abu Ya’la*, vol. 6, p. 414, hadith. 7278. *Kanz al-Ummal*, vol. 13, p. 268, hadith. 36788.


\(^3\) *al-Kafi*, vol. 6, p. 24, hadith. 5, narrating from Abu Basir from Imam al-Sadiq (a.s.). *Tahdhib al-Ahkam*, vol. 7, p. 427, hadith. 1741, narrating from Abu Basir. *al-Khisal*, p. 637, hadith. 10, narrating from Abu Basir and Muhammad ibn Muslim from Imam al-Sadiq (a.s.) from his forefathers (a.s.).


\(^5\) *Tahdhib al-Ahkam*, vol. 6, p. 74, hadith. 143, narrating from al-Husayn ibn Abu Ya’la. *al-Da’wat*, p. 185, hadith. 513.

ألف. تََسينُ الاسمِ

الإمام الكاظم عليه السلام: جاء رجلٌ إلى النبي صلى الله عليه وسلم، فقال: يا رسول الله، ما حق أبي هذا؟
قال: تَُْسِنُ اسمَهُ و أدَبَهُ، وَضَعهُ مَوضِعَا حَسَناً.

ب. تَسمِيَةُ الوَلَدِ قَبلَ أَن يولَدَ

الإمام علي عليه السلام: أَوََلُ ما يَبََُّ الرََجُلُ وَلَدَهُ أَن يُسَمَِيَهُ بِاسمٍ حَسَنٍ، فَليُحْسِن أَحَدُكُم اسمَ وَلَدِهِ.

ج. سُنََةُ أَهلِ البَيتِ فِِ التََسمِيَةِ

السن الترمذي عن عمرو بن شعيب عن أبيه عن جندَه: النبي صلى الله عليه و آله أمر بالمسمى يَنومَ سابِعِه، و وَضعِ الأَذى عَنهُ، وَالعَقَِ
A. Choosing a Good Name:

138. Imam al-Kazim (a.s.) said: “Someone came to the Prophet (s.a.w.) and said: “O Messenger of Allah! What is the right of my child?” He answered: “Choosing a good name for him, raising him well and facilitating a good life for him.”¹

139. Imam al-Kazim (a.s.) said: “The first act of benevolence a man has to his child is choosing a good name for him, so every one of you must choose a good name for your child.”²

B. Choosing a Name before the Birth:

140. Imam ‘Ali (a.s.) said: “Choose a name for your children before they are born. If you do not know whether the child is a male or a female, call them by the names which are good for both a male and a female, for the miscarried foetus will meet you on Judgment Day while you have not chosen a name for it, the miscarriage will say to its father: “Why didn’t you choose a name for me? Verily, the Messenger of Allah gave the name to MuÎsin before he was born.”³

C. The Ahlul Bayt’s Tradition in Naming:

141. Sunan al-Tirmidhi, narrating from ‘Amr ibn Shu’ayb, from his father from his grandfather who said: “Verily, the Prophet (s.a.w.) commanded the choosing of a name for a newborn on the seventh day [after his birth], and cutting the hair from him and offering a sacrifice.”⁴

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³ *al-Kafi*, vol. 6, p. 18, hadith. 2, narrating from Imam al-Sadiq (a.s.) from his father (a.s.) from his grandfather (a.s.). *al-Khisal*, p. 634.

⁴ *Sunan al-Tirmidhi*, vol. 5, p. 132, hadith. 2832.
142. رسول الله صلى الله عليه وآله: أفضَلُ الأَسماءِ و حَقَّ بَعضِها.

143. عنه صلى الله عليه وآله: ألا إن خير الأسماء: عبد الله وأبو رضوان ونوراً وقُدوَةً ونُعُمةً.

144. عنه صلى الله عليه وآله: إذا سمعتم الوَلَدَ مَعَ تمادى فَأَكرِمُوه، و أَوسِعوا لَهِ فِ يَجِيد، و لا تُقَبَحهُ وَجهاً.

145. عنه صلى الله عليه وآله: إذا سمعتم تمادى فلا تُقَبَحوهُ، ولا تَبَهوهُ، ولا تَضرِبوهُ، وَلا تَشِموهُ في النَحْر، و لا تَشِموهُ.

146. عنه صلى الله عليه وآله: ما يَسْمَون تمادى الْأَوْسَعَ اللهُ عَلَيهِمُ الرَِزقَ، فإِذا سمعتموهُ فلا تَضرِبوهُما.

147. عنه صلى الله عليه وآلة: تُسَمَون تمادى أَوْسَعَ اللهُ عَلَيهِمُ الرَِزقَ؟

148. الكافِ عَنِ السَّكونِ: دَخَلتُ عَلى أَبِي عبد الله عليه السلام، و أَتَمَمَّوْها مَكروه، فقال لي: يا سكيني! انا عَطاكُ؟

فَذِلَكَ: وَلَنَشِمْ لَي ابْنَتِي أَبِيَّةَ!
D. The Best of Names and the Rights of Some of Them:

142. The Prophet (s.a.w.) said: “The blessed names are: ‘Abdullah, ‘Abd al-Rahman and similar names that denote the servitude to Allah.”¹

143. The Prophet (s.a.w.) said: “Indeed, the best of names are: ‘Abdullah, ‘Abd al-Rahman, Harithah and Hammam.”²

144. The Prophet (s.a.w.) said: “If you name the child Muhammad, honour him, make room for him in gatherings and do not frown at him.”³

145. The Prophet (s.a.w.) said: “If you name anyone Muhammad, do not disgrace him, do not frown at him and do not beat him. Blessed be the house that has a Muhammad, the gathering that has a Muhammad, and a company of friends that has a Muhammad.”⁴

146. The Prophet (s.a.w.) said: “There is no house that has the name Muhammad in it that will not be increased in its sustenance by Allah. So, if you have named a child Muhammad, you must not beat or insult him.”⁵

147. The Prophet (s.a.w.) said: “You name someone Muhammad and then you insult him!”⁶

148. al-Kafi, narrating from al-Sakuni who said: “I went to Imam al-Sadiq (a.s.) while I was sad and upset, and he said to me: “O’ Sakuni, why are you sad?”

I said: “A daughter has been born to me.”

¹ al-Nawadir, by al-Rawandi, p. 104, hadith. 75. al-Ja’fariyat, p. 190, with ‘custom’ instead of ‘names that denote the servitude to Allah’. Both narrating from Imam al-Kazim (a.s.) from his forefathers (a.s.). Bihar al-Anwar, vol. 104, p. 130, hadith. 21.
فقال: يا سكون، على الأرض يقلها، وعلى الله يزدها، تعيش في غير أجلك، وتأكل من غير يزديك.

فقال: وله توقيتا، فقال لي: ما اسميتها؟

قلت: فاطمة.

قال: آه! آه! ووضع يده على جبهتي، فقال: قال رسول الله صلى الله عليه وسلم: "حق الوالد على وليده، إذا كان ذكر، وأن يستفره أمه، و يستحسن اسمه، و يعلمه كتاب الله، و يظهره، و يعلمه النباحة، وإذا كانت إنثا أن تستفرة أمه، و يستحسن اسمها، و يعلمها سورة النور، ولا يعلمها سورة يوسف، ولا ينزلها الغرف، و يعجل سراها إلى بيت زوجها.

أما إذا اسميتها فاطمة فلا تسبيها، ولا تسكونها ولا يضربها.

149. رسول الله صلى الله عليه وسلم: من ولد له أربعة أولاد لم يسم أحدهم باسم، فقد جفاني.

150. عنه صلى الله عليه وسلم: تسموا باسماء الأنبياء.

151. عنه صلى الله عليه وسلم: ما من أهل بيتي فإنه اسم نبي إلا.alibaba إلى الله كلما يقدرشهم من صلاة الفِدَا إلى العشاء.
He said: “O’ Sakuni, her weight is on the earth and her sustenance is from Allah. She lives outside the span of your lifetime, and she eats other than your sustenance.”

By Allah, he relieved me, and then he said: “What did you name her?”

I said: “Fatimah.”

He said: “Excellent!” Then he put his hand on his forehead and said: “The Messenger of Allah said: “The rights of the child on the father is that if the child is a male, the father should honour his mother, choose a good name for him, teach him the Book of Allah, purify him and teach him swimming. And if the child is a female, he should honour her mother, choose a good name for her, teach her [from] the Chapter of the Light, not teach her [from] the Chapter of Joseph\(^1\), not to place her in an upstairs room\(^2\), and to hasten in sending her to the house of her husband [for marriage].”

‘Be careful! Since you have named her Fatimah, you should not insult her, nor curse her, nor beat her.’\(^3\)

149. The Prophet (s.a.w.) said: “He who is given four boys and does not name one of them Muhammad, has indeed been disloyal to me.”\(^4\)

150. The Prophet (s.a.w.) said: “Name [your children] with the names of prophets.”\(^5\)

151. The Prophet (s.a.w.) said: “There is no family wherein there is the name of a Divine Prophet save that Allah sends an angel to them to sanctify them from the morning prayer until evening.”\(^6\)

\(^1\) Yusuf.

\(^2\) Meaning that a girl should not be put in a room where onlookers can see her.


\(^4\) al-Kafi, vol. 6, p. 19, hadith. 6, narrating from ‘Asim al-Kuzi from Imam al-Sadiq (a.s.). Tahdhib al-Ahkam, vol. 7, p. 438, hadith. 1747, narrating from Imam al-Baqir (a.s.) from the Prophet (s.a.w.).


152. الإمام الباقر عليه السلام: أَصدَقُ الأَسماءِ ما سمَُِيَ بِالعُبودِيََةِ ، و أَفضَلُها أَسماءُ الأَنبِياءِ.

153. الإمام الصادق عليه السلام: لا يولَدُ لَنا وَلَدٌ إلاَ سمَََيناهُ مََُمََدا، فَإِذا مَ  لَنا سَبعَةُ أَيَامٍ فَإِن شِنئنا غَيرََننا، و إِن شِنئنا تَرَكنا.


155. الكافِ عن عَبدِ الرََحَنِ بنِ مَُمََد العَزرمِي: استَعمَلَ مُعاوِيَةُ مُنروانَ بنَ الحَكَنمِ عَنلىَ المَدينَنةِ، و أُنرَهُ أَن يَفنرِضَ لِشَبابِ قُرَيشٍ، فَفَرَضَ لَُِم.

فَقالَ عَلِيَُ بنُ الحُسَينِ عليه السلَّم: فأَتَيتُهُ فَقالَ: مَا اسمُكَ؟ فَقُلتُ عَليَ بنُ الحُسَينِ.

فَقالَ ما اسمُ أَخيكَ؟ فَقُلتُ: عَلِيَ.

قالَ: عَلِيَ و عَلِيَ! ما يُريدُ أَبوكَ أَن يَدَعَ أَحَدا مِن وُلدِهِ إلاَ سمََاهُ عَلِيَاا؟ ثُمََ فَرَضَ لي، فَرجعتُ إِلَي أَبِي فَأَخبَّتُهُ. فَقالَ: وَيَليَ ابنِ الزََرقاءِ دَبَاغَةِ الأدَمِ، لَو وُلِدَ لي مِئَةٌ لأَحبَبتُ أَن لا اسمََِي أَحَداا مِنهُم إِلاَ عَلِيَاا.
152. **Imam al-Baqir (a.s.) said:** “The best name is the one which indicates the servitude\(^1\) [of Allah], and the best of them are the names of prophets.”\(^2\)

153. **Imam al-Sadiq (a.s.) said:** “There is no child that is born to us and not named Muhammad, and when seven days have passed, we keep the name if we want or we change it.”\(^3\)

154. **Imam al-Sadiq (a.s.) said:** “Someone came to the Prophet (s.a.w.) and said: “O Messenger of Allah! A child has been born to me, so what do I name him?” He said: “Name him by the dearest of names to me: Hamzah.”\(^4\)

155. *al-Kafi*, narrating from ‘Abd al-Rahman ibn Muhammad ‘Azrami who said: “Mu’awiyah appointed Marwan ibn al-Hakam as the governor of Medina and ordered him to assign a salary for the young ones of Quraysh, and he did.”


He said: “‘Ali and ‘Ali! What was your father after by naming all his sons ‘Ali?’”

Then he paid my salary and I returned to my father [Imam Husayn] and told him what happened. He said: “Woe to the son of the blue-eyed\(^5\) woman and [animal] skin tanner. If I were given one hundred sons, I would name them nothing but ‘Ali.’”\(^6\)

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1 Meaning names which begin with the prefix ‘abd, such as: ‘Abdullah, ‘Abd al-Rahman, ‘Abd al-Hadi....


3 *al-Kafi*, vol. 6, p. 18, hadith. 4. *Tahdhib al-Ahkam*, vol. 7, p. 437, hadith. 1746. ‘Uddah al-Da’i, p. 77, narrating from Imam al-Rida (a.s.).


5 The colour of the eye here does not mean it is a defect, but it is referring to evil features and lewdness.

156. تفسير الصحابي عن رضي عنه: قيل: إنني عبدي الله عليه السلام: جعلت نذرت الله إن أُنْصِيَّي بِأَسْمَائِيُّهُ و أَسْمَاءِ آبائِيُّهُ. فَقَتَفَطَنَا ذلِكَ؟

قَالَ: إِيَّ اللَّهِ. وَهَلُ السَّمِينِ إِلاَّ الحَبِّ؟ قَالَ اللَّهُ: «إِنْ كُنْنَ مُحْيِينَ اللَّهَ فَأَنْفَعَكُمْ وَتَغفَرْ لَكُنْمَ ذُنُوبَكُمْ» .

157. الكاف في ابن مياح. عن كليبي بن عمرو: أَنَّهُ سَأَلَ أَبا عَبِيدِ اللَّهِ عليه السلام وشدته في اسم ذله. فقال: سأفيه

يَأَيْ أَسْمَائَهُ، فَقَالَ: أَيَ الْاَسْمَاءِ؟ فَقَالَ: عَبِيدُ الرَّحْمَنِ.

158. الإمام الكاظم عليه السلام: لا يدخل الفقر في مناسمه: أَحَدَ أَو أَحَدَ أَو عَلِيٌّ أَو طالِبٌ أَو عَبِيدِ اللَّهِ، أَو فاطِمَةَ مَنَ النَّاسِ.

159. الإمام العسكري عليه السلام: لَقَدْ تَحْزَنَ اللَّهُ لِأَبِ إِسْحَاقَ إِبْراهِيمَ بنِ إِسْماعِيل: صَنَّعَتَهُ إِلَى شَيْخِتِنا، وغَفَرَ لَهُ ذُنوبَهُ، وَرَزَقَهُ ذَكْرًا اسْتَقْدَمًا. فَقَالَ: يَقولُ إِبْنُ الحَسَنَ بِنِ عَلِيَ: سَمِيَّتُهُ.
156. *Tafsir al-‘Ayyashi*, narrating from Rib‘i ibn ‘Abdullah who said: “Abu ‘Abdullah [al-Sadiq] (a.s.) was asked: “May I be your ransom! We name [our offspring] by your names and the names of your fathers, does this benefit us?”

He said: “By Allah, yes it does, and is religion anything but love? Allah has said: ‘… If you love Allah, then follow me, Allah will love you and forgive your sins...’”

157. *al-Kafi*, narrating from Ibn Mayyah from Fulan ibn Hamid who said that he asked and sought advice from Abu ‘Abdullah [al-Sadiq] (a.s.) about the name of his son. The Imam said: “Name him by a name that indicates servitude.”

He said: “What are those names?”

He (a.s.) said: “[Names] like ‘Abd al-Rahman.”

158. *Imam al-Kazim* (a.s.) said: “Poverty will not enter the house that has someone from the men with the name of Muhammad, Ahmad, ‘Ali, Hasan, Husayn, Ja‘far, Talib, or ‘Abdullah, or from among the women with the name Fatimah.”

159. *Imam Hasan al-‘Askari* (a.s.) said to Ja‘far ibn Sharif al-Jurjani: “May Allah give gratitude to Abu Ishaq Ibrahim ibn Isma’il for his service to our followers, and may He forgive his sins and bless him with a good son who believes in the truth. Tell him that al-Hasan ibn ‘Ali says: “Name your son Ahmad.”

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1 Qur’an, 3:31.
3 *al-Kafi*, vol. 6, p. 18, hadith. 5.
160. كشف المئة عن حضرة عبد العزيز يبن محمّد الخلاني: كتب الحارثي أخوي إلى أبي أتبحث عليه السلام وآمنة حاجي接近
أن يتزعزع الله أن يجعلها ويرفعها كراً. ويسقيها. كتب عبد العزيز الله الصلاح ويدل على: سحق الله ذلك كراً أسويًا. و
دعم الآسر توجه عبد الرحمن. قواعد القليلين... قسقي واحد أتبحث. وآخر... عبد الرحمن.

5. الأسماء التذكارية

161. برسول الله صل الله علية وآله: لا تسموا أولادك الحكيم، وابن الحكيم؛ فإن الله الحكيم.

162. عنه صلى الله عليه وآله: لا تسمون غلمك يساراً، ورايا، ونجاها، وافظها.

163. عنه صلى الله عليه وآله: هؤلاء الأسماء: خيرًا، وعزة، وحرب، وظالم.


قال: لا تسموا الحباب؛ فإن الحباب شيطان. ولكن هو عبد الرحمن.
160. *Kashf al-Ghummah*, narrating from Ja’far ibn Muhammad al-Qalanisi, who said: “My brother Muhammad wrote to Abu Muhammad [al-’Askari] (a.s.) while his wife was pregnant and close to delivering and had asked him (a.s.) to pray to Allah to relieve her [from pain] and to bless him with a son and to choose a name for the newborn. The Imam wrote back in answer to him, praying to Allah for his well being and said: “May Allah bestow upon you a healthy son, and Muhammad and ‘Abd al-Rahman are good names.”

Then his wife gave birth to twins and he named one of them Muhammad and the other ‘Abd al-Rahman.”¹

E. Inappropriate Names:

161. The Prophet (s.a.w.) said: “Do not name your children Hakam and Abu al-Hakam, for Allah is the Hakam (Arbitrator).”²

162. The Prophet (s.a.w.) said: “Do not name your son: Yasar, Rabah, Najih, or Aflah.”³

163. The Prophet (s.a.w.) said: “The worst names are: Dirar, Murrah, Harb, and Zalim.”⁴

164. *Majma’ al-Zawa’id*, narrating from ‘Abd al-Rahman ibn Abu Sabrah who said: “My father and I went to the Prophet (s.a.w.) who asked my father: “Is this your son?”

He answered: “Yes.”

He (s.a.w.) asked: “What is his name?”

He answered: “al-Hubab.”

He (s.a.w.) said: “Do not call him al-Hubab, for al-Hubab is Satan, but rather he [your son] is ‘Abd al-Rahman.”¹


² ‘Ilal al-Shara’i’, p. 583, hadith. 23, narrating from Imam ‘Ali (a.s.). *Bihar al-Anwar*, vol. 76, p. 175, hadith. 2.


165. The great compilation of Ibn Sa'ida upon his father: "May the Messenger of Allah (peace be upon him) say upon me, 'May a dog or a cat eat you.'"

166. Sunan Abu Dawud: Upon Abdullah bin Omar bin 'Abdul-Malik. A man named 'Abdul-Malik said, "What did you name your child?" He replied, "I named it 'Baraa.'"

167. Imam al-Sadiq (peace be upon him) - When asked about the cause of shaving the baby's head, he said: "Purification from the hair of the womb.

168. The Imam al-Kazim (peace be upon him) - When asked about shaving the child's head when they are seven days old, he said: "It is not necessary unless they are seven days old."
165. *al-Mu’jam al-Kabir*, narrating from Ibn Buraydah from his father who said: “The Messenger of Allah (s.a.w.) prohibited anyone to be called Kalb (dog) or Kulaib.”

F. The reason for the Reproaching of Certain Names:


He said: “I named her Barrah (Righteous).”

She said: “Verily, the Messenger of Allah (s.a.w.) reproached this name: I was named Barrah and the Messenger of Allah (s.a.w.) said: “Do not admire yourselves. Allah is more aware of the righteous ones among you.”

They said: “Then what do we call her?”

He answered: “Name her Zainab!”

167. When Imam al-Sadiq (a.s.) was asked about the reason for shaving the head of a baby, he answered: “To clean the head from the hair [the term period] of the womb.”

168. *al-Kafi*, narrating from ‘Ali ibn Ja’far asking Imam al-Kazim: “I asked him about a newborn child and whether his head is to be shaved after the seventh day?” He (a.s.) said: “If seven days have passed shaving his head is not necessary.”

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العَقيقَةُ

169. رسول الله صلى الله عليه وسلم: "كل عَلَاء، جَهرٍ بِعَقيقَةٍ، يُذبَحُ عنه يوم سَابِعٍ".

170. الإمام الباقر عليه السلام: "إذا كان يوم السَّابِع، وإذا ولد أحدكم غُلَم أو جارِية فَعُنقَ عَنّهُ كَبَشْناا؛ وَنَفِّي الْإِسْتِغْنَى وَكُلَ لَّكُم مَّلَك، وَأطعِمْوا القابِلَةَ مِنَ العَقيقَةِ، وَسَمَّوها يوم السَّابِعِ.

171. الإمام الصادق عليه السلام: "المولود إذا ولد عَنّهُ وَحُلِقَ رَأْسُهُ، وَتُصُدِقَ بِوَزن شَعرِهِ وَرِقَاء، وَهَدَيْنِي إلى القابِلَةِ، وَتُدعِنُ نَفَرٌ مِنَ المُسْلِمِينَ يَأكُلونَ وَيَدعون لِغُلَم، وَسَمَّى يوم السَّابِعِ.

172. عنه عليه السلام: "كل مولود في العَقيقَةِ، وَتُعطى القابِلَةُ رَجُلِ مَعَ الْوَرِكِ، وَلا يُكَسَّرُ العَظمُ مِنَ العَقيقَةِ.

173. عنه عليه السلام: "العَقيقَةُ تَوَسَّعَتْ سَابِعًا، وَتَعِظُ على القابِلَةِ الْرَجُلِ مَعَ الْوَرِكِ، وَلا يَكَسَّرُ العَظمُ".
169. **The Prophet (s.a.w.) said:** “Every boy is held in pledge of his offering (‘Aqiqah) which should be sacrificed for him on the seventh day [after his birth].”¹

170. **Imam al-Baqir (a.s.) said:** “On the seventh day of the birth of a child, a boy or a girl, one should sacrifice a sheep, a male sheep for the boy and an ewe for the girl. Sacrifice [an offering] and give a part of the offering to the midwife, and name him on the seventh day.”²

171. **Imam al-Sadiq (a.s.) said:** “When the child is born, an offering is to be sacrificed for him, his head is to be shaved and some silver equal to the weight of his hair should be given as alms. The foot and the leg [of the offering] should be gifted to the midwife and some Muslims should be invited to eat [from it] and pray for the child, then he should be named on the seventh day [after his birth].”³

172. **Imam al-Sadiq (a.s.) said:** “Every newborn child is in the pledge of an offering.”⁴

173. **Imam al-Sadiq (a.s.) said:** “The offering of sacrifice is done on the seventh day, and the foot of the sheep and its leg is given to the midwife, and its bones should not be broken.”⁵

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Children in the Qur’ān and Sunnah

174. "... Children in the Qur’ān and Sunnah..."

175. "... "بِسْمِ اللهِ وَ بِاللهِ، اللَّهُمَّ عَقِيقَةٌ عَنِّي فِنْنٍ، لِحَمُهَا بِلَحمِهِ، وَ دَمُها بِدَمِهِ، وَ عَظمُها بِعَظمِهِ، اللَّهُمَّ اجعَلْهُ وِقاءً لآِلِ مَّمَّمٍ صَلَّىَ اللهُ عَلَيهِ وَ عَلَيهِمْ."

176. "... The caif about the uqayqa about the child..."

177. "... The caif about the child..."
174. **Imam al-Sadiq (a.s.) said:** “When performing the offering, say over it: “In the name of Allah, and by Allah, O Allah! This is an offering (‘Aqiqah) from so and so, its flesh is for his flesh, its blood is for his blood and its bone is for his bone. O Allah! Appoint it as a shield for the progeny of Muhammad, praise of Allah be upon him and them.”

175. *al-Kafi*, narrating from ‘Ammar ibn Musa from Imam al-Sadiq (a.s.) asking him: “I asked him about the offering for a child (‘Aqiqah) and how it should be. The Imam (a.s.) answered: “… one fourth of it is given to the midwife and if there was no midwife, it’s given to its mother to give it to anyone she desires, and from it she should feed ten Muslims and it is better if they are more then.”

176. *al-Kafi*, narrating from Abu al-Sabbah al-Kanani who said: “I asked Abu ‘Abdullah [al-Sadiq] (a.s.) about a newborn child and when an offering should be done for him, when his head should be shaved, when the alms equal to the weight of his hair is given and when should a name be given to him?”

He (a.s.) answered: “They should all be done on the seventh day.”

177. *al-Kafi*, narrating from Jamil ibn Darraj who said: “I asked Abu ‘Abdullah [al-Sadiq] (a.s.) about the sacrifice (‘Aqiqah) and which one should be done first, the offering, shaving the head, or naming the child?”

He (a.s.) answered: “All of these are done at the same time, the shaving, the offering, and the naming.”

Then he mentioned what Fatimah (a.s.) had done for her child. After that he said: “The hair must be weighed and silver equal to its weight is to be given as alms.”

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3 *al-Kafi*, vol. 6, p. 28, hadith. 8.
4 *al-Kafi*, vol. 6, p. 33, hadith. 4.
178. الكافي عن إسحاق بن عقب عن الإمام الصادق عليه السلام في الغي عن الخول والخيل والقصدي عن عهنة قال:
قلت آله: يا أي ذلتك بدأ؟ قال: حلق رأسه وتعق عنه، وتصدق بوزن شعر دقيقة. وتكون ذلقت في مكان واحد.

179. رسول الله صلى الله عليه وآله: طهروا أولادكم يوم الشامخ فإن أطيب وأطهر وأسرع علبات اللحم. وإن الأرض تتجس من تبول الأغلب أربعين صباحا.

180. الإمام الصادق عليه السلام: اختنوا أولادكم ليسبقة أيام قرنين أطبخ وأسرع علبات اللحم. وإن الأرض لتكره تبول الأغلب.

181. عنه عليه السلام: ختان الملازو من الشنَّة. وخفض الجويرة ليس من الشنَّة.
178. *al-Kafi*, narrating from Ishaq ibn ‘Ammar who asked Imam al-Sadiq (a.s.) about the offering for the child, shaving his head, or alms-giving, saying: “I asked him: ‘Which of them do we start with?’”

He answered: “Shave his head, offer the sacrifice for him, and then give silver equal to the weight of his hair as alms, and all of these are done in one place.”¹

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Circumcision

179. The Prophet (s.a.w.) said: “Purify your children [by circumcision] on the seventh day, for it is more pleasant and purer, and it causes the flesh to grow faster, and indeed the earth remains polluted for forty days with the urine of he who is not circumcised.”² ³

180. Imam al-Sadiq (a.s.) said: “Circumcise your sons on the seventh day, for it is more pure and more haste in the growing of the flesh, and the earth detests the urine of he who is not circumcised.”⁴

181. Imam al-Sadiq (a.s.) said: “Circumcising the boy is of the Sunnah, but female circumcision is not of the Sunnah.”⁵


² Pollution here means performing what is opposite to the Sunnah, and not material impurity and uncleanliness. If the child is not mature (*baligh*), it refers to the parent’s not following the Sunnah, and if he is mature, then it is his own opposition to the Sunnah.


⁵ *al-Kafi*, vol. 6, p. 37, hadith. 2. Both narrating from ‘Abdullah ibn Sinan.
كتاب من لا يحضره الفقيه عن مرازم بن حكيم الازديَ عن الإمام الصادق عليه السلام - في الصبي إذا ختَن

قال اللهُ هذِهِ سُنََتُكَ، و سُنََةُ نَبِيَِكَ صَلواتُكَ عَلَيهِ و آلِهِ، وَ اتَِباعٌ مِنََا لَكَ و لِنَبِيَِكَ، بَِِشِيََتِكَ و بِإِر ادَتِكَ و قَضائِكَ؛ لأَمرٍ أنتَ أرَدتَهُ، و قَضاءٍ حَتَمتَهُ، و أمرٍ أنفَذتَنهُ، فَأَذَقتُنهُ حَنرََ الحَديندِ فِ خِتانِنهِ و حِجامَتِنهِ لأِمنرٍ أننتَ أعنرَفُ بِنهِ مِن

و قالَ أبو عَبدِ اللهِ عليه السلَم: أيَّ رَجُلٍ لَم يَقُلها عِندَ خِتانِ وَلَدِهِ فَليَقُلها عَلَينهِ مِن قَبنلِ أَن يحَنتَلِمَ، فَإِن قالَِنا كُفِنيَ حَنرََ الْحَد يدِ مِن قَتلٍ أو غَيرِهِ.

و قال أبو عَبدِ اللهِ عليه السَلام: أيَّ رَجُلٍ لَم يَقُلها عِندَ خِتانِ وَلَدِهِ فَليَقُلها عَلَينهِ مِن قَبنلِ أَن يحَنتَلِمَ، فإن قالَِنا كُفِنيَ حَنرََ الحَديندِ مِن قَتلٍ أو غَيرِهِ.

183. الكافي عن علي بن يقطين: سأَلَتُ أبَا الحسنِ عليه السَلام عَن خِتانِ الصََبِيَِ لمِنْ نَبِيَّةٍ يـِبَيِّنُنَّهُ مِنَ الشَّيْءِ؟ أو يـِبَيِّنُنَّهُ مِنَ الشَّيْءِ؟

قالَ: لمِنْ نَبِيَّةٍ يـِبَيِّنُنَّهُ مِنَ الشَّيْءِ، وإن أُخْرَجَنَّاهَا.
182. *Kitab Man la Yadharhu al-Faqih*, narrating from Marazim ibn Hakim al-Azdi narrating from Imam al-Sadiq (a.s.) who said about when a boy is circumcised: “He (a.s.) said: “He [the father] should say: “O Allah! This is Your tradition and the tradition of Your Prophet, may Your praises be upon him and his progeny, and it is our obedience to You and Your Prophet, by Your wish, Your will and Your decree in an order that You have commanded, a decree You have made certain, and an order You have affirmed. So, I made him taste the hotness [pain] of iron in his circumcision and shedding of blood for a reason You know more of than me. O Allah! Purify him from sins, prolong his lifespan, keep away sicknesses and pains from his body, add to his wealth and repel poverty from him, for surely You know and we do not know.”

Then Abu ‘Abdullah [al-Sadiq] (a.s.) said: “Any man who does not recite this at the time of his son’s circumcision should recite it before he reaches puberty, and if he was to recite it, he will be safeguarded from being killed or harmed by the iron.”

183. *al-Kafi*, narrating from ‘Ali ibn Yaqtin who said: “I asked Abu al-Hasan [al-Kazim] (a.s.) about the circumcising of a boy on the seventh day [of his birth], and if it is a Sunnah or can it be postponed?, and which one is better?”

He (a.s.) said: “It is of the Sunnah on the seventh day, and it does not matter if it is delayed.”

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Chapter Two
The Rights of a Suckling Infant

During the period of breastfeeding, an infant has two fundamental rights:

1. Suitable Nutrition:

According to the recommendations of the great leaders of Islam, the best food for a baby is the mother’s milk. For a suckling child, nothing can be substituted for the mother’s milk. Therefore, one of the rights of a baby is to be breastfed by its mother, if possible.

The Holy Qur’an clearly says that the mothers who are willing to accomplish this duty perfectly must breastfeed their infants for two complete years. According to what is narrated from Imam al-Rida (a.s), the right of children is that they are breastfed for the minimum of twenty one months, and anything less than that is doing injustice to them.

If the baby cannot suckle the mother’s milk due to any reason, the father must choose a worthy wet-nurse to feed the baby. She must have spiritual and physical exquisiteness, because the milk itself has an effect on the upbringing of the child’s body and soul, and hence narrations have warned against choosing wet-nurses who are deviated in their belief, deeds, and morals, or are suffering from a disease.

2. Respecting the Feelings:

Another important aspect to be mentioned in the conduct of the Prophet (s.a.w.) in observing the rights of suckling babies is respecting their feelings. According to a tradition, the messenger of God one day unlike usual, ended his prayers so fast that Muslims thought a new revelation was coming down to him. When they asked him about its reason, they surprisingly heard him say: “Did you not hear the cry of the baby?”

It was realized that the reason for shortening of the prayers was the cry of a restless infant who was beside the people and the prophet (a.s) shortened the prayers so that they could pacify the baby.

It frequently happened that people brought a baby to the Prophet (s.a.w.) in order that he would recite an invocation for him. The Prophet of Allah (s.a.w.) took the baby in his bosom and, when he was busy reciting invocation, the infant polluted the Prophet’s clothes. People wanted to separate the baby from him so that his clothes might not be more polluted, but he (s.a.w.) did not let them do so.
By these kinds of wise treatments, besides appeasing the child’s family, the Prophet of Allah (s.a.w.) would not allow the feelings of the child to be hurt, as he knew that ignoring the child’s sentiments would have some unpleasant sequels in his future life.
الفصل الثانى

حقوق الرضيع

1/2

الرضاع من الإمام أحمد

الف: فضل إرضاع الوالد

184. رسول الله صلى الله عليه وسلم: "إذا حَلَتِ المرأةُ، كانَت مَمَّا ثَقَّلَتْ صَعُوبَاتُ الْمَهْدِيِّينَ، مَمَّا حَمَّلتْهَا وَفُقَرَّتْهَا. فِي ذَلِكِ كَانَ لَهَا ذَلِكَ مِنْ عَطْهٍ كَعِيدٍ عَلَى جَهَّازِهِ، فَإِذَا وَضَعَتْهَا كَانَتْ لَا تَدْرِي مَا كَانَ لَهَا مِنْ الْحَمْلِ، فَإِذَا أَرْضَعَتْهَا كَانَتْ لَا تَدْرِي مَا كَانَ لَهَا مِنْ الْحَمْلِ." 

