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# CHILDREN

In The Qur'an and The Sunnah

Ayatullah Muhammadi Rayshabri

Translated by

International Department of Dar al-Hadith Institute



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Children in the Qurpan and sunnah

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## Children in the Qurpan and sunnah

### Point

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بسم الله الرحمن الرحيم

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Children in the Qurpan and sunnah

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(وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا). (١)

الولد الصالح، هو المطلب الطبيعي والفطري لجميع البشر، فالجميع يتمنون أن يكون لهم أبناء سالمون وصالحون، أبناء يكونون قرّة عين ومصدر سرور لهم، وحتى البشر غير الصالحين يحبون أيضاً أن يكون أولادهم صالحين.

ولكن همّ الذين تربوا في مدرسه القرآن تتجاوز هذا المطلب الطبيعي، فهم لا يريدون أن يكون أولادهم جيّدين وصالحين فحسب، بل يأملون أن يكون أولادهم قاده وأسوه للأناس الصالحين إلى جانب أسرهم، فهم يدعون الله قائلين:

(وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا .

والمسألة المهمّة هي: كيف يمكن الوصول إلى هذه الأمانيه الساميه وتهيئه الأرضيه لإجابه هذا الدعاء، فيما يتعلّق بالأولاد؟

الجواب: أنّ تربيّه الولد الصالح تعتمد على ثلاثه أركان أساسيه، وهى:

١. الأسره الصالحه. امتن

٢. رعايه حقوق الطفل.

ص: ١٠

Our Lord! Grant us comfort in our spouses and decedents, and make us imams of the  
God wary. (1)

There is a natural desire in all human beings in seeking 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 unrighteous persons like their children to be good and commendable.

However, the motivation of those who have derived their teachings from the Glorious Qurān 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 Qurān:

Our Lord! Grant us comfort in our spouses and decedents, and make us imams of the  
God wary.

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

In fact, bringing up a worthy child is based on three main principles:

A righteous family-1

Observing the rights of the child-2

ص: ١١

---

.Qurān, ٥٢:٤٧(١) -1



ويستعرض كتاب تربيته الطفل، إرشادات القرآن وأئمة الإسلام حول هذه الأركان في ثلاثة أقسام.

يضمّ القسم الأوّل أربعة فصول، ويدور الحديث فيه حول مسؤوليه المجتمع المسلم في تنظيم الأُسَير الصالحه، ودور الوراثة في سعادته الأولاد، ودور تغذيته الوالدين في سلامه الأولاد وسعادتهم، ودور كفيته انعقاد النطفه في مستقبل الأولاد، على لسان أئمة الإسلام.

واستعرضنا في القسم الثاني حقوق الطفل من وجهه نظر الإسلام، في ستّة فصول:

الفصل الأوّل: حول حقوق المولود، وهي: ١. تكريم الولاده، ٢. غسل الولاده، ٣. قراءه الأذنان في الأذن اليمنى والإقامه في الأذن اليسرى، ٤. التحنيك بماء الفرات وتربيته سيّد الشهداء، ٥. اختيار الاسم الحسن، ٦. حلق شعر الرأس والتصدّق بوزنه ذهباً أو فضه، ٧. العقيقه، ٨. الختان.

ويدور الفصل الثاني: حول حقوق الطفل الرضيع، ويبيّن هذا الفصل إرشادات أئمة الإسلام حول تغذيته الطفل من لبن الأم، أو من المرضع الصالحه وضروره احترام مشاعره.

وبحثنا فيه الفصل الثالث: موضوع تعليم الطفل وتربيته، باعتباره أهمّ حقوق الأطفال، وتمّ فيه استعراض ملاحظات مهمّه حول أهمّيه تعليم الطفل وتربيته والمسؤوليه التي تتحمّلها الحكومه الإسلاميه والأسر في هذا المجال، والأهمّ من كلّ ذلك الأسلوب التربوي في الإسلام.

وطرحت في الفصل الرابع: الأخلاق التربويه، مثل: التعامل بالعطف والحنان مع الطفل، احترام الطفل، التسليم عليه، العداله في التعامل مع الأولاد، الوفاء بالوعد للطفل وإدخال السرور عليه، باعتبار ذلك يمثّل الحقوق التربويه للأطفال.

## The child's awareness of his/her responsibilities-۳

This book 'Children in the Qurān and Sunnah' aims to present the guidance and recommendations of the holy Qurān and the great leaders of Islam regarding these principles in 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 fetus in the mother's womb for the future life of the child as explained by the leaders of Islam

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: ۱) Honoring the birth of the child; ۲) The ritual bath of the newborn; ۳) Reciting the Adhān in the right ear of the child and the Iqāmah in the left ear; ۴) Giving the newborn a taste of the water of Furāt and the soil of Karbalā; ۵) Choosing a good name for the child; ۶) Shaving the child's head and donating the weight of its hair in gold or silver, ۷) The slaughtering of an animal; ۸) 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, 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, dealing

وفى الفصل الخامس: ألفتنا انتباه التربويين إلى دور الزينه وإشباع حاجه الطفل إلى الجمال، وكذلك دور اللعب فى نموّ الطفل.

وفى الفصل السادس: ذكرنا أنّ التأكيد على الدعاء للأولاد والنهى عن الدعاء عليهم يبيّن الدور التربوى للدعاء إلى جانب التخطيط والسعى، ولذلك ذكرناه باعتباره أحد حقوق الطفل. ويعدّ دعاء الإمام السجّاد عليه السلام لأولاده والذى جاء فى ختام هذا الفصل، إرشاداً قيماً لجميع الأسر المسلمه.

وخصصنا القسم الثالث لواجبات الطفل، وممّا ينبغى على التربوى الصالح، بالإضافة إلى أداء الواجبات التى ذكرت فى القسمين الأوّل والثانى من هذه المجموعه، أن يهيئ الأرضيه المناسبه لخلق الشعور بالمسؤوليه لدى الطفل. ويقدمّ هذا القسم، فى أربعه فصول، هى إرشادات فى مجال واجبات الطفل الشخصيه، واجباته أمام الأب، الأم، المعلم، الذين هم أكبر منه سنّاً، والأصدقاء.

وممّا يجدر ذكره أنّ المخاطب بهذا الكتاب هم: العوائل، التربويون، الباحثون فى مجال تعليم الطفل وتربيته. وبناءً على ذلك، فإنّ الكتاب لا يخاطب الأطفال بشكل مباشر.

وقد سعينا لأن يكون هذا الكتاب جامعاً لنصوص أهمّ إرشادات القرآن والأحاديث الإسلاميه فى مجال تعليم الطفل وتربيته، وأضفنا إليه التحليلات والإيضاحات اللازمه.

ولكن ممّا لا شكّ فيه أنّ شرح هذه الإرشادات بحاجه إلى تأليف كتب مستقلّه فى المجالات المختلفه للقضايا التربويه للأطفال، ولذلك فإنّ هذا الكتاب من شأنه أن يكون ذخيره ثقافيه قيمه لمؤلّفى الكتب الخاصه بتعليم وتربيته الأطفال.

.with them equally, fulfilling promises made to them and making them happy

The fifth chapter turns the attention of those in charge of upbringing 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 praying 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 Imām al-Sajjād (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 .prepare 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 Qurān and Sunnah' are families, those in charge of upbringing, trainers and researchers of children education. 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 Qurān 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, commentary 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 .education

وهنا اقدم شكرى وتقديرى الخالصين إلى جميع الزملاء الأعزاء و الأفاضل فى «مركز دراسات علوم ومعارف الحديث» الذين  
آزرونى فى تأليف هذا الأثر المفيد والقيم، خاصه فضيله الشيخ عباس پسنديه، الذى أخذ على عاتقه تقديم العون والمساعده لى  
فى تدوينها وأسأل الله تعالى لهم جميعاً الأجر الذى يليق بفضله جلّ جلاله.

ربنا تقبل منا إنك أنت السميع العليم

محمد محمدى الرّيشهرى

٢٠ جمادى الثانى ١٤٣١ هـ.ق

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

I would also like to gratefully thank the eminent scholar Hujjatul-Islam Sh. 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

Jamādi al-Thāni, ١٣٤١ ٠٢

[The Birth Anniversary of Fātimah al-Zahrā (a.s.)].

June, ٠١٠٢٣

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## SECTION ONE:THE FOUNDATIONS OF UPBRINGING A CHILD

اشاره

:Introduction

Chapter One:Family

Chapter Two:Heredity

Chapter Three:The Food of the Parents

Chapter Four:The Forming of the Life-germ

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The family is the first main pillar for the raising of a good child. 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, it will adversely affect the child's upbringing and education.

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

#### (1) ORGANIZING A MERITORIOUS FAMILY

In the first chapter while explaining the value of having children and the importance of forming a family, emphasis has been laid on the fact that the sex of a child is not important. The important thing is the health and merit of a child, and since newborn girls had mostly been treated unkindly, the leaders of Islam strongly recommended treating them with extra affection and grace.

The Holy Qurān 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 economic 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 raise righteous people and have an increase in population at the same time, it is preferred to prevent population growth and give priority to the upbringing of righteous children.

### **THE FUNCTION OF HEREDITY—۲**

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 physical 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.

### **:THE FUNCTION OF THE PARENTS' FOOD—۳**

Chapter three explains the role the parents' food intake has in the future of the

child. The most important advice the leaders of Islam

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have in this regard is warning against the destructive role of consuming unlawful food. The fetus that originates from the consumption of unlawful food will end up with 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 fetus, throughout the period of pregnancy and after giving birth.

#### LEGITIMATE COPULATIONS—۴

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 offences committed by illegitimate children. 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 circumstances and particular times of sexual intercourse and their effects in the future of the child.

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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

١: رسول الله صلى الله عليه وآله: ما يمنع المؤمن أن يتخذ أهلاً، لعل الله - أن يرزقه نسمةً تثقل الأرض بلا إله إلا الله. (١)

٢: عنه صلى الله عليه وآله: خيار أمتي المتأهلون، وشرار أمتي العزاب. (٢)

٣: عنه صلى الله عليه وآله: ما بُني بناءً في الإسلام أحب إلى الله تعالى من التزويج. (٣)

٤: عنه صلى الله عليه وآله: اتخذوا الأهل؛ فإنه أرزق لكم. (٤)

٥: رسول الله صلى الله عليه وآله: اطلبوا الولد و التمسوه؛ فإنه قره العين، وريحانة القلب. (٥)

٦: عنه صلى الله عليه وآله: لا يدع أحدكم طلب الولد؛ فإن الرجل إذا مات و ليس له ولد انقطع اسمه. (٦)

١- (١). التسمية: الإنسان ( الصحاح: ج ٥ ص ٢٠٤٠ » [١] نسمة).

٢- (٢). جامع الأخبار: ص ٢٧٣ ح ٧٤٨، [٢] بحار الأنوار: ج ١٠٣ ص ٢٢١ ح ٣٢. [٣]

٣- (٣). كتاب من لا يحضره الفقيه: ج ٣ ص ٣٨٣ ح ٤٣٤٣ عن عبد الله بن الحكم عن الإمام الباقر عليه السلام، مكارم

الأخلاق: ج ١ ص ٤٢٩ ح ١٤٥٦. [٤]

٤- (٤). الكافي: ج ٥ ص ٣٢٩ ح ٦ [٥] عن ابن القداح عن الإمام الصادق عن أبيه عليهما السلام، بحار الأنوار: ج ١٠٣ ص ٢١٧ ح

[٦]. ١

٥- (٥). مكارم الأخلاق: ج ١ ص ٤٨٠ ح ١٦٦٥، [٧] الفردوس: ج ١ ص ٧٩ ح ٢٤٢ كلاهما عن ابن عمر.

٦- (٦). المعجم الكبير: ج ٢٣ ص ٢١٠ ح ٣٦٩ عن حفصه، كنز العمال: ج ١٦ ص ٢٨١ ح ٤٤٤٦٩.

THE FORMING OF A FAMILY:1/1

The Prophet ﷺ said:What 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'. (1)

The Prophet ﷺ said:The best among my ummah are the married ones, and the unmarried are the worst ones of my ummah. (2)

The Prophet ﷺ said:There is no foundation built in Islam more loved by Allah: (the Exalted than marriage. (3)

(The Prophet ﷺ said:Establish a family, as it will increase your sustenance. (4):4

SEEKING A CHILD:1/2

The Prophet ﷺ said:Seek and ask for a child, for it is the source of comfort and: (happiness of the heart. (5)

The Prophet ﷺ said:None of you should give up seeking to have a child, for: (when a person dies without having a child, his name will continue. (6)

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Kitāb Man lā Yahdarhu al-Faqih, vol.٣, p.٢٨٣, h.٠٤٣٤, narrating from Jābir from (1) -1

.Imām al-Bāqir )a.s.(Makārim al-Akhlāq, vol.١, p.٩٢٤, h.٤٥٤١

Jāmi' al-Akhabār, p.٣٧٢, h.٨٤٧.Bihār al-Anwār, vol.٣٠١, p.١٢٢, h.٢٣. (2) -2

Kitāb Man lā Yahdarhu al-Faqih, vol.٣, p.٢٨٣, h.٢٤٣٤, narrating from 'Abdullah ibn (3) -3

.al-Hakam from Imām al-Bāqir )a.s.(Makārim al-Akhlāq, vol.١, p.٩٢٤, h.٤٥٤١

al-Kāfi, vol.٥, p.٩٢٣, h.٦, narrating from Ibn al-Qaddāh from Imām al-Sādiq )a.s.( (4) -4

.from his father )a.s.(Bihār al-Anwār, vol.٣٠١, p.٧١٢, h.١

Makārim al-Akhlāq, vol.١, p.٠٨٤, h.٥٦٦١.al-Firdaws, vol.١, p.٩٧, h.٢٤٢.Both narrating. (5) -5

.from Ibn 'Umar

al-Mu'jam al-Kabir, vol.٣٢, p.٠١٢, h.٩٦٣, narrating from Hafsah.Kanz al-'Ummāl, (6) -6





٧: عنه صلى الله عليه وآله: بَيْتٌ لَا صَبِيَانَ فِيهِ لَا بَرَكَهَ فِيهِ. (١)

٨: عنه صلى الله عليه وآله: مَا وُلِدَ فِي أَهْلِ بَيْتِ غُلَامٍ إِلَّا أَصْبَحَ فِيهِمْ عِزٌّ لَمْ يَكُنْ. (٢)

٩: عنه صلى الله عليه وآله: رِيحُ الْوَالِدِ مِنْ رِيحِ الْجَنَّةِ. (٣)