185. عنه صلى الله عليه وسلم: "فَإِذَا وَضَعَتْهَا مِنْ وُلْدِ إسْمَاعِيلَ، فَإِذَا فَرَقَتْهَا مِنْ رَضَايَةِهِ صَحَّبَتْهَا مَلَكٌ عَلَى جَنَبِهَا، وَقَالَ: أَسْأَلَفُكَ الْفَحْلَ، فَقَدْ غَفَرَ لَكَ، وَسَيَجْرِي الْعَفْوُ لَكَ."

ب: بركة لبن الأم

186. رسول الله صلى الله عليه وسلم: "لَيْسَ لِيُرِضَعُ صَبِيحًا مِنْ لِبَنِ اِبْنٍ خَيرٌ مِنْ لِبَنِ اِبْنٍ لَهُ." 

187. الإمام علي عليه السلام: "مَا مِن لِبَنٍ لَهُ مِنْ رَضَايَةِهِ خَيرٌ مِنْ لِبَنِ اِبْنٍ لَهُ."
A. The virtue of breastfeeding the infant:

184. The Prophet (s.a.w.) said: “When a woman becomes pregnant, her station will be like a person who fasts during the day and vigilant by night, and she is like a struggler who strives with her soul and wealth in the path of Allah. When she delivers her child, she has such a reward that you do not know what it is because of its magnitude. When she breastfeeds, for every suckle made, she will receive the reward of emancipating one of the children of Isma’il; and when the time of weaning comes an angel will say: “Continue your act [of breastfeeding], for you have been forgiven.”

185. The Prophet (s.a.w.) said: “If it were not for hurting their husbands, no pregnant, wet-nursing and compassionate woman who perform prayers, would enter Hellfire.”

B. The Blessing of the Mother’s Milk:

186. The Prophet (s.a.w.) said: “There is no milk better for an infant than its mother’s milk.”

187. Imam ‘Ali (a.s.) said: “There is no milk that the infant feeds on more blessing than its mother’s milk.”

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3 ‘Uyun Akhbar al-Rida (a.s.), vol. 2, p. 34, hadith. 69. Sahifah al-Imam al-Rida (a.s.), p. 101, hadith. 42. Both narrating from Ahmad ibn ‘Amir ibn Sulayman al-Ta’i from Imam al-Rida (a.s.) from his forefathers (a.s.).

(وَالْوَالدَّاتُ يُرْضِعْنَ أُولَاءِهِنَّ حَوْلَيْنِ كَامِلَيْنِ أَوَّادَ أَنْ يُتِمَّ الرَّضاعَةَ)

(وَوَصَيْنَا الإِنسانَ بِوالِدِيْهِ حَلَتْهُ أُمَهُ وَهُنَّ وَفِصَالُهُ فِِ عامَينِْ أَنِ اشْكُرْ لِوَالِدِيْكَ إِلَىَّ الْمَصِيرِ)

(وَالْوَالدَّاتُ يُرْضِعْنَ أُولَاءِهِنَّ حَوْلَيْنِْ كامِلَيْنِْ لمَِنْ أَرادَ أَنْ يُتِمَّ الرَّضاعَةَ)

188. الإمام الصادق عليه السلام: الرَّضاعُ واحِدٌ وَعِشرون شَهراً، فَما نَقَصَ فَهُوَ جَورٌ عَلىَ الصََبِيِ.

189. الإمام علي عليه السلام: تَّيرَوا لِلرَّضاعِ كَما تَتَخَيرُونَ لِلنَِ الكاحِ؛ فَإِنََ الرَّضاعَ يُغَيرَ الطَِباعَ.

190. الإمام علي عليه السلام: انظُروا مَن تُرضِعُ أَولادَكُم؛ فَإِنََ الوَلَدَ يَشِبَ عَلَيهِ.

191. الإمام الباقر عليه السلام: استرِضاعُ المُرْضِعَةِ الصَالحَِةِ

192. عنه عليه السلام: عَلَيكُم بِالوِضاءِ مِن الظُّؤورَةِ؛ فإنََ اللَّهُنََ يُعدِي.
C. The Duration of Nursing

“And the mothers shall suckle their children for two whole years for the one who desires to complete the period of suckling ...”\(^1\)

“... and We did enjoin upon man concerning his parents, did his mother bear him with fainting upon fainting and his weaning takes two years ...”\(^2\)

188. Imam al-Sadiq (a.s.) said: “Nursing is to twenty one months, and anything less than that is injustice to the infant.”\(^3\)

2 / 2

Choosing a Righteous Wet-nurse to Breastfeed

189. Imam ‘Ali (a.s.) said: “Choose [a wet-nurse] for breastfeeding [the infant] the same way that you choose someone for marriage, for milk changes one’s nature.”\(^4\)

190. Imam ‘Ali (a.s.) said: “Be aware of the one who breastfeeds your children, for a child will grow up based on that [milk].”\(^5\)

191. Imam al-Baqir (a.s.) said: “Look for the milk of attractive wet-nurses for your child, and avoid the milk of the unattractive ones, for milk transmits [the characteristics of the wet-nurse to the child].”\(^6\)

192. Imam al-Baqir (a.s.) said: “Choose clean and affectionate wet-nurses, for milk transmits [the characteristics of the wet-nurse to the child].”\(^7\)

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1 Qur’an, 2:233.
2 Qur’an, 31:14.
5 al-Kafi, vol. 6, p. 44, hadith. 10, narrating from Ghiyath ibn Ibrahim from Imam al-Sadiq (a.s.).
3/2

من لا يتبجي استرضاعه

193. رسول الله صلى الله عليه وآله: لا تسترضعوا أولادكم من النساء والمجنونة، فإن اللحن يعدي.

194. عنه صلى الله عليه وآله: لا تسترضعوا الحمقاء ولا العمشاء، فإن اللحن يعدي.

195. عنه صلى الله عليه وآله: لا تسترضعوا الحمقاء ولا العمشاء، فإن اللحن يعدي، وإن الغلم ينزع إلى اللحن، تلهم إلى الطور في الرؤة والحكم.

196. الكافي عن عبد الله الحلمي: فذلك لأبي عبد الله عليه السلام: أمرأؤلؤت من الزنا، ألقىها ظفر؟ قال: لا تسترضيعها، ولا ابتكرها.

4/2

إطعام الأغذية النافعة

197. الإمام علي عليه السلام: أطعموا صبيانكم الزمان، فإن له أسرع علاسيتهم.

198. الإمام الصادق عليه السلام: أطعموا صبيانكم الزمان، فإن له أسرع علاسيتهم.
2 / 3

Those Who Should not Be Asked for Suckling

193. The Prophet (s.a.w.) said: “Avoid letting your children suckle from debauch or insane women, for milk transmits [the characteristics of the wet-nurse to the child].”

194. The Prophet (s.a.w.) said: “Do not ask a foolish, blear-eyed or sick woman to breastfeed [your child], for milk transmits [the characteristics of the wet-nurse to the child].”

195. The Prophet (s.a.w.) said: “Do not ask a foolish woman to breastfeed [your child], for milk transmits [the characteristics of the wet-nurse to the child] and the child will become resemblant to the milk, meaning in foolishness and idiocy.”


2 / 4

Feeding the Child Beneficial Foods

197. Imam ‘Ali (a.s.) said: “Give pomegranate to your children, for it will make their teeth grow more rapidly.”

198. Imam al-Sadiq (a.s.) said: “Give pomegranate to your children, for it will make them become mature faster.”

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2 ‘Uyun Akhbar al-Rida (a.s.), vol. 2, p. 34, hadith. 67. Sahifah al-Imam al-Rida (a.s.), p. 100, hadith. 41. Both narrating from Ahmad ibn ‘Amir al-Ta‘i from Imam al-Rida (a.s.) from his forefathers (a.s.).


199. المحسوب عن خضر: كنت عند أبي عبد الله عليه السلام، قاتلتهم جمل من أصحابن قالن له: بل لا تقول: فيكون منه القيلة والضعف. فقال: ما يشتمل من السؤال فإنه أشد العظم. ويبني النحر؟

5/2

أخيرهم الرسوم

200. الإمام الصادق عليه السلام: صلى الله صلى الله عليه وآله النذر والغضب، والعصر، وخفف المصلي في الصلاة.

قللما انصرف قال له الناس: يا رسول الله ما أحدث في الصلاة؟ قال: وما ذلك؟ قالوا: خففت في الإكرمين.

الأخيرين انفصاله: قالن له: أما صبعهم ضراع الصبيان.

201. مكارم الأخلاق: كان صلى الله عليه وآله يلقي الصبيان الصغيرينحفاً في الجلابك، وهم صبيين، وهم صبيان.

فقال: أمرت فأسمع صراخ الصبيان، والضال، وأبنائه، فتَتَأذَى ببولهم، فدل على صبيين.

فقال: يا رسول الله ما ما بينه وبينهم، فدل على صبيين.

202. مسند ابن حنبل عن عائشة: كان رسول الله صلى الله عليه وآله يلقي الصبيان، وأبنائه في البصرة، وهم صبيان.

فقال: دل على صبيان.

199. *al-Mahasin*, narrating from Khidr who said: “I was at the presence of Abu ‘Abdullah [al-Sadiq] (a.s.) when one of his followers came to him and said: “Our children are [usually] born light weighted and weak.” The Imam said: “Why do you not give them *Sawiq*, for it hardens the bone and makes the flesh grow.”

2 / 5

Respecting the Infant’s Feelings

200. Imam al-Sadiq (a.s.) said: “The Messenger of Allah (s.a.w.) while performing the noon and afternoon prayer finished the [last] two units quickly. When he finished, people asked him: “O Messenger of Allah (s.a.w.)! Has something new about prayer been sent down?” He said: “Why are you asking?” They answered: “You performed the last two units quickly.” He said: “Did you not hear the cry of a child?!”

201. *Makarim al-Akhlaq*: People used to bring children to the Prophet (s.a.w.) for him to pray for them to be blessed and to give them a name. He (s.a.w.) used to hold them in his arms out of honour to their families. Sometimes it happened that the child would pass urine [on his (s.a.w.) clothes] and those who saw this would call out, but he (s.a.w.) would say: “Do not interrupt the child.” So, they would leave the child to finish. Then he (s.a.w.) would continue to finish his prayer for the child or naming him, bringing happiness to their family in such a way that they never felt that he (s.a.w.) was displeased by the child’s urinating. Then, when they left, he would wash his clothes.

202. *Musnad Ibn Hanbal*, narrating from ‘A’ishah who said: “Children were often brought to the Messenger of Allah (s.a.w.) and he would pray for them. One time, an infant who was brought to him urinated and the Messenger of Allah (s.a.w.) said: “Pour some water on it.”

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1 Pulverized wheat or barley mixed with sugar and flavoured with cardamoms.


الفصل الثالث
التعليم والتربية

1/3

قيمة طلب العلم في الصغر

203. رسول الله صلى الله عليه وسلم: مثلاً الذي يتعلم في صغره كالنقش في الحجر، وملأ الذي يتعلم في كبره كالذي يكتب على الماء.

204. الإمام علي عليه السلام: مروا أولادكم بطلب العلم.

205. عنه عليه السلام: من سأل في صغره، أجابت في كبره.

206. عنه عليه السلام: من لم يتعلم في الصغر لم يتقدم في الكبير.

207. سنن الدارمي عن شرحبيل بن سعد: إذا أحسن عليه السلام تبني وتبني أخي وقال: يا بني وتبني أخي إنكم صغار قوم أوسكم أن تكونوا كبارا، أفتعلموا العلم. فقلت لم تستطعونكم أن ترويا وأقلماء، فحفظة قليكن كتبه، وليصعلا في بيتكم.
In Islam, knowledge and teaching is the foundation of upbringing and they are accompanied with discipline and self-improvement. According to religious teachings, the best time for education is the childhood period. Therefore, the most important right of a child is to provide the environment for his education and training. All the rights which were previously mentioned and that discussed here are regarded as the preliminary steps for the child’s education. This chapter presents teachings from the infallibles (a.s.) concerning the education of children.

3 / 1

The Value of Seeking Knowledge at a Young Age

203. The Prophet (s.a.w.) said: “Learning at a young age is like engraving on a stone; and the parable of he who learns in his adult age is like one who writes on water.”

204. Imam ‘Ali (a.s.) said: “Order your children to seek knowledge.”

205. Imam ‘Ali (a.s.) said: “He who asks [questions] while at a young age, will answer [questions] when he is old.”

206. Imam ‘Ali (a.s.) said: “He who does not learn in his young age, will not advance in his adult age.”

207. Sunan al-Darami, narrating from Shurhabil ibn Sa’d who said: “Once Hasan gathered his children and his brother’s children and said: “O my children and my brother’s children! You are the little young people of this generation and there is a hope that you will be the great ones of another generation. Therefore, learn knowledge, and he who cannot learn it by heart should write it down and keep it in his home.”

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1 Kanz al-Ummal, vol. 10, p. 249, hadith. 29336, narrating from al-Tabarani. al-Firdaws, vol. 4, p. 135, hadith. 6420, with ‘is like a drawing on a rock’ instead of ‘is like engraving on a stone’.

Both narrating from Abu al-Darda’.


76. الإمام علي عليه السلام:

أَحْلَقَ بَنيكَ عَلَى الأدابِ في الصغر

وَإِنما مَثَلُ الأدابِ تَمَعُها

هِي الكُنوزُ الَّتِي تَنمو ذَخائِرُها

وَلا يَفُ عَلَيها حادِثُ الغيرِ

2/3

قيمة الأرقة

77. رسول الله صلى الله عليه وآله:

حَقَُ الوَلَدِ عَلى والِدِهِ أن يحُسِنَ اسمَهُ، وَ يحُسِنَ مِن مُرضِعِهِ، وَ يحُسِنَ أدَبَهُ.

78. عنه صلى الله عليه وآله:

ما وَرَّثَ والِدٌ ولَداا خيراا مِن أدَبٍ حَسَنٍ.

79. عنه صلى الله عليه وآله:

أَكِرموا أولادَكُم، وأحسِنوا أدَبَهُم؛ يُغَفَر لَكُم

80. عنه صلى الله عليه وآله:

ما حَقَّ الوَلَدِ عَلى والِدِهِ أن يحُسِنَ أدَبَهُ، وَألاَ يَُحَدَ نَسَبَهُ.

81. عنه صلى الله عليه وآله:

ما أَكِرمَ الوَلَدةِ مِن نَفْلٍ أفضَّلَ مِن أدَبٍ حَسَنٍ.

82. عنه صلى الله عليه وآله:

أَكَرِموا أولادَكُم، وأحسِنوا أدَبَهُم؛ يُغَفَر لَكُم

83. عنه صلى الله عليه وآله:

ما حَقَّ الوَلَدِ عَلى والِدِهِ أن يحُسِنَ أدَبَهُ، وَألاَ يَُحَدَ نَسَبَهُ.

84. عنه صلى الله عليه وآله:

ما أَكَرِمَ الوَلَدةِ مِن نَفْلٍ أفضَّلَ مِن أدَبٍ حَسَنٍ.

85. عنه صلى الله عليه وآله:

ما وَرَّثَ والِدٌ ولَداا خيراا مِن أدَبٍ حَسَنٍ.
208. **Imam ‘Ali (a.s.) said:** “Encourage your sons in their childhood to learn etiquette; so that in their grown up age they can be the joy of your eyes. Indeed the parable of the etiquettes you assemble in your early childhood is like engraving something on the stone. These are some treasures the reserves of which grow; and there is no fear on them from instructive events.”

3 / 2

**The Value of Upbringing**

209. **The Prophet (s.a.w.) said:** “The right of a child upon his father is that he should choose a good name for him, choose a good wet-nurse for him, and raise him well.”

210. **The Prophet (s.a.w.) said:** “No father has left anything as inheritance for his child better than good manners.”

211. **The Prophet (s.a.w.) said:** “No father has granted a gift to his child better than good manners.”

212. **The Prophet (s.a.w.) said:** “Honour your children and raise them well and you will be forgiven.”

213. **The Prophet (s.a.w.) said:** “Among the rights of a child upon his father is that he should properly upbring his child and does not deny his relation to him.”

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الإمام الصادق عليه السلام: إن خير ما ورث الآباء لابنائهم الأدب، فإنّ المال يذهب، والأدب يبقى.

215: عنه عليه السلام: لا تزال العبد المُؤمِنُ يُورث أهل نبيه العلم والأدب الصالح، حتى يدخلهم الجنة جميعاً. حتى لا يفقدهم صغيراً ولا كبيراً ولا خادماً ولا جناراً، ولا تزال العبد العاصي يُورث أهل نبيه الأدب الشنيع، حتى يدخلهم النار جميعاً. حتى لا يفقدهم صغيراً ولا كبيراً ولا خادماً ولا جناراً.

216: عنه عليه السلام: قال لُقمان: يا بُنَي إن تَأدَبت صغيراً انتَفعتَ به كبيراً، ومن عنا بالآداب اهتمَ. ومن اهتمَ به كلف علمته، ومن كلف علمته اشتدَّ علَّمته. ومن أشدَّ علَّمته كلفه، ومن كلفه علمته متفقة.

3/3

مسؤولية التعليم والإرشاد

217: رسول الله صلى الله عليه وآله: ألا كُنتم راعٍ و كُنتم مسؤولٌ عن رعيتكم، فالإمَّة الحكيم على الناس بآعِ، وهو مسؤول عن تربيته، والرجل بآع على أهل نبيه هو مسؤول عنهم، و السيدة البيعة على نبئَها، و لدتها وهي مسؤولون عنهم، والعبد بآع على مال سيده، وهو مسؤول عنهم، ألا كُنتم راعٍ و كُنتم مسؤولين عن تربيته.

214. Imam al-Sadiq (a.s.) said: “The best thing that fathers could leave for their children as inheritance is manners, not wealth, for wealth perishes but manners remain.”¹

215. Imam al-Sadiq (a.s.) said: “A believing servant [of Allah] will continue to bequeath knowledge and righteous manners as inheritance for his family in order to help them all enter Heaven so that it [Heaven] will not be empty of them, whether young, old, a servant or a neighbour. A disobedient servant [of Allah] will continue to bequeath bad manners for his family which causes them all to enter Hell so that it will not be empty of them, whether young, old a servant or a neighbour.”²

216. Imam al-Sadiq (a.s.): Luqman said: “O my child! If you are disciplined during your childhood, you will enjoy it when you grow old. He who cares about manners pays importance to it, and he who pays importance to it will strive for his knowledge, and he who strives for his knowledge will intense his seeking, and he whose seeking is intense will gain its advantages.”³

3 / 3

The Responsibility of Education and Upbringing

217. The Prophet (s.a.w.) said: “Indeed all of you are guardians and all of you are responsible for your subjects. The governor who rules over the people is a guardian and is responsible for his subjects [and will be questioned about them]. A man is the guardian of his family and he is responsible for them. A wife is the guardian for her husband’s house and his children and she is responsible for them. A servant is the guardian for the wealth of his master and he is responsible for them. Therefore, indeed all of you are guardians and all of you are responsible for your subjects.”⁴

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² Da‘a‘im al-Islam, vol. 1, p. 82.
218. الإمام علي عليه السلام: "علي الإمام أن يعلم أهل ولاية خدود الإسلام والإيمان.

219. عنه عليه السلام: "أيها الناس! إن لي عليكم خفا، ولكل علي خفا، فأنا تخفكم على فاقصيكم لكم. و توفي فيكم عليكم. وتعليمكم كلا تجلوا. و تأديبكم كيما تعلموا.

220. الإمام زين العابدين عليه السلام - في بيان الحقوق -: وأما حق ولدك أن تعلم أنه منه، ومضات إليه في عاجل الدنيا يخير وشره. وألئك مسؤول عنهما وليته من خسرك الأدب والدليلة على نبيك عز وجل. والعونه على طاعته. فأعمال في أمر وعمل من يعلم أن نصائح على الإحسان إليه، معاقب على الإساءة إليه.

221. عنه عليه السلام: وأما حق ولدك تعليمه أنه منه، ومضات إليه في عاجل الدنيا يخير وشره. وألئك مسؤول عنهما وليته من خسرك الأدب والدليلة على نبيك، والعونه عليه طاعته في نفسه. ميعاقب على ذلك وفعاقب. فأعمال في أمر وعمل الفارضين يحسن الله عليه في عاجل الدنيا، النعيم إلى نبيك فيما تبتثه يحسن القيامة عليه، والأخلاقيته، ولا يقويت إلا بالله.

4/3

أهم ما تعلم عليه

الف. العقائد الإسلامية، ولا ينبغي الترحين

222. رسول الله صلى الله عليه وآله: "من النبي صلى الله عليه وسلم يҚبر على ياقة يقول: "لا إله إلا الله" لمواجهة الله عز وجل".
218. Imam ʿAli (a.s.) said: “It is the duty of the leader to teach the boundaries of Islam and faith to the people under his command.”

219. Imam ʿAli (a.s.) said: “O people! I have rights over you and you have rights over me. Your right over me is that I give you advice, supply you your dues, teach you so that you may not remain ignorant, and that I discipline you so that you may know.”

220. Imam al-Sajjad (a.s.) said, describing the rights: “The right of your child is that you know that he belongs to you and he is related to you in this world with his good and his evil. You are responsible for teaching him good manners, leading him towards his Lord and assisting him in obeying Him. Therefore, in regard to his affairs you must act like one who knows that he will be rewarded for being benevolent to him and will be punished for committing wrong to him.”

221. Imam al-Sajjad (a.s.) said: “The right of your child is that you know that he belongs to you and he is related to you in this world with his good and his evil. You are responsible for teaching him good manners, leading him towards his Lord and assisting him in obeying Him in your rights and his own. Hence, there will be reward and punishment. Therefore, in regard to his affairs you must act like one who by his good effect in this world decorates his actions, and being forgiving to his Lord for that which is between you and him in that he has tried to do what he must and for you to accept it from him, and there is no power but in Allah.”

3 / 4

The Most Important Obligatory Thing to Teach

A. Islamic beliefs, monotheism in particular:

222. The Prophet (s.a.w.) said: “He who upbrings a child in a way that he says: ‘There is no god but Allah’, Allah will not reckon him.”

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Children in the Qurʾān and Sunnah

223. When you call on Allah and His messenger: As I prescribe to you, teach your children the words of Allah, so you may teach them the path of right guidance.

224. When you call on Allah and His messenger: Recite with your children the words of Allah. And when you have taught them, let them perform salah regularly. And when they are old, teach them the words of Allah. And let them perform salah after you until you see them perform salah regularly.

225. The story of Salim, a relative of the Prophet: When I said to the Prophet's father, may Allah bless him and his family: What if I taught them this? He said: Allah forbid! If you teach them the words of Allah, then they will understand them.

226. When you call on Allah and His messenger: Teach your children the words of Allah. And let them perform salah after you until you see them perform salah regularly.

227. The story of Salim, a relative of the Prophet: When I said to the Prophet's father, may Allah bless him and his family: What if I taught them this? He said: Allah forbid! If you teach them the words of Allah, then they will understand them.

228. When you call on Allah and His messenger: Teach your children the words of Allah. And let them perform salah after you until you see them perform salah regularly.
223. **The Prophet (s.a.w.) said:** “When your children begin to speak, teach them: ‘There is no god but Allah’ and then do not care when they will die; and when their milk-teeth start falling, enjoin them to perform prayers.”\(^1\)

224. **The Prophet (s.a.w.) said:** “Let the first phrase spoken by your children be ‘There is no god but Allah’, and at the time of death inculcate to them: ‘There is no god but Allah’, for he whose first word is: ‘There is no god but Allah’, and last word is: ‘There is no god but Allah’ and [even if he] lives for a thousand years, he will not be asked about a single sin [therein].”\(^2\)

225. *al-Kafi*, narrating from Sulayman ibn Khalid who said: “I asked Abu ‘Abdullah [al-Sadiq] (a.s.): “I have some family members who follow my words, do I invite them to this affair [in becoming Shi’ah]?”

He (a.s.) said: “Yes. Verily, Allah has said in His Book: “*O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones...*”\(^3\) \(^4\)

**B. Love of the Prophet and his Household:**

226. **The Prophet (s.a.w.) said:** “Train your children to have three features: love for your Prophet, love for his Household, and reciting the Qur’an.”\(^5\)

**C. Obligatory acts, especially prayer and fasting:**

\’*And bid your family to pray and be constant therein. We do not ask you sustenance, (but) We give you sustenance, and the (good) end is for (the people of) righteousness.*’\(^6\)

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\(^2\) *Shu’ab al-Iman*, vol. 6, p. 398, hadith. 8649, narrating from Ibn ‘Abbas. *Kanz al-Ummal*, vol. 16, p. 441, hadith. 45332.

\(^3\) Qur’an, 66:6.


\(^6\) Qur’an, 20:132.
Children in the Qur’ān and Sunnah

227. The Imam Ali (عليه السلام): When the Prophet ﷺ ascended to Paradise, He commanded His companions, and He said: (Verily, My Lord spoke the truth, and He is a Messenger of the Lord of the worlds, and He said: worship Him, and give alms...) The Prophet ﷺ commanded the same for himself and his people.

228. The Imam al-Sadiq (عليه السلام): A man entered upon his father (عليه السلام), and he said: Praise be to Allah, tell your people. He said: Yes, Allah says: (O you who believe! Guard your souls and your families from Hellfire, its fuel and its hearth are men and stones. And say: O you who believe in the Prophet, follow him.)

229. Imam Ali (عليه السلام): We know what they can escape in Hell.

230. Imam Ali (عليه السلام): And He said: (You will guard your souls and your families from Hellfire, its fuel and its hearth are men and stones.)

231. The Prophet ﷺ was asked: If you knew to pray when you must pray? He said: If they knew the fitrah in north and south, they would know.
"And mention Isma’il in the Book, verily he was (ever) true to (his) promise, and he was an apostle, a prophet. And he used to enjoin on his family prayer and almsgiving, and he was well pleased in the sight of his Lord."¹

227. Imam ‘Ali (a.s.) said: “The Prophet (s.a.w.) was exhausted in his own self after receiving the glad tidings from his Lord that he be entering Heaven. Then Allah revealed the verse: “And bid your family to pray and be constant therein...”² So he (s.a.w.) ordered his family to perform prayers and he himself was persisting upon it.”³

228. Imam al-Sadiq (a.s.) said: “A man came to my father and said: “May Allah bless you! Can I narrate [traditions] to my family?” He said: “Yes. Allah says: “O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones...””⁴ And he (a.s.) added: “And bid your family to pray and be constant therein...”⁵ ⁶

229. Imam ‘Ali (a.s.) said, regarding the saying of Allah the Exalted: “...save yourselves and your family from a Fire...”⁷: Teach yourselves and your family righteousness.”⁸

230. Imam ‘Ali (a.s.) said, regarding the saying of Allah the Exalted: “...save yourselves and your family from a Fire...”⁹: “It means: Teach them that which will save them from Hellfire.”¹⁰

231. The Prophet (s.a.w.) said, when asked when a child should begin to pray: “When he recognizes his right hand from his left hand, enjoin him to pray.”¹¹

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¹ Qur’an, 19:54-55.
² Qur’an, 20:132.
⁴ Qur’an, 66:6.
⁵ Qur’an, 20:132.
¹⁰ Munyah al-Murid, p. 380.
Children in the Qur’ān and Sunnah

232. جامع الأخبار ـ: رُوِيَ عَنِ النََبِيِ صلى الله عليه وَنَجْحَمُه مَن أَطَأَتْ أَطْفَالَهُم مَن آبائِهِم. فَإِذْ أَفْقَرَ بَعْضُ الْأَطْفَالِ فَقَالَ: وَيْلٌ لأَِولادِ آخِنرِ الزََمنانِ مِن آبائِهِم. فَقُلَ: يا رَسُولَ اللهِ، مِن آبائِهِمُ المُشرِكينَ؟

فَقَالَ: لا، مِن آبائِهِمُ المُؤمِنينَ؛ لا يُعَلَِمونَُّم شَيئا مِنَ الفَنرائِضِ، وَإِذَا تَعلََمنوا أولادُهُنم مَنَعنوهُم، وَبَرَضَوا عِنْهُم.

يعْتَرَضُ تَسَيرَ مِن الدَّنْيا، فَأَنَامِهُم بَرِيٌّ، وَهُم بِبُرٍّ.

233. الإمام عليَ عليه السلام: إِذَا عَقَالَ الغُلَامُ و قَرَأ شَيئاا مِنَ القُرآنِ عُلَِمَ الصََلَةَ.

234. عنه عليه السلام: عَلَِموا صِبيانَكُم الصََلَةَ، و خُذوهُم بِهَا إذا بَلَغوا الحُلُمَ.

235. عنه عليه السلام: عَلَِموا صِبيانَكُم الصََلَةَ، و خُذوهُم بِهَا إذا بَلَغوا ثََانَ سِنينَ.

236. الإمام زين العابدين عليه السلام: يُؤمَرُ الصََبِي بِالصََلَةِ إذا عَقَالَ، و بِالصََومِ إِذا أطاقَ.

237. الإمام زين العابدين عليه السلام: ذِكَرَ الصََبِي بِالصََلَةِ وإذا عَقَالَ، فَأَن يُؤخَذَ الصََبِيُ إذا رَاهَقَ بِالصََومِ، تَأديبا و لَيسَ بِفَرضٍ.

232. *Jami al-Akhbar*: It is narrated that the Prophet of Allah (s.a.w.) once looked at some children and said: “Woe unto the children of the end of the world because of their fathers!” He was asked: “O Messenger of Allah! Is it because of their polytheist fathers?” He said: “No, but it because of their believing fathers who do not teach them any of their obligatory acts, and when their children learn, the parents prevent them, and they will be content with small things they have from this world. I disown myself from them and they are not from me.”

233. **Imam ‘Ali (a.s.)** said: “When a child becomes intellectually mature and is able to recite parts of the Qur’an, he should be taught to prayer.”

234. **Imam ‘Ali (a.s.)** said: “Teach your children to pray, and when they reach puberty make them accountable for it.”

235. **Imam ‘Ali (a.s.)** said: “Teach your children to pray, and when they became eight make them accountable for it.”

236. **Imam ‘Ali (a.s.)** said: “When a child can perceive [things] he is ordered to pray, and to fast if he is capable.”

237. **Imam al-Sajjad (a.s.)** said: “Training to fast is when the child is made to fast before reaching the age of puberty, and it is just for the purpose of training, and not an obligatory fasting.”

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3 *Ghurar al-Hikam*, hadith. 6305.
4 *al-Khisal*, p. 626, hadith. 10, narrating from Muhammad ibn Muslim from Imam al-Sadiq (a.s.) from his forefathers (a.s.). *Tuhaf al-‘Uqul*, p. 115.
Children in the Qur’ān and Sunnah

238. The Imam al-Baqir (PBUH) says: When a child reaches three years of age, he should be taught to recite, and when a child reaches seven years of age, the mosque should be taught. And when a child reaches ten years of age or less, he should be told: "You must avoid anger and shame, and when you reach ten years of age, you must learn to recite the prayer and perform the prayer."

239. Imam al-Baqir and Imam al-Sadık (PBUH) say: When a child reaches three years of age, he should be taught to recite, and when a child reaches seven years of age, he should be taught to recite. When a child reaches ten years of age, he should be taught to recite, and when a child reaches twelve years of age, he should be taught to recite. And when a child reaches ten years of age and his father or mother is present, he should wash his face and hands and recite the prayer. And when a child reaches ten years of age and his father or mother is not present, he should wash his face and hands and recite the prayer.
238. Imam al-Baqir (a.s.) said: “When our children are five years old, we enjoin them to pray, but you should enjoin them to pray when they are seven. We enjoin our children to fast as much as they can when they are seven, whether it is half of a day or less or more than that. When the thirst or hunger overcomes them, they break their fast so that they become accustomed to fasting and are capable of performing it. So, enjoin your children to fast as much as they can when they are nine years old, and when thirst overcomes them they may break their fast.”¹

239. Imam al-Baqir (a.s.) and Imam al-Sadiq (a.s.) said: “When a boy becomes three years old, he should be told: “Say: ‘There is no god but Allah’ seven times.” Then he must be left until he becomes three years seven months and twenty days, then he must be told: “Say: ‘Muhammad is the Messenger of Allah’ seven times. Then he is left until he finishes four years, and then he must be told: “Say: ‘Praise of Allah be upon Muhammad and his progeny’ seven times. Then is left until he finishes five years. At that time, he must be asked which one is his right hand and which one is his left. If he can recognize them, his face should be turned towards the direction of the Qiblah and he must be told: “Prostrate.” Then he is left until he finishes seven years, in which he is told: “Wash your face and your hands.” When he washes them he should be told: “Perform your prayers.” Then he is left until he finishes nine years old. At this time, he must be taught how to make ablution and he must be punished for abandoning it, and he must be ordered to pray and punished if he does not. When he learns ablution and prayers, Allah will forgive both him and his parents, by the will of Allah.”²


240. دعائم الإسلام: رواية عن عُمر بْن مُحَّصَّد عليه السلام: أنَّ اللهَ كان يُؤمِّر الصَّبِي بِالصَّمُود في شهر رمضان.