١٠: عنه صلى الله عليه وآله: الْوَالِدُ لِلْوَالِدِ رِيحَانَةٌ مِنَ اللَّهِ يَشْتُمُّهَا، (فَسَمَّهَا) بَيْنَ عِبَادِهِ. (٤)

١١: عنه صلى الله عليه وآله: الْوَالِدُ تَمَرُ الْقَلْبِ، وَإِنَّهُ مَجْبَنَةٌ مَبْخَلَةٌ مَحْزَنَةٌ. (٥)

١٢: عنه صلى الله عليه وآله: إِنَّ لِكُلِّ شَيْءٍ ثَمَرَةً، وَثَمَرَةُ الْقَلْبِ الْوَالِدُ. (٦)

١٣: مسند ابن حنبل عن الأشعث ابن قيس: قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي وَفْدِ كِنْدَةَ، فَقَالَ لِي: هَرَبِ لِمَكَ مِنْ وَلَدٍ؟ قُلْتُ: غُلَامٌ وُلِدَ لِي فِي مَخْرَجِي إِلَيْكَ مِنْ ابْنَةِ جِدِّ، (٧) وَوَلِدْتُ أَنْ مَكَانَهُ شَتَبُ الْقَوْمِ! قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا تَقُولَنَّ ذَلِكَ، فَإِنَّ فِيهِمْ قُرَّةَ عَيْنٍ وَأَجْرًا إِذَا قَبِضُوا تَمَّ، وَلِئِنْ قُلْتَ ذَاكَ إِنَّهُمْ لَمَجْبَنَةٌ مَحْزَنَةٌ، إِنَّهُمْ لَمَجْبَنَةٌ مَحْزَنَةٌ. (٨)

١٤: الإمام زين العابدين عليه السلام: مِنْ سَعَادَةِ الرَّجُلِ أَنْ يَكُونَ لَهُ وُلْدٌ يَسْتَعِينُ بِهِمْ. (٩)

١٥: الإمام الكاظم عليه السلام: سَعَدَ امْرُؤٌ لَمْ يَمُتْ حَتَّى يَرَى خَلْفًا مِنْ نَفْسِهِ. (١٠)

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١- (١). الفردوس: ج ٥ ص ٣٥٩ ح ٨٤٣٥ عن ابن عباس، كنز العمال: ج ١٦ ص ٢٧٤ ح ٤٤٤٢٥.

٢- (٢). المعجم الأوسط: ج ٧ ص ٢٤٤ ح ٧٣٩٥، تاريخ أصبهان: ج ٢ ص ٧٧ ح ١١٣٩ [١] كلاهما عن ابن عمر.

٣- (٣). المعجم الأوسط: ج ٦ ص ٨٢ ح ٥٨٦٠ عن ابن عباس، روضه الواعظين: ص ٤٠٣. [٢]

٤- (٤). عدّه الداعي: ص ٧٦، [٣] بحار الأنوار: ج ١٠٤ ص ٩٨ ح ٦٨. [٤]

٥- (٥). مسند أبي يعلى: ج ٢ ص ١٠ ح ١٠٢٨ عن أبي سعيد، كنز العمال: ج ١٦ ص ٢٨٤ ح ٤٤٤٨٦.

٦- (٦). الفردوس: ج ١ ص ٢٠٤ ح ٧٧٩، كنز العمال: ج ١٦ ص ٤٥٧ ح ٤٥٤١٥ نقلاً عن البزار وفيه «شجره» بدل «شئ» وكلاهما

عن ابن عمر.

٧- (٧). جاء في بعض الروايات «بنت جمد» بدلاً من «بنت جد»، والمراد جمد بن وليعه الكندي.

٨- (٨). مسند ابن حنبل: ج ٨ ص ١٩٦ ح ٢١٨٩٩، [٥] المعجم الكبير: ج ١ ص ٢٣٦ ح ٦٤٦.

٩- (٩). الكافي: ج ٦ ص ٢ ح ٢، كتاب من لا يحضره الفقيه: ج ٣ [٦] ص ١٦٤ ح ٣٥٩٨.

١٠- (١٠). الكافي: ج ٦ ص ٤ ح ٣، [٧] عيون أخبار الرضا عليه السلام: ج ١ ص ٣٠ ح ٢٢ [٨] عن جعفر بن خلف.

The Prophet ﷺ said: A house that does not have children does not have: [\(blessings. \(1\)](#)

The Prophet ﷺ said: There is no child born in a family without the family gaining: [\(honor they did not previously enjoy. \(2\)](#)

[\(The Prophet ﷺ said: The scent of a child is a breeze from Paradise. \(3:9\)](#)

The Prophet ﷺ said: A child for a father is a sweet-basil from Allah which he: [\(smells, and He has distributed it among His worshippers. \(4\)](#)

The Prophet ﷺ said: A child is the fruit of the heart, and indeed it is the source: [\(of fear, envy and sorrow. \(5\)](#)

The Prophet ﷺ said: Verily, everything has a fruit, and the fruit of one's heart is: [\(his child. \(6\)](#)

Musnad Ibn Hanbal, narrating from al-Ash'ath ibn Qays who said: I went to the: [\(13](#)  
Messenger of Allah ﷺ 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 [\(14\)](#), but I wished that  
instead of that I could satiate my family. The Prophet ﷺ 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. \(15\)](#)

Imām al-Sajjād ḥ.a.s. said: A part of a man's happiness is having a child who assists: [\(16](#)  
[\(him. \(9\)](#)

Imām al-Kāzīm ḥ.a.s. said: A person is happy that can see a successor (offspring) for: [\(17](#)  
[\(himself before his death. \(10\)](#)

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p.٤٧٢, h.٥٢٤٤٤

al-Mu'jam al-Awsat, vol.٧, p.٤٤٢, h.٥٩٣٧. Tārikh Isbahān, vol.٢, p.٧٧, h.٩٣١١. Both. (٢) -٢  
.narrating from Ibn 'Umar

al-Mu'jam al-Awsat, vol.٦, p.٢٨, h.٠٦٨٥, narrating from Ibn 'Abbās. Rawdah al-. (٣) -٣  
.Wā'izin, p.٣٠٤

.Uddah al-Dā'i, p.٦٧. Bihār al-Anwār, vol.٤٠١, p.٨٩, h.٨٦'. (٤) -٤

Musnad Abu Ya'lā, vol.٢, p.٠١, h.٨٢٠١, narrating from Abu Sa'id. Kanz al-'Ummāl, . (٥) -٥  
.vol.٦١, p.٤٨٢, h.٦٨٤٤٤

al-Firdaws, vol.١, p.٤٠٢, h.٩٧٧. Kanz al-'Ummāl, vol.٦١, p.٧٥٤, h.٥١٤٥٤, narrating from. (٦) -٦  
.al-Bazzār, with 'tree' instead of 'thing'. Both narrating from Ibn 'Umar

In some traditions instead of 'the daughter of Jadd', it says 'the daughter of. (٧) -٧  
.Jamd', and he is Jamd ibn Walighah al-Kindi

.Musnad Ibn Hanbal, vol.٨, p.٦٩١, h.٩٩٨١٢. al-Mu'jam al-Kabir, vol.١, p.٦٣٢, h.٦٤٦. (٨) -٨

.al-Kāfi, vol.٦, p.٢, h.٢. Kitāb Man lā Yahdarhu al-Faqih, vol.٣, p.٤٦١, h.٨٩٥٣. (٩) -٩

.al-Kāfi, vol.٦, p.٤, h.٣. 'Uyun Akhbār al-Ridā )a.s.(, vol.١, p.٠٣, h.٢٢. (١٠) -١٠

١٦: الكافي عن بكر بن صالح: كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: إِنِّي اجْتَنَبْتُ طَلَبَ الْوَلَدِ مُنْذُ خَمْسِ سِنِينَ، وَذَلِكَ أَنَّ أَهْلِي كَرِهَتْ ذَلِكَ وَ قَالَتْ: إِنَّهُ يَشْتَدُّ عَلَيَّ تَرْبِيَّتُهُمْ؛ لِقَلَّةِ الشَّيْءِ، فَمَا تَرَى؟

فَكَتَبَ عَلَيْهِ السَّلَامُ إِلَيَّ: اطْلُبِ الْوَلَدَ؛ فَإِنَّ اللَّهَ عَزَّوَجَلَّ يَرْزُقُهُمْ. (١)

١٧: الإمام الرضا عليه السلام: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَرَادَ بَعْدَ خَيْرٍ لَمْ يَمْتَهُ حَتَّى يُرِيَهُ الْخَلْفَ (٢). (٣)

٣/١: فَضْلُ الْوَلَدِ الصَّالِحِ

١٨: رسول الله صلى الله عليه وآله: مِنْ سَعَادَةِ الرَّجُلِ الْوَلَدُ الصَّالِحُ. (٤)

١٩: عنه صلى الله عليه وآله: إِنَّ الْوَلَدَ الصَّالِحَ رِيحَانَةٌ مِنْ رِيَاحِينَ الْجَنَّةِ. (٥)

٢٠: عنه صلى الله عليه وآله: الْوَلَدُ الصَّالِحُ رِيحَانَةٌ مِنَ اللَّهِ قَسَمَهَا بَيْنَ عِبَادِهِ، وَإِنَّ رِيحَانَتِي مِنَ الدُّنْيَا الْحَسَنُ وَالْحُسَيْنُ، سَمَّيْتُهُمَا بِاسْمِ سِبْطَيْنِ مِنْ بَنِي إِسْرَائِيلَ: شَبْرًا وَ شَبِيرًا (٦). (٧)

٢١: عنه صلى الله عليه وآله: مِنْ نِعْمَةِ اللَّهِ عَلَيَّ الرَّجُلُ أَنْ يُشَبِّهَهُ وَلَدُهُ. (٨)

٢٢: الكافي عن محمد بن سنان عن حدثه: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ إِذَا بُشِّرَ بِالْوَلَدِ لَمْ يَسْأَلْ أَذْكَرُ هُوَ أَمْ اُنْثَى حَتَّى يَقُولَ: أَسْوَى؟ فَإِنْ كَانَ سَوِيًّا قَالَ: الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْلُقْ مِنِّي شَيْئًا مُشَوَّهًا. (٩)

ص: ٢٨

١- (١). الكافي: ج ٦ ص ٣ ح ٧، [١] مكارم الأخلاق: ج ١ ص ٤٨٠ ح ١٦٦٤. [٢]

٢- (٢). روى الحديث في المصدر عن أبي الحسن عليه السلام ولم يصرح بكونه الإمام الرضا عليه السلام، ولكن صرح به في مكارم الأخلاق عليه السلام. [٣]

٣- (٣). كتاب من لا يحضره الفقيه: ج ٣ ص ٤٨١ ح ٤٦٩٠، مكارم الأخلاق: ج ١ ص ٤٧٢ ح ١٦١٥ [٤]

٤- (٤). الكافي: ج ٦ ص ٣ ح ١١ [٥] عن السكوني عن الإمام الصادق عليه السلام و ح ٦، عده الداعي: ص ٧٦. [٦]

٥- (٥). الكافي: ج ٦ ص ٣ ح ١٠ [٧] عن السكوني عن الإمام الصادق عليه السلام، كتاب من لا يحضره الفقيه: ج ٣ ص ٤٨١ ح ٤٦٨٨.

٦- (٦). شَبْرٌ وَ شَبِيرٌ، إِسْمَانٌ أَتَى بِهِمَا جَبْرِئِيلُ عَلَيْهِ السَّلَامُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَمَعَادِلَاهُمَا الْعَرَبِيَّانِ الْحَسَنُ وَالْحُسَيْنُ (تاريخ دمشق: ج ١٤ ص ١١٩ ح ٤٣١٣؛ كشف الغمّة: ج ٢ ص ١٥١).

٧- (٧). الكافي: ج ٦ ص ٢ ح ١ [٨] عن السكوني عن الإمام الصادق عليه السلام.

٨- (٨). الكافي: ج ٦ ص ٤ ح ١ [٩] عن السكوني عن الإمام الصادق عليه السلام، كتاب من لا يحضره الفقيه: ج ٣ ص ٤٨٤ ح

٤٧٠٨، مكارم الأخلاق: ج ١ ص ٤٧٧ ح ١٦٤٥. [١٠]

٩- (٩). الكافي: ج ٦ ص ٢١ ح ١، [١١] تهذيب الأحكام: ج ٧ ص ٤٣٩ ح ١٧٥٤

al-Kāfi, narrating from Bakr ibn Sālih who wrote to Abu al-Hasan [al-Kāzim] a.s. (I:16) 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.](#) (1)

Imām al-Ridā (2) a.s. (said: Indeed if Allah the Exalted wishes good for a servant, He:17) [will not cause him to die until He shows him an offspring.](#) (2)

### THE VIRTUE OF A RIGHTEOUS CHILD:1/2

The Prophet [s.a.w.] (said: Among the happiness of a man is to have a righteous child.:18) [\(\(4\)](#)

The Prophet [s.a.w.] (said: A righteous child is indeed a flower from the flowers of:19) [\(Paradise.](#) (5)

The Prophet [s.a.w.] (said: A righteous child is a flower that Allah has distributed:20) among His creation, and verily my two flowers in this world are Hasan and Husain. I [\(named them from the names of two children of Bani Isrāil, Shubbar and Shubair.](#) (6) (7)

The Prophet [s.a.w.] (said: From the blessings of Allah upon a man is that his child:21) [\(looks like him.](#) (8)

al-Kāfi, narrating from Muhammad ibn Sanān, from someone who narrated to him:22) that when: 'Ali ibn al-Husain [al-Sajjād] 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.](#) (9)

ص: ٢٩

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.al-Kāfi, vol.6, p.3, h.7. Makārim al-Akhlāq, vol.1, p.84, h.4661.(1) –1  
In Kitāb Man lā Yahdarhu al-Faqih this tradition is recorded from Abu al-Hasan. (2) –2  
a.s. (with no mentioning of another name, but in Makārim al-Akhlāq it mentions the

.).same tradition and ascribes it to Imām al-Ridā )a.s  
 Kitāb Man lā Yahdarhu al-Faqih, vol.۳, p.۱۸۴, h.۰۹۶۴.Makārim al-Akhlāq, vol.۱, . (۳) -۳  
 p.۲۷۴, h.۵۱۶۱  
 al-Kāfi, vol.۶, p.۳, h.۱۱), narrating from al-Sakuni from Imām al-Sādiq )a.s.(, and. (۴) -۴  
 h.۶.'Uddah al-Dā'i, p.۶۷  
 al-Kāfi, vol.۶, p.۳, h.۰۱), narrating from al-Sakuni from Imām al-Sādiq )a.s.(.Kitāb. (۵) -۵  
 .Man lā Yahdarhu al-Faqih, vol.۳, p.۱۸۴, h.۸۸۶۴  
 Shabbar and Shabir are the names of Aaron's children and they were two. (۶) -۶  
 names which Gabriel brought for the Prophet of Allah, and their Arabic equivalent is  
 .Hasan and Husain.Tārikh Dimashq, vol.۴۱, p.۹۱۱, h.۳۱۳۴.Kashf al-Ghummah, vol.۲, p.۱۵۱  
 .).al-Kāfi, vol.۶, p.۲, h.۱), narrating from al-Sakuni from Imām al-Sādiq )a.s. (۷) -۷  
 al-Kāfi, vol.۶, p.۴, h.۱), narrating from al-Sakuni from Imām al-Sādiq )a.s.(.Kitāb. (۸) -۸  
 .Man lā Yahdarhu al-Faqih, vol.۳, p.۴۸۴, h.۸۰۷۴.Makārim al-Akhlāq, vol.۱, p.۱۷۷۴, h.۵۴۶۱  
 .al-Kāfi, vol.۶, p.۱۲, h.۱).Tahdhib al-Ahkām, vol.۷, p.۹۳۴, h.۴۵۷۱. (۹) -۹



٢٣:الإمام الباقر عليه السلام: مِنْ سَعَادَةِ الرَّجُلِ أَنْ يَكُونَ لَهُ الْوَلَدُ يُعْرَفُ فِيهِ شِبْهُهُ، خَلَقَهُ وَخُلِقَهُ وَشَمَائِلُهُ. (١)

٤/١:إلحاقُ ذُرِّيَةِ الْمُؤْمِنِينَ بِهِمْ فِي الْجَنَّةِ

(وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ). ٢

٢٤:الإمام الصادق عليه السلام-فى قول الله: (وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ) -: قَصِيرَتِ الْأَبْنَاءِ عَنِ عَمَلِ الْأَبَاءِ، فَأَلْحَقُوا الْأَبْنَاءَ بِالْأَبَاءِ لِتَقَرُّ بِذَلِكَ أَعْيُنُهُمْ. (٢)

٥/١:فَضْلُ تَحْمُلِ أَدَى الطِّفْلِ

٢٥:الكافى عن محمد بن مسلم: كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذْ دَخَلَ يُونُسُ بْنُ يَعْقُوبَ فَرَأَيْتُهُ يَتَنُّ، فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا لِي أَرَاكَ تَتَنُّ؟

قال: طِفْلٌ لِي تَأَذَيْتُ بِهِ اللَّيْلَ أَجْمَعُ.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يَا يُونُسُ، حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ، عَنِ آبَائِهِ عَلَيْهِمُ السَّلَامُ، عَنِ جَدِّي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّ جِبْرِئِيلَ نَزَلَ عَلَيْهِ وَرَسُولُ اللَّهِ وَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا يَتَنَانِ، فَقَالَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ: يَا حَبِيبَ اللَّهِ، مَا لِي أَرَاكَ تَتَنُّ؟

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: طِفْلَانِ لَنَا تَأَذَيْنَا بِبُكَايِهِمَا.

ص: ٣٠

١- (١). الكافى: ج ٦ ص ٤ ح ٢ [١] عن سدير، مكارم الأخلاق: ج ١ ص ٤٧٧ ح ١٦٤٤ [٢] عن الإمام الصادق عليه السلام.

٢- (٣). الكافى: ج ٣ ص ٢٤٩ ح ٥ [٣] عن ابن بكير، التوحيد: ص ٣٩٤ ح ٧ عن أبي بكر الحضرمى.

Imām al-Bāqir )a.s.( said:From among the signs of a man's happiness is that his son:  
(is similar to him in body, morals and behavior. (1)

#### THE BELIEVERS' OFFSPRING WILL BE WITH THEM IN HEAVEN:1/4

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. (2)

Imām al-Sādiq )a.s.( said, regarding Allah's saying:The faithful and their offspring:  
who follow them in faith-We will make their offspring join them:The deeds of the  
offspring are less than that of their fathers, so the offspring will be joined their fathers  
(to comfort them. (3)

#### THE VIRTUE OF TOLERATING THE TROUBLES OF A CHILD:1/5

al-Kāfi, narrating from Muhammad ibn Muslim who said: I was sitting in the:  
presence of Imām al-Sādiq )a.s.( when Yunus ibn Ya'qub entered and I saw him  
?wailing, so Abu 'Abdullah ]al-Sādiq[ )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 forefa thers )a.s.(, from my grandfa ther 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

ص:٣١

.Qurān, ٢٥:١٢. (٢) -٢

al-Kāfi, vol.٣, p.٩٤٢, h.٥, narrating from Ibn Bakir.al-Tawhid, p.٤٩٣, h.٧, narrating . (٣) -٣

.from Abu Bakr al-Hadrami

فَقَالَ جَبْرَيْلُ: مَهْ يَا مُحَمَّدُ، فَإِنَّهُ سَيَبْعَثُ لِهَؤُلَاءِ الْقَوْمِ شَيْعَةً إِذَا بَكَى أَحَدُهُمْ فَبُكَاءُؤُهُ «لَا إِلَهَ إِلَّا اللَّهُ» إِلَى أَنْ يَأْتِيَ عَلَيْهِ سَبْعُ سِنِينَ، فَإِذَا جَازَ السَّبْعَ فَبُكَاءُؤُهُ اسْتِغْفَارٌ لِرِوَالِدِيهِ إِلَى أَنْ يَأْتِيَ عَلَى الْحَدِّ، فَإِذَا جَازَ الْحَدَّ فَمَا أَتَى مِنْ حَسَنِهِ فَلِرِوَالِدِيهِ، وَمَا أَتَى مِنْ سَيِّئِهِ فَلَا عَلَيْهِمَا.

(١)

٦/١: كَثْرَةُ الْأَوْلَادِ

٢٦: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: تَزَوَّجُوا بِكِرًا وَلَوْ دَاءً، وَلَا تَزَوَّجُوا حَسَنَاءَ جَمِيلَةً عَاقِرًا؛ فَإِنِّي أَبَاهِي بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ. (٢)

٢٧: عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: تَزَوَّجُوا الْوَدُودَ الْوَلُودَ؛ فَإِنِّي مُكَاثِرٌ بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ. (٣)

٢٨: عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: دَعُوا الْحَسَنَاءَ الْعَاقِرَةَ، وَتَزَوَّجُوا السُّودَاءَ الْوَلُودَ؛ فَإِنِّي أَكَاثِرٌ بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ. (٤)

٢٩: عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَكْثِرُوا الْوَلَدَ أَكَاثِرٌ بِكُمْ الْأُمَّمَ غَدًا. (٥)

٣٠: الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ: لَمَّا لَقِيَ يَوْسُفَ أَخَاهُ قَالَ لَهُ: يَا أَخِي كَيْفَ اسْتَطَعْتَ أَنْ تَتَزَوَّجَ النِّسَاءَ بَعْدِي؟

قَالَ: إِنَّ أَبِي أَمَرَنِي وَقَالَ: إِنْ اسْتَطَعْتَ أَنْ تَكُونَ لَكَ ذُرِّيَّةٌ تُثْقِلُ الْأَرْضَ بِالتَّسْبِيحِ فَافْعَلْ. (٦)

ص: ٣٢

١- (١). الكافي: ج ٦ ص ٥٢ ح ٥، [١] عوالي اللآلي: ج ٣ ص ٢٨٤ ح ٢٣. [٢]

٢- (٢). الكافي: ج ٥ ص ٣٣٣ ح ٢ [٣] عن محمد بن مسلم عن الإمام الباقر عليه السلام.

٣- (٣). تاريخ بغداد: ج ١٢ ص ٣٧٧ ح ٦٨٢٩ [٤] عن ابن عمر، كنز العمال: ج ١٦ ص ٣٠٢ ح ٤٤٥٩٨ عن عمر.

٤- (٤). المصنّف لعبد الرزاق: ج ٦ ص ١٦٠ ح ١٠٣٤٣ عن محمد بن سيرين، كنز العمال: ج ١٦ ص ٢٩٣ ح ٤٤٥٤٥ نقلًا عن الترمذي.

٥- (٥). الكافي: ج ٦ ص ٢ ح ٣ [٥] عن محمد بن مسلم عن الإمام الصادق عليه السلام، الخصال: ص ٦١٥ وفيه «اطلبوا» بدل «اكثروا».

٦- (٦). الكافي: ج ٦ ص ٢ ح ٤ [٦] عن عبدالله بن سنان، عوالي اللآلي: ج ٣ ص ٢٨٨ ح ٣٦ [٧] من دون إسناد إلى أحد من أهل البيت.

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. (1)

#### ABUNDANT CHILDREN: 1/6

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. (2)

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. (3)

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. (4)

The Prophet (s.a.w.) said: Increase your children, for tomorrow I will boast of your abundance over other nations. (5)

Imām al-Sādiq (a.s.) said: When Yusuf (a.s.) met his brother Benjamin, he told him: O brother! How could you marry women after losing me

He said: My father commanded me, saying: If you are able to have an offspring who will add to the value of the land by glorifying Allah, then do so. (6)

ص: ٣٣

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al-Kāfi, vol. 6, p. 25, h. 5. 'Awāli al-La'āli, vol. 3, p. 482, h. 32. (1) – 1  
al-Kāfi, vol. 5, p. 333, h. 2, narrating from Muhammad ibn Muslim from Imām al-. (2) – 2  
(3) – 3  
(4) – 4  
(5) – 5  
(6) – 6  
Tārikh Baghdād, vol. 21, p. 773, h. 9286, narrating from Ibn 'Umar. Kanz al-'Ummāl, vol. 61, p. 203, h. 89544, narrating from 'Umar

al-Musannaf, by 'Abd al-Razzāq, vol.٦, p.١٦١, h.٣٤٣٠١, narrating from Ibn. (٤) -٤  
.Sirin.Kanz al-'Ummāl, vol.٦١, p.٣٩٢, h.٥٤٥٤٤, narrating from al-Tirmidhi  
al-Kāfi, vol.٦, p.٢, h.٣, narrating from Muhammad ibn Muslim from Imām al-Sādiq. (٥) -٥  
'a.s.(.al-Khisāl, p.٥١٦, with 'seek' instead of 'increase  
al-Kāfi, vol.٦, p.٢, h.٤, narrating from 'Abdullah ibn Sinān.'Awāli al-La'āli, vol.٣, . (٦) -٦  
)p.٨٨٢, h.٦٣, without mentioning the chain of narrators to the Infallible)a.s

٣١:رسول الله صلى الله عليه وآله: مِنْ يَمَنِ الْمَرْأَةُ أَنْ يَكُونَ بِكَرْهٍ جَارِيَةٍ. (١)

٣٢:عنه صلى الله عليه وآله: رِيحُ الْوَالِدِ مِنْ رِيحِ الْجَنَّةِ، وَ لَا يُحِبُّ الْبَنَاتَ إِلَّا مُؤْمِنًا. (٢)

٣٣:الإمام الصادق عليه السلام: الْبَنُونَ نَعِيمٌ، وَ الْبَنَاتُ حَسَنَاتٌ، وَ اللَّهُ يُسْأَلُ عَنِ النَّعِيمِ، وَ يُثِيبُ عَلَى الْحَسَنَاتِ (٣). (٤)

٨/١:نَوَابُ تَرْبِيَةِ الْبَنَاتِ

٣٤:رسول الله صلى الله عليه وآله: نِعَمَ الْوَالِدُ الْبَنَاتُ الْمُخَدَّرَاتُ، مَنْ كَانَتْ عِنْدَهُ وَاحِدَةً جَعَلَهَا اللَّهُ سِتْرًا لَهُ مِنَ النَّارِ، وَ مَنْ كَانَتْ عِنْدَهُ اثْنَتَانِ أَدْخَلَهُ اللَّهُ بِهِمَا الْجَنَّةَ، وَ إِنْ كُنَّ ثَلَاثًا أَوْ مِثْلَهُنَّ مِنَ الْأَخْوَاتِ، وَضَعَ عَنْهُ الْجِهَادَ وَ الصَّدَقَةَ. (٥)

٣٥:عنه صلى الله عليه وآله: الْبَنَاتُ هُنَّ الْمُسْفِقَاتُ الْمُجَهَّزَاتُ الْمُبَارَكَاتُ، مَنْ كَانَتْ لَهُ ابْنَةٌ وَاحِدَةٌ جَعَلَهَا اللَّهُ لَهُ سِتْرًا مِنَ النَّارِ، وَ مَنْ كَانَتْ عِنْدَهُ ابْتِنَانِ ادْخَلَ الْجَنَّةَ بِهِمَا، وَ مَنْ كَانَتْ عِنْدَهُ ثَلَاثُ بَنَاتٍ أَوْ مِثْلَهُنَّ مِنَ الْأَخْوَاتِ وَضَعَ عَنْهُ الْجِهَادَ وَ الصَّدَقَةَ. (٦)

٣٦:عنه صلى الله عليه وآله: مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تُدْرِكَا دَخَلَتْ الْجَنَّةَ أَنَا وَ هُوَ كَهَاتَيْنِ وَأَشَارَ بِإصْبَعِيهِ السَّبَابِيهِ وَالْوُسْطَى. (٧)

ص: ٣٤

١- (١). الجعفریات: ص ٩٩ [١] عن الامام الكاظم عن آبائهم عليهم السلام، النوادر للراوندى: ص ١٥١ ح ٢٢٠.

٢- (٢). الفردوس: ج ٢ ص ٢٧٢ ح ٣٢٦٣ عن عائشه.

٣- (٣). هذا الكلام يعنى أنّ تربيته البنت هي نوع من العباده والعمل الصالح.

٤- (٤). الكافي: ج ٦ ص ٧ ح ١٢ [٢] عن أحمد بن الفضل.

٥- (٥). مكارم الأخلاق: ج ١ ص ٤٧٢ ح ١٦١٣، [٣] روضه الواعظين: ص ٤٠٤. [٤]

٦- (٦). كنز العمال: ج ١٦ ص ٤٥٤ ح ٤٥٣٩٩ نقلاً عن الديلمى عن أنس.

٧- (٧). المستدرک على الصحيحين: ج ٤ ص ١٩٦ ح ٧٣٥٠، الأدب المفرد: ص ٢٦٤ ح ٨٩٤ [٥] كلاهما عن أنس، جامع

الأخبار: ص ٢٨٥ ح ٧٦٦ [٦] عن أنس.