241. الإمام الصادق عليه السلام: إنَّا نَأولَجُ الصُّبيَا بِالصَّلَّةَ وَالصَّيامَ ما أطاقوا، إذا كانوا أبناءً بين سَبع وسِتِّين.

242. عنه عليه السلام: أكملُ مَنْ يحْتَلَم الصَّبِيَونَ؟ - إذا كان ابن سَبع أو سِتِّين، وَالصَّيامُ إذا أطاقه.

243. فُرُوف الأحكام عن معاوية بن وهب: تأكَّدت أبا عبد الله عليه السلام: في كم يُؤخَذ الصَّبِي بِالصَّلَّة؟ فَقَالَ: فيما بين ثَنَى وسِتِّين.

244. عن رسول الله صلى الله عليه وآله: من قَرَأ القرآن قبل أن يحتلم فقد امتلك الحكم صبياً.

245. عنه صلى الله عليه وآله: جميعاً من تعلمه القرآن وعلَّمة.
The Rights of Children

240. Da’ā’im al-Islam: “It was narrated to us from Ja’far ibn Muhammad [al-Sadiq] (a.s.): “He used to enjoin a child to fast during the month of Ramadan for a part of the day, and when he saw that thirst and hunger had overcome him, he would tell him to break his fast.”¹

241. Imam al-Sadiq (a.s.) said: “When our children reach the age of seven we order them to pray and fast as much as they can tolerate.”²

242. Imam al-Sadiq (a.s.) said, in answer to a question about the age when prayer becomes obligatory for a child: “As for prayers, when he is at the age of six, and fasting is when he is able to bear it.”³

243. Tahdhib al-Ahkam, narrating from Mu’awiyah ibn Wahab who said: “I asked Abu ‘Abdullah [al-Sadiq] (a.s.): “In what age will a child be accountable for prayer?” He answered: “When he is between six and seven years old.” I asked: “In what age will he be accountable for fasting?” He answered: “When he is between fourteen and fifteen, and if he observed fasting before this, let him. My son so and so fasted before this age and I let him do so.”⁴

D. The Qur’an:

244. The Prophet (s.a.w.) said: “He who recites the Qur’an before puberty has indeed been given wisdom in his childhood.”⁵

245. The Prophet (s.a.w.) said: “The best among you is he who learns the Qur’an and teaches it.”⁶

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146. عنك صل الله عليه وآله: ما من رجل على علم وذكر القرآن إلا أن توج أبوه توج القيامة، يلبس الكرم. كسباً خالصين له أن يرث الناس مثلهما.

247. عنك صلى الله عليه وآله: سورة الواقعة، سورة الغافر، فاقرأها وعلموها أولادكم.

248. عنك صلى الله عليه وآله: إذا أحب أحدكم أن يحدث ربه، فليقرأ القرآن.

249. عنك صلى الله عليه وآله: من أعطا الله حفظ كتابه، لو ظن أحدًا أن أفضله، فقد غمط أعظم النعمة.


251. الإمام علي عليه السلام: حق الولد على والده أن يحسن اسمه، ويحسن أدبته، ويعلمه القرآن.

252. الإمام الصادق عليه السلام: الحافظ لل القرآن إن العامل يوضع السقارة الكبار في النور.
246. The Prophet (s.a.w.) said: “There is no man who teaches his child the Qur’an without that child’s parents being crowned on Judgment Day with a crown of sovereignty and they will be clothed with two sets of clothing no people have seen the likes of.”¹

247. The Prophet (s.a.w.) said: “The Chapter of al-Waqi’ah [Qur’an: 56] is the chapter of needlessness, so read it and teach it to your children.”²

248. The Prophet (s.a.w.) said: “If any among you want to speak with his Lord, he should recite the Qur’an.”³

249. The Prophet (s.a.w.) said: “He who Allah has granted in memorising His Book and thinks that another person has been given something better has indeed belittled the greatest bounty.”⁴

250. Sharh Nahj al-Balaghah: “Ghalib ibn Sa’sa’ah once went to [Imam] ‘Ali (a.s.) along with his son Farazdaq and ‘Ali (a.s.) had asked him: “Who are you?” He answered: “Ghalib ibn Sa’sa’ah al-Mujashi’i....” He (a.s.) said: “O Abu al-Akhtal! Who is this lad with you?” He answered: “My son. He is a poet.” He (a.s.) said: “Teach him the Qur’an, as it is better for him than poetry.”⁵

251. Imam ‘Ali (a.s.) said: “The son’s right upon the father is that he should choose a good name for him, discipline him well and teach him the Qur’an.”⁶

252. Imam al-Sadiq (a.s.) said: “The memoriser of the Qur’an who practises according to it will be with the angelic envoys (al-safarah)⁷ who are the righteous angels [of Allah].”¹

⁷ The angels who frequent between Allah (s.w.t.) and the Prophets (a.s.).
Children in the Qurʾān and Sunnah

5. The Teachings of the Prophet’s Son-in-Law

253. Imam Ali (PBUH): Teach your children what is good for them; do not let them be贻 among other things. Teach them the truth and prevent them.

254. Imam al-Saduq (PBUH): Moreover, let them learn before they are overtaken by the misleading tongues.

and the Pen

255. Prophet (PBUH): Truth is the foundation of the family, and the key of the knowledge and the science, and all that is useful.

and the Questions

256. Prophet (PBUH): Every person has a secret. The secret of the truth is four: little speech, little sleep, little movement, and little food.

257. Prophet (PBUH): All of the doctor is little eating, the head of the medicine is to be cured and corrected.

E. Religious Sciences:

253. Imam ‘Ali (a.s.) said: “Teach your children things that Allah will benefit them with, and the Murji’ites should not dominate their thoughts.”

254. Imam al-Sadiq (a.s.) said: “Hasten to make your youth acquainted with traditions before that Murji’ites do.”

F. Writing:

255. The Prophet (s.a.w.) said: “The right of a child upon the father is that the father should teach him how to write, swim and cast [an arrow – archery]. He should also bequeath the child with lawful wealth [as inheritance].”

G. Hygiene:

256. The Prophet of Allah (s.a.w.) said: “For everything there is a strategy, and the strategy for having good health lies in four things: scantiness in talking, sleeping, walking and eating.”

257. The Prophet (s.a.w.) said: “The mother of all medicines is eating less.”

258. The Prophet (s.a.w.) said: “The stomach is the house of all ailments, and abstinence [having a diet] is the source of all remedies.”

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1 The Murji’ites is a sect who believes that faith is only a saying without action, and that statement has precedence over action. They believe that someone who abandons his religious practices can be saved by his faith. They say that with the existence of faith, sin does not cause harm in the same way as infidelity does not conflict with obedience.

2 al-Khisal, p. 614, hadith. 10, narrating from Muhammad ibn Muslim from Imam al-Sadiq (a.s.) from his forefathers (a.s.). Tuhaf al-‘Uqul, p. 104.


6 al-Mawa‘iz al-‘Adadiyah, p. 213.

7 Qur’an, 7:31.
259. الإمام علي عليه السلام - تأويل قائل: إن في القرآن أن قال: إِنَّمَا لَيْسَ مَنَّا عَلَى الْجِسدِ يَنْعمُ عَنْهُ مَا كَانَ عَلَيْهِ مِنْ ثُلُُّ. فَأَيْنَا أَرْبَعُ خَصَايِلِ تَنْمَعُ بِهَا عَنِ الطَّبْب؟

260. الإمام علي عليه السلام - في الحكمة النسابية إليه: لا تتطلب الحياة لتأكل، بل اطلب الحياة لتأكل. ثم استعن بالثمر واتباع الفضل.

261. عنه عليه السلام - أيضاً: لا تطلب الحياة لتأكل، بل اطلب الحياة لتأكل. خصائص تستفيد بها عن الطيب؟

262. المصلح: قال أمير المؤمنين علي بن أبي طالب عليه السلام: يا عبد الله، ألا تعلم أن أربعة خصائص تستفيد بها عن الطيب؟

فقال: يا أمير المؤمنين.

قال: لا تجعل على الطعام إلا أول جائع، ولا تقترب عن الطعام إلا وأنت نقيض، وحوج الفضيحة، وإذا استعجل قاعر قد استعمل هذا استعجال عن الطيب.

263. الإمام علي عليه السلام: قَلَّةُ الأَكْلِ يَنْعُ كَثيراً مِنْ أُعْلَمِ الجِسم.

264. عنه عليه السلام: من غرس في نفسه جائحة أنواع الطعام، جائحة ثم غروت الأسد.

265. عنه عليه السلام: كم من أكل؟ من فلؤفئٍ أكلاتٍ.
259. **Imam ‘Ali (a.s.) said**, when he was asked and someone said: All sciences are in the Qur’an except medicine?: “Be aware! There is a verse in the Qur’an which contains the whole science of medicine. It says: ‘...and eat and drink but be not prodigal.’”

260. **Imam ‘Ali (a.s.) said**, from the wise sayings attributed to him: “Do not live to eat, but eat to live.”

261. **Imam ‘Ali (a.s.) said**, from the wise sayings attributed to him: “A wise person should remember the bitterness of medicine when tasting the sweetness of food.”

262. **al-Khisal**: “The Commander of the faithful ‘Ali ibn Abu Talib (a.s.) said to his son Hasan (a.s.): “O my son! Let me teach you four things that with them you will have no need for medicine.”

He (a.s.) said: “Yes, O Commander of the faithful!”

The Imam said: “Do not begin eating unless you are hungry, do not leave it unless you are still willing to eat from it, chew [the food] well, and go to the toilet before going to bed. If you apply these four points you will not need medicine.”

263. **Imam ‘Ali (a.s.) said**: “Eating less will hinder many sicknesses of the body.”

264. **Imam ‘Ali (a.s.) said**: “He who plants in himself the love of different varieties of food will reap the fruits of different diseases.”

265. **Imam ‘Ali (a.s.) said**: “Many a time has one eating hindered many eatings.”

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1 Tibb al-Nabi (s.a.w.), p. 11.
ح. الحكمة الأخلاقية

266. معاني الأخبار عن شريح بن هانئ: سأل أمير المؤمنين عليه السلام ابنه الحسن بن علي. فقال:

يا أبي! ما الفضل؟ قال: حفظ قلبك ما استورعته.

قال: فما الخدمة؟ قال: أن تنتظر فضرك، وتعمل ما أمكنك.

قال: فما التدبر؟ قال: حمل العلماء، واختيار النعمة.

قال: فما السماحة؟ قال: إجابة النسائي، وبدان التفاني.

قال: فما الشك؟ قال: أن ترى القليل مرفقاً، وما أنفقه حيث.

قال: فما الغرامة؟ قال: طلب النسيم، وتمتع الحكير.

قال: فما التكلفة؟ قال: النعمة، ففضل النعمة، ونور في النعمة.

قال: فما الامتناع؟ قال: سرعة الهروب على الفرصة قبل الاستمكا، وامتناع عنه الحجاب.

ويعم القول القيم في مواطن كثيرة. إنه كثير قصباً.

ثم أقبل صلوات الله عليه على الحسن ابنه عليه السلام، فقال:

يا أبي! ما السوء؟ قال: اصطمع العشيرة، واحكم جربة.

قال: فما الجري؟ قال: الإنسان، والرضي بهما يكفيك.

قال: فما الرفعة؟ قال: الطمع، وشدة القلوم.

قال: فما اللعب؟ قال: إحرار النزوة، وإسلامة عرشه.

قال: فما الخرق؟ قال: معاذنين أميرك، ومن يقدر على خمرك، ونبعيك.

ثم انتقد إلى الحارث الأعور، فقال: يا حارث، علموا ما هذا الحكم لأيامكم، قدماً، فذوي أخلاق في العلم، والجبر، والرأي.
H. Moral Wisdoms:

266. *Ma’ani al-Akhbar*, narrating from Shurayh ibn Hani who said: “The Commander of the faithful (a.s.) asked his son Hasan ibn ‘Ali: “My son! What is wisdom?” He answered: “Preserving that which you have entrusted to your heart.” He asked again: “What is prudence?” His son answered: “That you wait for the opportunity to come and hasten [to it] when you can.” He [Imam ‘Ali] (a.s.) asked: “What is magnitude?” He answered: “Tolerating the losses and adopting generosities.” He asked: “What is generosity?” He answered: “Responding to one who asks and the donating of he who has gained.” He asked: “What is stinginess?” He answered: “Considering a little thing given as prodigality and what has been spent in charity as wasted.” He asked: “What is mildness?” He answered: “Demanding little and abandoning what is worthless.” He asked: “What is formality?” He answered: “Relying on someone who does not secure you, and pinning hopes on what does not have benefit for you.” He asked: “What is ignorance?” He answered: “It is to hasten for the opportunities before their time and to refrain from answering. The best helper in many occasions is silence, even if you are an eloquent speaker.” Then Imam ‘Ali –praises of Allah be upon him- turned to his son Husayn and asked him: “O my son! What is mastership?”

He answered: “Compatibility with one’s family and tolerating problems.”

He asked: “What is needlessness?” He answered: “Having modest hopes and being content with what is enough for you.”

‘Ali (a.s.) asked: “What is neediness?” He answered: “Greediness and extreme despair.”

He (a.s.) asked: “What is being mean?” He answered: “It is selfishness and giving up the chastity [of the family].” The Imam (a.s.) asked: “What is foolishness?” He answered: “Your enmity against your commander and to those who can harm you or benefit you.”

Then the Imam (a.s.) turned his face to Harith al-Ahwal and said: “O Harith! Teach these wisdoms to your children, for they increase providence, farsightedness and wisdom.”

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267. ما السبب في تجاهل سفيان الثوري: تحدث على الصفاي عليه السلام قلماً: أوصي... 


قال عليه السلام: يا سفيان، أدَّبَنِ أبِي عليه السلام بِثَلَثٍ، و نَّانّ عَن ثَلَثٍ؛ فَإِنَّ حَيْثُ قَاَلَ تَفَى: يَا بُنَى، 

من يصحب صاحب الشوء ولا يسلم. ومن لا يقيد ألفاظه يندم. ومن يدخل مداخل الشوء يئهم. 

قلت: يا ابن بنت رسول الله، فما القُلُوبُ اللاتي تُمَثَّلُ أذهانً؟ قال عليه السلام:缰ائي أن أصحاب حائض واحمد، وشاييناً بخصبة. أو حامل ملهم. 

ط. الأهماء التايوقةْ

268. الإمام الصادق عليه السلام: كان أمير المؤمنين عليه السلام يحبه أن يُروى شعر أبي طالب، وأن يهذو، وقال: 

تَعَلَّموه و علموه أولادكم، فإن أولادكم على دين الله، وفيه علماً كبيراً؟ 

269. معايي عليه السلام: يا معايي الشديدة علموا الأولاد، فإن شعر العبدي، فإن أولادكم على دين الله.
267. *Tuhaf al-'Uqul*, narrating from Sufyan al-Thawri who said: “I went to al-Sadiq (a.s.) and asked him to advise me. He (a.s.) said: “O Sufyan! My father disciplined me with three good manners and forbade me from three things. As for the good manners, he told me: “O my son! He who accompanies an evil person will not remain safe, he who does not control his speech will regret and he who goes to bad places will be accused.” I [Sufyan] said: “O the son of the daughter of the Messenger of Allah! And what were the three things that he prohibited you from?” He said: “He forbade me from companionship with an envier of bounties, a gloater over the misfortunes of others and a talebearer.”

I. Useful Poems:

268. *Imam al-Sadiq* (a.s.) said: “The Commander of the faithful ['Ali] (a.s.) liked having the poetry of Abu Talib being recited to him, saying: “Learn it [by heart] and teach it to your children, for he was the follower of the religion of Allah and there is abundant knowledge in it.”

269. *Imam al-Sadiq* (a.s.) said: “O nation of Shi’ah! Teach your children the poems of al-'Abdi, for he was a follower of the religion of Allah.”

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3 Abu Muhammad Sufyan ibn Mas‘ab al-'Abdi al-Kufi was a poet who composed poems about Ahlul Bayt (a.s.), and he had sincere devotion for them and was also acknowledged by them. There is no correct date about his birth and death, but it is understood from some evidences that he was alive during the time of the death of Sayyid Humyari (178 A.H.).

He had been very skilful in composing poetry and his poems were mostly on the virtues of the Commander of the faithful (a.s.) and introducing Ahlul Bayt (a.s.), and also describing their sufferings and pains. This was done so much to the extent that ‘Allamah Amini claims that he could find no poetry from this poet that was not about Ahlul Bayt (a.s.). He recited poetry for the people about ‘Ashura’ at the house of Imam al-Sadiq (a.s.) and made them so sad that because of their wailing the people of Medina crowded behind that house.

He was one of the companions of Imam al-Sadiq (a.s.) and his friendship was not an ordinary one. It was not for the sake of social interaction or because of living during the same time of the Imam (a.s.), but it was because of his sincere inclination, his pure friendship and his untainted faith, so much that the Imam (a.s.) wanted his followers to teach al-'Abdi’s poetry to their children since it was based on the religion of Allah. Some of his poems are mentioned in this book.
The Function of Poetry in a Child’s Education and Upbringing

The emphasis of Imam ‘Ali (a.s.) on teaching his father Abu Talib’s poetry to children and Imam al-Sadiq’s (a.s.) recommendation to teach children al-’Abdi’s poetry is an indication that the Ahlul Bayt viewpoint is that poetry has an important role and fundamental function, not only in the realm of culture and literature, but also in education and upbringing, and for the training of the young generation in particular. Based on this guidance, it is a duty for the religious and devoted writers and poets to allocate a special chapter in their poetry books for children’s poetry.

Without doubt, it is a great and difficult task to compose poems for children, especially if they are instructive and useful which can deliver lofty doctrinal, moral and social concepts skilfully and in a simple, eloquent and attractive form appropriate to the mind of children, which is not possible for every poet to accomplish.

An important point that has been referred to in both the above mentioned traditions is that in an instructive poem, in addition to being acceptable from an artistic point of view, it is necessary that in order for the new generation to enjoy the utmost training benefit from it, the poet himself enjoys religious commitment, as it has been emphasized in the recommendations of teaching the poetry of Abu Talib and al-’Abdi to children and the emphasis of their own commitment.

Secondly, the poem must contain information that children need in doctrinal, moral, and practical fields. The emphasis of Imam ‘Ali (a.s.) on teaching Abu Talib’s poetry is because, besides the religious commitment of the poet, it also contains a lot of knowledge.

Thirdly, because of the constructive role of the child’s acquaintance and familiarity with Ahlul Bayt (a.s.), the poems which are composed for them must address the loving and knowing of them. The insistence of Imam al-Sadiq (a.s.) on teaching al-’Abdi’s poetry to children is because his poetry is full of knowledge related to the household of the Prophet (s.a.w.). The following are some lines of his long and beautiful elegy, translated from Arabic to English given as an example:¹

Is your love ailment and sickness cured?

By means of asking the address of the ruined house [of your sweat beloved]?

¹ For more details on his complete collection of poetry refer to al-Ghadir, vol. 2, p. 290.
Or is shedding tears caused by being far from the beloved;
Cools down the heat of the day of separation?
O rider, the steps of whose mount are firm!
And paves the old plain, trotting and swiftly.
Give my regards to that grave which is in Najaf.
And in it is he who is the best among Arabs and non-Arabs.
Make your motto humbleness before Allah, and call;
The best successor and the nearest in likeness to the best Prophet, and say:
On the day of Ghadir Khum he had kept them apart from this situation,
When Ahmad, the guide, climbed up the saddles of camels,
And told the people who were near around him,
Those who had resided in front of him, to the audience and those who were the hearers of his words:
O’ ‘Ali! Get up since I have been ordered to;
Convey a message to people and I am worthy of conveying a message,
You are the only spouse of the Prophet’s daughter, al-Zahra (a.s.),
Whom you protect and you are the father of her noble children,
The children, who strive in the path of Allah,
And are the arms of each other for the cause of Allah,
And believe in Him and work for Him.
They lead toward development and perfection that when the darkness of aberration befalls,
They brightly guide better than any shooting star.
May the greeting of the Lord of the Throne in all times;
Be upon the son of Fatimah, he who repels sorrows!
On his [‘Ali’s] two sons, one of whom was killed by a fatal poison,
And the other was buried with a dusty [bloody] face.
After him was the pious one who was mostly in prostration;
Then is the cleaver of science who approached the peak of research.
Next to him are Ja’far and his son Musa.
Then al-Rida, the righteous, and al-Jawad, the worshipper.
Finally, the two ‘Askaris, and al-Mahdi, who is their Qasim.
And the owner of affair who has worn the garment of guidance.
The one who fills the earth with justice after it is filled with cruelty.
And eradicates the people of aberration and wrong action.
O possessor of the Pond of Kawthar full of limpid water!
Who hinders the enemies from its wholesome water!
By expressing some thoughts and sayings of mine,
Seeking you, I knocked out some of your enemies.
So much so that my opinions, by means of the sword of poetry and lecture.
Put the brand of disgrace on their foreheads.
I resorted to your love and piety as company
They were the best among all the companions I had
Then, provide with the mind of al-’Abdi a good elegy
That if an elegy violates Your limit, it will not be fair.
Inside me there is a modesty and guidance inclined toward You which is adored by virtue and courtesy.
I put my soul in trouble for Your sake,
With the knowledge that my tranquillity is in such a trouble.
270. رسول الله صلى الله عليه وآله: علموا أولادكم الشباحة والرماية.

271. عنه صلى الله عليه وآله: علموا أبناءكم الشباحة والرماية والمرأة العزل.

272. عنه صلى الله عليه وآله: علموا ابنينكم الرمي فإنه كيام العدوان.
J. Swimming and Archery:

270. **The Prophet (s.a.w.) said:** “Teach your children swimming and archery.”

271. **The Prophet (s.a.w.) said:** “Teach swimming and archery to your sons and teach women to spindle.”

272. **The Prophet (s.a.w.) said:** “Teach archery to your sons, for it will bring victory over the enemy.”

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3. Children, whether male or female, must be taught what they need according to the requirements of that sex, even though in certain circumstances and different times these needs may vary. For example, in regards to boys, the purpose of archery is that it is a military art, and not only shooting with bow, and concerning girls, teaching them to spindle is not what is exclusively meant for all times, but it was mentioned in the tradition because of the need of that time. Moreover, girls and women must be trained with the necessary skills according to the requirements of the time and their own needs.

وَتَتْكَلِّمُ الْطِفْلِ وَتَتَدَايْنُهُ

273. برسول الله صلى الله عليه وآله: ولد سيّد سبع سنين، وعبد سبع سنين، وزير سبع سنين، فإن ترضيت مكانه.

274. الإمام علي عليه السلام: ولدك ريحانتك سبعا، وخدمك سبعا، ثم هو عدوك أو صديقك.

275. عنه عليه السلام: ولدك تجاً تجا سبعا، وحماًك تجا سبعا، ثم هو عدوٌك أو صديقك.
The Age of Upbringing and Disciplining a Child

273. The Prophet (s.a.w.) said: “A child is a master for seven years, a servant for seven years, and a minister for seven years. If you are content with his upbringing when he is twenty one years old, that is good, and if not, then let him be, for you are excused with Allah.”

274. Imam ‘Ali (a.s.) said: “A child is to be trained for seven years, to be disciplined for seven years and is employed for seven years. The end of his physical growth is when he is twenty three years old, and the end of the completion of his intellect is when he is thirty five years old, and after that, whatever comes forth is gained by means of experience.”

275. Imam ‘Ali (a.s.) said: “Your child is your bundle of flowers for seven years, your servant for seven years, and then he will be either your enemy or your friend.”

1 A six years old child is mentally more capable than a two-year old child in accepting requests, guidance, in the imitating of the behaviour of others (who act as a model for the child to imitate), or other types of communications. As the child grows up, these kinds of innate communicative inputs will increasingly produce certain minor and delicate effects. The need of performing complex continual practices may bring about these abilities in a six year old child and will make him respond them, while in most cases the two year old child lacks the recognizing ability for responding to these kinds of directions.

In early period of childhood, the controlled communications of a child to others is also an indication to some changes depending on the age.

A two year old child can manifestly control the behaviour of those around him in particular delicate ways, and which he also does. Yet, he is never able to make others accept the conducts he has in mind in an ideal form with enjoying directions which are sometimes partial, oral, with bodily movement, bodily exhibitions, and the like which can be done by a six year old. Finally, the child who is in the state of growth can control his behaviour in an increasing form. (Rushdshenakhti, p. 106).


في تعليم الأولاد

276. عن النبي ﷺ: أُمِّل صبيك حتَّى يأتِ له ست سنين، ثم ضمَّه إليناك سبع سنين.

277. الإمام الصادق ﷺ: أُمِّل صبيك، وأحسِنوا أدَبَهُم.

278. عن النبي ﷺ: أُمِّل صبيك حتَّى يأتِ له ست سنين. ثمْ ضمَّه إليناك سبع سنين، وأحسِنوا أدَبَهُم.

الف. التَّكْرِيمُ وَالرَّفِقُ وَالرَّحَّامُ وَالشِّحَابِ
276. Imam ‘Ali (a.s.) said, in his advice to his son Hasan: “I hastened with my will for you and wrote its salient points lest death overtakes me before I divulged unto you what I have in my heart, or lest my wit be affected as my body has been affected, or the forces of passions or the evils of the world overtake you in making you like a stubborn camel. Indeed, the heart of a young man is like an uncultivated land as it accepts whatever is strewn on it. So, I hastened to train you properly before your heart hardens up and your mind becomes occupied…

Since I feel for your affairs as a compassionate father should feel, and I aim at teaching and disciplining you, I thought it should be at a time when you are advancing in age and new on the stage of this world, possessing upright intention and a clean heart. Therefore, I should begin with the teaching of the book of Allah the Exalted and its interpretation, along with the laws of Islam and its commands with its lawful and unlawful matters.”

277. Imam al-Sadiq (a.s.) said: “Leave your son alone until he becomes six years old, then have him accompany you and discipline him with your own discipline. If he accepts it and improves, that is good, otherwise let him be.”

278. Imam al-Sadiq (a.s.) said: “A boy must be left to play for seven years, taught the Qur’an for seven years and must learn lawful and unlawful for seven years.”

3 / 6

The Method of Islamic Upbringing

A. Honouring, Gentleness, Sympathy and Love:

279. The Prophet (s.a.w.) said: “Honour your children and teach them good manners.”

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281. Imam Ali, may peace be upon him. 

282. Imam Ali, may peace be upon him. 

283. Imam Ali, may peace be upon him. 

284. Imam Ali, may peace be upon him.
280. Musnad Ibn Hanbal, narrating from the uncle of Abu Rafay’ ibn ‘Amr al-Ghaffari who said: “I was a child when I threw pelting stones at a date tree that belonged to the Ansar, and when the Prophet (s.a.w.) came, he was told: “Here is the place where a boy threw stones at our date tree.” I was taken to the Prophet (s.a.w.) and he told me. “O boy! Why do you throw stone at that date tree?” I answered: “I eat [from it].” He said: “Then do not throw stones at the tree, and eat whatever has fallen under it.” Then he (s.a.w.) touched my head kindly and said: “O Allah! Satiate his stomach!”

al-Mu’jam al-Kabir, narrating from Asad ibn Wida’ah who said: “A man named Juz’ came to the Prophet (s.a.w.) and said: “O Messenger of Allah! My family makes me angry. How should I punish them?” He said: “Forgive them!”

The man asked him the question again and repeated it three times. Then the Prophet (s.a.w.) said: “If you should punish, then punish what is appropriate to the wrong act, and beware of [striking] the face.”

281. Imam ‘Ali (a.s.) said: “Be like a friendly physician who applies medicine where it is useful.”

282. Imam ‘Ali (a.s.) said: “Rebuke the evil-doer by rewarding the good-doer.”

283. Imam ‘Ali (a.s.) said: “The punishment of the wise is [done] implicitly, while the punishment of the ignorant is [done] explicitly.”

284. Imam ‘Ali (a.s.) said: The implicit remark to a wise person’s mistake is among the most painful of blaming for him.”

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285. عنـه عليه السلام: "تلويح زلة العاقبة له من أغمض عينيه.

286. عنه عليه السلام: "التعريض لعاقبته أشد عتابه.

287. عنه عليه السلام: "رب ذنب مقدار عقوبته، وإعلان المذنبه.

288. الإمام زين العابدين عليه السلام: "حق الصغير رحمة تعليمه، والعفو عنه، والرفق به، والعون عليه... وحق أهل ملائكة... أن يكون شيوخهم يمنزلوا أبيك، وشباكم، يمنزلوا إخوك، وعجايزهم يتمنوله ابتك، والقيامة يمنزلها أولوك.

ب. القاسية وعند الدخانة:

(يا أيها الذين آمنوا أعذرو أهلك، وأهلك، فأهلك نارا، وقوها الناس والنجاة عليها، فغلط فألا يضدون اللهما. أدركُوه وتفعلون ما في مغزون).

289. صحيح مسلم عن أبي هريرة: "ما إنزلت هذه الآية: (وأذن الله عبادك الأئمة) فما تسول الله صلى الله عليه وآله وсыالوا منك، قال: يأتبى كعب بن نوبي! أنتمو أنفسكم من الناس. "Children in the Qur'ān and Sunnah
The Rights of Children

285. Imam ‘Ali (a.s.) said: The implicit remark to a wise person’s mistake is among the most painful of blaming for him.”

286. Imam ‘Ali (a.s.) said: “To speak allusively for a wise person is the worst scorn for him.”

287. Imam ‘Ali (a.s.) said: “Many a sin equals the punishment just by informing the wrong-doer.”

288. Imam al-Sajjad (a.s.) said: “A child’s right is to be kind when educating him, forgiving him, covering his mistakes, acting moderately towards him and helping him. And the right of people of your faith is that … you consider the elderly [men] amongst them as your father, their young ones as your brothers, the elderly [women] amongst them as your mother and their infants as your children.”

B. Strictness and Uncompromising:

“O you who believe? Save yourselves and your families from a Fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe who flinch not (from) executing the commands they receive from Allah, but do (precisely) what they are commanded.”

289. Sahih Muslim, narrating from Abu Hurayrah who said: “When this verse was revealed: ‘And warn your nearest relations’', the Messenger of Allah (s.a.w.) invited Quraysh and they gathered,

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2 Ghurar al-Hikam, hadith. 1161.
5 Qur’an, 66:6.
6 Qur’an, 26:214.
Children in the Qur’an and Sunnah

يا بني مُرََة بن كعب! أنقذوا أنفسكم من النار.

يا بني عبد شََسٍ! أنقذوا أنفسكم من النار.

يا بني مَناف! أنقذوا أنفسكم من النار.

يا بني هاشِم! أنقذوا أنفسكم من النار.

يا بني عبد العظيم! أنقذوا أنفسكم من النار.

يا فاطِمَة! أنقذي نفسك من النار؛ فإن لا أمل ملككم من الله إلا أن آمل لكم رحمةً بها إبلاها.

يا فاطمة! أنقذوا نفسك من النار. قال رسول الله صلى الله عليه وسلم: "قوا أنفسكم واهلنيك نارًا." فقالوا: يا رسول الله! كيف ننفّذ أنفسنا نارًا؟ قال: تأمرونُونِي بما يحبُ اللهُ، وتنهلونِي بما يكره اللهُ.

فقال الإمام علي: "أتَقَل الله واردُد على القنوم أمنوالِه، وإنك إن لم تفعل فقولي أنا مُكَرِّمُ سُلطنَةَ اللهِ لعَسِينَيْنِ إلى النعيم، ولا تضرِب بِي الصدقةِ، وأنا أعلَّمهنَا أختagenda، ويا الله! أن كانت النعيم والخيرِ فقلت ما كانت لهُما عيني مُرومة، ولا تظهرِي إليني بِاضْعِفَةً حتى أُخْذَ الحقَّ مَنَّهُما، وأزَياح الباطل عن مظلَّتهما."
then he told them all in general and specifically: “O children of Ka‘b ibn Lu’ay!¹
Save yourselves from the Fire! O children of Murrah ibn Ka‘b!² Save yourselves from the Fire!

O children of ‘Abd Shams! Save yourselves from the Fire! O children of ‘Abd Manaf! Save yourselves from the Fire! O children of Hashim!³ Save yourselves from the Fire! O children of ‘Abd al-Muttalib!⁴ Save yourselves from the Fire!

O Fatimah! Save yourself from the Fire! Because I cannot guarantee for you anything from Allah, except that you have the right of relationship to which I relate with you in this world [and it cannot benefit you in the Hereafter].”⁵

290. *al-Durr al-Manthur*, narrating from Zaid ibn Aslam: “The Prophet of Allah (s.a.w.) recited this verse: “…save yourselves and your families from a fire …”⁶ He (s.a.w.) was asked: “O the Messenger of Allah! How can we save our family from the Fire?” He said: “Enjoin them to what Allah likes and prohibit them from what Allah dislikes.”⁷

291. Imam ‘Ali (a.s.) said, in a letter to one of his agents: “Fear Allah and return to these people their properties. If you do not do so and Allah grants me power over you I shall excuse myself before Allah about you and strike you with my sword that I have not struck anyone without them going to Hell. By Allah, even if Hasan and Husayn had done what you did, there would have been no leniency with me to them and they could not have won their way with me till I had received the right from them and destroyed the wrong produced by their unjust action.”⁸

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¹ He was the seventh ancestor of the Prophet (s.a.w.).
² He was the sixth ancestor of the Prophet (s.a.w.).
³ Hashim was the eldest son of ‘Abd Manaf who gained an honourable rank after his father and became the great person of Batha’. He was the second ancestor of the Messenger of Allah.
⁴ ‘Abd al-Muttalib was Hashim’s son who had complete respect and authority in his tribe. He was a believer in Monotheism and Resurrection, and that was why he was called the second Abraham. He was the first ancestor of the Prophet (s.a.w.).
⁷ *al-Durr al-Manthur*, vol. 8, p. 225, narrating from Ibn Mardawayh.