The Prophet ﷺ said: From among the blessings of a woman is that her first child is a girl. (1)

The Prophet ﷺ said: The scent of a child is from the scent of Paradise, and no one likes girls other than a believer. (2)

Imām al-Sādiq (a.s.) said: Sons are bounties and daughters are rewards, (3) and Allah asks about the bounties and recompenses for the rewards. (4)

### THE REWARD OF UPBRINGING GIRLS: 1/8

The Prophet ﷺ said: What blessed children are girls who are chaste. Whoever has one of them, Allah will appoint her as a shield 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 jihad and charity will be removed from him. (5)

The Prophet ﷺ said: Girls are sympathetic, helpful, and blessed. Whoever has one of them, Allah will appoint her as a shield 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 jihad and charity will be removed from him. (6)

The Prophet ﷺ said: Whoever raises two girls until they grow up, he and I will enter Paradise like this—putting his index and middle fingers together—. (7)

ص: ٣٥

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1— al-Ja'fariyāt, p. 99, narrating from al-Imām al-Kāzīm (a.s.) from his forefathers. (1)

2— (a.s.) al-Nawādir, by al-Rāwandi, p. 151, h. 22.

3— al-Firdaws, vol. 2, p. 272, h. 3623, narrating from 'A'ishah. (2)

4— .Meaning that having daughters is an act of worship that will be rewarded for. (3)

5— al-Kāfi, vol. 6, p. 7, h. 21, narrating from Ahmad bin al-Fadl. (4)



.Makārim al-Akhlāq, vol.1, p.274, h.3161.Rawdah al-Wā'izin, p.404. (5) -5

.Kanz al-'Ummāl, vol.61, p.454, h.99354, narrating from al-Dailami from 'Anas. (6) -6

al-Mustadrak 'alā al-Sahihain, vol.4, p.691, h.0537.al-Adab al-Mufrad, p.462,. (7) -7

.h.498.Both narrating from 'Anas.Jāmi' al-Akhabār, 582, h.667, narrating from 'Anas

٣٧: عنه صلى الله عليه وآله: مَنْ عَالَ ثَلَاثَ بَنَاتٍ حَتَّى يُبْنِيَهُنَّ، كُنَّ لَهُ حِجَابًا مِنَ النَّارِ. (١)

٩/١: رِعَايَةُ الْإِنَاثِ مِنَ الْأَوْلَادِ

٣٨: رسول الله صلى الله عليه وآله: مَنْ دَخَلَ السُّوقَ فَاشْتَرَى تُحْفَةً، فَحَمَلَهَا إِلَى عِيَالِهِ، كَانَ كَحَامِلٍ صَدَقَهُ إِلَى قَوْمٍ مَحَاوِيحٍ، وَ لِيَبْدَأَ بِالْإِنَاثِ قَبْلَ الذُّكُورِ؛ فَإِنَّهُ مَنْ فَرَّحَ انْثَى فَكَأَنَّمَا عَتَقَ رَقَبَةً مِنْ وُلْدِ إِسْمَاعِيلَ، وَ مَنْ أَقْرَبَ بَعِينِ ابْنٍ فَكَأَنَّمَا بَكَى مِنْ حَشْيِهِ اللَّهُ، وَ مَنْ بَكَى مِنْ حَشْيِهِ اللَّهُ أَدْخَلَهُ اللَّهُ مَجَنَاتِ النَّعِيمِ. (٢)

١٠/١: ذَمُّ كَرَاهَةِ الْبَنَاتِ

٣٩: رسول الله صلى الله عليه وآله: لَا تَكْرَهُوا الْبَنَاتِ؛ فَإِنَّهُنَّ الْمُؤَنَسَاتُ الْغَالِيَاتُ. (٣)

٤٠: كتاب من لا يحضره الفقيه: بَشَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِبَابِنِهِ فَنَظَرَ فِي وُجُوهِ أَصْحَابِهِ، فَرَأَى الْكَرَاهِيَةَ فِيهِمْ، فَقَالَ: مَا لَكُمْ؟ رِيحَانَةٌ أَشْمُهُا، وَ رِزْقُهَا عَلَى اللَّهِ عَزَّ وَجَلَّ. (٤)

٤١: الكافي عن الجارود بن المنذر: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: بَلَغَنِي أَنَّهْ وُلِدَ لَكَ ابْنَةٌ فَتَسَخَطُهَا! وَمَا عَلَيْكَ مِنْهَا؟! رِيحَانَةٌ تَشْمُهُا، وَ قَدْ كُفِّيتَ رِزْقُهَا، وَ قَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبَا بَنَاتٍ. (٥)

٤٢: الكافي عن إبراهيم الكرخي عن ثقة حدّثه من أصحابنا: تَزَوَّجْتُ بِالْمَدِينَةِ، فَقَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: كَيْفَ رَأَيْتَ؟

ص: ٣٦

١- (١). تاريخ بغداد: ج ٨ ص ٣١٦ [١] عن أنس، كنز العمال: ج ١٦ ص ٤٥١ ح ٤٥٣٨٥.

٢- (٢). ثواب الأعمال: ص ٢٣٩ ح ١، الأمل للصدوق: ص ٦٧٢ ح ٩٠٤ [٢] كلاهما عن ابن عباس.

٣- (٣). مسند ابن حنبل: ج ٦ ص ١٣٤ ح ١٧٣٧٨، [٣] المعجم الكبير: ج ١٧ ص ٣١٠ ح ٨٥٦ كلاهما عن عقبه بن عامر، كنز العمال: ج ١٦ ص ٤٤٩ ح ٤٥٣٧٤.

٤- (٤). كتاب من لا يحضره الفقيه: ج ٣ ص ٤٨١ ح ٤٦٩٣، ثواب الأعمال: ص ٢٣٩ ح ٢ وفيه «بفاطمه» بدل «بابنه».

٥- (٥). الكافي: ج ٦ ص ٦ ح ٩ [٤].

The Prophet ﷺ said: He who raises three daughters until they marry will be veiled by them from Hellfire. (1)

#### TAKING CARE OF DAUGHTERS: 1/9

The Prophet ﷺ 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 Ismā'il. He who comforts his son is as if he has wept out of fear of Allah, and he who weeps out of fear of Allah, He will make him enter the blissful Paradise. (2)

#### AFFECTION TOWARDS GIRLS: 1/10

The Prophet ﷺ said: Do not hate girls because they are precious friendly companions. (3)

Kitāb Man lā Yahduruhu al-Fāqih: The Prophet ﷺ 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'. (4)

al-Kāfi, narrating from al-Jārud ibn al-Mundhir who said: Abu 'Abdullah al-Sādiq (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 ﷺ (himself was the father of a few daughters. (5)

al-Kāfi, narrating from Ibrāhim al-Karkhi from a trustworthy person from among our Shi'a companions who said I got married in Medina and Abu 'Abdullah al-Sādiq (a.s.) asked me: How did you find marriage

Thawāb al-A'māl, p.٩٣٢.h.١, al-Amāli, by al-Saduq, p.٢٧٤, h.٤٠٩.Both narrating. (٢) -٢  
.from Ibn 'Abbās

Musnad Ibn Hanbal, vol.٤, p.٤٣١, h.٨٧٣٧١.al-Mu'jam al-Kabir, vol.٧١, p.٠١٣, h.٤٥٨,. (٣) -٣  
.narrating from 'Aqbah ibn 'Amir.Kanz al-'Ummāl, vol.٤١, p.٩٤٤, h.٤٧٣٥٤

Kitāb Man lā Yahdarhu al-Faqih, vol.٣, p.١٨٤, h.٣٩٤٤.Thawāb al-A'māl, p.٩٣٢, h.٢,. (٤) -٤  
.with 'of Fātimah' instead of 'of a daughter

.al-Kāfi, vol.٤, p.٤, h.٩. (٥) -٥

قُلْتُ: مَا رَأَى رَجُلٌ مِنْ خَيْرٍ فِي امْرَأَةٍ إِلَّا وَقَدْ رَأَيْتَهُ فِيهَا، وَلَكِنْ خَانَتْنِي!

فَقَالَ: وَمَا هُوَ؟

قُلْتُ: وَوَلَدْتُ جَارِيَةً.

قَالَ: لَعَلَّكَ كَرِهْتَهَا، إِنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ: (أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا) ١. ٢

٤٣: كشف الغممة عن أيوب بن نوح: كَانَ لِيَحْيَى بْنِ زَكَرِيَّا حَمَلٌ، فَكَتَبَ إِلَيْهِ [أَيُّ إِلَى الْإِمَامِ الْهَادِي عَلَيْهِ السَّلَامُ]: إِنَّ لِي حَمَلًا فَادْعُ اللَّهَ - أَنْ يَرْزُقَنِي ابْنًا.

فَكَتَبَ إِلَيْهِ: رَبُّ ابْنِهِ خَيْرٌ مِنْ ابْنِ، فَوَلَدَتْ لَهُ ابْنَهُ. (١)

١١/١: ذَمُّ الْوَلَدِ السَّوِّءِ

٤٤: الإمام علي عليه السلام: وَلَدُ السَّوِّءِ يَهْدِمُ الشَّرْفَ، وَيَشِينُ السَّلْفَ. (٢)

٤٥: عنه عليه السلام: وَلَدُ السَّوِّءِ يَعْرِئُ (٣) السَّلْفَ، وَيُفْسِدُ الْخَلْفَ. (٤)

٤٦: عنه عليه السلام: وَلَدٌ عَقُوقٌ مِحْنَةٌ وَشُؤْمٌ. (٥)

٤٧: عنه عليه السلام: أَشَدُّ الْمَصَائِبِ سُوءُ الْخَلْفِ. (٦)

ص: ٣٨

١- (٣). كشف الغممة: ج ٣ ص ١٧٥، بحار الأنوار: ج ٥٠ ص ١٧٧. [١]

٢- (٤) غرر الحكم: ح ١٠٠٦٥.

٣- (٥). المعرزة: الأمر القبيح المكروه والأذى (النهاية: ج ٣ ص ٢٠٥) [٢] عرر).

٤- (٦). غرر الحكم: ح ١٠٠٦٦، عيون الحكم والمواعظ: ص ٥٠٣ ح ٩٢٢٤ وفيه «يضر» بدل «يعر».

٥- (٧). غرر الحكم: ح ١٠٠٧٢، [٣] عيون الحكم والمواعظ: ص ٥٠٤ ح ٩٢٤٧.

٦- (٨). غرر الحكم: ح ٢٩٦٣. [٤]

said:There is no man that has found any good in a woman in the way I saw in 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. \(1\) \(2](#)

Kashf al-Ghummah, narrating from Ayyub ibn Nuh who said: Yahyā ibn Zachariah :۴۳  
[his wife[ was expecting a child, so he wrote to him ]i.e.Imām al-Hādi[ ]a.s.(, saying:I  
.am expecting a newborn, so please beseech Allah to grant me a son

He [the Imām[ ]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. \(۳](#)

#### THE BANE OF A BAD CHILD:۱/۱۱

[\(Imām 'Ali \]a.s.\( said:A bad child destroys honor and denigrates the ancestors. \(۴:۴۴](#)

Imām 'Ali ]a.s.( said:A bad child disgraces the ancestors and destroys the offspring.:۴۵  
[\(\(۵](#)

[\(Imām 'Ali \]a.s.\( said:A disobedient child is \[the cause of\[ trouble and misfortune. \(۶:۴۶](#)

[\(Imām 'Ali \]a.s.\( said:The worst of calamities is a bad offspring. \(۷:۴۷](#)

ص:۳۹

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.Qurān, ۴:۱۱.(۱) –۱

.al-Kāfi, vol.۶, p.۴, h.۱. (۲) –۲

.Kashf al-Ghummah, vol.۳, p.۵۷۱.Bihār al-Anwār, vol.۵, p.۷۷۱. (۳) –۳

.Ghurar al-Hikam, h.۵۶۰۰۱. (۴) –۴

Ghurar al-Hikam, h.۶۶۰۰۱.'Uyun al-Hikam wa al-Mawā'iz, p.۳۰۵, h.۴۲۲۹, with. (۵) –۵

."harms' instead of 'disgraces

.Ghurar al-Hikam, h.٢٧٠٠١. 'Uyun al-Hikam wa al-Mawā'iz, p.٤٠٥, h.٧٤٢٩. (٤) -٤

.Ghurar al-Hikam, h.٣٤٩٢. (٧) -٧

٤٨: عنه عليه السلام: شَرُّ الأَوْلَادِ العَاقِ. (١)

٤٩: الإمام الصادق عليه السلام: إِيَّاكُمْ أَنْ تَعْمَلُوا عَمَلًا يُعَيِّرُونَا بِهِ، فَإِنَّ وَلَدَ السَّوِّءِ يُعَيِّرُ وَالِدَهُ بِعَمَلِهِ. (٢)

١٢/١: طَلَبُ الأَشْرِهِ الصَّالِحِهِ مِنَ اللهِ

٥٠: الكافي عن أبي بصير: قَالَ لِي أَبُو عَبْدِ اللهِ عَلَيْهِ السَّلَامُ: إِذَا تَزَوَّجَ أَحَدُكُمْ كَيْفَ يَصْنَعُ؟

قُلْتُ: لَا أَدْرِي.

قَالَ: إِذَا هَمَّ بِذَلِكَ فَلْيَصِلْ رَكَعَتَيْنِ، وَيَحْمَدِ اللهُ، ثُمَّ يَقُولُ: اللهُمَّ إِنِّي أُرِيدُ أَنْ أَتَزَوَّجَ فَقَدِّرْ لِي مِنَ النِّسَاءِ أَعْفَهُنَّ فَرَجًا، وَأَحْفَظَهُنَّ لِي فِي نَفْسِهَا وَفِي مَالِي، وَأَوْسَعَهُنَّ رِزْقًا، وَأَعْظَمَهُنَّ بَرَكَهً، وَقَدِّرْ لِي وَلَدًا طَيِّبًا تَجْعَلُهُ خَلْفًا صَالِحًا فِي حَيَاتِي وَبَعْدَ مَمَاتِي. (٣)

ص: ٤٠

١- (١). غرر الحكم: ح ٥٦٨٨.

٢- (٢) الكافي: ج ٢ ص ٢١٩ ح ١١ [١] عن هشام الكندي.

٣- (٣). الكافي: ج ٣ ص ٤٨١ ح ٢، كتاب من لا يحضره الفقيه: ج ٣ [٢] ص ٣٩٤ ح ٤٣٨٧ وفيه «قيض» بدل «قدر».



(Imām 'Ali )a.s.( said:The worst of children is a disobedient one. (1):48

Imām al-Sādiq )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. (2)

### BESEECHING ALLAH FOR A RIGHTEOUS FAMILY:1/21

al-Kāfi, narrating from Abu Basir: Imām al-Sādiq )a.s.( told me:If one of you gets  
?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 and make him be a righteous successor both in  
(my life and after my death. (3)

ص:٤١

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.Ghurar al-Hikam, h.8865.(1) -1

.al-Kāfi, vol.2, p.912, h.11, narrating from Hāshim al-Kindi. (2) -2

al-Kāfi, vol.3, p.184, h.2.Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.493, h.7834, with . (3) -3  
."ordain' instead of 'grant

۵۱: رسول الله صلى الله عليه وآله انظر في أي نصاب (۱) تَضَعُ وَلَدَكَ فَإِنَّ الْعِرْقَ دَسَّاسٌ (۲). (۳)

۵۲: عنه صلى الله عليه وآله: النَّاسُ مَعَادِنٌ، وَالْعِرْقُ دَسَّاسٌ، (۴) وَأَدَبُ السُّوءِ كَعِرْقِ السُّوءِ. (۵)

۵۳: عنه صلى الله عليه وآله: تَزَوَّجُوا فِي الْحِجْرِ الصَّالِحِ فَإِنَّ الْعِرْقَ دَسَّاسٌ. (۶)

۵۴: عنه صلى الله عليه وآله: تَخَيَّرُوا لِنُطْفِكُمْ؛ فَإِنَّ النِّسَاءَ يَلِدْنَ أَشْبَاهَ إِخْوَانِهِنَّ وَأَخَوَاتِهِنَّ. (۷)

۵۵: الإمام علي عليه السلام: إِيَّاكُمْ وَتَزْوِيجَ الْحَمَقَاءِ؛ فَإِنَّ صُحْبَتَهَا بَلَاءٌ، وَوُلْدُهَا ضِيَاعٌ. (۸)

ص: ۴۲

۱- (۱). نِصَابُ كُلِّ شَيْءٍ: أَصْلُهُ يُقَالُ: فُلَانٌ يَرْجِعُ إِلَى نِصَابٍ صَدَقَ، وَأَصْلُهُ: مَنِيَّتُهُ وَمَحْتَدُهُ (لسان العرب: ج ۱ ص ۷۶۱ [۱] نصب).

۲- (۲). دَسَّهَ يَدْسُهُ دَسًّا: إِذَا أُدْخِلَهُ فِي الشَّيْءِ (النهاية: ج ۲ ص ۱۱۷ [۲] دسس).

۳- (۳). مسند الشهاب: ج ۱ ص ۳۷۱ ح ۶۳۸، كنز العمال: ج ۱۵ ص ۸۵۵ ح ۴۳۴۰۰ نقلًا عن الديلمي وكلاهما عن ابن عمر.

۴- (۴). العرق دَسَّاسٌ: أَي دَخَالَ، لِأَنَّهُ يَنْزِعُ فِي خِفَاءٍ وَلُطْفٍ.

۵- (۵). شعب الإيمان: ج ۷ ص ۴۵۵ ح ۱۰۹۷۴، [۳] الفردوس: ج ۴ ص ۲۹۹ ح ۶۸۷۸ كلاهما عن ابن عباس، كنز العمال: ج ۳ ص

۴۴۲ ح ۷۳۶۰.

۶- (۶). الفردوس: ج ۲ ص ۵۱ ح ۲۲۹۱ عن أنس، كنز العمال: ج ۱۶ ص ۲۹۶ ح ۴۴۵۵۹، مكارم الأخلاق: ج ۱ ص ۴۳۲ ح ۱۴۷۴

[۴] عن الإمام الصادق عليه السلام.

۷- (۷). تاريخ دمشق: ج ۵۲ ح ۳۶۲ ح ۱۱۰۶۸ عن عائشه، كشف الخفاء: ج ۲ ص ۳۳۹ ح ۲۹۱۷.

۸- (۸). الكافي: ج ۵ ص ۳۵۳ ح ۱، [۵] تهذيب الأحكام: ج ۷ ص ۴۰۶ ح ۳۱ كلاهما عن السكوني عن الإمام الصادق عليه

السلام.

The Prophet ﷺ said:Look into what womb you are going to put your child in, as:<sup>(١)</sup>  
(indeed blood <sup>(١)</sup> is effective. <sup>(٢)</sup>

The Prophet ﷺ said:People are ]like[ mines; and blood is effective and having:<sup>(٣)</sup>  
(bad manners is like a bad origin. <sup>(٤)</sup>

The Prophet ﷺ said:Marry from a righteous family because indeed blood is:<sup>(٥)</sup>  
(effective. <sup>(٦)</sup>

The Prophet ﷺ said:Choose ]the righteous womb[ for your sperm, for indeed:<sup>(٧)</sup>  
(women bear children that are similar to their brothers and sisters. <sup>(٨)</sup>

Imām 'Ali ؑ said:Beware of marrying a fool, for her companionship is trial and:<sup>(٩)</sup>  
(her children are a loss. <sup>(١٠)</sup>

ص:٤٣

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The Arabic word 'irq literally means a blood-vein, but in these traditions it refers.<sup>(١)</sup> –١  
].to the genetical influence.In the modern context it could be known as genes.]Ed  
Musnad al-Shihāb, vol.١, p.١٧٣, h.٨٣٦.Kanz al-'Ummāl, vol.٥١, p.٥٥٨, h.٠٠٤٣٤,. (٢) –٢  
.narrating from al-Dailami.Both narrating from Ibn 'Umar  
Shu'ab al-Imān, vol.٧, p.٥٥٤, h.٤٧٩٠١.al-Firdaws, vol.٤, p.٩٩٢, h.٨٧٨٦.Both narrating. (٣) –٣  
.from Ibn 'Abbās.Kanz al-'Ummāl, vol.٣, p.٢٤٤, h.٠٦٣٧  
al-Firdaws, vol.٢, p.١٥, ١٩٢٢ Kanz al-'Ummāl, vol.٦١, p.٦٩٢, h.٩٥٥٤٤.Makārim al-. (٤) –٤  
(.).Akhlāq, vol.١, p.٢٣٤, h.٤٧٤١, narrating from Imām al-Sādiq ؑ.  
Tārikh Dimashq, vol.٢٥, p.٢٦٣, h.٨٦٠١١, narrating from 'A'ishah.Kashf al-Khafā',. (٥) –٥  
.vol.٢, p.٩٣٣, h.٧١٩٢  
al-Kāfi, vol.٥, p.٣٥٣, h.١.Tahdhib al-Ahkām, vol.٧, p.٦٠٤, h.١٣.Both narrating from. (٦) –٦  
(.).al-Sakuni from Imām al-Sādiq ؑ.

٥٦:الإمام الصادق عليه السلام: تَجِبُ لِلْوَلَدِ عَلَى وَالِدِهِ ثَلَاثُ خِصَالٍ:اخْتِيَارُهُ لَوَالِدَتِهِ، وَتَحْسِينُ اسْمِهِ، وَ الْمُبَالَغَةُ فِي تَأْدِيبِهِ. (١)

٢/٢:دَوْرُ الْوَرَاثَةِ فِي خَلْقِ الْمَوْلُودِ

٥٧:الإمام علي عليه السلام: أَقْبَلَ رَجُلٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: يَا رَسُولَ اللَّهِ، هَذِهِ بِنْتُ عَمِّي، وَ أَنَا فُلَانُ ابْنِ فُلَانٍ، حَتَّى عَدَّ عَشْرَةَ آبَاءٍ، وَ هِيَ فُلَانَةُ بِنْتُ فُلَانٍ حَتَّى عَدَّ عَشْرَةَ آبَاءٍ، لَيْسَ فِي حَسْبِي وَلَا حَسَبِهَا حَبِيشِي، وَ إِنَّهَا وَضَعَتْ هَذَا الْحَبِيشِي!

فَأَطْرَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ طَوِيلًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: إِنَّ لَكَ تِسْعَةً وَ تِسْعِينَ عِرْقًا، وَ لَهَا تِسْعَةٌ وَ تِسْعِينَ عِرْقًا، فَإِذَا اشْتَمَلَتْ اضْطَرَبَتِ الْعُرُوقُ، وَ سَأَلَ اللَّهُ عَزَّ وَجَلَّ كُلَّ عِرْقٍ مِنْهَا أَنْ يُيْذِبَ الشَّبَهَ إِلَيْهِ، قُمْ فَإِنَّهُ وَلَعْدُكَ، وَ لَمْ يَأْتِكَ إِلَّا مِنْ عِرْقٍ مِنْكَ أَوْ عِرْقٍ مِنْهَا.

قال: فقام الرجل و أخذ بيد امرأته، و ازداد بها و بولدها عجباً. (٢)

٥٨:الإمام الباقر عليه السلام: أتى رجل من الأنصار رسول الله صلى الله عليه وآله، فقال: هذه ابنة عمي وامرأتي لا أعلم إلا خيراً، و قد أتتني بولد شديد السواد، منتشر المنخرين، جعد، (٣) قَطَطٌ، (٤) أَفْطَسٌ (٥) الْأَنْفِ، لا أعرف شبهة في أحوالي ولا في أجدادي!

فقال لامرأته: ما تقولين؟ قالت: لا و الذي بعثك بالحق نبياً، ما أعددت مقعده مني منذ ملكني أحداً غيره.

ص: ٤٤

١- (١). تحف العقول: ص ٣٢٢، بحار الأنوار: ج ٧٨ ص ٢٣٦ ح ٦٧. [١]

٢- (٢). الجعفریات: ص ٩٠، [٢] النوادر: ص ١٧٨ ح ٢٩٧ [٣] كلاهما عن الإمام الكاظم عن آبائه عليهم السلام.

٣- (٣). جعد: جعد الشعر ضد السبط، و الجعد: القصير المتردد الخلق (النهاية: ج ١ ص ٢٧٥ [٤] جعد).

٤- (٤). القَطَطُ: شديد الجعود (النهاية: ج ٤ ص ٨٠ «قطط»).

٥- (٥). الفَطَسُ: عَرَضُ قَصَبِهِ الْأَنْفِ (لسان العرب: ج ٦ ص ١٦٤ [٥] فطس).

Imām al-Sādiq )a.s.( said:There are three things incumbent on the father in regard:٥٦  
to the child:to choose a good mother for him, to give him a good name, and to do his  
(best in disciplining him. (١)

#### HEREDITY AND THE CHILD:٢/٢

Imām 'Ali )a.s.( said:A man from the Ansār came to the Messenger of Allah )s.a.w.(:٥٧  
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 forefa thers-, and she is so  
and so, daughter of so and so-also mentioning up to ten of her forefa thers-, 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 irq ]roots )genes( that transfer  
people's characte ristics to future genera tions[ and she also has ninety nine irq.When  
you copulate with her, the irq will move and every irq asks Allah Almighty for the child  
to be similar to it.Stand up, as it is indeed your child and it came from either an irq of  
you or of her.He ]Imām 'Ali[ )a.s.( said:The man stood up and took the hand of his wife  
(while his happiness with his wife and child increased. (٢)

Imām al-Bāqir )a.s.( said:One of the Companions of the Messenger of Allah )s.a.w.(:٥٨  
came to him and said:This is my uncle's daughter and my wife.I know nothing but  
good about her.She has brought me a child that is extremely black with large nostrils,  
fuzzy hair and a flat nose.I know similar to him neither among my uncles nor my  
.ancestors

ص:٤٥

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.Tuhaf al-'Uqul, p.٢٢٣.Bihār al-Anwār, vol.٨٧, p.٦٣٢, h.٧٦.(١) -١  
Ja'fariyāt, p.٠٩.al-Nawādir, p.٨٧١, h.٧٩٢.Both narrating from Imām al-Kāzim )a.s.( (٢) -٢  
)from his forefat hers )a.s

قال: فنكس رسول الله برأسه ملياً، ثم رفع بصيره إلى السماء، ثم أقبل على الرجل فقال: يا هذا، إنه ليس من أحد إلا بينه وبين آدم تسعة وتسعون عرقاً، كلها تضرب في النسب، فإذا وقعت النطفة في الرحم اضطربت تلك العروق؛ تسأل الله - الشبهة (١) لها، فهذا من تلك العروق التي لم يدركها أجدادك ولا أجداد أجدادك، أخذ إليك ابنك. فقالت المرأة: فرجت عني يا رسول الله. (٢) الإمام الصادق عليه السلام: إن الله عزوجل خلق للرحم أربعة أوعيه، فما كان في الأول فلأب، وما كان في الثاني فلأم، وما كان في الثالث فلعمومه، وما كان في الرابع فللخؤوله. (٣)

٦٠: عنه عليه السلام: إن الله تبارك وتعالى إذا أراد أن يخلق خلقاً جمع كل صورته بينه وبين آدم، ثم خلقه على صورته إحداهن، فلا يقولن أحد لولده: هذا لا يشبهني ولا يشبه شيئاً من آبائي. (٤)

٣/٢: دوز الورائته في خلق المولود

٦١: الإمام علي عليه السلام: حسن الأخلاق برهان كرم الأعراق. (٥)

٦٢: عنه عليه السلام: إذا كرم أصل الرجل كرم مغيبه ومحضره. (٦)

٦٣: عنه عليه السلام: عليكم في طلب الحوائج بشراف النفوس، ذوى الأصول الطيبه؛ فإنها عندهم أفضى، وهي لديكم أزكى. (٧)

ص: ٤٦

١- (١). في عوالي اللآلي: «[١] الشبه» بدل «الشبهه».

٢- (٢). الكافي: ج ٥ ص ٥٦١ ح ٢٣، [٢] عوالي اللآلي: ج ٣ ص ٤١٨ ح ٢١. [٣]

٣- (٣). الكافي: ج ٦ ص ١٧ ح ٢، [٤] عوالي اللآلي: ج ٣ ص ٤١٩ ح ٢٢ [٥] كلاهما عن محمد بن حمران.

٤- (٤) كتاب من لا يحضره الفقيه: ج ٣ ص ٤٨٤ ح ٤٧٠٩، علل الشرائع: ص ١٠٣ ح ١. [٦]

٥- (٥). غرر الحكم: ح ٤٨٥٥، [٧] عيون الحكم والمواعظ: ص ٢٢٨ ح ٤٣٩٧.

٦- (٦). غرر الحكم: ح ٤١٦٣، [٨] عيون الحكم والمواعظ: ص ١٣١ ح ٢٩٥٨ وفيه «أهل» بدل «أصل».