293. الإمام الصادق عليه السلام: نزلت هذه الآية: (بِأَيِّهِ أَزْيَاءٍ أَتَأْمَرُونَ أَلْفَتْكُمْ وَأَهْلِيكُمْ نارًا) جلَّ جلَّ: في قول الله عز وجل: (قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نارًا). فجلس رجل من المسلمين يبكي وقال: أنا عجزت عن نفسها، كأنهم أهله؟ فقال رسول الله صلى الله عليه وسلم: خسيبكم أن تأمرونهم بما أمرتهم، وتنهؤهم عما ناهكم عنه تمسككم.

294. الكافي عن أبي بصير: في قوله تعالى: (وَأَلْفَتْكُمْ وَأَهْلِيكُمْ نارًا) - قال: كيف تقليد أهله؟ - قال: تأمورهم بما ألقى الله في القرآن: (قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نارًا) فإن أطاعوك كنت قد قطبت ما أصله، وإن عصاك كنت قد قضيت ما قلته.

295. الإمام علي عليه السلام: من نصبت نفسه للناس إماماً فليعلموا نفسه قبل تعليم غيره، وليكونوا تأديبًا غيره يسيره قبل تأديبه ليسانه، وعلمو نفسه وشؤونها أخذ بالإجلاس من معلمو الناس وشؤونهم.

296. الإمام الصادق عليه السلام: كونوا دعاة إلى الناس بغير ألسنتكم: ليروا ما نزل من الورع والاجتهاد والفضله والخير.

قُلْ إنّا لِقَوْمٍ دَّعُوَّةٌ.
The Rights of Children

292. *al-Kafi*, narrating from Abu Basir: “I asked Abu ‘Abdullah [al-Sadiq] (a.s.) about the saying of Allah: “Save yourselves and your families from a fire...”1 “How can we save our families.” He (a.s.) said: “By enjoining them [to good] and forbidding them [from evil].”2

293. **Imam al-Sadiq (a.s.) said:** “When the verse: “O you who believe! Save yourselves and your families from a fire...”3 was revealed, one of the Muslims began weeping and said: “I was not able to manage my own affairs and I became obliged to my family.” The Prophet (s.a.w.) said: “It is enough for you to enjoin them to what you would enjoin yourself, and forbid them from what you forbid yourself.”4


He replied: “Enjoin them to what Allah orders and forbid them from what Allah forbids. If they obey you, you have saved them, and if they disobey you, you have fulfilled your obligation.”6

**C- Practical Disciplining:**

295. **Imam ‘Ali (a.s.) said:** “He who appoints himself as the leader of people should begin by teaching himself before teaching others and he should discipline them through his actions before he disciplines them by speaking to them. He who educates and disciplines his own self deserves more appraisal than the teacher and discipliner of others”7

296. **Imam al-Sadiq (a.s.) said:** “Be inviters to people by means other than your tongue, so that people see piety, diligence, prayer and goodness from you, for this is the correct way to invite.”

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1 Qur’an, 66:6. 
2 *al-Kafi*, vol. 5, p. 62, hadith. 3. 
5 Qur’an, 66:6. 
An Analysis on the Methods of Upbringing Children

Scholars have introduced four methods for upbringing children, and a further fifth point can be found by studying the Islamic sources. They are as follows:

1. The upbringing method based on strictness

Children who were raised with this upbringing method which was mainly practiced by the old and previous generations would not feel any love and affection, and it would often result in anxiety, depression, stress and, at times, even suicide. However, this strictness could cause the child to become responsible and hard working, and parents did not show affection to their children due to the fear that they may become spoiled. They believed that any praise and admiration can cause the child to become spoiled.

2. The upbringing method based on kindness and lack of strictness

This method which was formed in reaction to the first method leads the child to become spoiled, morally weak, dependant, demanding and childish. Moreover, they will lack resistance, patience against difficulties and would face problems in their family and social lives. Such children do not sense lack of affection and the parents who adopt this method tend to assume their children are right. They give to the child whatever he pleases and they try to avoid any way of displeasing him. In this method, the parents believe that the children are always right, and whatever a child wants must be given to him and we must not upset him in any way.

3. The upbringing method based on lack of kindness and lack of strictness:

This upbringing method trains children, who are entangled with sentimental disorder due to not receiving affection, and as there is no decisiveness concerning them, they tend to incline to crime and wrong-doing.

4. The upbringing method based on affection and decisiveness:

In this upbringing method children satiate sentimentally and are also raised as being studious, patient and accepting of responsibilities.

Scholars in this field have recognized this method as the being best method for upbringing a child.

However, what is the viewpoint of Islam in this regard? In religious instructions, there are different discussions in this concern, but the important matter is to know the overall system that dominates these issues and deduct an upbringing method from
them. Seemingly, the method that we can take from the holy Qur’an and the traditions and is derived from them that which is mentioned in the fifth method.

5. The upbringing method based on love, strictness and dignity:

From an Islamic viewpoint, love is one of the principles of the upbringing of a child and has strongly been emphasized upon and the lack of loving and affection has been strongly reproached. However, at the same time, excessive love and affection has also been admonished. Therefore, along with love, firmness and strictness in upbringing a child is also strongly recommended.

Based on this principle, while the child receives affection, he is not free and left to himself to do whatever he wants. On the other side, while he is being raised, he is also given kindness, affection and tolerance; and it is for this reason that he has been reproached from excessive scorning and violence, which is one of the pillars of the method of harshness without affection.

There is a third dimension in the upbringing method of Islam, which is ‘dignifying’.

Dignifying a child means to honour him and giving value for him. In the Islamic approach, a child must not be degraded just because of being a child, and he must not feel that he is worthless or of little value. A child is mostly in need of affection, and an adult is mostly in need of respect, yet this does not mean that the personality of a child must not be respected. The same goes to elders, as one must not forget to respect them, and be kind and loving towards them.

The child who is given value and his personality is respected and honoured feels worthiness with honour and self-dignity, and one who considers value for himself, does not engage in obscenities.

Self-dignity is the main pivot of Islamic morals and upbringing, and its most important way is to respect and dignify people, in particular during childhood. Of course, the concept of dignity is one part of what relates to the teaching of good and bad, but ‘dignifying’ is a very valuable and important concept.

One of the most important upbringing points that must be observed in the respecting of the personality of a child is to take his feelings into consideration during the first seven years of his life. This subject is so important that according to a tradition from the Messenger of Allah (s.a.w.), this age period is counted as the term of the supremacy of a child. He (s.a.w.) said:

In al-Khutbah al-Sha’baniyyah it says: “Respect your elders and have mercy on your little children.” al-Amali, by al-Saduq, p. 154.
“A child is a master for seven years.”

Mastership and supremacy of the child calls for his commandment and obedience from the parents, which means that during his first seven years, a child must command in the house, and therefore, whatever he wants must be provided if it is not harmful for him and it is possible for the parents to do so.

The result of the upbringing of the child as a commander during his first seven years and the correct submission of the parents to him will be the absolute obedience of the child and his love to the parents for the duration of his next seven years. The tradition continues by saying:

“And he is a servant for [the second] seven years.”

The obedience of a child to his parents is the result of the utmost confidence that he has in them which he acquired during the first seven years of his life. The appearance of this state in the child during the second seven years which is the time of his education is of extraordinary importance for his upbringing.

After finishing the second seven years of the child’s life, there comes the period of his ministry in the family, as the tradition continues saying:

“And he is a minister for [the third] seven years.”

In this period the child is no more a servant. The gratification of the personality of the child requires that, as being the minister of the family, he should be consulted with and the things that he is capable of doing can be given to him to do. Consequently, the responsibility of the family in the child’s upbringing and education ends.
آفات التأديب

الف. الإفراط في الغضبة

الإمام الباقر عليه السلام: شر الآباء من دعاء يلزم إلى الإفراط، وشر الأبناء من دعاء التقصيد إلى الفوق.

الإمام عليٌّ عليه السلام: الإفراط في الغضبة يشبه دينان اللجاج.

الإمام عليٌّ عليه السلام: إذا عاتبت الحادث فاترك له موضعًا من ذنبه، لئنّ يحمله الإخلاء على الفوق.

الإمام عليٌّ عليه السلام: لا أداب مع غضب.

الإمام عليٌّ عليه السلام: لا أداب مع القسم.

الإمام عليٌّ عليه السلام: لا أداب مع القسم.

الإمام عليٌّ عليه السلام: لا أداب مع القسم.
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The Rights of Children

The Banes of Upbringing

A. Excessiveness in love:

297. Imam al-Baqir (a.s.) said: “The worst father is he whose kindness is excessive, and the worst child is the one whose negligence makes him disobey [his parents].”¹

B. Excessiveness in reprimanding:

298. Imam ‘Ali (a.s.) said: “Excessive blame causes the fire of obstinacy to flame.”²

299. Imam ‘Ali (a.s.) said: “Avoid reprimanding constantly, for this act provokes the committing of sin and belittles [a real] reprimanding.”³

300. Imam ‘Ali (a.s.) said, in one of the wise sayings attributed to him: “If you reprimanded a youth, leave for him a place [for excusing] from his fault, lest he would be drawn to coarseness.”⁴

C. Disciplining at a time of anger:

301. al-Kafi, narrating from ‘Ali ibn Asbat, from one of our companions [a Shi‘i] who said: “The Prophet of Allah (s.a.w.) prohibited punishing at the time of anger.”⁵

302. Imam ‘Ali (a.s.) said: “Disciplining is impossible with anger.”⁶

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Children in the Qur’an and Sunnah

د. الُشونَةُ

303. آلاف عن بني واثينة عن الإمام الصادق عليه السلام: قال رسول الله صلى الله عليه وسلم: رَحِنمَ اللهُ مَنن أعان ولَّدَهُ عَلى بِرَّهِ.

قال: قلت: كيف يعينه على بِرَّهِ؟

قال: يقبل مَيسورَهُ، وَيَتَجاوَزَ عَن مَعسورَهُ، ولا يَرهِقُهُ مَعَرِضًا، ولا يَعرِقُ بِهِ، فَلَيسَ بَينَهُ وَبَينَ أن يَصيرَ فِ حَدٍَ مِن حُدودِ الكُفرِ إلَّا أن يَدخُلَ فِ عُقوقٍ أو قَطيعَةِ رَحِمٍ.

304. صحيح مسلم عن عائشة: ما ضَرَبَ رَسولُ اللهِ صلى الله عليه وسلم شَنيئا قَنطَُ بِيَندِهِ، ولا امرأة وَلا خادِمنَاءَ إلَّا أن يُهِدَ فِ سَبيلِ اللهِ.

305. الإمام علي عليه السلام - في المَنْسَبِ إلَيْهِ -: قَدَمَ العَدلَ عَلى البَطشِ تَظفَّر بِالمَحَبَّة، ولا تستعمل الفَعَّل حيَيثُ يُنْجَعُ القَولُ.

D. Harshness:

303. *al-Kafi*, narrating from Yunus ibn Ribat from Imam al-Sadiq (a.s.) who said: “The Messenger of Allah (s.a.w.) said: “May Allah bless he who helps his child in obeying him.”

Someone asked: “How can he help him in obedience?”

He (s.a.w.) said: “That he accepts as little as the child can do, he forgives whatever he cannot do, he should not overburden him and not ask him to do things too hard for him, for there is nothing between him and entering a realm of the realms of disbelief other than that he disobeys his parents or cuts the ties of his kin.”

304. *Sahih Muslim*, narrating from ‘A’ishah who said: “The Prophet of Allah never hit anyone with his hand, neither any woman nor any servant, except while fighting (*jihad*) in the path of Allah.”

305. Imam ‘Ali (a.s.) said, from the wise sayings attributed to him: “Give priority to justice over harshness and you will win love, and do not take action when speaking has an effect.”

306. ‘Uddah al-Da’i narrates that someone had said: “I complained to Abu al-Hasan Musa [al-Kazim] (a.s.) about my son and he said: “Do not beat him, but just forsake him and do not prolong it!”

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3 *Sharh Nahj al-Balaghah*, vol. 20, p. 278, hadith. 207.

الترََبِيَةُ الجِنسِيََةُ
الف. التَّقْرِيرُ بَينَ الصََبِيَ وَالصََبِيََةِ فِِ المَضاجِعِ

307. رسول الله صلى الله عليه وآله: الصََبِيَّ وَالصََبيََةِ، وَالصََنبِيََةُ وَالصََنبِيََةُ يُفَرََقُ بَينَهُم فِِ المَضناجِ لِعَشرِ سِنينَ.

308. عنه صلى الله عليه وآله: إذا بَلَغَ أولادُكُم سَبعَ سِنينَ فَفَرَِقوا بَينَ فُرُشِهِم.

309. الإمام عليَ عليه السَلام: يَثََغِرُ الصََبِيَ لِسَبعٍ، ويُؤمَرُ بِالصََلَةِ لِتِسعٍ، ويُفَرََقُ بَينَهُم فِِ المَضاجِعِ لِعَشرٍ.

310. الإمام الصادق عليه السَلام: يُفَرََقُ بَينَ الغِلمانِ وَالنَِساءِ فِِ المَضاجِعِ إذا بَلَغوا عَشرَ سِنينَ.

ب. النََهيُ عَنِ النََظَرِ إلَ عَورَةِ الطَِفلِ وبِالعَكسِ

311. رسول الله صلى الله عليه وآله: لاَيُنظُرُ الوَالِدُ إلَ عَورَةِ الوَلَدِ، ولاَيُنظُرُ الوَلَدُ إلَ عَورَةِ الوَالِدِ.
Sex Education

A. Separating beds:

307. The Prophet (s.a.w.) said: “Separate the beds of a boy and a boy, a boy and a girl, a girl and a girl when they reach the age of ten.”

308. The Prophet (s.a.w.) said: “When your children become seven years old, separate their beds.”

309. Imam ‘Ali (a.s.) said: “When a child becomes seven years old, his teeth begin to fall, and when he is nine years old he is commanded to prayer, and when he is ten years old his bed must be separated.”

310. Imam al-Sadiq (a.s.) said: “When boys turn ten, their beds are to be separated from those of women.”

B. Avoidance of looking at the private parts of the child and the child looking at those of others

311. The Prophet (s.a.w.) said: “Parents should not look at their child’s private parts and it is not right that the child looks at the father’s private parts.”

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1 Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 436, hadith. 4509, narrating from ‘Abdullah ibn Maymun from Imam al-Sadiq (a.s.) from his forefathers (a.s.), and hadith. 4508, where he also narrates ‘the beds of boys are to be separated at the age of six’. Bihar al-Anwar, vol. 104, p. 96, hadith. 50.


4 al-Kafi, vol. 6, p. 47, hadith. 6, narrating from Ibn al-Qaddah. al-Khisal, p. 439, hadith. 30, narrating from Ibn al-Qaddah from Imam al-Sadiq (a.s.) from his forefathers (a.s.).

5 al-Kafi, vol. 6, p. 503, hadith. 36, from Imam al-Sadiq (a.s.).
1312. المستدرك على الصحيحين عن مَمَد بن بياض: فَرَفِعتُ إلَى رَسولِ اللهِ صلى الله عليه وآله فِ صِغَري وعَلَي خِرقَةٌ وقَد كُشِفَت عَورَتِهِ؛ فَقالَ: غَطَُوا حُرمَةَ عَورَتُهُ، فِإنَّ حُرمَةَ عَورَةِ الصََغيرِ كَحُرمَةِ عَورَةِ الكَبيرِ.

1313. الإمام الباقر عليه السلام: كان علي بن الحسن عليه السلام إذا حَضَرَ ولادةً تقول: أخرجوا من البيت من النساء، لا تكون المرأة أول ناظر إلى عورتَهَا.

1314. يُحَدُّ جَوازِ تَقبِيلِ الجارِيَةِ وَالغُلمِ.

1315. رسول الله صلى الله عليه وآله إذا بَلَغَتِ الجارِيَةُ سِتََ سِنينَ فَلً تُقَبِّلها، وَالغُلمُ لا يُقَبِّلُ المَرأَةَ إذا جاوَزَ سَبعَ سنينَ.

1316. الإمام الصادق عليه السلام: إذا بَلَغَتِ الجارِيَةُ الحُرََةُ سِتََ سِنينَ لَم يُمْلأ أن يُقَبِّلَها رَجُلٌ لَيسَ هِيَ بَِِحرَمٍ لَهُ، ولا يَضُمَُها إلَيهِ.

1317. تِذيب الأحكام عن علي بن عقبة عن بعض أصحابنا: كان أبو الحسن الماضي عليه السلام عِندَ مَُمََدِ بنِ إبراهيم والي مَكََةَ، وهُو زَوجُ فاطِمَةَ بنتِ أبي عبد الله، وكانت لمُِ حَمََدِ بنِ إبراهيم بِنتٌ تُلبِسُها الثَِيابَ وتََيءُ إلََ الرَِجالِ فَيَأخُذُها الرََجُلُ ويَضُمَُها إلَيهِ، فَلَمَا تَناهَت إلَ أبِ الحَسَنِ عليه السلَّم أمسَكَها بِيَدَيهِ مََدوَتين، وَفَقَالَ: إِذَا أتَت عَلى الجارِيَةِ سِتَُ سِنينَ لَم يُمْلأ أن يُقَبِّلَها رَجُلٌ لَيسَ هِيَ بَِِحرَمٍ لَهُ، ولا يَضُمَُها إلَيهِ.
312. _al-Mustadrak 'ala al-Sahihain_, narrating from Muhammad ibn Bayad who said: “I was taken to the Messenger of Allah (s.a.w.) when I was ten years old and I had some torn clothing on my body and some of my private parts were seen. He (s.a.w.) said: “Cover his nakedness because the veneration of a child’s private parts is the same as veneration of that of an adult, and Allah does not look at one who reveals his private parts.”¹

313. **Imam al-Baqir (a.s.)** said: “‘Ali ibn al-Husayn [al-Sajjad] (a.s.) would say when delivery time of a woman approached: “Send out the women who are in the room. A woman must not be the first one to look at the newborn’s private parts.””² ³

C. The permissible limit of kissing a boy and a girl:

314. **The Prophet (s.a.w.)** said: “When a girl becomes six years old do not kiss her, and when a boy completes seven years of age he should not kiss women.”⁴

315. **Imam al-Sadiq (a.s.)** said: “When a free girl turns six years old, it is recommended that you do not kiss her.”⁵

316. _Tahdhib al-Ahkam_, narrating from ‘Ali ibn ‘Aqabah, from one of the Shi’ah who said: “Abu al-Hasan [al-Kazim] (a.s.) was with Muhammad ibn Ibrahim who was the governor of Mecca and the husband of Fatimah, the daughter of Abu ‘Abdullah al-Sadiq (a.s.). Muhammad ibn Ibrahim had a daughter who used to be given beautiful clothing wear and she would come close to men and they would hug her. When she got to Abu al-Hasan [al-Kazim], he stopped her with his hands stretched out and

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² This traditions means that the first one who looks at the private parts of the newborn should not be a woman, because usually the first thing women do is look at the private part to see whether the baby is a boy or a girl, but it is recommended that first one to look at the newborn is a man, and he must look at places other than the private parts. (al-Wafi, vol. 23, p. 1315).


⁴ _Makarim al-Akhlaq_, vol. 1, p. 479, hadith. 1659. _Kitab Man la Yahdarhu al-Faqih_, vol. 3, p. 437, hadith. 4510, from Imam al-Sadiq (a.s.).

Children in the Qur’an and Sunnah

هـ. الاستِئذان للدخول إلى الرَّأيَّين

ربَّ أَنَّهَا الْرَّأيَّينُ أمَّأَلوَيْيَةُ أَنْ يَنْكَجُ الْرَّأيَّينُ امْكَأَتُمْ أَمَا أَكُمُّ وَ الْرَّأيَّينُ لمْ يَتَبَلَّوْا الْحَلَمَ مُنْكَجُمُ ۛ٣١٧ ٣١٨ ۚ٣١٧ ۚ٣١٨

رَجُلٌ رَّأيَهُ يَأْسِرُ أَنْ يَخُذِّلُ الْرَّأيَّينُ عَلَيْهِمُ، وَ أَنْ يَهْبَعُوا الْحَلَمَ مُنْكَجُمُ ۛ٣١٧ ٣١٨ ۚ٣١٧ ۚ٣١٨

إِنَّ مَعَهَا فِي الْبَيْتِ! فَقَالَ: أَسْأَلْ عَلَيها، فَقَالَ الرَّجُلُ: أَتَأْسِرُ أَن تَرَاها عُرِياَةَ؟! فَقَالَ: لَا.

فَقَالَ: فَاسْتَأْذِنْ عَلَيها، إِنَّ مَعَهَا فِي الْبَيْتِ! فَقَالَ الرَّجُلُ: أَتَأْسِرُ أَن تَرَاها عُرِياَةَ؟! فَقَالَ: لَا.

فَقَالَ الرَّجُلُ: إِنَّ مَعَهَا فِي الْبَيْتِ! فَقَالَ: أَتَأْسِرُ أَن تَرَاها عُرِياَةَ؟! فَقَالَ: لَا.

فَقَالَ الرَّجُلُ: إِنَّ مَعَهَا فِي الْبَيْتِ!
The Rights of Children

said: “When a girl turns six it is not permissible for a foreign [non-mahram] man to kiss her and embrace her.”

D. Asking Permission for Entering the Parents’ Room

“O you who believe! Do let those whom your right hands possess, and those of you who have not reached to puberty, ask permission of you at three times (for coming into your room): before the morning prayer, and at midday when you put off your clothes, and after the night prayer. (These are) three times of privacy for you. It is no sin for you or for them (if) after those (three times), some of you go round attendant upon the others. Thus, does Allah make clear the revelations for you; and Allah is All-knowing, All-wise.” “And when the children among you reach puberty then let them ask permission even as those before them used to ask it. Thus, does Allah make clear His revelations for you? Allah is All-knower, All-wise."

317. *al-Sunan al-Kubra*, narrating from ‘Ata’ ibn Yasar who said: “A man asked the Messenger of Allah (s.a.w.): “O Messenger of Allah! Do I ask permission for entering to see my mother?”

He answered: “Yes.”

The man said: “I live in the same room with her.”

He (s.a.w.) said: “Ask permission from her.”

The man said: “I am serving her.”

The Prophet (s.a.w.) said: “Do you like to see her naked?”

The man answered: “No.”

He (s.a.w.) said: “Then ask permission from her.”

318. Imam ‘Ali (a.s.) said: “A man came to the Messenger of Allah (s.a.w.) and said: “O Messenger of Allah! Do I ask permission when I want to enter and see my mother?”

He (s.a.w.) said: “Yes. Do you like seeing her naked?”

The man said: “No.”

He (s.a.w.) said: “Then ask for her permission.”

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319. الإمام الصادق عليه السلام: يُستأذن الولد إذا دخل على أبيه. ولا يُستأذن الأب على الابن.
قال: ويُستأذن الولد على أبيه، ولا يُستأذن الأب على الابن.

320. عنه عليه السلام: يُستأذن الذين ملكت أباكم يومئذ منكم، والذين لم يقلوا الخوف بنكم ثلاث مرات كعمركم الله عن ولد. ومن جبل الخوف فلا تبلغ إلى أبيه ولا أعلى العليلمن يقول عليه على خليله ولا على سوي ذلك إلا بالإجازة، فلا تقدروا تحتن.


و. خطر نظر الأطفال إلى وقائع الوالدين

322. رسول الله صلى الله عليه وآله وسلم: وَالذَّي نَفْسِي بِيَدِهِ، لو أن رجلًا غشاها وفِي البينت صَنِبَت مُسَمَّى يَراهم وَيَسبِعُ كَلَمَهُا وَنَفَسَهُما وَالسَّلَامُ صَابِرُ وأحسن، وَتَسْمَعُ كَلَمَهُما وَتَقَتَّلُهُما مَا أَفْلَحَ أَبَداً، إِذَا كَانَ غُلَماً كان زانِياً، أو جارِيَةً كانت زانِيَةً.

1 Da‘a‘im al-Islam, vol. 2, p. 202, hadith. 741, narrating from Imam al-Sadiq (a.s.) from his forefathers (a.s.).
319. Imam al-Sadiq (a.s.) said: “When a man wants to enter his father’s room, he should ask for permission, but it is not necessary for a father to ask permission from his son.” He [then] said: “And he must ask for permission from his daughter and his sister when they are married.”1

320. Imam al-Sadiq (a.s.) said: “Those who are in your possession and those who have not reached puberty should ask permission in three times as Allah has commanded you. He who has reached puberty should not enter his mother’s room, nor his sister’s, or aunt’s room or the rooms of other people without permission. Do not give permission for entry unless he greets.”2

321. al-Kafi, narrating from Muhammad ibn ‘Ali al-Halabi who said: “I asked Abu ‘Abdullah [al-Sadiq] (a.s.): “Must a man ask permission to enter his father’s room?” He (a.s.) answered: “Yes. I used to ask permission from my father and my mother was not with him, but it was my father’s wife. My mother died when I was young. They might be doing something in their privacy that I would not like to interfere in, and nor would they like me to intrude. Giving greetings [for asking for permission to enter] is the most correct and better way.”3

E. The Danger of a Child Seeing his Parents Copulate:

322. The Prophet (s.a.w.) said: “By He who owns my soul, if one was to have intercourse with his wife in a room where a little child is awake and can see them and hear their voice and the sound of their breathing, that person will never prosper. If the child is a boy, he will become an adulterer, and if it is a girl, she will become an adulteress.”4

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323. الإمام علي عليه السلام: "من يسول الله عليه وآله أن يجمع الرجل امرأته والصبي في الفهد يتطرف إليهما.

324. الإمام الصادق عليه السلام: لا يجمع الرجل امرأته ولا جاريةه وفي البيت صبي; فإن ذلك يورث الزوجة.
323. Imam ‘Ali (a.s.) said: “The Prophet of Allah prohibited that a man has intercourse with his wife while there is a baby in the cradle and looks at them.”

324. Imam al-Sadiq (a.s.) said: “At the time when there is a child in the room, a man should not have intercourse with his wife or with his bound-maid, for this act is among the things that causes adultery thereafter.”

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1 *al-Ja’fariyat*, p. 96. *al-Nawadir*, by al-Rawandi, p. 120, hadith. 129. Both narrating from Imam al-Kazim (a.s.) from his forefathers (a.s.).

Few Words about Sex Education

Like all other aspects of the human being, sexual instinct is something that is in need of training, and every culture and ideology has a particular view about this kind of training and education. From the viewpoint of Islam, sex education means providing the grounds of growth and education of the sexual drive in a manner that both sexual chastity is achieved and so is sexual wellbeing. This is one of the features of the viewpoint of religion in that not only does it attend to the sexual wellbeing of a person and his health, but it also focuses on the aspect of sexual chastity.

Another important point is that the attempts to acquire these goals are not subject to being at the age of puberty. According to religious teachings, sex education begins before the age of puberty and it starts from a very young age. Therefore, obtaining these goals in any age is in need of certain particular procedures and plans, and these are referred to in religious texts. The childhood period is the most important stage of life, and any mistake can lead to some irreparable future consequences.

Necessary Planning for Sexual Chastity

Some families do not pay enough attention to the sexual affairs of their children for the reason that they think their children are still too young, even though many of the things that children see or hear have a determining impact on their sexual behaviour in future. Both sexual chastity and deviation are existent in a child, and it should not be forgotten that learning in the childhood period is very effective. Whatever a child learns will be fixed and established in him like a carving on a stone, and whatever is given to him he accepts. This is why Islam has paid attention to this part of the child’s life and it has introduced some useful practical instructions which will be briefly pointed out here:

A. Covering the private parts:

Looking at the private parts of a child and a child looking at the private parts of adults can be discussed from a jurisprudential and an upbringing point of view. From a jurisprudential point of view, it is not forbidden for a child to look at the private parts of an adult. It is also permissible for an adult to look at the private parts of a child, as long it is not a lustful look. However, the effects of covering and exposing
cannot be ignored. The child being used to looking at other people’s private parts or others looking at his private parts belittles the vulgarity of this action and brings about negligence and makes indecency something normal. However, children who have not encountered these issues have higher resistance against sexual deviation and enjoy a higher level of chastity. Therefore, it is mentioned in religious texts that it is recommended that one should not look at a child’s private parts nor should he be allowed to look at the private parts of others, and also not to take children into the bathroom in a way that would make the private parts be exposed to others.

**B. The reproach of a child being kissed by a non-mahram:**

Even though it is not jurisprudentially prohibited for a child to be kissed by a non-maråram, but it does have a clear negative effect on a grown up child (who distinguishes between good and bad). Such things are recorded in the mind of a child and might be grounds for establishing relations with non-marårams in the future, making it difficult for him to observe chastity. Therefore, it is recommended that adults should not kiss children who are not maråram to them.

**C. Reproaching the playing with a child’s private parts:**

Playing with the sexual organs of a child may cause sexual stimulation and also premature puberty of the child. It teaches sexual perversion to the child and brings about sexual irregularity. Some Islamic narrations refer to this kind of playing as a branch of adultery, and such a harsh expression indicates the severe negative effect on the child. Therefore, in religious texts this action has been prohibited.

**D. Separation of beds:**

When grown up children are to sleep in one bed, this may result in inappropriate bodily contact, premature sexual stimulation, and might even lead to unlawful relationships. One of the plannings of religion for preventing this impediment is the separating of sleeping arrangements between brothers and sisters and boys and girls.

**E. Hiding any sexual contact of the parents from the children:**

The children’s awareness of the parents’ sexual relations is one of the factors that lead to sexual deviation. From the viewpoint of Islamic traditions, this practise has a
close to certain and undeniable negative effect, and to prevent this, two solutions have been given: the child asking permission for entering into the parents’ room and their privacy, and the second is the practising of any sexual contact far from the presence of children.
الفصل الرابع
إخلاء العقيدة

المحفظة على حب الأولاد والفقه فيهم

325. رسول الله صلى الله عليه وسلم: من قبأ ولده كتاب الله عز وجل له خسنتاً، ومن قبأ فرحة الله يوم القيامة.
ومن علامة النفر أن دعي بالتوبيخ في الخبان مجلتين يضحى من نوعهما فوجه أهل الجنة.

326. عنه صلى الله عليه وسلم: من تكي ضبي له فأصلحه خلق نسجته، أعطاه الله عز وجل من الجنة خصى يرضى.

327. الطبقات الكبرى عن سارة بنت ثابت عن عمه: أنه كان يأتي النبي صلى الله عليه وسلم، أمه مبيه فجيلسه بيدته.
قال له النبي صلى الله عليه وسلم: كأنك حزنت عليك! قال: أجمل يا رسول الله.
قال: أفما يسرك إذا دخلك الله الجنة أن تدعوك على باب من أبوابها تفتحه لك؟ قال: تل.
قال: فنزل كذلك إن شاء الله.
Chapter Four

The Ethics of Upbringing

4 / 1

Encouragement of the Loving of Children and Having Sympathy to Them

325. The Prophet (s.a.w.) said: “Allah will write a reward for he who kisses his child, and Allah will bring happiness on Judgement Day to he who makes his child happy, and he who teaches his child the Qur’an, his parents will be called upon [in the Hereafter] and they will be clothed with two garments with light which will brighten the faces of the people of Heaven.\(^1\)

326. The Prophet (s.a.w.) said: “If a person makes his crying child so pleased that he becomes silent, Allah will grant that person so much bounties of Heaven until he becomes pleased.”\(^2\)

327. *al-Tabaqat al-Kubra*, narrating from Mu’awiyah ibn Qurrah, from his uncle, who said: “He used to visit the Prophet (s.a.w.) along with his son and would make him sit in front of him (s.a.w.). Once, the Prophet (s.a.w.) said: “Do you love him?”

The man said: “Yes, very much.”

Later that boy passed away and the Prophet (s.a.w.) told the man: “It seems that you have become sad upon his death, have you not?”

The man said: “Yes, I have, O Messenger of Allah!”

He (s.a.w.) said: “Will you not be happy when Allah admits you in Heaven and you will find your son at one of the doors of Paradise which he will open for you?”

The man answered: “Yes.”

He (s.a.w.) said: “Verily you will be in such a state, by the will of Allah.”\(^3\)

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1 *al-Kafi*, vol. 6, p. 49, narrating from al-Fadl ibn Abu Qurrah from Imam al-Sadiq (a.s). ‘*Uddah al-Da’i*, p. 79.
2 *al-Firdaws*, vol. 3, p. 549, hadith. 5715, narrating from Thawban.
تاريخ دمشق عن واثلة بن الأسقع

أَنَّ رَسُولَ اللَّهِ صلى الله عليه وَآَلِهَةِ خَرَجَ عَلَى عُثمانَ بنِ مَظعونٍ وَمَعَهُ صَنِيبٍ يَلَثِمُهُ، فَقَالَ: أَتَُّبَُهُ يا عُثمانُ؟

قَالَ: إِيَّا اللَّهِ يَا رَسُولَ اللَّهِ، إِنِّي أُحِبُّهُ

قَالَ: أَفْلَى أُزِيدُكَ لَهُ حُبًا؟

قَالَ: بَلْ، فِدَاكَ أبِي وَأَمِي

قَالَ: إِنَّهُ مَن تَرَضَى لَهُ صَغيرًا مِن نَسَلِهِ حَتَّى يَرَضَى، تَرَضَى اللَّهُ يَومَ الْقِيَامَةِ حَتَّى يَرَضَى.