٧- (٧). غرر الحكم: ح ٦١٦٢. [٩]

He ﷺ asked the man's wife: What do you have to say? She answered: No, by Him 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 ﷺ 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 irq ]genes[, and all of them have effects in the descen dents. When the sperm arrives into the womb, the irqs 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! (1)

Imām al-Sādiq )a.s.( said: Verily Allah has created four containers for the: ٥٩ 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. (2)

Imām al-Sādiq )a.s.( said: When Allah the Exalted, the High, wishes to create: ٦٠ 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 nor to any of my ancestors. (3)

#### **HEREDITY AND THE BEHAVIOR OF A CHILD: ٢/٢**

(Imām 'Ali )a.s.( said: Good moral is an indication of the nobility of the irq. (4: ٦١)

Imām 'Ali )a.s.( said: When the origin of a person is noble, his behavior is noble in: ٦٢ both his absence or in his presence. (5)

Imām 'Ali )a.s.( said: Seek your needs from noble people who have good origins, as: ٦٣ your needs will be better fulfilled by them and doing so is more pleasant for you. (6)

.al-Kāfi, vol.5, p.165, h.32.'Awāli al-La'āli, vol.3, p.814, h.12.(1) -1

al-Kāfi, vol.6, p.71, h.2.'Awāli al-La'āli, vol.3, p.914, h.22.Both narrating from. (2) -2

.Muhammad ibn Hamrān

.Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.484, h.9074.'Ilal al-Sharā'i', p.301, h.1. (3) -3

.Ghurar al-Hikam, h.5584.'Uyun al-Hikam wa al-Mawā'iz, p.822, h.7934. (4) -4

Ghurar al-Hikam, h.3614.'Uyun al-Hikam wa al-Mawā'iz, p.131, h.8592, with 'family'. (5) -5

.instead of 'origin

.Ghurar al-Hikam, h.2616. (6) -6



٦٤: عنه عليه السلام: عَلَيْكُمْ فِي قَضَاءِ حَوَائِجِكُمْ بِكِرَامِ الْأَنْفُسِ وَالْأَصُولِ، تُنَجِّحَ لَكُمْ عِنْدَهُمْ مِنْ غَيْرِ مِطَالٍ وَلَا مَنْ. (١)

٦٥: مروج الذهب- في ذكر مُحَمَّدِ بْنِ الْحَنَفِيَّةِ فِي أَزْمَةِ حَرْبِ الْجَمَلِ لَمَّا وَقَفَ حِينَ وَاجَهَتْهُ الرِّمَاحُ وَالنُّشَابُ: - فَاتَاهُ عَلِيُّ عَلَيْهِ السَّلَامُ: فَضَرَبَهُ بِقَائِمِ سَيْفِهِ وَقَالَ: أَدْرَكَكَ عِرْقٌ مِنْ أُمَّكَ. (٢)

٦٦: الإمام الصادق عليه السلام- في زيارته الأربعة بأبي أنت و أمي يا ابن رسول الله، أشهد أنك كنت نوراً في الأصلاب الشامخه و الأرحام الطاهره، لم تنجسك الجاهليته بأنجاسها، و لم تلبسك المذلهمات (٣) من ثيابها. (٤)

٦٧: عنه عليه السلام: قام رسول الله صلى الله عليه وآله خطيباً فقال: أَيُّهَا النَّاسُ، إِيَّاكُمْ وَ خَضِرَاءَ الدَّمَنِ. قيل: يا رسول الله، و ما خَضِرَاءَ الدَّمَنِ؟ قال: المرأه الحسناء في مَبْتِ السَّوءِ. (٥)

٤/٢: دَوْرُ زَوَاجِ الْأَقْرَابِ

٦٨: رسول الله صلى الله عليه وآله: اغْتَرِبُوا؛ لَا تَضُورُوا (٦). (٧)

٦٩: عنه صلى الله عليه وآله: لَا تَنْكِحُوا الْقَرَابَةَ الْقَرِيبَةَ؛ فَإِنَّ الْوَلَدَ يُخْلَقُ ضَاوِيًا. (٨)

ص: ٤٨

١- (١). غرر الحكم: ح ٦١٥٨. [١]

٢- (٢). مروج الذهب: ج ٢ ص ٣٧٥، [٢] شرح نهج البلاغه لابن أبي الحديد: ج ١ ص ٢٤٣. [٣]

٣- (٣). المذللهم: الأشود ( لسان العرب: ج ١٢ ص ٢٠٦ » [٤] لهم»).

٤- (٤). تهذيب الأحكام: ج ٦ ص ١١٤ ح ٢٠١ عن صفوان بن مهران الجمال.

٥- (٥). الكافي: ج ٥ ص ٣٣٢ ح ٤، [٥] تهذيب الأحكام: ج ٧ ص ٤٠٣ ح ١٦٠٨ كلاهما عن السكوني، كتاب من لا يحضره

الفاقيه: ج ٣ ص ٣٩١ ح ٤٣٧٧، بحار الأنوار: ج ١٠٣ ص ٢٣٢ ح ١٠ [٦] نقلاً عن معاني الأخبار عن محمد بن أبي طلحه.

٦- (٦). اغْتَرِبُوا لَا تَضُورُوا: أى تزوجوا الغرائب دون القرائب، و معنى لا تَضُورُوا: لا تأتوا بأولادٍ ضاوين؛ أى ضِعْفَاءُ نُحْفَاءُ ( النهاية: ج

٣ ص ١٠٦ » [٧] ضوا»).

٧- (٧). المجازات النبويه: ص ٩٢ ح ٥٩. [٨]

٨- (٨). المحجّه البيضاء: ج ٣ ص ٩٤.

Imām 'Ali )a.s.( said: Seek your needs from people who are noble and have: ٤٤  
principles. It is with them that the need is fulfilled promptly and without obligation. (١

Muruj al-Dhahab, -in mentioning Muhammad ibn al-Hanafiyyah in the crisis of the: ٤٥  
Battle of the Camel when he stopped there facing the spears and arrows-. Then Imām  
'Ali )a.s.( came towards him and hit him with the sheath of his sword and said: A blood  
)irq( from your mother has affected you ] your fear is from your mother's side not from  
me[. (٢

Imām al-Sādiq )a.s.( said, -in Ziyārah al-Arba'in (٣) -: May my father and my mother: ٤٦  
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. (٤

Imām al-Sādiq )a.s.( said: The Prophet of Allah delivered a sermon in which he: ٤٧  
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. (٥

#### MARRYING RELATIVES: ٢/٤

The Prophet )s.a.w.( said: Marry other than close relatives so that you do not give: ٤٨  
(birth to weak children. (٤

The Prophet )s.a.w.( said: Do not marry close relatives, as the child will come out: ٤٩  
(weak. (٧

ص: ٤٩

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.Ghurar al-Hikam, h. ٨٥١٦. (١) -١

.Muruj al-Dhahab, vol. ٢, p. ٥٧٣. Sharh Nahj al-Balāghah, vol. ١, p. ٣٤٢. (٢) -٢

The visitation recited on the fortieth day after the martyrdom of Imām Husain. (٣) -٣  
)a.s.( )٢th of Safar(.]Ed

Tahdhib al-Ahkām, vol. ٦, p. ٤١١, h. ١٠٢, narrating from Safwān ibn Mahrān al-. (٤) -٤  
Jammāl

al-Kāfi, vol.5, p.233, h.4. Tahdhib al-Ahkām, vol.7, p.304, h.8061. Both narrating from . (5) -5  
al-Sakuni. Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.193, h.7734. Bihār al-Anwār, vol.301,  
.p.232, h.1, narrating from Ma'āni al-Akhhār from Muhammad ibn Abu Talhah  
.al-Mujāzāt al-Nabawiyah, p.29, h.95. (6) -6  
.al-Mahajjah al-Baydā', vol.3, p.49. (7) -7

٧٠: رسول الله صلى الله عليه وآله: يَا ابْنَ مَسْعُودٍ: لَا تَأْكُلِ الْحَرَامَ، وَلَا تَلْبَسِ الْحَرَامَ، وَلَا تَأْخُذْ مِنَ الْحَرَامِ، وَلَا تَعْصِ اللَّهَ بِإِنَّ اللَّهَ تَعَالَى يَقُولُ لِلْبَلِيْسِ: (وَإِشْتَفَزِرْ مِنْ إِيْتِطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا) ٢.١

٧١: تفسير العياشى عن محمد بن مسلم عن الإمام الباقر عليه السلام، قال: سَأَلْتُهُ عَنْ شَرِكِ الشَّيْطَانِ؛ قَوْلِهِ: (وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ)، قَالَ: مَا كَانَ مِنْ مَالٍ حَرَامٍ فَهُوَ شَرِيكُ الشَّيْطَانِ.

قَالَ: وَ يَكُونُ مَعَ الرَّجُلِ حَتَّى يُجَامِعَ، فَيَكُونُ مِنْ نُطْفَتِهِ وَنُطْفَةِ الرَّجُلِ إِذَا كَانَ حَرَامًا. (١)

٧٢: تفسير العياشى عن محمد بن أحمد عن أحدهما عليهما السلام: شَرِكُ الشَّيْطَانِ مَا كَانَ مِنْ مَالٍ حَرَامٍ فَهُوَ مِنْ شَرِكِهِ الشَّيْطَانِ، وَ يَكُونُ مَعَ الرَّجُلِ حِينَ يُجَامِعُ، فَيَكُونُ نُطْفَتُهُ مَعَ نُطْفَتِهِ

## CHAPTER THREE:THE FOOD OF THE PARENTS

### THE ROLE OF UNLAWFUL FOOD IN A NEWBORN:۳/۱

The Prophet ﷺ said:O son of Mas'ud! Do not consume what is unlawful, do not wear what is unlawful, do not develop 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. \(۱\) \(۲\)](#)

Tafsir al-'Ayyāshi, narrating from Muhammad ibn Muslim who said: I asked Imām al-Bāqir a.s. about Satan's share in His saying:and share with them in wealth and children. [\(۳\)](#) 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 both if his wealth is from the unlawful. \(۴\)](#)

Tafsir al-'Ayyāshi, narrating from Muhammad from Imām al-Bāqir a.s. or Imām al-Sādiq 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

ص: ۵۱

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.Qurān, ۷۱:۴۶.(۱) -۱

Makārim al-Akhlāq, vol.۲, p.۴۵۳, h.۰۶۶۲, narrating from 'Abdullah ibn Mas'ud.Bihār. (۲) -۲

.al-Anwār, vol.۷۷, p.۵۰۱, h.۱

.Qurān, ۷۱:۴۶. (۳) -۳

.Tafsir al-'Ayyāshi, vol.۲, p.۹۹۲, h.۲۰۱.Bihār al-Anwār, vol.۴۰۱, p.۶۳۱, h.۵. (۴) -۴

إذا كان حراماً، قال: كلتيهما جميعاً مُختلطين، وقال: رُبمَا خُلِقَ مِنْ وَاحِدِهِ، وَرُبمَا خُلِقَ مِنْهُمَا جَمِيعاً. (١)

٧٣: الإمام الصادق عليه السلام: كَسْبُ الْحَرَامِ يَبِينُ فِي الذَّرِيَّةِ. (٢)

٢/٣: دَوْرُ غِذَاءِ الْوَالِدِ فِي الْوَلَدِ

٧٤: الإمام الصادق عليه السلام: مَنْ أَكَلَ سَفَرَجَلَةً عَلَى الرَّيْقِ طَابَ مَاؤُهُ، وَحَسَنَ وَلَدُهُ. (٣)

٧٥: طَبَّ الْأَثَمَةُ عَنْ بَكِيرِ بْنِ مُحَمَّدٍ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ الصَّادِقِ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ رَجُلٌ: يَا ابْنَ رَسُولِ اللَّهِ، يُولَدُ الْوَلَدُ فَيَكُونُ فِيهِ الْبَلَّةُ وَالضَّعْفُ؟

فَقَالَ: مَا يَمْنَعُكَ مِنَ السَّوِيقِ؟ (٤) اشْرَبْهُ وَمُرْ أَهْلَكَ بِهِ؛ فَإِنَّهُ يُنْبِتُ اللَّحْمَ، وَيَشُدُّ الْعَظْمَ، وَلَا يُولَدُ لَكُمْ إِلَّا الْقَوِيُّ. (٥)

٧٦: الإمام الكاظم عليه السلام: مَنْ أَكَلَ الْبَيْضَ وَالبَصَلَ وَ الزَّيْتِ زَادَ فِي جُمَاعِهِ، وَمَنْ أَكَلَ اللَّحْمَ بِالْبَيْضِ كَبَّرَ عَظْمَ وَلَدِهِ. (٦)

٧٧: الكافي عن عمرو بن إبراهيم عن الخراساني: (٧) أَكَلَ الرُّمَانَ الحُلُوِّ يَزِيدُ فِي مَاءِ الرَّجُلِ وَ يُحَسِّنُ الْوَلَدَ. (٨)

ص: ٥٢

١- (١). تفسير العياشي: ج ٢ ص ٣٠٠ ح ١٠٨، [١] بحار الأنوار: ج ١٠٣ ص ٢٩٤ ح ٤٨. [٢]

٢- (٢). الكافي: ج ٥ ص ١٢٤ ح ٤ [٣] عن عبيد بن زرارة.

٣- (٣). الكافي: ج ٦ ص ٣٥٧ ح ٣، [٤] المحاسن: ج ٢ ص ٣٦٥ ح ٢٢٧٣. [٥]

٤- (٤). السَّوِيقُ: مَا يُتَّخَذُ مِنَ الحَنْظَةِ وَ الشَّعِيرِ ( لسان العرب: ج ١٠ ص ١٧٠ «[٦] سوق»). [٦]

٥- (٥). طَبَّ الْأَثَمَةُ لابن بسطام: ص ٨٨، بحار الأنوار: ج ١٠٤ ص ٧٩ ح ٤. [٧]

٦- (٦). مكارم الأخلاق: ج ١ ص ٤٢٥ ح ١٤٥١، [٨] بحار الأنوار: ج ١٠٤ ص ٨٤ ح ٤١. [٩]

٧- (٧). يبدو أنّ المراد من الخراساني، الإمام الرضا عليه السلام، ولكن راوى الخبر هو عمرو بن إبراهيم، وهو من أصحاب الإمام الصادق عليه السلام، وروايته عن الإمام الرضا عليه السلام مستبعده جداً.