حلية الأولياء عن أنس

أَنَّ امرَأَةا دَخَلَت عَلَى عائِشَةَ وَمَعَهَا صَبِيَانِ لَِا، فَأَطْعَتَ عائِشَةُ ثَلَاثَ ثََراتِ، فَأَطْعَتَ كُلَّ صَبِيَ مِنْهَا ثََراتَ، فَأَكَلَ الصََبِيَانِ ثََراتَهُما ثُمَّ نَظَرَا إلَى أُمَِهِمَا، فَأَخَذَتِ التََمرَةَ فَشَنقََتها نَِصنَفَينَ فَأَطْعَتَ ذَٰلِكَ نَِصنَفَينَ.

فَدَخَلَ النََبِيَ صلى الله عليه وَآَلِهَةِ فَأَخَبََّتهُ عائِشَةُ، فَقَالَ لَِ النََبِيَ صلى الله عليه وَآَلِهَةِ: مَا أعجَبَكِ مِن ذلِكَ؟ فَإِنََ اللَّهُ قَد رَحََِها بِرَحََتِها صَبِيََيها.

الإمام الصادق عليه السلام

إِنَّ اللَّهَ لَيرَحَمُ العَبِيدَ لِشِدََةِ حُبَِهِ لِوَلَدِهِ.

عنه عليه السلام

قَالَ موسى بنُ عِمرانَ: يَا رَبِّ أي أَتِعْمَال أفضَلُ عِندَكَ؟

فَقَالَ: حُبُّ الأَطْفَالِ، فَإِنَّ أَعْمَالَ أَعْمَلُهُمُ علىٌ وَحِيدِي، فَإِنَّ أَعْمَالَ أَعْمَلُهُمُ بَيْنِي جَنِّي.
The Rights of Children

328. *Tarikh Dimashq*, narrating from Wathilah ibn al-Asqaa’ who said: “The Messenger of Allah (s.a.w.) went to ‘Uthman ibn Maz’un who had a child with him that he had kissed, and the Prophet (s.a.w.) said to him: ‘‘Uthman, do you love him?’’ He answered: “By Allah, yes I do love him, O Messenger of Allah.”

He (s.a.w.) said: “Do you want me to increase your love for him?”

‘Uthman said: “Yes. May my parents be your ransom!”

He (s.a.w.) said: “Indeed he who makes a child from his generation pleased so that he becomes happy, Allah will make him pleased on Judgment Day until he becomes happy.”

329. *Hilyah al-Awliya’,* narrating from Anas who said: “A woman went to visit ‘A’ishah along with her two children and ‘A’ishah gave three dates to her and she gave each of her children one date. They ate their own date and then started looking at their mother. She took the [remaining] date and cut it in half and gave half to one child and the second half to the other. The Messenger of Allah (s.a.w.) arrived and ‘A’ishah informed him of the event, and the Prophet (s.a.w.) said: “Why are you surprised from this action? Verily Allah will shower His mercy upon her for the sake of her mercy to her two children.”

330. *Imam al-Sadiq (a.s.) said:* “Allah will be merciful to His servant for his intense love to his child.”

331. *Imam al-Sadiq (a.s.) said:* “Musa ibn ‘Imran⁴ (a.s.) said: “O Lord! Which act do You consider to be the best?”

Allah Almighty said: “The loving of children, for I have created them with their conviction in My Unity, and if I make them die, I will admit them into Paradise with My mercy.”

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4 Prophet Moses.
سيرة النبي في العطاء بالطفيلة وتكريمه

332. مسند ابن حنبل عن الوالي بن عقبة: أنَّ النبي تُسول الله عليه وسلم عليه وآله مكة. جعل أهل مكة يتأتوه بصبيانهم فَّقُمنَوْا عليه وزع فيهم.

333. صحيح مسلم عن عمرو بن سعيد عن أنس: ما رأيت أهداً كان أرحمن بالعيال من تُسول الله عليه وسلم عليه وآله. قال: كان إبراهيم مستعاناً في عيال المدينة. كان يبطل وحُقّ منه قبل البيت وإنه أثبتين. وكان ظلهماً قيناً. فهذا بُغلهم ثمّ ترجع.

قال عمرو: قلعتان في إبراهيم. قال تُسول الله عليه وسلم عليه وإن إبراهيم ابنه وإن من أضر من النبي في فلا يقل بينكم في الحجة.

334. صحيح مسلم عن عبد الله بن جعفر: كان تُسول الله عليه وسلم عليه وآله إذا كان الحصيرة من صقار ثلثي بصبيان أهل

335. مسند ابن حنبل عن عروة: كان تُسول الله عليه وسلم عليه وآله ليستقبل بالطيبين إذا جاءوا منهم.
**The Rights of Children**

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**4 / 2**

**The Prophet’s Conduct in Kindness to Children and Dignifying Them**

332. *Musnad Ibn Hanbal*, narrating from Walid ibn ‘Aqabah who said: “When the Prophet of Allah (s.a.w.) conquered Mecca, the people of Mecca came to him with their children and he patted them over their heads and prayed for them.”

333. *Sahih Muslim*, narrating from ‘Amr ibn Sa’id from Anas ibn Malik who said: “I never saw someone more affectionate to his family than the Messenger of Allah (s.a.w.). Ibrahim [the Prophet’s son] had a wet-nurse in ‘Awali in Medina and the Prophet (s.a.w.) used to go there and we would accompany him. He entered the house and the wet-nurse who was a servant had burnt incense that gave the house a sweet scent. The Prophet (s.a.w.) would pick Ibrahim up, kiss him and go back home. ‘Amr said: “When Ibrahim passed away, the Messenger of Allah (s.a.w.) said: ‘Ibrahim was my son, though he died while he was still a suckling infant, but he has two wet-nurses in Heaven who completed his suckling period.”

334. *Sahih Muslim*, narrating from ‘Abdullah ibn Ja’far who said: “Whenever the Messenger of Allah (s.a.w.) returned from a journey, he would first visit the children of his family.”

335. *Musnad Ibn Hanbal*, narrating from ‘Urwah who said: “When the Prophet of Allah (s.a.w.) returned from a journey, he would be received by the children.”

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Children in the Qur’ān and Sunnah

336. The Prophet's White Mule: "When the Prophet was riding, the children would come and try to touch him. When they would approach him, the Prophet would order them to stay back. Then he would raise them between his hands and from behind him, and he ordered his companions to carry them."

337. The incident of Hurr's Horse: "When the Prophet rode, some of the children would say to each other: 'This Prophet of Allah raised his hands between you and me, and you are behind me.'"

338. Kanz al-Umāl: "The Prophet was sent (to Medina) with the children."

339. Sunan al-Tirmidhi: "The Prophet was sent with the children."

340. Mukālib al-Ahliyya: "The Prophet was sent with the children."

3/4

The Salam on the Children
336. *al-Mahajjah al-Bayda’*: “When the Prophet (s.a.w.) returned from a journey and children would meet him, the Prophet (s.a.w.) would stop for their sake and then he would ask them to climb on his back. Some of them climbed from the front of him and others from his back. He (s.a.w.) also ordered his companions to carry the rest of the children. It happened that after this event the children boasted and said to each other: “The Prophet of Allah carried me in his arms and carried you on his back”, and others would say: “He told his companions to put you on their backs.”

337. *al-Manaqib*, narrating from Ibn Shahr Ashub, from ‘Abd al-‘Aziz in his chain of narrations from the Prophet (s.a.w.) that: “He (s.a.w.) was sitting down and Hasan and Husayn entered and when he saw them he stood up for them, but they were slow in arriving, so he went towards them to receive them and he carried them on his shoulders, saying: “What a good mount your mount is, and what good riders you are! And your father is better than you.”

4 / 3

Greeting Children

338. *Kanz al-Ummal*, narrating from Anas who said: “Whenever the Messenger of Allah (s.a.w.) passed children, he would greet them.”

339. *Sunan al-Tirmidhi*, narrating from Anas who said: “I was with the Messenger of Allah (s.a.w.) when he passed by some children and he greeted them.”

340. *Makarim al-Akhlaq*, narrating from Anas who said: “When the Messenger of Allah (s.a.w.) met a group of children, he would greet them, even while he was in a hurry.”

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3 *Kanz al-Ummal*, vol. 7, p. 156, hadith. 18497, narrating from al-Bukhari from ‘Anas.
4 *Sunan al-Tirmidhi*, vol. 5, p. 57, hadith. 2696.
341. رسول الله صلى الله عليه وآله: كُتب لَآ أَدْعُهُنَّ حَتَّى المَماتِ: أَكنِ عَنْليَ الحَضنيضِ، وَرُكْنِوبَِِ الحِمنارَ مُؤَكََاا، وَحَلبُ العَنزِ بِيَدي، وَلُبسُ الصَوفِ، وَالتََسْلِيمُ عَلىَ الصَِبيانِ؛ لِتَكونَ سُنََةا مِن بَعدِي.

342. صحيح ابن حبان عن أنس: أنَّ النبي صلى الله عليه وآله: كان يُزورُ الأنصنارَ وَيُسَنلَِمُ عَنلى صِنبيانِِّم وَيََسَنحُ رُؤوسَهُم.

343. صحيح مسلم عن عائشة: قدَّمَ ناسٌ مِنَ الأعرابِ عَلى رسول الله صلى الله عليه وآله وقالوا: أَنْقِلْ عُنْصِيِّنُكم؟

فَقالَهُم رَسولُ الله صلى الله عليه وآله: وأملِكُ إن كانَ اللهُ نَزَعَ مِنكُمُ الرََحََةَ!

344. الأدب المفرد عن أبي هريرة: قَبََلَ رَسولُ الله صلى الله عليه وآله حَسَنَ بنَ عَلِيَ عِندِهِ السَلام، وعندَهُ الأقرَعُ بِنَ حابِسٍ التََميميِ جالِسٌ.

فَقالَ الأَقرَعُ: إنََ لي عَشَرَةا مِنَ الوُلدِ ما قَبََلتُ مِنهُم أحَداا!

فَنَظَرَ إلَيهِ رَسولُ الله صلى الله عليه وآله ثُمََ قَالَ: مَن لا يَرحَم لا يُرحَمُ.

345. الإمام الصادق عليه السلام: جاءَ رجلٌ إلََ النََبِني صنلى الله علينا وآله وقال: من لا يَرحَم لا يُرحَمُ.

فَنظرَ إلَيهِ رسول الله صلى الله عليه وآله وقال: هذا رَجُلٌ عِندِي أنَّهُ مِن أهلِ النَارِ.
341. The Prophet (s.a.w.) said: “There are five things that I will not leave doing until I die: Eating food on the ground with the servants, riding on a donkey that has a packsaddle, milking a goat with my own hands, wearing woollen clothes, and greeting children so that it becomes a tradition (sunnah) after me.”

342. Sahih Ibn Habban, narrating from Anas who said: “The Prophet of Allah used to visit the Ansar, greet their children and pat their heads.”

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Reproaching the Disliking of Children

343. Sahih Muslim, narrating from ‘A’ishah who said: “A group of Bedouins came to the Messenger of Allah (s.a.w.) and said: “Do you [Muslims] kiss your children?” They [the Muslims] said: “Yes.” Then the Bedouins said: “By Allah! We do not kiss them.”

The Messenger of Allah (s.a.w.) said: “What can I do if Allah has taken mercy away from your hearts?”

344. al-Adab al-Mufrad, narrating from Abu Hurayrah who said: “At the time when al-Aqra’ ibn Habis al-Tamimi was sitting at the presence of the Messenger of Allah (s.a.w.), the Prophet kissed Hasan ibn ‘Ali al-Aqra’ said: “I have ten children, none of whom I have ever kissed.”

The Prophet of Allah (s.a.w.) cast a glance at him and then said: “He who does not show compassion will not see compassion.”

345. Imam al-Sadiq (a.s.) said: “A man once came to the Prophet (s.a.w.) and said: “I have never kissed a child.” When he left, the Messenger of Allah (s.a.w.) said: “This is someone who, in my view, is one of the people of Hell.”

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1 al-Khisa‘l, p. 271, hadith. 12, narrating from Isma‘il ibn Ziyad. ‘Uyun Akhbar al-Rida (a.s.), vol. 2, p. 81, hadith. 14, narrating from al-‘Abbas ibn Hilal from Imam al-Rida (a.s.) from his forefathers (a.s.).
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 نطاق المحبة بالأولاد

(يا أَيَّهَا الْذِينَ آمَنُوا أَتَّمُوا الأَلْقَابَ أَوَّهَا الْكُمْوَةَ وَ أَوَّلَا الْكَمِّمَةَ عَنْ ذِكْرِ اللَّهِ وَ عَنْ ذِكْرِ النَّبِيِّ عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ.)

(يا أَيَّهَا الْذِينَ آمَنُوا إِنَّ أَزْوَاجَكُمْ وَ أَوْلَادُكُمْ عَدُوُّ إِلَّاَ مَنْ يَتَّبِعَهُمُ اللَّهَ وَ مَنْ يَتَّبِعَهُمُ اللَّهُ تُفْقَدُ وَ تُضَعِّفُونَ وَ تُفْقَدُونَ وَ قَفُوا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

346. رسول الله صلى الله عليه وآله - في موعظته لما سأله ابن مسعود:

(يَا بُنَيَّ مَسْعُودُ، لا تَّمِلَنََكَ الشََافَقَةُ عَلَى أَهْلِكَ وَ وَلَدِكَ عَلَى الدَّخُولِ فِي المَعاصِي وَ الْحَرَامِ، فَإِنَّ اللَّهَ تَعلَى يَقولُ: (يَوْمَ لا يَنْفَعُ مَالٌ وَ لا بَنُونَ إِلَّاَ مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ).)

347. سنن الترمذي عن ابن عباس - لما سأله بلال عن هذه الآية:

(يا أَيَّهَا الْذِينَ آمَنُوا إِنَّ أَزْوَاجَكُمْ وَ أَوْلَادُكُمْ عَدُوُّ إِلَّاَ مَنْ يَتَّبِعَهُمُ اللَّهَ وَ مَنْ يَتَّبِعَهُمُ اللَّهُ تُفْقَدُ وَ تُضَعِّفُونَ وَ تُفْقَدُونَ وَ قَفُوا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(يَا بُنَيَّ مَسْعُودُ، لا تَّمِلَنََكَ الشََافَقَةُ عَلَى أَهْلِكَ وَ وَلَدِكَ عَلَى الدَّخُولِ فِي المَعاصِي وَ الْحَرَامِ، فَإِنَّ اللَّهَ تَعلَى يَقولُ: (يَوْمَ لا يَنْفَعُ مَالٌ وَ لا بَنُونَ إِلَّاَ مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ).)
The Boundaries of Love to Children

“O you who believe! Let not your wealth, or your children, divert you from the remembrance of Allah; and whoever does that, these are the losers.”

“O you who believe! Surely from your wives and your children there is an enemy to you; therefore beware of them; and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful.”

346. The Prophet of Allah (s.a.w.) said, while giving advice to ‘Abdullah ibn Mas’ud: “O Ibn Mas’ud! Your sympathy to your family and children should not drive you to disobedience [to Allah] and to unlawful things, for Allah the Exalted says in regards to Judgment Day: “The Day whereon neither wealth nor sons will avail, ‘Except for him who comes to Allah with a safe heart.”

347. Sunan al-Tirmidhi, narrating from Ibn ‘Abbas that a person had once asked him about the verse: “O you who believe! Surely from your wives and your children there is an enemy to you; therefore beware of them;...

He answered: “There were some people from Mecca who had embraced Islam and they wanted to go to the Prophet (s.a.w.), but their wives and children did not let them leave to visit him (s.a.w.). When they finally did come to meet the Messenger of Allah (s.a.w.), they saw that people had become knowledgeable in religion and they wanted to punish them, but Allah sent down the verse: “O you who believe! Surely from your wives and your children there is an enemy to you; therefore beware of them; ....”

“O you who believe! Surely from your wives and your children there is an enemy to you; therefore beware of them; ...”

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1 Qur’an, 63:9.
2 Qur’an, 64:14.
3 Qur’an, 26:88,89.
348. الإمام علي عليه السلام - لبعض أصحابه:
لا تعلن أكثرا شغلك بأهلك وولادك. فإن يكن أهلك وولادك أولياء الله فلا تضيع أولياء الله. إن تكون أعداء الله، فإنهم أعداء الله!

349.مسعد الرسائل:

350.مستدرك الوسائل:
كان لعلي بن أبي طالب عليه السلام ابنًا وبنات، فقبل القاتل بين يديه، فقال لأبيه: يا أبي. فلبس، فقال: الحب لله والشفقة للأولاد.
348. Imam ‘Ali (a.s.) said, to one of his companions: “Do not let your wife and children become your entire concern, for if your wife and children are the friends (awliya’) of Allah, He will not neglect the life of His friends, and if they are the enemies of Allah why should you be concerned and preoccupied with the enemies of Allah?”

349. Mustadrak al-Wasail: “It is said that when Imam ‘Ali’s two children ‘Abbas and Zainab were infants, the Imam had said to ‘Abbas: “Say one.” He said: “One.” He (a.s.) said: “Say two.” He said: “I feel shy to say two with the tongue I have used to say ‘one’.” Imam ‘Ali (a.s.) kissed him on his eyes and then turned to Zainab who was standing on his left side and ‘Abbas was on his right. Zainab said: “Dear father! Do you love us?” He said: “Yes, my child! Our children are our livers.” She said: “O father! Two loves cannot exist in a believer’s heart: the love of Allah and the love of children, and if it is a must, then let it be that sympathy is for us and pure love is for Allah.” After this, ‘Ali’s love for them increased.

350. Mustadrak al-Wasail, narrating that ‘Ali ibn Abu Talib (a.s.) had a son and a daughter and he once kissed his son in front of his daughter. The daughter said: “O father! Do you love him?” He (a.s.) said: “Yes.” She said: I thought you love none but Allah.” He wept and then said: “Love is for Allah and compassion is for children.”

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الإمام الصادق عليه السلام: قالَ والِدي عليه السلام: وَاللهِ إنَّ خَلَقَ بَعضَ وُلدِي وَاجلِسُهُ عَلى فَخِذِي واكثِرُ لَهُ المَحَبََةَ، واكثِرُ لَهُ الشَُكرَ، وإنَّ الحقَّ لَقِيرٌ وَصَادِقٌ وَلَهُ، ولكنَّهُ أكثَرَ عَلى وُلدِي وَهُمْ يَجِدُونَ وَفَتَاحِيَ وَيَقِيمُنَّ وَيَصُبُّونَ إِيَّاهُ مَا يَعَمَّلُونَ بِهِ، وَإِنَّهُ كَلَّامٌ كَلَّامٌ لِلَّهِ وَهُمْ يَتَبَكَّرُونَ بِهِ. إِنَّ مَهْدُهُ كَمَا حَسَنَ بِيوسفِ إِخوَتِهِ، وَمَا أَنَذَنَّ اللَّهُ سُورَةَ يوْسُفَ إِلَّا مِثْلًا لِكَيْلِيَّةٍ يُعِيدُنَّهَا بَعْضُهَا بَعْضًا كَمَا حَسَنَ بِيوسفِ إِخوَتِهِ وَبَقَوا عَلَيْهِ.

العدل بين الأولاد.

352. نُسُرُ اللَّهُ صلَّى الله عليه وآله ورسوله بِالمَعَايِنِ وَالنَِّفَاءِ وَأَهَامِيلِهِ وَتَفَاعُلِهِ. إِنَّهُ كَلَّامٌ كَلَّامٌ لِلَّهِ وَهُمْ يَتَبَكَّرُونَ بِهِ.

353. عليه الصلاة وآله ورسوله، أعْدِلُوا بَينَ أولادِكُم فِ النَُحلِ، كَمَا تَُّبَوْنُ أن يَعدِلوا بَينَكُم فِ البَِِّ وَاللَُطفِ.

354. عليه الصلاة وآله ورسوله، أعْدِلُوا بَينَ أولادِكُم فِ النَُحلِ، كَمَا تَُّبَوْنُ أن يَعدِلوا بَينَكُم فِ البَِِّ وَاللَُطفِ.

355. عليه الصلاة وآله ورسوله: إنَّ اللَّهَ يُحِبُّ أن تَعدِلوا بَينَ أولادِكُم حَتَّ فِ القُبُلِ.

356. العيان عن الحسن: بُيِّنَ أَنَّ نُسُرُ اللَّهُ صلَّى الله عليه وآله ورسوله وَمَا صَحِحَ أَوْصَاهُ إِلَّا مَثْلًا كَمَا حَسَنَ بِيَوْسِفِ إِخوَتِهِ، فَكَأَنَّهُ تَحَمَّلَهُ إِنَّهُ كَلَّامٌ كَلَّامٌ لِلَّهِ وَهُمْ يَتَبَكَّرُونَ بِهِ.
351. Imam al-Sadiq (a.s.) said: “My father (a.s.) said: “By Allah! I act with one of my children and make him sit on my knees, show him much affection and thank him a lot, even though my other child is right; but I do so for the sake of protecting him from that child and from others, so that they might not do the same thing against him as the brothers of Yusuf (a.s.) done to him. Allah did not send down the Chapter of Yusuf other than to be an example so that some of us do not feel envy towards others as Yusuf’s brothers envied and wronged him.”

Justice between Children

352. The Prophet (s.a.w.) said: “Observe equality between your children when giving gifts, and if I was to give preference to anyone, I would give preference to the women.”

353. The Prophet (s.a.w.) said: “Be just between your children when giving something.”

354. The Prophet (s.a.w.) said: “Be just between your children when granting things to them in the same manner that you would like them to be just with you in obedience and kindness.”

355. The Prophet (s.a.w.) said: “Allah the Exalted likes for you to be equal between your children, even when kissing them.”

356. al-‘Ayal, narrating from al-Hasan who said: “The Messenger of Allah (s.a.w.) was once speaking with his companions when a child entered and went to a corner of the mosque to his father. The father pat his son’s head and sat him on his right knee. After a while, his daughter entered and went towards him, and he pat her on her head and made her sit on the ground.”

The Prophet of Allah (s.a.w.) said: “Why didn’t you seat her on your other knee?”

Then the man seated her on his other knee, and the Prophet of Allah (s.a.w.) said: “Now you have done justice.”

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6 This could be Imam Hasan al-Mujtaba (a.s.), or Hasan al-Basri.
7 al-‘Ayal, vol. 1, p. 173, hadith. 36.
357. الإمام عليَ عليه السلام: إنَّ النبي صلى الله عليه وسلم، أبصر رجلًا له ولدان. قبلك أحدهما ثم ترك الآخر. فقال:


359. فرج فتح البلاغة: كان الحسن عليه السلام أكبر ولد علي، وكان نسيمًا عفياً خليماً مطيبًا. وكان رسول الله صلى الله عليه وسلم يحبه، ساق بين الحسينيين، وجلس عليه فتبين حسن قاصد الحسن، فأجلس عليه فوجوه وميمني، ثم أجلس الحسن على الفخذي اليمني.
357. Imam ‘Ali (a.s.) said: “The Prophet once saw a man who had two children and he kissed one of them and left the other. [At this time] the Messenger of Allah (s.a.w.) said to him: “Should you not treat them equally?”

358. Sahih Bukhari, narrating from Nu‘man ibn Bashir who said: “My father gave me a gift, but [my mother] YAmarah bint Rawālāh said: “I will not be pleased until you make the Messenger of Allah (s.a.w.) witness this.”

Therefore, he went to the Messenger of Allah (s.a.w.) and said: “O Messenger of Allah! I gave a gift to my son who is from ‘Amarah bint Rawahah and she has told me to take you as a witness.”

He (s.a.w.) said: “Have you given a similar gift to your other children?”

He said: “No.” So, the Prophet (s.a.w.) said: “Have fear in Allah and do justice between your children.”

Then he returned and took back his gift.”

359. Sharh al-Nahj al-Balaghah: “Hasan (a.s.) was the eldest child of ‘Ali (a.s.) and he was noble, gracious, patient and an eloquent speaker, and the Prophet of Allah (s.a.w.) loved him. One day the Prophet (s.a.w.) made a competition between Hasan (a.s.) and Husayn (a.s.) and Hasan won, so the Prophet (s.a.w.) seated him on his right knee and seated Husayn on his left knee.”

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1 al-Ja’fariyat, p. 55. al-Nawadir, p. 96, hadith. 43. Both narrating from Imam al-Kazim (a.s.) from his forefathers (a.s.).


3 Sharh Nahj al-Balaghah, vol. 16, p. 27, narrating from al-Mada’ini.
Being Just Between Children

One of the important discussions in raising children is the administration of justice by parents among their children in being affectionate to them and in giving material resources to them. This issue can be analysed from both a jurisprudential view and from an upbringing perspective.¹

The issue that is focused on here is the applying of fairness between children from the second point of view.

Administering justice among children can have certain important upbringing effects that can be mentioned as follows:

1. The children in accordance will themselves do good to their parents and observe their rights.

¹ Given that there are differences in Islamic narrations about parents’ giving priority to some of their children when giving gifts to them, there are also differences of opinion among the Shi’ah and Sunni jurists.

There are three views among the Shi’ah jurists:

1) Preference (differentiating between children) is permissible except for the time when the person who gives the gift is not financially capable, or is sick, in which case giving a gift becomes unrecommended (makruh); and if the sickness leads to death, the gift will be counted from the whole wealth and not from the one third of it.

2) Preference of a child is discouraged and equality between the children is a recommended action.

3) Preference of a child is prohibited, unless he has a particular privilege.

The Sunni jurists are divided into two groups: the followers of analogy and counsel (Ahl al-Qiyas wa al-Ra’i), and the followers of the apparent text (Ahl al-Zahir).

The followers of analogy and counsel say: It is a consensus that anybody can gift all his wealth and property to another person, so presenting a part of the wealth to some of his children cannot be counted as unlawful. Therefore, the narrations that refer to the unlawfulness of preference should be regarded as an unrecommended act.

As for the followers of the apparent text, they are of two groups: Some who take the surface meaning of the words and so consider it prohibited, and the other group have added the phrase: “Then others should take witness on this.” to their arguments, concluding that if giving priority was prohibited, the Prophet should have not asked for another witness. Therefore, combining these traditions, the conclusion should be that it is unrecommended.
2. They will not be unjust to their own children.

3. Being just between children will prevent them from envy and taking vengeance on each other.

4. More importantly, the child will be brought up from the very beginning of his life with the spirit of being fair and the just behaviour of the family will provide a ground for social justice.

Injustice and discriminatory treatment of the children not only deprives the parents from their love, but it also endangers the future of the children. This is why scholars of education and upbringing in the present era have considered the observing of justice in treating children necessary for the upbringing of virtuous people.

Islam emphasized on this matter fourteen centuries ago and the Messenger of Allah (s.a.w.) used to order the Muslims to observe justice not only in granting material things [like gifts] but also even in kissing their children.

It is evident that fair behaviour does not mean equal and similar treatment. In many times it happens that observing justice requires that the father interacts more with some of his children because of the differences in their talents or due a sickness, or other issues. This is not considered as injustice, and in these cases he must explain the reasons for his treatment.

When the father feels that observing the rights of one of the children will bring about some negative or dangerous consequences, he should stop it, as Imam al-Sadiq (a.s.) says:

“My father (a.s.) said: “By Allah! I act with one of my children and make him sit on my knees, show him much affection and thank him a lot, even though my other child is right; but I do so for the sake of protecting him from that child and from others, so that they might not do the same thing against him as the brothers of Yusuf (a.s.) done to him. Allah did not send down the Chapter of Yusuf other than to be an example so that some of us do not feel envy towards others as Yusuf’s brothers envied and wronged him.”

As mentioned in this tradition, Imam al-Baqir (a.s.) in order to prevent the envy of some of his children to each other and its evil results not only showed affection to the child whom he must be affectionate more to than the others, but he also showed affection to the other child who was jealous, and in this way he protects the favoured child from the danger of his brother’s jealousy. This is an important lesson for the upbringers, especially for the fathers and mothers.

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الوفاء بالوعود

360. رسول الله صلى الله عليه وآله: أحبوا الاطفال وارحمواهم. وإذا وعدتمهم شيئًا فقوا لهما: فإنكم لا تبدو إلا أنتم تتزودون.

361. عن صل الله عليه وآله: إذا وعد أحدكم أحدًا فقلوا لمن: إنهم لا يا أيها الصبان.

362. عن عبد الله بن عمر بن يزيد: جاء رسول الله صلى الله عليه وآله ببيتي وقمت صغير، فذهبت لدروس، فقالت لي أمي: يا عبد الله تعلاأي أعطيتك.

363. الإمام علي عليه السلام: لا يصح من الكذب جذو ولا هزولا. ولا يعبد أحدكم صبيًّا مقترحًا، فإن الكذب يهدى إلى الفسق.

364. الإمام الكاظم عليه السلام: إذا وعدتم الاطفال فقوا لهم: فإنهم يرون أنتم تتزودون. إن الله ليس يغضب لشأين الأطفالية والصبيان.

365. الإمام الكاظم عليه السلام: إذا وعدتم الاطفال فقوا لهم: فإنهم يرون أنتم تتزودون. إن الله ليس يغضب لشأين الأطفالية والصبيان.
Fulfilling a Promise

360. The Prophet (s.a.w.) said: “Love children, be kind to them, and whenever you promise something to them, fulfil it, for they do not know other than thinking that their sustenance is from you.”¹

361. The Prophet (s.a.w.) said: “If any of you promises his child, he should fulfil it.”²

362. al-Sunan al-Kubra, narrating from ‘Abdullah ibn ‘Amir ibn Rabi’ah who said: “The Messenger of Allah (s.a.w.) came to our house while I was a little child. I went to out play and my mother told me: “O ‘Abdullah! Come in so I can give you something.”

The Messenger of Allah (s.a.w.) asked her: “What do you want to give him?”

She answered: “I want to give him some dates.”

He (s.a.w.) said: “Beware that if you do not do so, it will be written for you as a lie.”³

363. Imam ‘Ali (a.s.) said: “Telling a lie is improper, whether being a joke or serious. It is also wrong when one of you promises his child and does not fulfil it, for lying leads to debauchery.”⁴

364. Imam al-Kazim (a.s.) said: “When you promise children you must fulfil it for them, for they think it is you that gives them sustenance. Indeed Allah does not get angry for anything the way He gets angry for the sake of women and children.”⁵

¹ al-Kafi, vol. 6, p. 49, hadith. 3. Tahdhib al-Ahkam, vol. 8, p. 113, hadith. 389. Both narrating from ‘Abdullah ibn Muhammad al-Bijli from Imam al-Sadiq (a.s.).

² al-Ja’fariyat, p. 166, narrating from Imam al-Kazim (a.s.) from his forefathers (a.s.).

³ al-Sunan al-Kubra, vol. 10, p. 335, hadith. 20839. al-Isabah, vol. 4, p. 120.


⁵ al-Kafi, vol. 6, p. 50, hadith. 8, narrating from Kulaib al-Saidawi. ‘Uddah al-Da’i, p. 75.
Fulfilling Promises and its Function in the Upbringing of Children

When a child becomes aware and starts to understand things, he is given promises made by his parents, and some of them are fulfilled and some are not. Islam has given significance to the fulfilment of promises and highly emphasises on it. The reason for this emphasis can be analysed and explained in the following:

One of them is the moral aspect of the matter, in that all concur that breaching a promise is a bad moral characteristic, and this goes for everyone including children as being clear and evident example.

Another aspect is setting a bad example for the child. Breaching a promise is forbidden in general for everyone, but as regards to children, because of their age and special upbringing circumstances, it is of a more particular importance. A child takes examples from the behaviour of others, his parents in particular, and since taking example occurs in the tender age of childhood, it has a deeper and longer lasting effect on the child’s personality in a way that correcting any mistake will be impossible or very difficult.

A third aspect is the negative effects it will have on the child’s future relation with Allah. Some researches have shown that the child’s relation with Allah is influenced by the parents’ relationship with their child. Before a child becomes familiar with the concept of Allah, he considers his parents, especially the father, as his master and person of authority. In other words, he believes the parent carries the role of lordship for him, and this is why a child considers his parents always correct and faultless and that they possess all perfections and virtues. A child does not even imagine that they may have a slight defect or deficiency. Now, if the parents do not fulfil the promises that they have given to their child, he will relate this breach of promise to the concept of lordship and in the future this will subconsciously have a negative effect on his relation with Allah.

The expression in the following tradition gives testimony to this: “They think that their sustenance is from you.”

The concept which a child understands about Allah is His attribute of ‘giving sustenance’, and in a child’s view, giving sustenance is equal to His Lordship. So, if he sees a breach of a promise by the lord of his childhood period, he will be always pessimistic towards the Lord Almighty and His position. An Islamic tradition says: “Heaven under the feet of mothers.” can be relatively considered connected to this. This means that besides the efforts that mothers make for the religious upbringing of a child, the form of the mother’s communication with the child has an important effect in the formation of the child’s outlook towards Allah Almighty and this can be effective on the child’s future.
إدخال السُرور

365. بسول الله صلى الله عليه وسلم: إنَّ في الجَنَّةِ دارًا يُقال لَهَا: الفَرَحُ، لا يَدخُلُها إلاّ مَن فَرَحَ الصَِبيانَ.

366. عنه صلى الله عليه وسلم: اشترُوا الصَِبيانَ اللَّحمَ، وذَكَّروهُم بِذلِكَ الجَنَّةَ.

367. عنه صلى الله عليه وسلم: إنَّ في الجَنَّةِ دارًا يُقال لَهَا: دارُ الفَرَحِ، لا يَدخُلُها إلاّ مَن فَرَحَ يَتامَّ المُؤمِنينَ.

368. عنه صلى الله عليه وسلم: من عالِمًا يَتِيمًا يَقْسَمُهُ، أوجَبَ اللهُ عزَّ وجلَّ لَهُ بِذلِكَ الجَنَّةَ، كما أوجَبَ لِآكِلِ مالِ الْيَتِيمِ النَّارَ.

369. الكافُونِ عن حبيب بن أيُثابُت: جاءَ إلَيَ أميرِ المُؤمِنينِ عليه السَّلام مِن قَلْبِهِم، وَتَبَاَبَبَ عَلَى أَبِي يَتَامَ. فَأَمَرَ العُرَفاءَ أن يَأتوا بِاليَتَامِ، فَأَمكَنَهُم مِنَ الرُّؤوسِ. وَهُوَ يُقَسَّمُهُم لِلَّهِنَّ، يَعَطُوُهُمْ قَندَحا قَندَحاً. فَقَالَ لَهُ: يا أميرَ المُؤمِنينِ، ما أَهْلُكَ يَتَامًّا؟ إنَّ الإمامَ أبُو اليَتَامِ، وإنَّا ألقَّبناهُ بهذا بِرِعايَةِ الآباءِ. إنَّمَا أُعْطَيَتْهُ هَذَا الْوَارِغُ النَّارِ.
Bringing Happiness

365. **The Prophet (s.a.w.) said:** “There is a house in Heaven which is called [the house of] happiness and no one will enter it except he who brings happiness to children.”¹

366. **The Prophet (s.a.w.) said:** “Buy meat for your children, and remind them of Friday.”²

367. **The Prophet (s.a.w.) said:** “There is a house in Heaven which is called [the house of] happiness and no one will enter it except he who brings happiness to the orphans of the believers.”³

368. **The Prophet (s.a.w.) said:** “He who adopts an orphan until he becomes self-sufficient will be granted from Allah Heaven by necessity, and in the same way He has made Hellfire incumbent for the consumer of the wealth of an orphan.”⁴

369. *al-Kafi,* narrating from Habib ibn Abu Thabit who said: “Some honey and figs were brought for the Commander of the faithful (a.s.) from Hamadan and Hulwan,⁵ and he (a.s.) asked the chiefs of the tribes to bring all their orphans. He then gave them the brim of the sacs of honey to lick and he divided the containers of honey one by one between the people. He was asked: “O Commander of the faithful! Why do they lick the honey?”

He answered: The leader is the father of the orphans, and I made them lick the honey in the [absent] position of their fathers.”⁶

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⁵ Both are cities in Ancient Persia.

370. بنيباً الأبرار عن أبي الطفيل: رأيت عليًا عليه السلام يدعو اليتامى فيطمهم العسل، حتى قال بعض أصحابه:

لوردن نابيًا لكثيرين.

371. المناقب لابن شهر آشوب: نظر علي إلى أمر أوقل كفيفهمما وقأخذ منها القرية فحملها إلى توفيها وساؤها عن حاليها. فقالت: بعث علي بن أبي طالب صاحبى إلى بعض الفقراء فقليل وقرأ على صبيانى يتامى، وليست

عندى شيء، فقد أتجاري الفقراء إلى خدمة الناس. قام محمد ودات لديه قلقاً، فلما أصبح حمل زنبيل في طعماً، فقال بعضهم: أعطيك جميل وزري علي يوم القيامة؟! فأتي وقرع الباب، فقالت: من هذا؟

قال: أنا ذاك العبد الذي حمل معلق القرية، ففتحني قرآن معي شيخاً للنبي.

قالت: رحمي الله عليك وحكمت بيني وبين علي بن أبي طالب! قالت: أحببت إليكما اللذانان، فاختناري بين النابين أن تتهين وتتبين، وبني أن تعلماليماً لأخي:

أنا لفوقهما؟

قالت: أنا بالله أبصري وعليه أقدر، ولكن شأنت والنبياً تقييلهم خلي أقرعون الخمر.
the orphans and making them eat honey to the extent that one of his companions
said: “I wish I was an orphan.”’

371. *al-Manaqib*, narrating from Ibn Shahr Ashub who said: “‘Ali (a.s.) saw a
woman who was carrying a water-skin full of water on her shoulder, so he took the
water-skin from her and took it to her house. He then asked her about their life [She
did not know who he was].

The woman said: “‘Ali ibn Abu Talib sent my husband to one of the borders and he
was killed and left these orphaned children for me; and I have nothing, so my
neediness made me work as a servant for people.”

‘Ali (a.s.) returned and slept uneasily that night, and when he woke up in the
morning, he carried a basket of food. A person said to him: “Let me carry it for you!”
He said: “Who will carry my burden for me on the Judgment Day?”

Then he went to the woman’s house and knocked on the door. The woman said:
“Who is it?”

He (a.s.) said: “I am the same servant who carried your water-skin yesterday. Open
the door as I have brought some things for the children.”

The woman said: “May Allah be pleased with you and may He judge between me
and ‘Ali ibn Abu Talib.”

Then ‘Ali (a.s.) entered the house and said: “I would indeed like to obtain reward, so
would you knead and bake bread, or would you entertain the children so that I could
bake the bread?”

The woman said: “I am better and more capable in baking bread, so you be with the
children and entertain them until I finish baking bread.”

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فَعَمَدَت إلََ الندََقيقِ فَعَجَنَتنهُ، وعَمَندَ عَلِنيٌَ عَلِنيه السنلًم إلََ اللََحنمِ وَالتََمنرِ وَغيرِهِ، فَكُلََما ناوَلَ الصَِبيانَ مِن ذلِكَ شَيئاا قالَ لَهُ: يا بُنَََِ، اجعَل عَلِيََ بنَ أبِ طالِبٍ فِ حِلٍَ مََِا مَرََ فِ أمرِكَ.

فَلَمََا اختَمَرَ العَجينُ قالَت: يا عَبدَ اللهِ، سَجَِرِ التََنَورَ . فَبادَرَ لِسَجرِهِ، فَلَمَا أشعَلَهُ ولَفَحَ فِ وَجهِهِ جَعَنلَ يَقنولُ: ذُق ينا عَلِنيَُ!

هذا إجراءً في ضَعْطِ الآجرُ إلََ الجُرَتاء.

فَرَأتهُ امرَأةٌ تَعرِفُهُ، فَقالَت: وَيحَكِ! هذا أميرُ المُؤمِنينَ. قالَ: فَبادَرتِ المَرأةُ وهِيَ تَقولُ: وَا حَيايَ مِنكَ يا أميرَ المُؤمِنينَ!

فَقالَ: بَل وَا حَيايَ مِنكِ يا أمَةَ اللهِ فيما قَصََرتُ فِ أمرِكِ.

372. كَمَّ الْيَعْنِ: نَويٌَ أنََهُ اجتازَ لَيلَةا عَلىَ امرَأَةٍ مِسكينَةٍ لَِا أطفالٌ صِنغارٌ يَبكنونَ مِننَ الجنوعِ، وهِيَ تُشاغِلُهُم وتُلهيهِم حَتَّ يَناموا، وكانَت قَد أشعَلَت ناراا تََتَ قِدرٍ فيها ماءٌ لا غَنيرَ، وأوهمََتهُم أنََ فيهِنَا طَعَامٍ تَطبُخُهُ لَُِم.

فَعَرَفَ أميرُ المُؤمِنينَ عليه السلَم حالَِا، فَمَشَ عليه السلَم ومَعهُ قَننبٌَّ إلَ مَنزِلِنهِ، فَنأَخرَجَ قَوصَنرََةَ  تََنرٍ و جِنرابَ دَقينقٍ وشيئاا مِنَ الشََحمِ وَالأَرُزَِ وَالُبزِ، وحَََلَهُ عَلى كَتِفِهِ الشََريفِ، فَطَلَبَ قَنبٌَّ حََلَهُ، فَلمَ يَفعَنل. فَلَمَنا وَصَنل إلَ بنابِ المَرأَةِ استَأذَنَ عَلَيها، فَأَذِنَت لَهُ فِِ الدَُخولِ.

فَأَرمَ شَيئاا مِنَ الأَرُزَِ فِِ القِدرِ ومَعَهُ شَيءٌ مِنَ الشََحمِ، فَلَمَا فَرَغَ مِن نَضجِهِ عَرََفَهُ (قَرََبَهُ) لِلصَِغارِ وأمَرَهُم بِأكلِهِ.
The woman took the flour and kneaded it while ‘Ali (a.s.) picked up the meat and cooked it, and in the meantime, he made morsels from dates, meat, and other food stuffs and fed it to the children. Whenever each of the children ate something, he would say to them: “My dear child! Forgive ‘Ali ibn Abu Talib for what he has done to you!”

When the woman kneaded the flour, she said: “O servant of Allah! Kindle the oven!”

‘Ali (a.s.) hastened to kindle the oven, and when he lit it and the heat struck his face, he ceaselessly said: “O ‘Ali! Taste! This is the retribution of the one who leaves widows and orphans alone.”

Another woman who knew ‘Ali (a.s.) came and saw him and she said to the mother: “Woe unto you! This is the Commander of the faithful.”

The woman came to him in a confused state and said: “O Commander of the faithful! Shame on me!”

‘Ali (a.s.) said: “O servant of Allah! But it is me who should be ashamed for neglecting your affairs and needs.”

372. Kashf al-Yaqin: “It is narrated that one night ‘Ali (a.s.) met a poor woman who had some little children who were crying from hunger. The woman was keeping them occupied to make them sleep by lighting a fire under a pot which only contained some water so the children would think that there was food in it and she was cooking it for them.

The Commander of the faithful (a.s.) became aware of her condition and went to her house with Qanbar. He (a.s.) took along with him a basket of dates, a bag of flour, some fat, rice and bread, and he carried them on his holy shoulder. Qanbar wanted to carry them but he did not let him.

When he reached the woman’s house, he asked permission to enter and she gave him permission. He then poured some rice and fat in a pot to cook, and when it was cooked he gave it to the children and told them to eat.

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فَلَمَا شَبِعوا أَخَذَ يَطَّوُفُ بِالبَيْتِ وَيُبَعِّلُ لَهُمْ، فَأَخَذْنَاهُ فِي الْفَسْجَحِ.

فَلَمَا خَرَجَ عَلَيْهِ السَّلَامُ، قَالَ لَهُ قَنْبٌ: يَا مُوَلِّي، رَأَيتُ اللَّيْلَةَ شَيْئاً عَجِيباً، أَنَا عَلِمْتُ سَبْبَ بَعَضِهِ؛ وَهُوَ حَمِيلُ لِذَّيْ واَوْطِيُّا لِلْقَوَابِ، أَنَا أَفْقَ أَنَا أَخَذَ الْبَيْتِ عَلَى يَدِيْكَ وَرِجَاءَكَ وَالْبَعْلَةُ فَلَا أَدْرَي سَبْبُ ذلِكَ!

فَقَالَ عَلَيْهِ السَّلَامُ: يَا قَنْبُ! إِنِّي دَخَلْتُ عَلَى هؤُلاءِ الْأَطْفَالِ وَهُمْ يَبْكُونَ مِنَ السََّدَاءِ، لَوْ أَنْ أَخَذْتُهُمْ وَهُمْ يَضْحَكُونَ مَعَ الشَّبَّابِ، فَلَا أَدْرَي سَبْبُ ذلِكَ.
When they became full, he started to roam around the house and bleating for them and they were laughing.

As soon as he and Qanbar left the house, Qanbar told him: “O master! I saw some odd things tonight. I understood the cause of some of them, like carrying the provisions for earning reward, but I did not understand the reason for you going around the house and bleating.”

He (a.s.) said: “O Qanbar! I went to these children while they were crying out of severe hunger and I wanted to leave them while they were full and laughing and I did not find any way [for making them laugh] other than by what I did.”

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1 Kashf al-Yaqin, p. 136, hadith. 129.
الفصل الخامس

العبير واللعب

1/5

تدريب الأطفال

373. الكافي عن أبي الصباح: سألت أبو عبد الله عليه السلام عن الذهب، فقال: كان علي بن الحسين عليه السلام يلبس و🌌 النساء والذهب والفقه.

374. الكافي عن الحسين بن خالد: سألت أبو الحسن الرضا عليه السلام عن التهنيئة بالولد، فقال: إني قال: لن ولد الحسن بن علي عليه السلام فبات جبريل بالتهنيئة عليه صلى الله عليه وسلم في اليوم السابع، وأمره أن يسمى ويكتب ويدعو ويدفع عنده ويدفع بأثنتين. وكان حين ولد الحسن عليه السلام، أن أتاه في اليوم السابع فأمره بذلك ذكر. قال: وكان لهما وارتفعت في القرن الأخضر، وكان الولد في الأدنى، في شمعة الأدنى، وفي اليسر في أعلى الأدنى، فالفرظ في اليمين والشَّنَف في اليسرى.

2/5

مذهب عرامة الصبي

375. بسول الله صلى الله عليه وسلم: عرامة الصبي في صغره ويزيد في عقله في كثير من الأحيان.
Chapter Five

Ornamentation and Playing

5 / 1

Ornamenting Children


374. *al-Kafi*, narrating from Husayn ibn Khalid who said: “When I asked Abu al-Hasan al-Rida (a.s.) about when to congratulate for a child’s birth, he said: ‘When Hasan ibn ‘Ali (a.s.) was born Gabriel descended on the seventh day to congratulate the Prophet (s.a.w.) and ordered him to choose a name and nickname for him, shave his head, sacrifice an offering and make a hole on his ear. The same thing happened when Husayn (a.s.) was born, where on the seventh day Gabriel came to the Prophet (s.a.w.) and ordered him to do the same things.’” He then said: “They had two ringlets on the left ear. The hole in the right ear was on the earlobe and the hole on the left ear was on the upper part. The right ear had an earring (*qurt*) and the left ear had an ear ornament (*shanf*).”

5 / 2

Praising the Playfulness of Children

375. **The Prophet (s.a.w.) said:** “The child’s playfulness in his childhood causes his intellect to strengthen in his adult age.”

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376. الكافِ عن صالح بن عقبة

سمَعنتُ العَبندَ الصَنالحَِ عليكمه السنن يَقولُ: تُسِنتَحَبَُ عَرامَنةُ الصََنبِي فِِ صِنغَرِهِ لِيَكنونَ حَليماا فِ كِبَِّهِ، ثُمََ قالَ: ما يَنبَغي أن يَكونَ إلاَ هكذا.

ورُوِيَ أنََ أكيَسَ الصَِبيانِ أشَدَُهُم بُغضاا لِلكُتَا بِ.

377. الإمام الصادق عليه السلام

دَع ابنَكَ يَلعَبُ سَبعَ سِنينَ، ويُؤَدََبُ سَبعَ سِنينَ، وألزِمهُ نَفسَكَ سَبعَ سِنينَ، فإن أفلَحَ، وإلاَ فَإنَهُ مََِِ لا خَيرَ فيهِ.

378. الإمام زين العابدين عليه السلام

قالَ ا لِلحَسَنِ وَالحُسَينِ عليهما السلام: قُوما نََبِيُ صلى الله عليه وآله لَُِما: قُوما الآن فاصطرعا. فقاما يصطُرُعا. وقد خرجت فاطمةً عليها السلام في بعض حاجيتها. فأجفت تَسِعيُّ النَبي

صلِ الله عليه وآله وهو يقولُ: إيه يا حسنُ! شُدََ عَلى الحُسينِ كاصرعَة.

فقالَ الله: يا ابنِه. وأعجِبْه! أتسَعيُ هذا على هذا. أتسَعيُ الكبيرَ على الصغير؟!

فقالَ لها: يا بنتي. أما أتَرَضينَ أن أقولَ أنا: يا حسنُ. شُدََ عَلى الحُسينِ كاصرعَة. وهذا خبيبي جبريل يَقولُ: يا حسنُ. شُدََ عَلى الحُسينِ كاصرعَة؟
376. *al-Kafi*, narrating from Salih ibn ‘Aqabah who said: “I heard the ‘Righteous Servant’ [Imam al-Kazim] (a.s.) say: “It is a recommended practice for a child to play in his childhood so that he becomes patient in his adult age.” Then he said: “It is not right to do otherwise.”

It also narrated that the most intelligent of children are those who hate schooling the most.¹

5 / 3

Allowing a Child to Play

377. **Imam al-Sadiq (a.s.) said**: “Leave the child alone to play for seven years, then he is to be disciplined for seven years, and then keep him close to you for seven years. If he became prosperous then that is good, but if not, he is among those in whom there is no good.”²

378. **Imam al-Sajjad (a.s.) said**: “The Prophet (s.a.w.) said to the two [Hasan and Husayn] (a.s.): “Stand up and wrestle each other.”

They stood up to wrestle when Fatimah (a.s.) who had gone out for some needs had come back home and heard the Prophet (s.a.w.) saying: “Again, O Hasan! Take Husayn firmly and knock him down!”

So she said to her father: “O father, what a wonder! Do you encourage one against the other? Do you encourage the elder against the younger?”

Then he (s.a.w.) said to her: “O daughter! Are you not happy that I say: “O Hasan! Take Husayn firmly and knock him down,” while my beloved Gabriel is saying: “O Husayn! Take Hasan firmly and knock him down?”³

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³ *al-Amali*, by al-Saduq, p. 530, hadith. 717, narrating from Zaid al-Shahham from Imam al-Sadiq (a.s.) from his father (a.s.). *Bihar al-Anwar*, vol. 43, p. 268, hadith. 25.
379. المعجم الكبير عن أبي ظفر الأسدي: "دخلت على رسول الله صلى الله عليه وآله وسلم والحسن والحسين عليهما السلام بحجره، فلما رأيتاهما، فقلت: ما تبلغ إلا أجيهلهما! وكيثنا أجيهلهما! فلما تعلم قلبي ذلك، قلت: بالله أن لا أجيهلهما!"

380. المعجم الكبير عن أبي سعيد: "جاء الحسن والحسين عليه السلام ورسول الله صلى الله عليه وسلم، فyunُن القلبي عليهما، فقلت: ما تبلغ إلا أجيهلهما! وكيثنا أجيهلهما!

381. شرح الأخبار عن جعفر بن فروي بإسناده أن رسول الله صلى الله عليه وسلم كان جالساً مع أصحابه، إذ أقبل إليه الحسن والحسين عليه السلام، وهم صغيران، فجعل ينزوان عليهما، فمرمانا يضعهما، ومرمانا يأخذهما. فقبلهما، ورجُل من جلساءي نظر إليه كالمتَمْعَبِ، ثم قال: بلال رسول الله، ما أعلمك في ذلك! فقلت: فقضيب رسول الله صلى الله عليه وسلم، فقلت: ما تبلغ إلا أجيهلهما! وكيثنا أجيهلهما!

382. سنن النسائي عن عبد الله بن حذافة عن أبيه: "خرج علينا رسول الله صلى الله عليه وسلم، وهو حاملاً حسنناً، وحسيناً. فقلت: ما تبلغ إلا أجيهلهما! وكيثنا أجيهلهما!

383. سنن النسائي عن عبد الله بن بدر بن أبيه: "خرج علينا رسول الله صلى الله عليه وسلم، وهو حاملاً حسنناً، وحسيناً. فقلت: ما تبلغ إلا أجيهلهما! وكيثنا أجيهلهما!"
379. *al-Mu’jam al-Kabir*, narrating from Abu Ayub al-Ansari who said: “I went to the Messenger of Allah (s.a.w.) while Hasan and Husayn were sitting in front of him on his lap playing, so I said: “O Messenger of Allah! Do you love them?” He said: “How can I not love them and they are my two basils that I scent in this world.”¹

380. *al-Mu’jam al-Kabir*, narrating from Abu Sa’id who said: “The Messenger of Allah (s.a.w.) was praying when Husayn (a.s.) came in and took hold of the Prophet’s neck. Then he (s.a.w.) stood up and held Husayn’s hand and kept on holding it until he went to bow.”²

381. *Sharh al-Akhbar*, narrating from Ja’far ibn Farwi who narrates: “The Messenger of Allah (s.a.w.) was sitting down with his companions when Hasan and Husayn (a.s.) came to him. They were young and they were leaping on him, so at times he would bring his head down for them and at other times he would pick them up and kiss them. A man who was in his gathering was looking at him with astonishment to what he was doing. He said: “O Messenger of Allah (s.a.w.), I don’t think I have ever kissed my child.” The Messenger of Allah (s.a.w.) got angry so much that the colour of his skin changed and he said to the man: “If Allah has extracted mercy from your heart, then what can I do to you? He who does not have mercy on our little ones and honours our elders is not considered among us.”³

382. *Sunan al-Nisai*, narrating from ‘Abdullah ibn Shaddad, from his father who said: “In one of the evening and night prayers the Messenger of Allah (s.a.w.) came to us while he was carrying either Hasan or Husayn. The Messenger of Allah (s.a.w.) came forward and put him on the ground. Then he performed his takbir and started his prayer. During his prayer he prostrated for a long time. My father said: “I raised my head and I saw a child on the back of the Messenger of Allah while he was prostrated, then I returned back to my prostration. When the Messenger of Allah finished the prayer, the people said: “O Messenger of Allah! You had a long prostration in the middle of your prayers in a way that we thought something might have happened or something was being revealed unto you.”

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383. المناقب لابن هشام عن الليث بن متين: أن النبي صلى الله عليه وسلم قال: إن النبي صلى الله عليه وسلم كان يصوم يوماً ففيه الحسين عليه السلام صغير بقرب منه، وكان النبي صلى الله عليه وسلم إذا سكع جاء الحسين عليه السلام فركب ظهره ثم خَرَّط رجليه، وقال: حَل حَل.

وإذا أراد رسول الله صلى الله عليه وسلم أن يرفع رأسه أو أخذ كله، قال: حَل حَل.


قال: فأتي السودة بالله ورسوله. فأسلم الله بأي كرمه من عظيم قدري.

384. المستدرك على الصحيحين عن يعلى العامري: أن النبي صلى الله عليه وسلم خرج مع رسول الله صلى الله عليه وسلم، فاستقبله رسول الله صلى الله عليه وسلم، فاعتبره بعيونه، فقال: هل تعلمون عبد الله محمد بعثتكم إلى أمر الله، والله أعلم! ان يَا هودَ فليس من الصبيان، فجعل رأسه على رأسه، فصلى صلاة عبد الله محمد، وعنه ما يفعله.
He said: “It was neither, but my son mounted on my shoulder and I did not like to dismount him hastily until he finished what he was doing.”

383. *al-Manaqib*, narrating from Ibn Shahr Ashub from Layth ibn Sa’d who said: “The Prophet (s.a.w.) was praying one day with a group of people when Husayn who was a young boy was beside him. Whenever the Prophet (s.a.w.) fell in prostration, Husayn (a.s.) would come and mount on his shoulder and then shake his feet saying: “Hie! Hie!”

When the Prophet of Allah (s.a.w.) wanted to raise his head, he would take him and put him beside him, and as soon as he prostrated again, Husayn would return on his back and say: “Hie! Hie!” He did not cease doing it until the Prophet (s.a.w.) finished his prayers.

It was at this time that a Jew said: “O Muhammad! You treat the children a way that we do not.”

The Prophet (s.a.w.) said: “Indeed if you believed in Allah and His Messenger, you would certainly be kind to the children.”

The Jew said: “I therefore believe in Allah and His Messenger.” He became a Muslim when he saw the generosity of someone who was of very high ranking importance.”

384. *al-Mustadrak ‘ala al-Sahihain*, narrating from Ya’la al-‘Amiri who said: “He [Yahya] went out with the Messenger of Allah (s.a.w.) to a feast they were invited to. The Messenger of Allah (s.a.w.) was walking in front of the group and Husayn was playing with some boys. When the Messenger of Allah (s.a.w.) wanted to take him, the child [Husayn] would run around here and there, so the Messenger of Allah (s.a.w.) made him laugh until he took him.

He (s.a.w.) put one of his hands under his neck and the other hand under his chin, and then kissed him on his mouth.

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فقال: حسين بني وأنا من حسين، أحب الله من أحب حسينا، خشيت بين الأسباط.

385. النافع لابن هشام عن عبد الله بن هشام عن أبيه: أن الله وعى النبي صلى الله عليه وآله إلى ضلايا، فجعلهن متعلقة. ووضعه النبي صلى الله عليه وآله مقابل جنبيه وصلى، فقلما سكن أطل السجن، فرفعه. ورأسي من بين القوم إذا الحسن على كيف تسول اللسان صلى الله عليه وآله، فقلما قال قال له القوم: يا رسول الله إن لله ولد صادق تحدث في ضلايا هذه وحجتهما ما كنت تسجدما، كأنما تورى إياك.

قال: صلى الله عليه وآله: لم نوح إلي، ولكن أبي كان على كيفي فكره أن أبلغه خطي نزل.

وفي رواية عبد الله بن شداد: أنه صلى الله عليه وآله قال: إن أبي هذا الحسن التكلم في غيره أن أبلغه عن أصله خطي حائته.

قال: وضع في الوجه بني يتيحت قفاه، والآخرة تحت قوته، وضع فإنه على كيفي قفته.

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الثقة للسيفي والليث بن مَعَه

386. رسول الله صلى الله عليه وآله: من كان يحب ضحيته في ضحيب له.

387. الإمام علي عليه السلام: من كان له ولدٌ ضحيه.
The Rights of Children

He (s.a.w.) then said: “Husayn is from me and I am from Husayn. Allah loves he who loves Husayn. Husayn is an offspring (sibt) among the offsprings (asbat of the prophets).”¹ ²

385. *al-Manaqib*, by Ibn Shahr Ashub narrates from ‘Abdullah ibn Shaybah, from his father who said: “The Prophet (s.a.w.) was called to prayer while Hasan was clinging onto him, so the Prophet (s.a.w.) put him down in front of him and prayed. When prostrating he prolonged the prostration. From among people, I raised my head and I saw Hasan (a.s.) on the shoulder of the Messenger of Allah (s.a.w.). When he concluded his prayers, people told him: “O Messenger of Allah! You performed a prostration in your prayer that you do not usually perform, like as if a revelation was descending unto you.”

He (s.a.w.) said: “There was no revelation, but my son was on my shoulder, and I did not want to hasten until he himself would come down.”

And in the narration by ‘Abdullah ibn Shaddad it is said that the Prophet (s.a.w.) said: “My son mounted on my shoulder, and I did not like to put him down hastily until he finished what he was doing.”³

5 / 4

Acting in a Childish Manner for Children and Playing with Them

386. **The Prophet (s.a.w.) said:** “He who has a child must treat him in a childish manner.”⁴

387. **Imam ‘Ali (a.s.) said:** “He who has a child he must act as a child [with him].”⁵

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¹ The word *sibt* (grandson) which is seen in the above tradition in the terminology of Hadith and the Qur’an points to the succession. The Prophet of Allah most probably intended to point the people to the successors after him.


⁵ *al-Kafi*, vol. 6, p. 50, hadith. 4, narrating from al-Asbagh ibn Nabatah.
Children in the Qur’an and Sunnah


389. سنن ابن ماجة عن سعيد بن أبي بكر: إن تعلى بن مُرارة، حَدَثَهُم أن خرجوا مع النبي صلى الله عليه وآله إلى طعام، فبين النزل، فإذا حسَّن يعلب في السَّنَكِ، قال: فانقل النبي صلى الله عليه وآله بأيمنه، وألَّف وألَّف، فجعل الفلاحة تثيرها هما، فكانت البهجة للنبي صلى الله عليه وآله خالقها، فجعل إحدى هما تشبه بيدهين، والآخرة في قلب يأباه، وقال: حسنين مثلي وأنا حسنين. أحب الله من أحباب حسنين، حسنين نسيان من الأسباط.

390. صحيح ابن حبان عن أبي هريرة: كان النبي صلى الله عليه وآله يدلع لَسانه لِلحسين، فَنَّهو صبيَ الحَرَة لِسانه، فَقالَ النبي صلى الله عليه وآله: من لا يرحم لا يرحم.

391. النابلاس بمهراء، ابن مهاب، عن أبيه: [أن] النبي صلى الله عليه وآله بَرَك للحسين وحسن، فحملهما وخلفت بين أبيهما وأجلوما، وقال: عمَّ يدع الجمَل حملهما!

389. *Sunan ibn Majah*, narrating from Sa’īd ibn Abu Rashid who said: “Ya’la ibn Marrah narrated to them that they went out with the Prophet (s.a.w.) to a feast they were invited to. On their way, they saw Husayn (a.s.) playing in the alley.

The Prophet (s.a.w.) went ahead of the group and stretched out his hands, but the boy [Husayn] (a.s.) started running around, so the Prophet (s.a.w.) made him laugh until he took him.

He (s.a.w.) put one of his hands under his chin and the other hand on the back of his head, and then kissed him.

He (s.a.w.) then said: “Husayn is from me and I am from Husayn. Allah loves he who loves Husayn. Husayn is an offspring (sibt) of the offsprings (asbat of the prophets).”

390. *Sahih ibn Habban*, narrating from Abu Hurayrah who said: “The Prophet (s.a.w.) would stick out his tongue for Husayn who when seeing the reddish tip of the tongue he would laugh. Then Ḥuyayna ibn Badr asked him: “What do I see and why does he do this for him? I have a son whose beard has grown out, but I have never kissed him.”

The Prophet (s.a.w.) said: “He who does not show mercy will not be shown mercy.”

391. *al-Manaqib*, narrating from Ibn Shahr Ashub who narrated from Ibn Mahad from his father who said: “The Prophet (s.a.w.) once knelt down for Hasan and Husayn and let them mount and set their hands and legs opposite each other and he would say: “Your camel is a good camel.”

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1 *Kanz al-Ummal*, vol. 7, p. 140, hadith. 18403, narrating from the book *al-Diya’*.


4 This state can be in two forms: One is that those two sat back on back or face to face, and the other is that each of them sat on one side, one on the right and the other on the left.

392. فضائل الصحابة عن أبي هريرة: رأيت النبي صلى الله عليه وسلم يأخذ بيدي الحسين بن علي، وقعد بين الحسينين على ظهره دمتعة، وهو يقول: ترق عيني بقصة، ترق عيني بقصة.

393. كتابة الأثر عن أبي هريرة: كنت عند النبي صلى الله عليه وسلم وأبوبكر وأبومزه أبو عبيدة والفضل بن العباس وزيد بن حارثة وعبد الله بن سعوين. إذ دخل الحسين بن علي عليه السلام فأخذ النبي صلى الله عليه وسلم ولده إني أحبه فأحبه، وأحب من يحبه.

394. ربيع الصبيان: رسول الله صلى الله عليه وسلم إن التراب ربيع الصبيان.

392. *Fada’il al-Sahabah*, narrating from Abu Hurayrah who said: “I saw the Prophet (s.a.w.) holding the hands of Husayn ibn ‘Ali and was putting his feet on his own feet and saying: “Come up, O small eyed! Come up, O small eyed!””

393. *Kifayah al-Athar*, narrating from Abu Hurayrah who said: “I along with Abu Bakr, ‘Umar, Fadl ibn ‘Abbas, Zaid ibn Harithah and ‘Abdullah ibn Mas’ud were with the Prophet (s.a.w.) when Husayn ibn ‘Ali (a.s.) entered and the Prophet (s.a.w.) took him and kissed him, and then said: “O little. O little! Come up, O small eyed!” He (s.a.w.) then put his mouth on Husayn’s mouth and said: “O Allah! I love him. So love him and love those who love him.”

5 / 5

The Children’s Entertainment Place

394. **The Prophet (s.a.w.) said:** “Indeed, soil is the child’s place of entertainment.”

395. **The Prophet (s.a.w.) said:** “I love children for five things: first: they cry a lot; second: they play with soil; third: they hate without malice; fourth: they do not store anything for the next day; fifth: they build something and then they ruin it.”

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The Role of Playing in the Growth of a Child

Playing is the most serious subject in the life of a child. The term ‘playing’ for adults is equal to pass-time, vanity, negligence and so on, and they are things that only hinder advancement and progress, but as for a child, it is the cause of his growth and development. The child’s period of playing is not a period of the ceasing of progress, but it is a period of flourishing of talents through playing. This is why it has been recommended that you let your children play, and children who are playful will be clever and patient when they become adults.

The second tradition refers to the fundamental function playing has in the growth and elevation of one’s personality. A child who has not satiated his childhood in playing will show some childish behaviour when he grows up, and having such characteristics is an abnormal conduct some people are inflicted with in their adolescent and adult age. One of the causes of this abnormality is a child not fulfilling his natural needs, and this need is achieved only through acting like a child and playing.

The Importance of Playing from a Psychological Viewpoint

Any healthy and useful game a child engages in has many important benefits that can be easily seen in the psychological growth of the child’s personality.

1. The Physical Importance:

The playing along with activities for the growth of the child’s muscles and giving exercises to different parts of the body is of high importance and value. These kinds of activities can also be useful for letting out the additional energy of the child. If the additional energy is not used in a correct way and it is stored unsatisfied in the child’s body, it makes him uneasy, nervous and bad tempered.

2. The Psychological Importance:

Playing gives a child a chance to express his feelings. He can bring out his pressed energy by means of play. A child can express his feelings through fear, annoyance, anxiety, happiness and so on in the frame of his desired personalities however he likes and he can also let out his negative energy and inner hate.

3. The Upbringing Importance:

It is by playing that the true personality of children takes it shape, and considerable changes happen in their spirit all of which are a passage to the higher stage of growth. Playing will provide a kind of development for the children, and it is here that the opportunities and facilities in upbringing are made manifest and certain.
4. The Social Importance:

In playing a child learns how to socially communicate with others who are outside his family unit and learns how to solve the problems and difficulties emerging from these kinds of communications, and he also learns how to socially adapt with others.