٨- (٨). الكافي: ج ٦ ص ٣٥٥ ح ١٧، [١٠] بحار الأنوار: ج ٦٦ ص ١٦٣ ح ٤٦. [١١]

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. (1)

Imām al-Sādiq (a.s.) said: [The effects of] Unlawful income will be seen in one's  
(offspring. (2)

### THE ROLE OF THE FATHER'S FOOD IN HIS CHILD: ۳/۲

Imām al-Sādiq (a.s.) said: Whoever eats a quince before breakfast, his semen will  
(be clean and his child will be good. (۳)

Tibb al-A'immah, narrating from Bukair ibn Muhammad who said: I was in the  
presence of Abu 'Abdullah al-Sādiq (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? (۴) 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. (۵)

Imām al-Kāzim (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. (۶)

al-Kāfi, narrating from 'Amr ibn Ibrāhīm from al-Khurāsāni (۷) who said: Eating a  
(sweet pomegranate increases a man's semen and makes the child beautiful. (۸)

ص: ۵۳

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1- Tafsir al-'Ayyāshi, vol. ۲, p. ۰۰۳, h. ۸۰۱. Bihār al-Anwār, vol. ۳۰۱, p. ۴۹۲, h. ۸۴. (۱) - ۱

2- al-Kāfi, vol. ۵, p. ۴۲۱, h. ۴, narrating from 'Ubayd ibn Zurārah. (۲) - ۲

3- al-Kāfi, vol. ۶, p. ۷۵۳, h. ۳. al-Mahāsin, vol. ۲, p. ۵۶۳, h. ۳۷۲۲. (۳) - ۳

4- A dish made from wheat-flour and roasted barley. (۴) - ۴

5- Tibb al-A'immah, by Ibn Bastām, p. ۸۸. Bihār al-Anwār, vol. ۴۰۱, p. ۹۷, h. ۴. (۵) - ۵

.Makārim al-Akhlāq, vol.1, p.524, h.1541.Bihār al-Anwār, vol.40, p.48, h.14. (6) –6  
Apparently referring to Imām al-Ridā )a.s.(, however the narrator of this. (7) –7  
tradition is 'Amr ibn Ibrāhim who is a companion of Imām al-Sādiq )a.s.(, so it is far  
from possible that he has narrated this from Imām al-Ridā )a.s.(.]This footnote is  
.]mentioned in the source of the tradition  
al-Kāfi, vol.6, p.553, h.71.Bihār al-Anwār, vol.66, p.361, h.64. (8) –8



٧٨: رسول الله صلى الله عليه وآله: أَطْعَمُوا الْمَرْأَةَ فِي شَهْرِهَا الَّذِي تَلِدُ فِيهِ التَّمْرَ؛ فَإِنَّ وَلَدَهَا يَكُونُ حَلِيمًا نَقِيًّا. (١)

٧٩: عنه صلى الله عليه وآله: أَطْعَمُوا حَبَالَكُمْ اللَّبَانَ؛ فَإِنَّ الصَّبِيَّ إِذَا غُذِيَ فِي بَطْنِ أُمِّهِ بِاللَّبَانِ (٢) اشْتَدَّ قَلْبُهُ، وَزِيدَ فِي عَقْلِهِ، فَإِنْ يَكُ ذَكَرًا كَانَ شُجَاعًا.... (٣)

٨٠: الإمام الرضا عليه السلام: أَطْعَمُوا حَبَالَكُمْ ذَكَرَ اللَّبَانَ، فَإِنْ يَكُ فِي بَطْنِهَا غُلَامٌ خَرَجَ ذَكِيَّ الْقَلْبِ، عَالِمًا، شُجَاعًا، وَإِنْ تَكُ جَارِيَةً حَسَنَ خُلُقِهَا وَخُلُقِهَا وَ.... (٤)

٨١: رسول الله صلى الله عليه وآله: أَطْعَمُوا نِسَاءَكُمْ الْحَوَامِلَ اللَّبَانَ؛ فَإِنَّهُ يَزِيدُ فِي عَقْلِ الصَّبِيِّ. (٥)

٨٢: عنه صلى الله عليه وآله: مَا مِنْ امْرَأَةٍ حَامِلَةٍ أَكَلَتْ الْبَيْطِخَ بِالْجُبْنِ إِلَّا يَكُونُ مَوْلُودُهَا حَسَنَ الْوَجْهِ وَالْخُلُقِ. (٦)

ص: ٥٤

١- (١). مكارم الأخلاق: ج ١ ص ٣٦٥ ح ١٢٠٢، [١] بحار الأنوار: ج ٦٦ ص ١٤١ ح ٥٨. [٢]

٢- (٢). اللَّبَانُ: الْكُنْدُرُ (لسان العرب: ج ١٣ ص ٣٧٧) «[٣] البن».

٣- (٣). الكافي: ج ٦ ص ٢٣ ح ٦ [٤] عن أبي زياد عن الإمام الحسن عليه السلام.

٤- (٤). الكافي: ج ٦ ص ٢٣ ح ٧، [٥] تهذيب الأحكام: ج ٧ ص ٤٤٠ ح ١٧٥٨ كلاهما عن محمد بن سنان، مكارم الأخلاق: ج ١ ص ٤٢٤ ح ١٤٤٣.

٥- (٥). مكارم الأخلاق: ج ١ ص ٤٢٣ ح ١٤٣٩، [٦] بحار الأنوار: ج ٦٦ ص ٤٤٤ ح ٨؛ [٧] الفردوس: ج ١ ص ١٠١ ح ٣٣١ عن ابن عمر.

٦- (٦). طب النبي صلى الله عليه وآله: ص ٢٨، بحار الأنوار: ج ٦٢ ص ٢٩٩. [٨]

The Prophet ﷺ said: Feed dates to a woman who is in her month of delivery, for: ٧٨  
(her child will become patient and clean. (١)

The Prophet ﷺ said: Feed frankincense to your pregnant women, for when a ٧٩  
child is fed with frankincense while in its mother's womb, its heart will be streng  
(thened and its intellect will increase. (٢)

Imām al-Ridā ḥ.s. said: Give wet frankincense to your pregnant women, for if she ٨٠  
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 be beautiful, have good morals, (٣)

The Prophet ﷺ said: Give frankincense to your pregnant women, for it will: ٨١  
(increase in the child's intellect. (٤)

The Prophet ﷺ said: Any pregnant woman who eats melon with cheese will: ٨٢  
(give birth to a child with beautiful face and good character. (٥)

ص: ٥٥

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- ١- Makārim al-Akhlāq, vol. ١, p. ٥٦٣, h. ٢٠٢١. Bihār al-Anwār, vol. ٦٦, p. ١٤١, h. ٨٥. (١) - ١  
٢- al-Kāfi, vol. ٦, p. ٣٢, h. ٦, narrating from Abu Ziyād from Imām al-Hasan. (٢) - ٢  
٣- al-Kāfi, vol. ٦, p. ٣٢, h. ٧. Tahdhib al-Ahkām, vol. ٧, p. ٤٤, h. ٨٥٧١. Both narrating from. (٣) - ٣  
٤- Muhammad ibn Sinān. Makārim al-Akhlāq, vol. ١, p. ٤٢٤, h. ٣٤٤١  
Makārim al-Akhlāq, vol. ١, p. ٣٢٤, h. ٩٣٤١. Bihār al-Anwār, vol. ٦٦, p. ٤٤٤, h. ٨٨. al-. (٤) - ٤  
٥- Firdaws, vol. ١, p. ١٠١, h. ١٣٣, narrating from Ibn 'Umar  
Tibb al-Nabi, p. ٨٢. Bihār al-Anwār, vol. ٢٦, p. ٩٩٢. (٥) - ٥

٨٣: عنه صلى الله عليه وآله: أَطْعَمُوا حَبَالَكُمْ السَّفَرَجَلِ؛ فَإِنَّهُ يُحَسِّنُ أَخْلَاقَ أَوْلَادِكُمْ. (١)

٨٤: عنه صلى الله عليه وآله: رَائِحَةُ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ رَائِحَةُ السَّفَرَجَلِ، وَرَائِحَةُ الْحَوْرِ الْعَيْنِ رَائِحَةُ الْأَسِّ (٢)، وَرَائِحَةُ الْمَلَائِكَةِ رَائِحَةُ الْوَرْدِ، وَرَائِحَةُ ابْنَتِي فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ رَائِحَةُ السَّفَرَجَلِ وَ الْأَسِّ وَ الْوَرْدِ، وَ لَا بَعَثَ اللَّهُ نَبِيًّا وَ لَا وَصِيًّا إِلَّا وَجَدَ مِنْهُ رَائِحَةَ السَّفَرَجَلِ؛ فَكُلُوهَا، وَأَطْعَمُوا حَبَالَكُمْ؛ يَحْسِنَ أَوْلَادَكُمْ. (٣)

٨٥: مَكَارِمُ الْأَخْلَاقِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: كُلُّوا السَّفَرَجَلِ وَ تَهَادَوْهُ بَيْنَكُمْ؛ فَإِنَّهُ يَجْلُو الْبَصِيرَةَ، وَ يُنْبِتُ التَّمَوْدَةَ فِي الْقَلْبِ، وَأَطْعَمُوهُ حَبَالَكُمْ؛ فَإِنَّهُ يُحَسِّنُ أَوْلَادَكُمْ.

وَ فِي رَوَايَةٍ: يُحَسِّنُ أَخْلَاقَ أَوْلَادِكُمْ. (٤)

٨٦: الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ - لَمَّا نَظَرَ إِلَى غُلَامٍ جَمِيلٍ يَتَبَغَى أَنْ يَكُونَ أَبُو هَذَا الْغُلَامِ أَكَلَ السَّفَرَجَلِ. (٥)

٨٧: عَنْهُ عَلَيْهِ السَّلَامُ: عَلَيْكَ بِالْهِنْدَبَاءِ؛ (٦) فَإِنَّهُ يَزِيدُ فِي الْمَاءِ، وَ يُحَسِّنُ الْوَلَدَ، وَ هُوَ حَارٌّ لَيِّنٌ، يَزِيدُ فِي الْوَلَدِ الذُّكُورَةَ. (٧)

ص: ٥٦

١- (١). الدعوات: ص ١٥١ ح ٤٠٥، مكارم الأخلاق: ج ١ ص ٣٧٢ ح ١٢٣٠ [١] نحوه، بحار الأنوار: ج ٦٦ ص ١٧٧ ح ٣٧ [٢]

٢- (٢). الآس: شَجَرَةٌ وَرَقُهَا عَطِظٌ ( لسان العرب: ج ٦ ص ١٩ «[٣] أوس»).

٣- (٣). جامع الأحاديث للقمي: ص ٨٢، بحار الأنوار: ج ٦٦ ص ١٧٧ ح ٣٩ [٤] نقلاً عن الإمامه والتبصره.

٤- (٤). مكارم الأخلاق: ج ١ ص ٣٧٢ ح ١٢٣٠، [٥] بحار الأنوار: ج ٦٦ ص ١٧٦ ح ٣٧ [٦]

٥- (٥). الكافي: ج ٦ ص ٢٢ ح ٢، [٧] المحاسن: ج ٢ ص ٣٦٥ ح ٢٢٧٤ [٨] كلاهما عن محمد بن مسلم، مكارم الأخلاق: ج ١ ص ٣٧٣ ح ١٢٤١ و زاد في آخره «ليله الجماع».

٦- (٦). الهنْدَبَاءُ: بَقْلَةٌ مَعْرُوفَةٌ، نَافِعَةٌ لِلْمَعِدَةِ وَ الْكَبِدِ وَ الطَّحَالِ أَكْلًا ( مجمع البحرين: ج ٣ ص ١٨٨٤ «الهنْدَبَاءُ»).

٧- (٧). الكافي: ج ٦ ص ٣٦٣ ح ٦، [٩] المحاسن: ج ٢ ص ٣١٣ ح ٢٠٤٧ [١٠] وفيه إلى قوله «يحسن الولد»، مكارم الأخلاق: ج ١ ص ٣٨٥ ح ١٢٩٥ [١١]

The Prophet ﷺ said: Give quince to your pregnant women, for it will make your children have good morals. (1)

The Prophet ﷺ 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 Fātimah al-Zahrā 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. (2)

Makārim al-Akhlāq, narrating from the Messenger of Allah ﷺ 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. (3)

Imām al-Sādiq a.s. said, -while looking at a handsome boy-: The father of this boy must have eaten quince. (4)

Imām al-Sādiq 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. (5)

ص: ٥٧

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1- al-Da'wāt, p.151, h.504. Makārim al-Akhlāq, vol.1, p.273, h.321. Bihār al-Anwār, (1) -1  
vol.66, p.771, h.73

2- Jāmi' al-Ahādith, p.28. Bihār al-Anwār, vol.66, p.771, h.93, narrating from al-. (2) -2  
Imāmah wa al-Tabsirah

3- Makārim al-Akhlāq, vol.1, p.273, h.321. Bihār al-Anwār, vol.66, p.671, h.73. (3) -3  
al-Kāfi, vol.6, p.22, h.2. al-Mahāsin, vol.2, p.563, h.4722. Both narrating from. (4) -4

4- Muhammad ibn Muslim. Makārim al-Akhlāq, vol.1, p.373, h.1421  
al-Kāfi, vol.6, p.363, h.6. al-Mahāsin, vol.2, p.313, h.7402. Makārim al-Akhlāq, vol.1, (5) -5



٨٨:الكافي عن شرحبيل بن مسلم: أَنَّهُ (١) قَالَ فِي الْمَرْأَةِ الْحَامِلِ: تَأْكُلُ السَّفْرَجَلَ؛ فَإِنَّ الْوَلَدَ يَكُونُ أَطْيَبَ رِيحًا وَ أَصْفَى لَوْنًا. (٢)

٤/٣:دَوْرُ غِذَاءِ النَّفْسَاءِ فِي الْمَوْلُودِ

٨٩:الإمام علي عليه السلام: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَيْكُنْ أَوَّلُ مَا تَأْكُلُ النَّفْسَاءُ الرُّطْبَ؛ فَإِنَّ اللَّهَ -تَعَالَى- قَالَ لِمَرْيَمَ: (وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلِهِ تُسَاقِطُ عَلَيْكِ رُطْبًا جَنِيًّا). ٣

قِيلَ: يَا رَسُولَ اللَّهِ، فَإِنْ لَمْ يَكُنْ أَوَّلُ الرُّطْبِ؟

قَالَ: سَبْعُ تَمْرَاتٍ مِنْ تَمْرِ الْمَدِينَةِ، فَإِنْ لَمْ يَكُنْ فَسَبْعُ تَمْرَاتٍ مِنْ تَمْرِ أَمْصَارِكُمْ؛ فَإِنَّ اللَّهَ يَقُولُ: وَعِزَّتِي وَجَلَالِي وَعِظَمَتِي وَارْتِفَاعِ مَكَانِي لَا تَأْكُلُ نَفْسَاءُ يَوْمَ تَلِدُ الرُّطْبَ فَيَكُونُ غُلَامًا إِلَّا كَانَ حَلِيمًا، وَإِنْ كَانَتْ جَارِيَةً كَانَتْ حَلِيمَةً. (٣)

٩٠:عنه عليه السلام: خَيْرُ تَمُورِكُمُ الْبُرْنِيِّ، (٤) فَأَطْعِمُوا النِّسَاءَ فِي نَفْسِهِنَّ يَخْرُجُ أَوْلَادُكُمْ حُكَمَاءً. (٥)

٩١:الإمام الصادق عليه السلام: أَطْعِمُوا الْبُرْنِيَّ نِسَاءَكُمْ فِي نَفْسِهِنَّ تَحْلُمُ أَوْلَادُكُمْ. (٦)

ص: ٥٨

١- (١). كذا في المصدر مضمرا.