5. The Educational Importance:

By means of playing with different kinds of toys a child can succeed to learn and recognize colours, shapes, sizes, materials, different kinds of things and their importance. Playing helps a child recognize the world in which he lives in, and also to comprehend, touch, feel, and manage things. It also helps him to differentiate between reality and delusion.

6. The Moral Importance:

In the period of playing, a child learns what is good and what is bad! The child finds out that if he desires to be counted as an acceptable person in an activity he must be truthful, trustworthy, fair, disciplined, truth seeking, honest, independent and so on.

A Psychological Analysis of Playing:

Different theories have been given by psychologists in regards to analysing and explaining the role of playing in children. Some of these theories are: The theory of extra power, the theory of removing tension, the theory of evolving renewal; and the theory of pre-exercise.

A. The Theory of Extra Energy:

According to this theory, when the energy of the body increases more than its normal level as seen in playing, their bodily organs feel extra powerful. This theory cannot justify the motionless and hidden playing of children that do not need any physical activity.¹

B. The Theory of Removing Tension:

This theory that says playing returns back the consumed power, means a person’s body will get tired after working and doing activities, and it needs a kind of practice by which the tension can be removed, which is to play. Therefore, the need to play appears when the bodily power has reached its lowest level, and not when it has extra

¹ This attitude has been attributed to Spencer and Schaller.
energy. This theory which has been offered by Schaller and Muris Lazarus does not identify the playing that is done after the full resting of a child.

C. The Recreation Theory:

Based on this theory that has been suggested by S. Hall, children renew the scenes and activities of their ancestors that were produced due to the need of their life in their plays. For example, in certain playing fishing, boating, hunting and the like, the child repeats the outline of the life of his ancestors who were cave dwellers.

D. The Theory of Preparation for Adulthood:

Basing upon this theory which was given by K. Groos, playing is considered as a kind of preparation in a child for his future activities. According to this view, the content of playing is formed by activities that the child must have in the maturity period and adult age.

Although this theory points to the function of playing in the socializing of a child that was not mentioned in the former theories, but it can not yet define all the childish playing, like imitating animals.¹

The Age of Playing:

Another issue is the age of playing. Some traditions indicate that a child must be allowed to play until he is seven years old. Does this mean that after this age he should not be allowed to play? In narrations the first seven years is counted as the period of playing, and the second seven years is the period of disciplining. Accordingly, it mostly emphasizes that during the first seven years disciplining should not be performed. Of course, there is no doubt that the narration indicates that the first seven years is specifically for playing and in this age the child must be left to play. But is playing forbidden during this period? Or is it that playing is reproached during this time, and even though disciplining is done but playing is allowed according to the age and any certain conditions.

It seems that the second state is more fitting, meaning that in the second seven years disciplining begins, but according to a child’s conditions he can also play. Of course, this playing is not general and without limitations (like the first seven years), and as it is in the period of disciplining it must have some limitations. This matter can be studied more in psychological researches.

¹ Play is a series of general ‘pre-exercises’ the aim of which is to prepare a ground for some organized actions for the future of the child. This attitude has been given by K. Groos.
The Parents Playing with the Child

Besides giving permission to play, the parents’ themselves playing with the child is itself another important factor. On one side, playing is an important pillar of the child’s life, and on the other side, parents are a part of child’s life and they have a particular position for them. This is why it is very important for the child that his parents enter into his world. It is here that playing with child takes its importance. Since parents are the most important persons for the child, playing with him causes honour for the child and elevation of his self esteem. It produces the feeling of self-worthiness and self-motivation. It also strengthens the relationship of the child with the parents, and it has a fundamental function in the loyalty and sincerity of their relationship, being one of the necessary features in the parent - child relationship.

Buying various toys which are sophisticated and expensive does not bring about a child’s consent in his relationship with his parents. He only wishes that his parents understand him and his world and participate in it.

On this basis, there are two issues that can be seen in the teachings of religion. One is the parents playing with children (which had been abundantly seen in the conduct of the Messenger of Allah (s.a.w.)), and the other is that parents should play with their children like a child. Adults’ playing their own way is not pleasant and satisfying for the child, but it is childish playing that satisfies the child and develops his personality and teaches him the skills of life. This is why the Messenger of Allah (s.a.w.) played childishly with children.

The important point is that adults’ playing with children is not vain and amusement, but it is a wise, mature, and intellectual practise and it does not decrease their honour.
الفصل السادس

الدعا

الحَثَُ عَلىَ الدَُعاءِ لِلأولادِ

وَالَّذِينَ يَقُولُونَ رَبََنا هَبْ لَنا مِنْ أَزْواجِنا وَذُرَِيََاتِنا قُرََةَ أَعْينٍ وَ اجْعَلْنا لِلْمُتََقِينَ إِما

(رَبَِ اجْعَلْنِِ مُقِيمَ الصََلَّةِ وَ مِنْ ذُرَِيََتِِ رَبََنا وَ تَ قَبََلْ دُعاءِ)

(رَبَِ أَوْزِعْنِِ أَنْ أَشْكُرَ نِعْمَتَكَ الََتِِ أَنْعَمْتَ عَلَيََ وَ عَلى
والِدَيََ وَ أَنْ أَعْمَلَ صالحِاا تَرْضاهُ وَ أَصْلِحْ ليِ فِِ ذُرَِيََتِِ إِنَِّ تُبْتُ إِلَيْكَ وَ إِنَِّ مِنَ المُْسْلِمِينَ)

(رَبَِ أَدْرَضْنِِ أَنْ أَشْكُرَ نِعْمَتْكَ الََتِِ أَنْعَمْتَ عَلَيََ وَ عَلى
والِدَيََ وَ أَنْ أَعْمَلَ صالحِاا تَرْضاهُ وَ أَصْلِحْ ليِ فِِ ذُرَِيََتِِ إِنَِّ تُبْتُ إِلَيْكَ وَ إِنَِّ مِنَ المُْسْلِمِينَ)

396. رسول الله صلى الله عليه وسلم: دُعاء الوالدين لولدهم كما يلمس بطرف أذن وهو نص. 

397. عنه صلى الله عليه وسلم: دُعاء الوالدين لولدهم مثلاً صادقًا في سبيل الله.

398. عنه صلى الله عليه وسلم: رجوع الله من أمان وسُلبه على يديه وهو أن يعفو عن سيئته. ويدعو له فيما ينبغيه ويبين الله
“And those who say: ‘O’ our Lord! Grant us from our wives and our offspring the joy of our eyes, and make us for the pious ones (their) Imams.”

“My Lord! Make me a performer of the prayer, and of my offspring (too); Our Lord! And accept my petition.”

“My Lord! Grant me that I may give thank Your favour which You have bestowed on me and on my parents, and that I may do good which pleases You and do good to me in respect of my offspring; surely I turn to You, and surely I am of those who submit.”

396. **The Prophet (s.a.w.) said:** “The father’s prayer for the child is useful like water is for plants.”

397. **The Prophet (s.a.w.) said:** “The father’s prayer for his child is like the prayer of a Prophet for his nation.”

398. **The Prophet (s.a.w.) said:** “May the mercy of Allah be upon he who helps his child in being righteous, which is to forgive his faults and supplicate to Allah for him.”

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1 Qur’an, 25:74.
2 Qur’an, 14:40.
3 Qur’an, 46:15.
6 *Bihar al-Anwar*, vol. 104, p. 98, hadith. 70, narrating from ‘Uddah al-Da’i.
الله يُعِيُ الأُتواء عَلَى الأُولَاد

399. رسول الله صلى الله عليه وآله: لَا أَدْعُوا عَلَى أَوْلاَدِكُم، لَا أَدْعُوا عَلَى أَوْلاَدِكُم، لَا أَدْعُوا عَلَى أَوْلاَدِكُم.

400. عنه صلى الله عليه وآله: لَا أَدْعُوا عَلَى أَوْلاَدِكُم، لَا أَدْعُوا عَلَى أَوْلاَدِكُم.

401. الإمام الصادق عليه السلام: أَيُّا رَجُلٌ دَعَا عَلَى وَلَدِهِ أَورَثَهُ اللَّهُ الفَقْرَ.

402. الإمام زين العابدين عليه السلام من دعائِهِ لِوُلَدِهِ: اللَّهُمَّ وَمُنِّي عَلَيَ بِبَقَانِهِ، وَبِإِصْنَالِهِ، وَبِإِمْتَنَاعِي، وَبِهِنِم، إِلَيْنِي اَمْنَّدُ لِي، وَزِدَ لِي فِ أعْمَنَارِهِ، وَزِدَ لِي فِ آجِنَانَ، وَأَصِنَحَ لِي أَبَنَانِهِ، وَأَدَرَّرَ لِي وَعَنْلَى يَنْرُي، وَأَمَّنَّهُ، وَأَحْيَيْ لِهِم ذِكْرَي، وَأَكْفَنَ لَ بِهِم فِ غَيْبَتِ، وَأَعِنَّ لِهِم عَنْلَى حَنْجَتِ، وَأَجْعَلْهُم لِي مَُبْنِيِنَ، وَعَلَنِيََ حَنْدِيَنَ مُقَبِّلَيْنَ لِي، مُطَاعِنِيَ، وَأَعْيَنَ لِهِم عَلَى تَنْرَبِيَتِهِ، وَتَنَأْدِيبِهِ، وَبِنَرَِهِ، وَأَعِنَّ لِهِنَّ عَنْلَى تَنَبِّيَتِهِنَ، وَتَنَأْدِيبِهِ، وَبِنَرَِهِ، وَأَعِنَّ لِهِنَّ عَلَى لَندُكَ مَعَهُنَّ، أَوَلَادا ذُكَّورا، وَأَجْعَل ذلِكَ خَيرًا لِي، وَأَجْعَلْهُم لِي عَونًا عَلَى ما سَأَلْتَكَ.
6 / 2

Reproaching of Supplicating Against the Children

399. The Prophet (s.a.w.) said: “Do not supplicate against yourselves, do not supplicate against your children and do not supplicate against your properties.”  

400. The Prophet (s.a.w.) said: “Do not supplicate against your children, lest it is accepted by Allah.”

401. Imam al-Sadiq (a.s.) said: “Any man who supplicates against his child will be stricken by Allah with poverty.”

6 / 3

The Supplication of Imam al-Sajjad (a.s.) for his Children

402. Imam al-Sajjad (a.s.) said, in his supplication for his children: “O Allah, grant me by keeping my children alive, making them righteous for me and allowing me to be happy with them!

Allah! Extend their ages for me, prolong their lives for me, raise the small ones, strengthen the weak ones, and safeguard their bodies for me and their faith and moral traits. Make them well in their souls, their limbs and everything that concerns me of their affairs, and pour out for me and through my hands their provisions!

Make them pious, fearing, insightful, hearing and obedient to You, and loving and advising to Your friends, and strictly resistant and detesting to all Your enemies! Amen!

O Allah! Strengthen my arm through them, straighten my bending back, multiply my number, adorn my presence, keep alive my remembrance, suffice me when I am away, help me in my needs, and make them loving towards me, affectionate, approaching, upright and obedient, and never disobedient, disrespectful, opposing, or offending!


وأعذبهم وذريتهم من الشيطان الرجيم. قَالُوا: أَعِذنّ وذُرِيَّتنا مِن شَرِّ شَيْطَانِ الَّذِي يُقْعُرُ. فَإِنَّكَ خَلَقْتُنا وَأُمِرْنَا وَأَنْتَ تَطْلِبُونَ مِنَ الرَّحْمَةِ وَالْأَغْفَاءِ، لا يُعْفِنَ الصَّادِقِينَ عَلَيْهِ. لَعَلَّهُ يَفْعَلُ، وَأَنْتَ تَطْلِبُونَ مِنَ الرَّحْمَةِ وَالْأَغْفَاءِ، لا يُعْفِنَ الصَّادِقِينَ عَلَيْهِ. لَعَلَّهُ يَفْعَلُ، وَأَنْتَ تَطْلِبُونَ مِنَ الرَّحْمَةِ وَالْأَغْفَاءِ، لا يُعْفِنَ الصَّادِقِينَ عَلَيْهِ. لَعَلَّهُ يَفْعَلُ. لَمْ نُعْقِدُ بِلَا نَشْذَبُ بِلَا نَعْظَمُ وَلَا نَحْنُوْ لَا نَحْنُوْ لَا نَحْنُوْ لَا نَحْنُوْ لَا نَغْفَرُ لَا نَغْفَرُ لَا نَغْفَرُ لَا نَغْفَرُ لَا نَغْفَرُ لَا نَغْفَرُ لَا نَغْفَرُ لَا نَغْفَرُ لَا نَغْفَرُ لَا نَغْفَرُ لَا نَغْفَرُ لَا نَغْفَرُ لَا نَغْفَرُ لَا نَغْفَرُ لَا نَغْفَرُ لَا نَغْفَرُ لَا نَغْفَرُ Lَا نَغْفَرُ Lَا نَغْفَرُ Lَا نَغْفَرُ Lَا نَغْفَرُ
Help me in their upbringing, their education, and my devotion to them. Give me male children among them from Yourself, make that something good for me, and make them a help for me in what I ask from You!

Give me and my progeny refuge from the accursed Satan, for You have created us, commanded us, and prohibited us, and made us desire the reward of what You have commanded, and fear its punishment! You assigned to us an enemy who schemes against us, gave him an authority over us in a way that You did not give us authority over him, allowed him to dwell in our breasts and let him run in our blood vessels; he is not heedless, though we are heedless, he does not forget, though we forget; he makes us feel secure from Your punishment and fills us with fear toward other than You. If we are about to commit an indecency, he gives us courage to do so, and if we are about to perform a righteous work, he holds us back from it. He opposes us through passions, and sets up for us doubts. If he promises us, he lies, and if he raises our hopes, he fails to fulfil them. If You do not turn his trickery away from us, he will misguide us, and if You do not protect us from his corruption, he will cause us to slip.

O Allah! So defeat his authority over us through Your authority, such that You hold him back from us through the frequency of our supplication to You and we leave his trickery and rise up among those preserved by You from sin!

O Allah! grant me my every request, accomplish for me my needs, withhold not from me Your response when You have made Yourself accountable for it to me, veil not my supplication from Yourself, when You have commanded me to make it, and be kind to me through everything that will set me right in this world and the next, in everything that I remember or forget, display or conceal, make public or keep secret!

In all of this, place me through my asking You among those who set things right, those who are answered favourably when they request from You and from whom is not withheld when they put their trust in You, those accustomed to seek refuge in You, those who profit through commerce with You, those granted sanctuary through Your might, those given lawful provision abundantly from Your boundless bounty through Your munificence and generosity, those who reach exaltation after abasement through You, those granted sanctuary from wrong through Your justice, those released from affliction through Your mercy, those delivered from need after poverty through Your riches, those preserved from sins, slips, and offences through reverential fear toward You, those successful in goodness, right conduct, and propriety through obeying You, those walled off from sins through Your power, the
abandoners from every act of disobedience toward You, the dwellers in Your neighbourhood!

O Allah! Give me all of that through Your bestowal of success and Your mercy, grant us refuge from the chastisement of the burning, and give to all the Muslims, male and female, and all the faithful, male and female, the like of what I have asked for myself and my children, in the immediate of this word and the deferred of the next! Verily You are the Near, the Responder, the All-hearing, the All-knowing, the Pardoner, the Forgiving, the Clement, the Merciful! And give to us in this world good, and in the next world good, and protect us from the chastisement of the Fire! ¹

¹ al-Sahifah Sajjadiyah, p. 105, Prayer 25.
A Father’s Prayer for His Child

There is a prayer narrated in *Makarim al-Akhlaq* by Shaikh al-Tabarsi entitled: ‘A Father’s prayer for his child’ that has been recommended to be recited by some of the great contemporary authorities in favour of improving the state of one’s children, and it is also encouraged for the mother to recite this prayer as well.

This prayer consists of four units (*rak‘ah*). In the first unit, after reciting *Surah al-Hamd*, the following verse should be recited ten times:

“*Our Lord make us submissive to You and show us our ways of worship, and turn to us (mercifully); for surely You are the Oft-Returning, the Most Merciful.*”\(^1\)

In the second unit, after reciting *Surah al-Hamd*, the following verse should be recited ten times:

“My Lord! Make me a performer of the prayer, and of my offspring, (too): *Our Lord! And accept my petition;*” “*Our Lord! Forgive me and my parents, and the believers on the Day when the reckoning shall come to pass.*”\(^2\)

In the third unit, after reciting *Surah al-Hamd*, the following verse should be recited ten times:

“…*Our Lord! Grant us from our wives and our offspring the joy of our eyes, and make us for the pious ones (their) Imams.*”\(^3\)

In the fourth unit, after reciting *Surah al-Hamd*, the following verse should be recited ten times:

“My Lord! *Grant me that I may give thanks for Your favour which You have bestowed on me and on my parents, and that I may do good which pleases You and do good to me in respect of my offspring; surely I turn to You, and surely I am of those who submit.*”\(^4\)

After completely finishing this prayer, the following verse should again be recited ten times: “…*Our Lord! Grant us from our wives and our offspring the joy of our eyes, and make us for the pious ones (their) Imams.*”

\(^{1}\) Qur’an, 2:128.

\(^{2}\) Qur’an, 14:40-41.

\(^{3}\) Qur’an, 25:74.

\(^{4}\) Qur’an, 46:15.
Section Three:

_The Child’s Duties_

Introduction

Chapter One: The Individual Duties of a Child

Chapter Two: The Child’s Duties towards His Parents

Chapter Three: The Child’s Duties towards His Teacher

Chapter Four: The Child’s Duties towards Elders and Friends
الفصل الأول
واجبات الصبي الفردية

النظام في الأمور

الأئمة على السلام - من وصية له للكاظمين والمحترمين عليهما السلام أبا طالب على الله:

وصيتكما ومن كل لدي وأهللي ومن بيعة كما يضروا الله وظروف أمركم.

النظافة

403. رسول الله صلى الله عليه وآله

إن الله تطيب يحب الطيب، نظيف يحب النظافة.

404. عنه صلى الله عليه وآله

هؤلاء نظيفوا بكل ما استطعتم، فإن الله تعالى يتبنى الإسلام على النظافة.

405. عنه صلى الله عليه وآله

إن الإسلام نظيف، فنظفوا، فإنه لا يدخل الجنة إلا نظيف.

406. عنه صلى الله عليه وآله

حق علي كل مسلم أن يغسل في كل سبعة أيام يوماً، يغسل فيه الأمة وجسدها.

407. عنه صلى الله عليه وآله

إلى الله يغسل الصبي، النظيف، والصحي.
Chapter One

The Individual Duties of a Child

Observing Discipline in the Affairs

403. Imam ‘Ali (a.s.) said, in his will to Hasan and Husayn after being hit by Ibn Muljam—may Allah curse him: “I advise you both and all my children and family and all whom my will reaches to be in awe of Allah and manage your affairs.”

Cleanliness

404. The Prophet (s.a.w.) said: “Indeed Allah is pure and He likes the pure ones and He is clean and He likes cleanliness.”

405. The Prophet (s.a.w.) said: “Cleanse yourself with anything you can, for Allah has based Islam on cleanliness.”

406. The Prophet (s.a.w.) said: “Indeed Islam is clean, so be clean, for only the clean will enter Heaven.”

407. The Prophet (s.a.w.) said: “It is incumbent on every Muslim to bathe himself every seven days, washing his head and his body.”

408. The Prophet (s.a.w.) said: “Indeed Allah dislikes a dirty and untidy person.”

1 Nahj al-Balaghah, Letter 47. Rawdah al-Wa’izin, p. 152.
4 Tarikh Baghdad, vol. 5, p. 143, hadith. 2576, narrating from ‘A’ishah.
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Children in the Qur'ān and Sunnah

409. كنْ الفوائد عن رسول الله صلى الله عليه وآله: إن الله يُبغض الرَّجُلَ القاذِرةَ. قيل: وما القاذِرةُ يا رسول الله؟ قال: الَّذِي يتألف به جلبيَّة.

410. رَسُول الله صلى الله عليه وآله: من أثقلَها يومًا من الخِطَافَة.

411. عَنِهِ صلى الله عليه وآله: اغسِلوا ثيابكم، وَتَزَيَنوا وتَنَظَفوا.

412. غَسلُ اليَدَينِ قَبلَ الطَّعَامِ وَبَعَدَهُ.

413. الإِمام عليُّ عليه السلام: غَسلُ اليَدَينِ قَبَلَ الطَّعَامِ وَبَعَدَهُ زِيدَةً فِي العُمُرِ، وَيَلَوُ الْبَصَرَ.

414. عَنِهِ صلى الله عليه وآله: عَلَيكُم بِالسَّواكِ، فَنِعمَ الشَّيءُ السَّواكُ.

415. عَنِهِ صلى الله عليه وآله: مِنَ الفِطرةِ المَضمَضَةُ وَالاستِنشاقُ والسَّواكُ.

416. عَنِهِ صلى الله عليه وآله: نَظَفوا لَثَائِكُم مِنَ الطَّعَامِ، وَاستاكوا، ولا تَدخُلوا عَلَيَ فُخرا بُراً. 

3/1

غَسلُ اليَدَينِ قَبْلَ الطَّعَامِ وَبَعَدَهُ

4/1

السَّواك

413. رَسُول الله صلى الله عليه وآله: استاكوا وتَنَظَفوا.

414. عَنِهِ صلى الله عليه وآله: عَلَيكُم بِالسَّواكِ، وَيَلَوُ الْبَصَرَ.

415. عَنِهِ صلى الله عليه وآله: مِنَ الفِطرةِ المَضمَضَةُ وَالاستِنشاقُ والسَّواكُ.

416. عَنِهِ صلى الله عليه وآله: نَظَفوا لَثَائِكُم مِنَ الطَّعَامِ وَاستاكوا، ولا تَدخُلوا عَلَيَ فُخراً.
409. *Kanz al-Fawa’id*: the Messenger of Allah (s.a.w.) said: “Indeed Allah dislikes a man who is al-Qadhurah.”

He was asked: “O’ Messenger of Allah! What is al-Qadhurah?”

He answered: “Someone who annoys his companions [by his dirt and bad smell].”\(^1\)

410. **The Prophet (s.a.w.) said**: “He who keeps clothes should keep them clean.”\(^2\)

411. **The Prophet (s.a.w.) said**: “Wash your clothes…look after yourself and clean yourself.”\(^3\)

1 / 3  
**Washing hands before and after Food**

412. **Imam ‘Ali (a.s.) said**: “Washing the hands before and after [eating] food increases the lifespan… and it brightens the eye.”\(^4\)

1 / 4  
**Brushing the Teeth**

413. **The Prophet (s.a.w.) said**: “Brush your teeth, and make yourself clean.”\(^5\)

414. **The Prophet (s.a.w.) said**: “Brush your teeth, for brushing is a great act.”\(^6\)

415. **The Prophet (s.a.w.) said**: “It is of one’s nature to rinse water in the mouth and nose, and to brush your teeth.”\(^7\)

416. **The Prophet (s.a.w.) said**: “Clean your gums from food and brush your teeth, and do not come to me with yellow teeth and a bad mouth odour.”\(^8\)

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\(^1\) *Kanz al-Fawa’id*, vol. 2, p. 185. *Bihar al-Anwar*, vol. 80, p. 106.

\(^2\) *al-Kafi*, vol. 6, p. 441, hadith. 3, narrating from al-Sakuni from Imam al-Sadiq (a.s.). *Qurb al-Isnad*, p. 70.

\(^3\) *Tarikh Dimashq*, vol. 36, p. 124, narrating from ‘Abdullah ibn Maymun al-Qaddah from Imam al-Sadiq (a.s.) from his forefathers (a.s.). *Kanz al-Ummal*, vol. 6, p. 640, hadith. 17175.

\(^4\) *al-Kafi*, vol. 6, p. 290, hadith. 3, narrating from Abu Basir from Imam al-Sadiq (a.s.).


غسل اليدين قبل النوم.

17. رسول الله صلى الله عليه وآله: من بات في يدي غمرًا فاصابة شيء، فلا تلومن الأنفسه.

18. عنه صلى الله عليه وآله: إذا نام أحدكم وفي يده ريح غمر، فلم يغسل يده فاصابة شيء، فلا تلوم الأنفسه.

19. عنه صلى الله عليه وآله: لا يلوم إلا نفسه، يبيت وفي يده ريح غمر.

قص الأظافير.

20. رسول الله صلى الله عليه وآله: تقم الأظافر تمنع النداء الأعظم، ويؤدي الزيق.

21. عنه صلى الله عليه وآله: قصر الأظافر، فإن الشيطان جرى ما بين الاحمر والظفر.

22. عنه صلى الله عليه وآله: قصر الأظافر، وارفع أذنكم، وتقولوا إنكم.

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1 Kanz al-Ummal, vol. 6, p. 655, hadith. 17239, narrating from al-Hakim from ‘Abdullah ibn Kathir.
Washing Hands before Sleeping

417. The Prophet (s.a.w.) said: “He who goes to bed with oily hands and is then afflicted with something, he should not blame anyone but himself.”

418. The Prophet (s.a.w.) said: “If any of you has a smelling oily hand and does not wash it before going to bed and is then afflicted with something, he should not blame anyone but himself.”

419. The Prophet (s.a.w.) said: “Beware that he who goes to bed while his hands smell of fat should not blame anyone but himself.”

Cutting Nails

420. The Prophet (s.a.w.) said: “Shortening your nails hinders the great sickness, and brings about sustenance.”

421. The Prophet (s.a.w.) said: “Cut your nails, for Satan moves between the meat and the nail.”

422. The Prophet (s.a.w.) said: “Cut your nails and bury them, and clean your fingers.”

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الفصل الثاني

واجبات الصبی امام ووالدته

1/2

أخیری مشروط والدین

وَوَصَیْنَا الإِنسَانَ بِالدَّیْنِ إِحْسانًا حَْلَتْهُ أُمَّهُ كُرْهاً وَ وَضَعَتْهُ كُرْهاً وَ حََْلُهُ وَ فِصالُهُ ثَلُّثَ شَهْراً حَتَّى إِذا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةَا قَالَ رَبِّ أَوْزِعْنِ أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِّي أَنْعَمْتَ عَلَيَّ وَ عَلَى وَالِدَيِّ وَ أَنْ أَعْمَلَ صالحًا تَرْضاهُ وَ أَصْلِحْ ليِ فِِ ذُرَِيََتِِ إِنَّ تُبْتُ إِلَيْكَ وَ إِنَّ مِنَ المُْسْلِمِينَ؟

وَوَصَیْنَا الإِنسَانَ بِالدَّیْنِ إِحْسانًا حَْلَتْهُ أُمَّهُ كُرْهاً وَ وَضَعَتْهُ كُرْهاً وَ حََْلُهُ وَ فِصالُهُ ثَلُّثَ شَهْراً حَتَّى إِذا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةَا قَالَ رَبِّ أَوْزِعْنِ أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِّي أَنْعَمْتَ عَلَيَّ وَ عَلَى وَالِدَيِّ وَ أَنْ أَعْمَلَ صالحًا تَرْضاهُ وَ أَصْلِحْ ليِ فِِ ذُرَِيََتِِ إِنَّ تُبْتُ إِلَيْكَ وَ إِنَّ مِنَ المُْسْلِمِينَ?

423. يسُرِ اللهِ الصَّلِيلَ عَلَيْهِ وَ عَلَى وَالِدَيْهِ وَ وَصِيلَةَ عَن خِيَالِ الْوَلَدَيْنِ عَلَى وَلَوْهُمَا شَهِيدَتْ وَ مَحْتَلَتْ وَنَارِئات.

424. صَحِيحُ البَخَّارِي عَنْ عَبَّادِ اللهِ: سَأَلَّ اللَّهَ حَجّةً عَلَيْهِ وَ عَلَى وَالِدَيْهِ: أَيَّ الْعَمَلِ أَحْبَبَ إِلَى اللَّهِ؟

قَالَ: الْمُسْلِمُ عَلَيْهِ وَ عَلَى وَالِدَيْهِ.

قَالَ: فَمَا أَيَّ؟

قَالَ: فَمَا أَيَّ.
Chapter Two

The Children’s Duties towards their Parents

The Importance of the Rights of Parents

“And We have enjoined on man goodness unto his parents; and if they strive with you that you should associate (others) with Me, of which you have no knowledge, then do not obey them, unto Me is your return, and I will inform you of what you were doing.” 1

“And We have enjoined on men doing of good to his parents, with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: ‘My Lord! Grant me that I may give thanks for Your favour which You have bestowed on me and on my parents, and that I may do good which pleases You and do good to me in respect of my offspring; surely I turn to You, and surely I am of those who submit.’”2

“And We did enjoin upon man concerning his parents, did his mother bear him with fainting upon fainting and his weaning takes two years, (saying:) ‘Be grateful to Me and to your parents: unto Me is the ultimate return (of all).’”3

423. The Prophet (s.a.w.) said, when he was asked about the rights of the parents upon their child: “They are your Heaven and your Hell.”4

424. Sahih al-Bukhari, narrating from ‘Abdullah ibn Mas’ud who said: “I asked the Prophet (s.a.w.): ‘What is Allah’s most beloved act?’

He answered: “Performing prayers at its due time.”

I said: “What else?”

He said: “Obedience to parents.”5

1 Qur’an, 29:8.
2 Qur’an, 46:15.
3 Qur’an, 31:14.
425. رسول الله صلى الله عليه وآله: «رضي الله بني والي، وغفر النوم بني والي». 

426. الإمام زين العابدين عليه السلام: «من دعائي لأب وأبا، اللهم إجعلي أهاليهما الكعبة للسلطان الأنسوب، وأبرههما برضي أبا، وأجعل طاعتي لو ولي ولي، وعيهما أقرراً لهيتين من خالقة الوسنان، وأجعل الصدري من شرارة الطالبان، حتى وثقت على وسِينهما». 

427. الإمام الباقر عليه السلام: «ثلاثٌ لم يفعل الله عز وجل لأخي فيهنما بصحة: أداء الأمانة إلى النور الفاجر، والوفاء بالوعه، وذكر الفاجر. وذكر البندرين كانا أو فاجرين». 

428. الإمام الرضا عليه السلام: «إن الله عز وجل... أمر بالإشكر له، وولى البندرين، فعنى لم يشكره، وذكر البندرين بمتبتير الله». 

Children in the Qur’ān and Sunnah
425. The Prophet (s.a.w.) said: “The content of the Lord lies in the content of father and the wrath of the Lord is in the wrath of the father.”

426. Imam al-Sajjad said, from his supplication to his parents: “O Allah! Make me fear them like one’s fear of a tyrant king, and that I do good to them like the goodness of a kind mother, and make my obedience to my parents and my kindness to them sweeter for my eyes than sleepy eyes, and cooler for my breast than the drink of a thirsty person so that I put their desire ahead of mine.”

427. Imam al-Baqir (a.s.) said: “There are three things in which Allah has not given anyone permission to violate: returning a trust to the righteous person and the corrupt, fulfilling a promise given to both the righteous person and the corrupt, and obedience to parents whether they are righteous or corrupt.”

428. Imam al-Rida (a.s.) said: “Indeed Allah...has commanded to thank the Lord and the parents. So, he who is not thankful to his parents is not thankful to Allah.”

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2 al-Sahifah Sajjadiyah, p. 102, Supplication 24.

3 al-Kafi, vol. 2, p. 162, hadith. 15, narrating from ‘Anbasah ibn Mus‘ab, and vol. 5, p. 132, hadith. 1. Tahdhib al-Ahkam, vol. 6, p. 350, hadith. 988, with ‘there is no excuse for anyone in it’ instead of ‘has not given...permission’. Both narrating from al-Husayn ibn Mus‘ab al-Hamadani from Imam al-Sadiq (a.s.).

حقوق الوالدين

الف. الإحسان

(وقضى نبئك آلاكتعبوا إلا إياه وياوالدين إحسانًا إذا تبلكن عندك الكبر أحسنها أو كلاهما كلاً خففهما فلا تكلل بهما أنت ولا كثرهما وقل هلما قولوا غرباً واحتفظما لما خناص الدل من الزحمه وقلريب احتمهما كما نبني إخوياً).

[تقلا عن عيسى] (وتاباً يا وانا في لم يتحملوا جبارةً شقية) والسلام عليكم ولدت وولدت وأموت وولدت وأموت أبعث خباً.

[في صلى الله عليه وسلم] (ويأتي يقول وانا في لم يكون جبارةً إعشيًا وستسلام عليكم ولدت وولدت وأموت وولدت وأموت أبعث خباً).

يسألنا شيخنا ابن عامر: إذا وإن كان مستفيدين.

429. الإمام الصادق عليه السلام: في قولهم: (ويا والدين إحسانًا) الإحسان أن تحسى صحبتيهما والالتحقهم أن يسألنا شيخنا ابن عامر: إذا وإن كان مستفيدين.

430. الإمام علي عليه السلام: يأبوالدين أكده قريبة.

431. عنه عليه السلام: يأبوالدين من أكبر الظباائع.
A. Doing Good:

“And your Lord has commanded that you worship none but Him and (to show) kindness to parents, if one of them or both of them reach old age with you, do not say to them ‘fie’, nor repulse them, and speak to them a gracious word. And out of compassion, lower unto them the wing of humility, and say: ‘My Lord! Have mercy on them both as they cherished me when I was little.’”

“And (He has made me) kind to my mother, and He has not made me arrogant unblessed. And peace be on me the day I was born, and the day I die, and the day I shall be raised alive.”

Describing Yahya:

“And kindness to his parents and (unto the people) he was neither insolent (nor) disobedient. And peace on him the day he was born, and the day he dies, and the day he shall be raised a live!”

429. Imam al-Sadiq (a.s.) said, in concerning Allah’s saying: “... And (to show) kindness to parents, ...”: Showing kindness is that you be good company for them and that you should not make them ask you for something they need from you even if they are rich.”

430. Imam ‘Ali (a.s.) said: “Showing kindness to parents is the greatest obligation.”

431. Imam ‘Ali (a.s.) said: “Showing kindness to parents is the most exalted of qualities.”

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1 Qur’an, 17:23-24.
2 Qur’an, 19:32-33.
4 It means that you should provide them what they need before they ask.
Children in the Qur’an and Sunnah

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ب. القيامة تعظيماً

432. الإمام علي عليه السلام: «فَعَن تَحْمِيلِكَ وَإِبْتِبَاءِكَ وَتَعَلْيِمِكَ وإِنْ كَتَبَ أمِيرًا».

ج. الحصان عند القفط

433. رسول الله صلى الله عليه وسلم: «مِن حَقِّ الوالِدِ عَلَى وَلَدِهِ أن يُضَعَ لَهُ فِ غَضَبِ وَتَعَبٍ».

د. التَّجَنَُبُ مِنَ العُقوقِ

434. الإمام الصادق عليه السلام - في قولته: (إِمََا يَبْلُغَنََ عِنْدَكَ الْكِبََّ ...) - إن أضجَراكَ فلا تُقُولَ هَلْماً: اتِّ، ولا تَنَهِرْهُمَا إن ضَرَبكَ - كَ، ولَوْ عَلِمَ اللهُ شَيئاً أَهُّلَهُ مِنْهُ لَنَِ عَنْهُ -

435. عنه عليه السلام: أَدْنِيَ العُقوقِ: (أَيْ) - وَلَوْ عَلِمَ الْلَّهُ أَنَّهُمْ أَهُّلَهُمْ إِلَيْهِ إِنْ كَتَبَ.

436. عنه عليه السلام - في قولته: (وَ اخْفِضْ لَُِما جَناحَ الذَُلَِ مِنَ الرََحََْةِ) - لا تَلَأَ عَينَيكَ مِنَ النََظَرِ إلَيهِمَا وَرِقََةٍ، ولا تَرفَع صَوتَكَ فَوقَ أصواتِهِمَا، ولا تَقَدََم قُدَامَهُمَا.

437. عنه عليه السلام - في قوله تعالى: (وَ قُلْ لَُِما قَوْلاا كَرِيَاا) - إن ضَرَبَكَ فَلَو قَوْلا: غَفَرَ اللهُ لَكُما.

438. رسول الله صلى الله عليه وسلم: «يُقَالٌ لِلعاقِ: اعمَل ما شَتِتَ مِن الطَّاعَةِ فَإنَّ لا أُغَفِّرُ لَكَ». 
B. Standing up to Show Reverence:

432. Imam ‘Ali (a.s.) said: “Stand up for your father and your teacher, even if you are a commander.”

C. Submissiveness at the Time of Anger:

433. The Prophet (s.a.w.) said: “Among the rights of a father upon his child is that the child should be submissive to him at the time of anger and exhaustion.”

D. Avoiding Disobedience:

434. Imam al-Sadiq (a.s.) said, regarding Allah’s saying “…if one of them or both of them reach old age with you…”: “If they annoy you, do not show your inconvenience and if they were to hit you, do not shout at them and be harsh at them.”

435. Imam al-Sadiq (a.s.) said: “The lowest degree of disobedience [to parents] is to say ‘fie’, and if Allah had anything of a word less than this, He would have prohibited it.”

436. Imam al-Sadiq (a.s.) said, regarding Allah’s saying “And out of compassion, lower unto them the wing of humility…”: “Do not use your eyes in looking at them other with a glance of compassion and sympathy to them, do not raise your voice louder than their voice, do not extend your hand higher than their hands, and do not precede them in steps.”

437. Imam al-Sadiq (a.s.) said, regarding Allah’s saying “…and speak to them a gracious word.”: “If they were to hit you, say to them: ‘May Allah forgive you!’”

438. The Prophet (s.a.w.) said: “It will be said to he who is disobedient to his parents: “Worship as much as you desire, but I will not forgive you.”

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1 Ghurar al-Hikam, hadith. 2341.
439. عن صلى الله عليه وآله: من أحزن والديه فقد عقهما.

440. صحيح مسلم عن عبد الله بن عمر بن العاص: أن رسول الله صلى الله عليه وآله قال: من الكبائر شمو الزجل والدنه.

قالوا: يا رسول الله شمو الزجل والدنه؟

قال: تعم. تعم أن الزجل فتعم أباه. وتعم أمه فتعم أمه.

441. الإمام الباقر عليه السلام: إن أبي نظر إلى بجل وفتعه ابنه، والابن متكب على ذراع أبوه. قال: فما كلهه في عليه السلام مقتلاً حتى فاتت الدنيا.

442. الإمام العسكري عليه السلام: جرارة الوالد على والدته في صغره. تدعا إلى التغويق في كبره.

3/2

جواب خطيء والدته

443. رسول الله صلى الله عليه وآله: فما شمل عن خفي الرفيق ولم يماشين ولا يذهبون معا، ولا يتجهون تجاهه، ولا يجلس قبالة، ولا يستضيف له.
439. **The Prophet (s.a.w.) said:** “He who makes his parents unhappy has surely disobeyed them.”

440. *Sahih Muslim*, narrating from ‘Abdullah ibn ‘Amr ibn al-‘As who said: “The Messenger of Allah (s.a.w.) said: “Among the major sins is swearing at one’s own parents.”

Some people said: “O Messenger of Allah! Can someone really swear at his own parents?”

He answered: “Yes, in a manner that someone swears at another person’s father, and so he swears back at his father, or someone swears at another person’s mother, and he swears back at his mother.”

441. **Imam al-Baqir (a.s.) said:** “My father saw a man whose son was walking with him and the son was leaning on his father’s arm. My father being annoyed of the son did not speak to him until he left this world.”

442. **Imam al-’Askari (a.s.) said:** “The boldness of a child in his childhood against his father will invite to his disobedience in his adult age.”

2 / 3

**General Rights of Parents**

443. **The Prophet (s.a.w.) said**, when asked about the rights of parents upon their child: “He should not call his father by his name; he should not walk in front of him; he should not sit before him; and he should not be the cause of his father getting sworn at.”

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1 *Kitab Man la Yahdarhu al-Faqih*, vol. 4, p. 372, hadith. 5762, narrating from Hammad ibn ‘Amr and ‘Anas ibn Muhammad from his father from Imam al-Sadiq (a.s.) from his forefathers (a.s.). *al-Khisal*, p. 621, hadith. 10, narrating from Abu Basir and Muhammad ibn Muslim from Imam al-Sadiq (a.s.) from his forefathers (a.s.) from Imam ‘Ali (a.s.).


4 *Tuhaf al-‘Uqul*, p. 489.

444. الإمام علي عليه السلام: إنَّ لِلوَلَدِ عَلَىَ الوَالِدِ حَقًا، وإنَّ لِلوالِدِ عَلَىَ الوَلَدِ حَقًا، فَحَقُّ الوالِدِ عَلَىَ الوَلَدِ أن يُطيعَهُ فِ كُنلَِ شَنيءٍ إِلَّا فِ مَعصيَةِ اللهِ سُبحانَهُ.

445. الإمام الصادق عليه السلام: يَُِبُ لِلوالِدَينِ عَلَىَ الوَلَدِ ثَلَاثَةُ أشنياءَ: شُنكرُهمُا عَنلى كُنلَِ حنالٍ، وطاعَتُهُمنا فيمنا يَأمُرانِنهِ ويَنهَيانِهِ عَنهُ فِ غَيرِ مَعصيَةِ اللهِ، ونصيحَتُهُما فِ السَِرَِ وَالعَلَّانِ.

446. رسول الله صلى الله عليه وآله: مَن سَرََهُ أن يََُدََ لَهُ فِ عُمُرِهِ ويُزادَ لَهُ فِ رِزقِهِ؛ فَليَبَََّ والِدَيهِ، وليَصِل رَحََِهُ.

447. عنه صلى الله عليه وآله: سَيَِدُ الأبرارِ يَومَ القِيامَةِ رَجُلٌ بَرََ والِدَيهِ بَعَدَ مَوتِِِما.

448. عنه صلى الله عليه وآله: مَن بَرََ والِدَيهِ طوبّ لَهُ، زادَ اللهُ فِ عُمُرِهِ.

449. الإمام الصادق عليه السلام: بَرَّوا أباهُم مَّدْيَّٰرًا كَثِيرًا؛ دِينُكُم أَباً وَأَمًا مَّمَّا مِّنَهُمَا.
444. **Imam ‘Ali (a.s.) said:** “There is a right for the child upon his father and there is a right for the father upon the child. The right of the father upon the child is that the child obeys him in everything other than sinning Allah.”

445. **Imam al-Sadiq (a.s.) said:** “Parents have three rights upon their child: to be grateful to the parents in any condition, to obey them in whatever they order him or prohibit him except sinning Allah, and in seeking benevolence for them in secret and publically.”

2 / 4

The Benefits of Doing Good to Parents

446. **The Prophet (s.a.w.) said:** “He who wishes to prolong his lifespan and increase his sustenance should do good his parents and keep ties with his kin.”

447. **The Prophet (s.a.w.) said:** “The master of the righteous on Judgment Day is he who does good to his parents after their death.”

448. **The Prophet (s.a.w.) said:** “Blissful is he who does good to his parents, and Allah will increase his lifespan.”

449. **Imam al-Sadiq (a.s.) said:** “Do good to your parents so that your children will do good to you.”

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1 *Nahj al-Balaghah*, Wise Saying 399.


4 *Bihar al-Anwar*, vol. 74, p. 86, hadith. 100, narrating from the book *al-Imamah wa al-Tabsiyah* from al-Sakuni from Imam al-Sadiq (a.s.) from his forefathers (a.s.).


الفصل الثالث

واجبات الصبي امام معلمه

1/3

الإطاعة

450. رسول الله صلى الله عليه وآله: من تعلمته منه، عبدها.


2/3

التعليم

452. الإمام علي عليه السلام: أكرم ضيفك إن كان خبيراً، وقم عن ت.Mail:الإبوب، وكلفه، وإن كنت أميراً.


454. الإمامين العابدين عليه السلام: خُصُصائهما بالتعليم التعليمية، والوقت في التعليمية، وحسن الاستماع إليه، والإيمان عليه، والابتكار عليه ضياء، وللهجة أحد أيسألته عن شيء، عدل بين حكمة الدّوي يجيب، ولا يخرج في قضية واحدة، ولا تعxp: عدائها أحداً، وأن تدقق عنه إذا زادت يبدوا، وأن تنظر إليه، وتطبيب ممتهنة، ولا يزال له عن أحد، ولا يعاد له على setValue: ولا يرتبط به، ولا يحكم عليه، ولا يقطعه عليه، وعليها، ولا يطلب على ذلك علامة الله عز وجل بأطلال قضائدة، وتعمل مثله في الجليل، وعَرَضهما للناس.
Chapter Three

The Child’s Duties towards His Teacher

3 / 1

Obedience

450. The Prophet (s.a.w.) said: “He whom you learn one word from, has made you become his servant.”

451. ‘Awali al-La’ali: It is narrated that the Messenger of Allah (s.a.w.) said: “He who teaches something to someone owns him.”

It was said: “O Messenger of Allah! Can he sell him?”

He (s.a.w.) answered: “No. But he can command him and forbid him.”

3 / 2

Honouring

452. Imam ‘Ali (a.s.) said: “Honour your guest even if he is menial, and stand up for your father and your teacher even if you are a commander.”

453. Imam ‘Ali (a.s.) said: “There are three things of which you should not be ashamed of: A man serving his guest, standing up for his father and his teacher, and demanding his right even if it is little.”

454. Imam al-Sajjad (a.s.) said: “The right of your teacher is to honour him, revere his presence, listen to him carefully and heed him. You must not raise your voice over him, not answer a person who has asked him until he himself answers, not speak with anyone in his meeting, and you should not backbite anyone in his presence. You should defend him when someone speaks against him, you should conceal his defects and reveal his virtues, and you should not associate with his enemy and not be hostile with his friend. If you were to do this, the angels of Allah will bear witness for you that you have gone to him and you have learnt his knowledge for the sake of Allah the Exalted, and not for the sake of people.”

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2 Ghurar al-Hikam, hadith. 2341.
Children in the Qur’ān and Sunnah

3/3

غُضَُ الصََوتِ
إِنََ الََذِينَ يَغُضَُونَ أَصْواتَُِمْ عِنْدَ رَسُولِ اللََِّ
أُولئِكَ الََذِينَ امْتَحَنَ اللََُّ قُلُوبَهُمْ لِلتََقوى
لَُِمْ مَغْفِرَةٌ وَ أَجْرٌ عَظِيم

455. رسول الله صلى الله عليه وآله: من غض صوته عند العلماء جاءهم يوم القيامة مع الذين امتنع الله قلوبهم للوقوع من أصحابي، ولا خذفي في التماثل والتواضع إلا ما كان في الله في طلب العلم.

4/3

التجنب عن الأساطير

456. رسول الله صلى الله عليه وآله: ثلاث لا تستخف بهم إلا منافق، ذو شيبة الإسلام، ومعلم يار، وامام عادل.

457. عنه صلى الله عليه وآله: من احتقر صاحب العلم فقد احتقرت نفاسه: ذوي التبيين في الإسلام، ومعلم حذر، وامام عادل.

458. الإمام علي عليه السلام: لا تستخف بالعلم وأهله إلا منافق جاهل.

459. عنه عليه السلام: إنك أن تستخف بالعلماء، فإن ذلك بري ياب، وله الطين ياب، والخيلية فيك.

460. عنه عليه السلام: لا تتغطرس بذي لسانك على من أنطقك، وبلاغة قولك على من صدروك.
3 / 3

Lowering the Voice

“Surely those who lower their voice before Allah’s Apostle are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward.”¹

455. The Prophet (s.a.w.) said: “He who lowers his voice in the presence of the scholars will come forth on Judgment Day with my companions whose hearts have been tested with piety by Allah, and there is no goodness in flattery and humility except for that which is done for Allah for the sake of seeking knowledge.”²

3 / 4

Avoidance of Belittling

456. The Prophet (s.a.w.) said: “There are three groups who are not belittled by any one except a hypocrite whose hypocrisy is manifest: the owner of grey hair in Islam [an elder], a teacher of goodness and a just leader.”³

457. The Prophet (s.a.w.) said: “He who humiliates a person of knowledge has indeed humiliated me and he who humiliates me is a disbeliever.”⁴

458. Imam ‘Ali (a.s.): “No one belittles knowledge and knowledgeable people except one who is foolish and ignorant.”⁵

459. Imam ‘Ali (a.s.) said: “Be careful not to belittle scholars, for this action will make yourself belittled, and it will bring suspicion to you and negative views about you.”⁶

460. Imam ‘Ali (a.s.) said: “Do not use the sharpness of your tongue against he who has taught you to speak, or use the eloquence of your speech against he who has disciplined you.”⁷

¹ Qur’an, 49:3.
² Firdaws al-Akhbar, vol. 4, p. 181, hadith. 6076, narrating from Sa’id al-Shami.
⁴ Irshad al-Qulub, p. 165.
الفصل الرابع
واجبات الصبي إماماً، الكبير والصدق

1/4

البداية بالسلام

461. رسول الله صلى الله عليه وآله: «يُسَلَِمُ الصََغيرُ عَلىَ الكَبيرِ، والمَارَُ عَلىَ القاعِدِ، وَالقليلُ عَلىَ الكثيِّرِ.»

462. عنه صلى الله عليه وآله: «أولََ النَاسِ بِاللهِ وبِرَسولِهِ مَن بَدَأ بِالسََلَامِ.»

463. عنه صلى الله عليه وآله: «أطْعَعُكُم للهِ الذي يَبدَأ صاحِبَهُ بالسََلَامِ.»

464. الإمام علي عليه السلام: للمسلمين سبعون حسنة؛ تسع وسبعين للمبتئ وواحدة للمراه.

2/4

الرعاية المكررة

465. الإمام علي عليه السلام: في وصيَّته لي ابنه مُثَّبَ بن الحَفِيظ: يا بُنَيَّ... لا تُفْسَدَ قَلْبَ أخيكَ، لا يَعْرِفُ حَقَّهُ، ولا تَعْرِفُ حَقَّ أخيكَ!

466. عنه عليه السلام: ما أُفْتَجِ بِالرجل أن يَعْرِفَ أخوته حقَّهُ. ولا يَعْرِفَ حقَّ أخوه!
Chapter Four
The Child’s Duties towards Elders and Friends

4 / 1

Initiating with Greeting

461. The Prophet (s.a.w.) said: “The younger person should greet the elder, the one passing by should greet the one who is sitting, and a small group should greet the large group.”1

462. The Prophet (s.a.w.) said: “The nearest person to Allah and His Messenger is he who initiates with greeting.”2

463. The Prophet (s.a.w.) said: “The most obedient of you to Allah is he who initiates greeting his friend.”3

464. Imam ‘Ali (a.s.) said: “Greeting has seventy rewards, sixty nine of which are for he who initiates the greeting and one is for the responder.”4

4 / 2

Observing Rights

465. Imam ‘Ali (a.s.) said, in his advice to Muhammad ibn al-Hanafiyah: “O my child! Do not encroach upon the right of your brother because of what is between you and him, because he whose rights you breach is not your brother.”5

466. Imam ‘Ali (a.s.) said: “How bad is it for a man, whom his brother recognizes his rights but he does not recognize the rights of his brother.”6

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6 Musadiqah al-Ikhwan, p. 144, hadith. 5, narrating from Marazim.
An explanation about a child greeting elders

Based on the traditions mentioned on the manner of raising children, one of the upbringing methods of the Prophet of Allah (s.a.w.) was greeting children. He has explicitly said that by this behaviour he wanted this custom to continue in the society. He (s.a.w.) said: “There are five things which I do not abandon till I die and (one of them) is greeting children so that it can remain a custom after me.”

However, it can be gathered from the traditions narrated in this chapter that all Muslims should precede each other in greeting, especially it being the duty of the young greeting the elder.

Little contemplation will clarify that these narrations are not in conflict, but they are complementary to each other and it is best to practice all of them.

This means that the duty of every person in the Islamic society is to precede in the greeting, but etiquette requires that the younger greet the older, but if for any reason the younger person delays or hesitates to greet the elder one, the elder has an upbringing duty to greet the younger one and thereby making him understand his shortcomings and faults. This action, especially in respect to children, has a better upbringing effect, and this is why the Prophet of Islam (s.a.w.) used to greet the children in order to attract the attention of his followers to the upbringing effects of honouring the personality of the child and respecting his feelings.

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الشامب بالصغير

467. الإمام علي عليه السلام: "ليتأسف صغيركم يوم يكون كبيركم، لا تكونوا كقادة في الجاهلية، ولا تكونوا كمن يتقفون ولا يتأسفون، كم يتقفون، ولكنSIDE: في كراهیت، يكون كسرها وزرا، وتخرج جهاداً جداً.

فصل الحاجة

468. رسول الله صلى الله عليه وسلم: "المؤمنون إخوة، يقضون بخصية بعضها بعضهما، يقضون بخصوص بعضهم بعضهما، يقضون بخصوص بعضهما، ويبولاد بعضهم بعضها، ويبولاد بعضهما بعضهما.

469. عنه صلى الله عليه وسلم: "من كان في حاجة أخيه قانون الله في حاجته.

470. الكافي عن صفوان بن الجراح: "كم جالسًا مع أبي عبد الله عليه السلام إذا دخل علىه جمل من أهل مكة، قال عليه: "ميمون"، فقال لي تأكين المكاء، فقال لي: "نعم، فأنا أعكان.

فقال أبو عبد الله عليه السلام: ما أصعبني في حاجته؟ فقلت: قضاها الله تعالى إذا أنت وأنا.

فقال: أما كنت أن تعين أخاك المسلم أحب إلي من طوف عن أن يبغي مبديناً.
4 / 3

Taking the Elders as Examples

467. Imam ‘Ali (a.s.) said: “The young among you should take example of your elders, and the elders should be affectionate to the young ones. You should not be like the crude men of the Age of Ignorance who neither had the understanding of religion nor did they contemplate about Allah. It is like the egg of a viper that is found in the nest of an ostrich whose breaking is a sin and the little one that comes out of it is harmful.”

4 / 4

Fulfilling Needs

468. The Prophet (s.a.w.) said: “The believers are brethren. They fulfil the needs of each other, and by fulfilling each other’s needs, Allah will fulfil their needs on Judgment Day.”

469. The Prophet (s.a.w.) said: “Allah will grant all the needs of he who seeks to fulfil the need of his brother.”

470. al-Kafi, narrating from Safwan al-JammAl who said: “I was sitting with Abu ‘Abdullah [al-Sadiq] (a.s.) when a man from Mecca named Maymun entered and complained about paying the rent of his animals. The Imam said to me: “Stand up and help your brother.”

So I stood up with him and Allah solved his problem of his rent, then I returned to my place [in the gathering]. Then Abu ‘Abdullah [al-Sadiq] (a.s.) said: “What did you do with the need of your brother?”

I said: “Allah solved it for him, may my parents be your ransom.”

He (a.s.) said: “Indeed helping your Muslim brother is more beloved for me than seven [recommended] circumambulations around the Ka’bah for the first time.”

2 al-Amali, by al-Mufid, p. 150, hadith. 8, narrating from al-Husayn ibn Zaid. Musadiqah al-Ikhwan, p. 160, hadith. 5. Both narrating from Imam al-Sadiq (a.s.) from his father (a.s.).
Children in the Qur’an and Sunnah

5/4

الإكرام

471. رسول الله صلى الله عليه وآله: "من أكرم أخاه فإن الله يكرم الله. فما ظلّكم من يكرمه الله، إن فعله؟!

472. عنه صلى الله عليه وآله: "أكرم من زواك، وأصحاب عن عدوك، بِذلك الفضل.

6/4

النصرة

473. رسول الله صلى الله عليه وآله: "من نصر أخاه المسلم وهو يستطيع ذلك، نصرته الله في الدنيا والإيال.

474. عنه صلى الله عليه وآله: "الله في عوين القلوب ما كان الغدّ في عوين أخيه.

475. الإمام عليّ عليه السلام: إذا أتيت اللؤلؤ، وجيب التزلف والتعاصد.

476. الإمام الصادق عليه السلام: ما من يومٍ يجدن أخاه وهو يقيد عل نصرتَه، إلا لُفَاعَة الله في الدنيا والإيال.
4 / 5

Honouring

471. **The Prophet (s.a.w.) said:** “He who honours his brother has honoured Allah, and what do you think will be done to one who has honoured Allah?”

472. **The Prophet (s.a.w.) said:** “Honour he who loves you and turn away from your enemy and you will attain complete virtue.”

4 / 6

Assisting

473. **The Prophet (s.a.w.) said:** “He who is capable of assisting and does so, Allah will assist him in this world and in the Hereafter.”

474. **The Prophet (s.a.w.) said:** “Allah will continue to assist the servant as long as the servant assists his brother.”

475. **Imam ‘Ali (a.s.) said:** “When friendship grows, helping and cooperation will become incumbent.”

476. **Imam al-Sadiq (a.s.) said:** “A believer who fails his brother while he is capable of assisting him will be forsaken by Allah in this world and in the Hereafter.”

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5 *Ghurar al-Hikam*, hadith. 4132.

Children in the Qur’ān and Sunnah

الواساة

الأمام علي عليه السلام: ابذل مالك في الحقوق، وواس البصري، فإن الشخاعة باحة أخيل.

477:ما حفظت الأخوة في الفضائل.

478: وإن فواساً الزفاف من كرمة الأخواني.

479: إن الوضوء حافظاً وإن لم تود حافظاً.

480: إن اللهَ جَلَ ذِكرُهُ لَيَحفَظُ مَن يحَفَظُ صَديقَهُ.
4 / 7

Sharing

477. **Imam ‘Ali (a.s.)** said: “Spend your wealth on paying the rights and share it with your friend, for generosity to a person who does not ask is more fitting.”¹

478. **Imam ‘Ali (a.s.)** said: “Nothing protects brotherhood as much as equal sharing.”²

479. **Imam ‘Ali (a.s.)** said: “Sharing with friends is of nobility of a family.”³

4 / 8

Maintaining Friendship

480. **Imam ‘Ali (a.s.)** said: “Protect friendship, even though you do not find a protector.”⁴

481. **Imam ‘Ali (a.s.)** said: “Allah, may His name be Exalted, will protect he who protects his friend.”⁵

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⁵ *al-Kafi*, vol. 8, p. 162, hadith. 166, narrating from ‘Ubaid ibn Zurarah.
Children in the Qur’ān and Sunnah

حسنُ التواجَهَة

482. ﷺرسول الله صلى الله عليه وآله: النّ آخاكِ، بِوجوهٍ مُنْبَسِطٍ.

483. الإمام الصادق عليه السلام: ﷺمن قال لأخيه النّوم: «مرحباً». ﷺكتب الله تعالى لأخيه مرحباً إلى يوم القيامة.

484. الإمام علي عليه السلام: إذا قلتم إخوائكم فتصافحوا وأظهروا لأخَاكى البشاشة والبشر، ﷺلَّفَّتَهُمّ وما عَلَيكُم من الأوزار قدَّرَهُم.

485. عنه عليه السلام: البشاشة فَخُمَتْ التباغوت.

486. عنه عليه السلام: إن الله ﷺعز وجل يبغض المُعَبَِسَ في وُجوهِ إخوانه.

حسنُ الذَِكرِ

487. ﷺرسول الله صلى الله عليه وآله: النّؤم مَرَأَيَهُ أخُو النّؤم؛ حَيثُ يَغِيبُ يَحْفِظُهُ مِن وَرائِهِ، ويَكُفَّ عَنهُ ضَيعَتَهُ، وَالنّؤم مِرآة النّؤم.

488. عنه صلى الله عليه وآله: النّؤم مَرَأَيَهُ أخُو النّؤم؛ يَنْصِحُهُ إذا غَابَ عَنهُ، ويَنْطِلع عَنهُ مَا يَكِرَهُ إذا شَهِدَ، ويَوْسَعُ لَهُ فِِالمَجَلِّس.

حسنُ الْلَّوْكِرِ

489. الإمام الصادق عليه السلام: ٌاذْكُرو أخاكِ مَعَ إِيْهَا النّؤم: إِذَا غَابَ عَنْكِ، ﷺوَمَعِيَّتَ عَنْهُ مَا نَكَّرَهُ إِذَا شَهِدَ. ﷺتَجْلِيَ لَهَا ﷺالْنِجَاحِ.
Good Interaction

482. The Prophet (s.a.w.) said: “Meet your brother with a happy face.”

483. Imam al-Sadiq (a.s.) said: “Whoever says to his brother in faith ‘You are welcome’, Allah the Exalted will write ‘welcome’ for him until Judgment Day.”

484. Imam ‘Ali (a.s.) said: “Whenever you meet your brethren, shake hands and show them your happiness, this way you leave each other while your sins have certainly been forgiven.”

485. Imam ‘Ali (a.s.) said: “Cheerfulness is a trap for friendship.”

486. Imam ‘Ali (a.s.) said: “Indeed Allah hates he who frowns in the faces of his brothers.”

Good Remembrance

487. The Prophet (s.a.w.) said: “A believer is the brother of a believer. He protects him in his absence and guards his properties for him; and a believer is the mirror of the believer.”

488. The Prophet (s.a.w.) said: “A believer is the mirror of his believing brother. When he is absent he wishes good for him, and when he is present he keeps away from him what he dislikes and he makes a place for him in a gathering.”

489. Imam al-Sadiq (a.s.) said: “Speak about your brother in his absence in the best form, better than what you like to be mentioned about when you are absent from him.”
Children in the Qur’an and Sunnah

11/4

النصيحة

490. رضوان الله صلی الله عليه وآله: لِينصَحِ الرُّجُلُ مِنكُم أخاهُ تنصيحةً تشفيه.

491. عنه صلی الله عليه وآله: أخوُم أخوَّك النُعْمَان، لا يَنفَعُ تنصيحتُكَ على كل حال.

492. الإمام عليّ صلی الله عليه وسلم: ابْنِ إلَدْبِيعِكَ، وَتَعَلِّمِ فَيْلَكَ مؤَكِّةً، وَلِكَانَتِ النَّاسُ يَشْرَكُ.

493. عنه صلی الله عليه وسلم: النَصْحُ يَبْصُرُ النَّكَبَةَ.

494. عنه صلی الله عليه وسلم: الإخوانُ مَعَةً تَنْصِيح.

12/4

إهداء العيب

495. رضوان الله صلی الله عليه وآله: خَيرُ إخوانتِكُم من أهدى إلينكم غُويِّكُم.

496. الإمام عليّ صلی الله عليه وسلم: التَّوْمَانُ مَرَأَةَ النُعْمَانِ، إلَّا أنَّهُ تَنَافَلَهُ، فَيَسْمَعَ حَالَتَهُ. وَيُحْيِي حَالَتَهُ.

497. عنه صلی الله عليه وسلم: ثَََرَةُ الأخوََةِ حُفْظُ الغَيبِ، وإهداء العيب.

498. عنه صلی الله عليه وسلم: مَن أَباَن لِكَ عِيْبًا فَنَأَبَأَءُهُ.

499. الإمام الصادق صلی الله عليه وسلم: أَخْبَرَ اخواني إِلَيْنِي إِنَّهُ أَهِدَى إِلَيْهِ غُويِّي.

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Advice and Goodwill

490. The Prophet (s.a.w.) said: “Every one of you should give advice [want good] to their brother the same way that he is for himself.”¹

491. The Prophet (s.a.w.) said: “A believer is the brother of the believer and does not stop advising him at any time.”²

492. Imam ‘Ali (a.s.) said: “Grant your good will to your friend, your help to your acquaintances, and your good manners to all people.”³

493. Imam ‘Ali (a.s.) said: “Benevolence will produce love.”⁴

494. Imam ‘Ali (a.s.) said: “It is the nature of a believer to want good for others.”⁵

Presenting the Defect as a Gift

495. The Prophet (s.a.w.) said: “Your best of brothers is he who shows you your defects.”⁶

496. Imam ‘Ali (a.s.) said: “A believer is the mirror of the believer, for he observes him and then fulfils his need and beautifies his character.”⁷

497. Imam ‘Ali (a.s.) said: “The fruit of brotherhood is protecting one in his absence and gifting him his defect.”⁸

498. Imam ‘Ali (a.s.) said: “He who makes your defect manifest for you is your friend.”⁹

499. Imam al-Sadiq (a.s.) said: “The most beloved of my friends is he who gifts me my defects.”¹⁰

³ Ghurar al-Hikam, hadith. 2466.
الصفح عن الزلاط

الإمام علي عليه السلام: على بك مداراة الناس، وإكرام العلماء، والصفح عن زلاتهم: فقد أدرك سنين الأولين، والآخرين بين بقية وصلى الله عليه وآله: أعف عن من ظلمك وصي على قطعنا وأطيع من حرمناك.

13/4

الإمام الصادق عليه السلام: لا تطعنوا في عيوب من أقبل إليكم برفقة، ولا توقفوا على سبعة تصفح لها، إنما ليس من أخلاق رسول الله صلى الله عليه وآله ومن أخلاق أوليائه.

14/4

الإمام الصادق عليه السلام: لا تطعنوا في عيوب من أقبل إليكم برفقة، ولا توقفوا على سبعة تصفح لها، إنما ليس من أخلاق رسول الله صلى الله عليه وآله ومن أخلاق أوليائه.

15/4

يمول الله صلى الله عليه وآله: أذل الناس من أهان الناس.

16/4

يمول الله صلى الله عليه وآله: أذل الناس من أهان الناس.

504. عنه صلى الله عليه وآله: من أدى موقف فأقدت أذلاني ومن أقد أقد أذلك الله عز وجل، ومن أقد الله قهد فهور في التوراة والإنجيل والزبور والفرقان.

505. عنه صلى الله عليه وآله: -إذا اشترتي فاكهة فأهدى الله، فإن لم تفعل فأدخليها سيراً، ولا تخترق بها، ولابد ليغفي بها ولية.
4 / 13

Ignoring Faults

500. Imam ‘Ali (a.s.) said: “Be moderate with people, honour scholars and ignore the faults of your brethren; for the Master of the first and the last (s.a.w.) has disciplined you with his saying: “Forgive he who has done injustice to you, keep ties with he who has cut his ties with you, and give to he who has deprived you.”’

501. Imam ‘Ali (a.s.) said: “Tolerate the fault of your friend for the time your enemy attacks.”

4 / 14

Avoidance of Scorning

502. Imam al-Sadiq (a.s.) said: “Do not scorn the faults of he who has come to you with his friendship, and do not hold against him his wrongs that he is ashamed of, for this is not of the morals of the Messenger of Allah or of the morals of his friends.”

4 / 15

Avoiding Hurting Others

503. The Prophet (s.a.w.) said: “The lowest of people is he who humiliates people.”

504. The Prophet (s.a.w.) said: “Whoever hurts a believer has hurt me, and whoever hurts me surely has hurt Allah, and whoever hurts Allah is cursed in the Torah, the Gospel, the Psalm and the Qur’an.”

505. The Prophet (s.a.w.) said, concerning the rights of a neighbour: “When you buy fruit, gift some to him, and if you do not want to do so, carry it [into the house] secretly and do not let your child come outside with it, lest the feelings of his children become hurt.”

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الإمام الصادق عليه السلام: والله الإبراهيم، أتدري من هم هؤلاء الذين لا يذرون اللّه؟
506. Imam al-Sadiq (a.s.) said: “By Allah, the righteous are victorious. Do you know who they are? They are those who do not even hurt a small ant.”