٢- (٢). الكافي: ج ٦ ص ٢٢ ح ١، [١] تهذيب الأحكام: ج ٧ ص ٤٣٩ ح ١٧٥٥.

٣- (٤). الكافي: ج ٦ ص ٢٢ ح ٤، [٢] تهذيب الأحكام: ج ٧ ص ٤٤٠ ح ١٧٥٧ وفيه «حكيمًا وحكيمه» بدل «حليما وحليمه»، المحاسن: ج ٢ ص ٣٤٦ ح ٢١٩٤. [٣]

٤- (٥). البرني: ضَرْبٌ مِنَ التَّمْرِ أَحْمَرٌ مُشْرَبٌ بِصُفْرِهِ، كَثِيرُ اللَّحَاءِ، عَذْبُ الْحَلَاوَةِ (لسان العرب: ج ١٣ ص ٥٠ [٤] برن).

٥- (٦). تهذيب الأحكام: ج ٧ ص ٤٤٠ ح ٢٠، الكافي: ج ٦ ص ٢٢ ح ٥، وفيه «زكيا حليما» بدل «حكيمًا» كلاهما عن زراره عن الإمام الصادق عليه السلام.

٦- (٧). الكافي: ج ٦ ص ٢٢ ح ٥، [٦] المحاسن: ج ٢ ص ٣٤٥ ح ٢١٩٠ [٧] كلاهما عن صالح بن عقبه، مكارم الأخلاق: ج ١ ص ٣٦٦ ح ١٢٠٦ [٨] وفيه «تجملوا» بدل «تحلم».

al-Kāfi, 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 color. (1)

### THE ROLE OF A MOTHER'S FOOD ON THE NEWBORN: ۳/۴

Imām 'Ali (a.s.) said:The Prophet of Allah said:The first thing a woman in labor 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. (2)

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 honor, My glory, My greatness and the highness of My position, if a woman in labor eats ripe dates on the day she delivers, her child, boy or girl, will be forbearing. (3)

Imām 'Ali (a.s.) said:The best of your dates is the Barni. (4) Feed it to women while they are in their post-natal period so your children will become wise. (5)

Imām al-Sādiq (a.s.) said:Feed Barni (a type of date) to your women during their post-natal period and your children will become forbearing. (6)

ص: ۵۹

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1- al-Kāfi, vol.۶, p.۲۲, h.۱. Tahdhib al-Ahkām, vol.۷, p.۹۳۴, h.۵۵۷۱. (1) -1

2- Qurān, ۹۱:۵۲. (2) -2

3- al-Kāfi, vol.۶, p.۲۲, h.۴. Tahdhib al-Ahkām, vol.۷, p.۰۴۴, h.۷۵۷۱, with 'wise' instead of (3) -3

4- al-Mahāsin, vol.۲, p.۶۴۳, h.۴۹۱۲

5- A high quality sweet red-yellowish date. (4) -4

6- Tahdhib al-Ahkām, vol.۷, p.۰۴۴, h.۰۲. al-Kāfi, vol.۶, p.۲۲, h.۳, with 'virtuous and (5) -5

7- 'forbearing' instead of 'wise'. Both narrating from Zurārah from Imām al-Sādiq (a.s.)

8- al-Kāfi, vol.۶, p.۲۲, h.۵. al-Mahāsin, vol.۲, p.۵۴۳, h.۰۹۱۲. Both narrating from Sālih ibn. (6) -6

9- 'Aqabah. Makārim al-Akhlāq, vol.۱, p.۶۶۳, h.۶۰۲۱, with will become beautiful' instead of

."will turn out forbearing



٩٢: معانى الأخبار عن الحسين بن زيد، عن الإمام الصادق عليه السلام عن آبائه عليهم السلام: قال رسول الله صلى الله عليه وآله: من أحبنا أهل البيت، فليحمد الله - تعالى على أول النعم. قيل: وما أول النعم؟

قال: طيب الولاده، ولا يحبنا إلا من طابت ولادته، ولا يبغضنا إلا من خبثت ولادته. (١)

٩٣: علل الشرائع: أبو أيوب الأنصارى: اعرضوا حبب علي على أولادكم، فمن أحببه فهو منكم، ومن لم يحببه فاسألوا أمه من أين جاءت به؛ فإني سمعت رسول الله صلى الله عليه وآله يقول لعلي بن أبي طالب: «لا يحببك إلا مؤمن، ولا يبغضك إلا منافق أو ولد زنيه، أو حملته أمه وهي طامث». (٢)

٩٤: الإمام علي عليه السلام: جميل المقصد يدل على طهاره المولد. (٣)

٩٥: الإمام الباقر عليه السلام: من طهرت ولادته دخل الجنة. (٤)

ص: ٦٠

١- (١). معانى الأخبار: ص ١٦١ ح ١، علل الشرائع: ص ١٤١ ح ١، [١] المحاسن: ج ١ ص ٢٣٢ ح ٤١٩ [٢] وفيهما إلى قوله «طابت ولادته».

٢- (٢). علل الشرائع: ص ١٤٥ ح ١٢، [٣] بحار الأنوار: ج ٣٩ ص ٣٠١ ح ١١٠. [٤]

٣- (٣). غرر الحكم: ح ٤٧٥٨.

٤- (٤). المحاسن: ج ١ ص ٢٣٣ ح ٤٢٣ عن سدير الصيرفى، بحار الأنوار: ج ٥ ص ٢٨٧ ح ١٠. [٥]

## CHAPTER FOUR:THE FORMING OF THE LIFE–GERM

### THE EFFECTS OF PURITY OF THE BIRTH:٩/١

Ma'āni al-Akḥbār, narrating from Husain ibn Zaid, from Imām al-Sādiq, from his:٩٢ 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. (١)

Ilal al-Sharā'i', narrating from Abu Ayyub al-Ansāri who said: Present the love for':٩٣ 'Ali to your children, and one who loves him is from you, and one who does not love him you must ask the mother where she got him from, for I heard the Messenger of Allah )s.a.w.( say to 'Ali ibn Abi Tālib:No one loves you except a believer, and no one hates you except a hypocrite, a person of illegit imate birth, or a child conceived (during its mother's menses. (٢)

.Imām 'Ali )a.s.( said:Good intention denotes purity of birth:٩٤

(Imām al-Bāqir )a.s.( said:The one whose birth is pure will enter Paradise. (٤:٩٥ (٣)

ص:٤١

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.Ma'āni al-Akḥbār, p.١٤١, h.١.'Ilal al-Sharā'i', p.١٤١, h.١.al-Mahāsin, vol.١, p.٢٣٢, h.٩١٤.(١) -١  
.Ilal al-Sharā'i', p.٥٤١, h.٢١.Bihār al-Anwār, vol.٩٣, p.١٠٣, h.٠١١'. (٢) -٢  
.Ghurar al-Hikam, h.٨٥٧٤. (٣) -٣  
al-Mahāsin, vol.١, p.٣٣٢, h.٣٢٤, narrating from Sadit al-Sayrafi.Bihār al-Anwār, (٤) -٤  
.vol.٥, p.٧٨٢, h.٠١

٩٦:الإمام الصادق عليه السلام: إِنَّ اللَّهَ تَعَالَى خَلَقَ الْجَنَّةَ طَاهِرَةً مُطَهَّرَةً، فَلَا يَدْخُلُهَا إِلَّا مَنْ طَابَتْ وِلَادَتُهُ. (١)

٩٧:عنه عليه السلام: مَنْ وَجَدَ بَرْدَ حُبِّنَا عَلَى قَلْبِهِ فَلْيَكْثِرِ الدُّعَاءَ لِأُمَّهُ؛ فَإِنَّهَا لَمْ تَخُنْ أَبَاهُ. (٢)

٢/٤:آثَارُ حُبِّهِ الْوِلَادَةِ

(وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ). ٣

٩٨:رسول الله صلى الله عليه وآله: الْخُلُقُ الْحَسَنُ لَا يَنْزِعُ إِلَّا مِنْ وَلَدٍ حَيْضَةٍ، أَوْ وَلَدٍ زَيْنِيهِ. (٣)

٩٩:عنه صلى الله عليه وآله لِعَلِيٍّ عَلَيْهِ السَّلَامُ لَا يُبَغِضُكُمْ إِلَّا ثَلَاثَةٌ: وَوَلَدُ زِنَا، وَ مُنَافِقٌ، وَ مَنْ حَمَلَتْ بِهِ أُمُّهُ وَ هِيَ حَائِضٌ. (٤)

١٠٠:كنز العمّال عن أبي هريره عن رسول الله صلى الله عليه وآله: يَأْتِي عَلَى النَّاسِ زَمَانٌ يُشَارِكُهُمُ الشَّيَاطِينُ فِي أَوْلَادِهِمْ. قِيلَ: وَ كَائِنَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: نَعَمْ. قَالُوا: وَ كَيْفَ نَعْرِفُ أَوْلَادَنَا مِنْ أَوْلَادِهِمْ؟ قَالَ: بِقَلْبِهِ الْحَيَاءِ، وَ قَلْبِهِ الرَّحْمَةِ. (٥)

١٠١:رسول الله صلى الله عليه وآله: مَنْ لَمْ يَسْتَحِ فِيمَا قَالَ، أَوْ قِيلَ لَهُ فَهُوَ لِعَيْرِ رِشْدِهِ، أَوْ حَمَلَتْ بِهِ أُمُّهُ عَلَى غَيْرِ طَهْرٍ. (٦)

ص: ٦٢

١- (١). علل الشرائع: ص ٥٦٤ ح ١ [١] عن سعد بن عمر الجلاب، المحاسن: ج ١ ص ٢٣٣ ح ٤٢٤ [٢] عن عبدالله بن سنان.

٢- (٢). كتاب من لا يحضره الفقيه: ج ٣ ص ٤٩٣ ح ٤٧٤٥، علل الشرائع: ص ١٤٢ ح ٥ [٣] عن المفضل بن عمر.

٣- (٤). الفردوس: ج ٢ ص ٢٠٠ ح ٢٩٩٢ عن أبي هريره، كنز العمّال: ج ٣ ص ٣ ح ٥١٣٦.

٤- (٥). علل الشرائع: ص ١٤٢ ح ٦ [٤] عن ام سلمه، بحار الأنوار: ج ٢٧ ص ١٥١ ح ١٩. [٥]

٥- (٦). كنز العمّال: ج ٣ ص ١٢٦ ح ٥٧٩٥ نقلاً عن أبي الشيخ عن أبي هريره.

٦- (٧). أسد الغابه: ج ٢ ص ٦٤٣ ح ٢٤٦١، [٦] الفردوس: ج ٣ ص ٦٢٣ ح ٥٩٤٧ كلاهما عن شويفع، كنز العمّال: ج ٣ ص ١٢٥ ح ٥٧٩٤ نقلاً عن الطبراني.

Imām al-Sādiq )a.s.( said:Allah created Paradise clean and pure, so no one will enter:٩٦  
(it except those who are of pure birth. (١)

Imām al-Sādiq )a.s.( said:He who has found the harmony of our love in his heart:٩٧  
(must abundantly pray for his mother for she did not betray his father. (٢)

#### THE EFFECTS OF IMPURE BIRTH:٤/٢

(and share with them in wealth and children (٣)

The Prophet )s.a.w.( said:Good morals cannot be taken away from anyone except a:٩٨  
(child conceived during menses or a child from adultery. (٤)

The Prophet )s.a.w.( said to 'Ali )a.s.( : No one will hate you except for three groups of:٩٩  
people:the illegit imately born, the hypocrite and he whose mother got pregnant with  
(him while she was in her menses. (٥)

Kanz al-'Ummāl, narrating from Abu Hurayrah who said: The Messenger of Allah:١٠٠  
)s.a.w.( said:There will come a time for people when devils will be partners in 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. (٦)

The Prophet )s.a.w.( said:He who is not embarr assed from what he says or from:١٠١  
what is said about him, he is either an illegitim ate child, or his mother got pregnant  
(with him while being in her menses. (٧)

ص:٦٣

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Ilal al-Sharā'i', p.٤٦٥, h.١, narrating from Sa'd ibn 'Umar al-Jallāb.al-Mahāsin,'.(١) -١  
.vol.١, p.٣٣٢, h.٤٢٤, narrating from 'Abdullah ibn Sinān

Kitāb Man lā Yahdarhu al-Faqih, vol.٣, p.٣٩٤, h.٥٤٧٤.'Ilal al-Sharā'i', p.٢٤١, h.٥, . (٢) -٢  
.narrating from al-Mufaddal ibn 'Umar

.Qurān, ٧١:٤٤. (٣) -٣

- al-Firdaws, vol.۲, p.۰۰۲, h, narrating from Abu Hurayrah.۲۹۹۲.Kanz al-'Ummāl,. (۴) -۴  
vol.۳, p.۳, h.۶۳۱۵
- Ilal al-Sharā'i', p.۲۴۱, h.۶, narrating from Um Salamah.Bihār al-Anwār, vol.۷۲,'. (۵) -۵  
p.۱۵۱, h.۹۱
- Kanz al-'Ummāl, vol.۳, p.۶۲۱, h.۵۹۷۵, narrating from Abu al-Shaikh from Abu. (۶) -۶  
Hurayrah
- Usd al-Ghābah, vol.۲, p.۳۴۶, h.۱۶۴۲.al-Firdaws, vol.۳, p.۳۲۶, h.۷۴۹۵.Both narrating. (۷) -۷  
fron Showayfa'.Kanz al-'Ummāl, vol.۳, p.۵۲۱, h.۴۹۷۵, narrating from al-Tabarāni

١٠٢:الإمام علي عليه السلام: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ فَحَّاشٍ بِيَدَيْهِ قَلِيلُ الْحَيَاءِ، لَا يُبَالِي مَا قَالَ، وَلَا مَا قِيلَ لَهُ؛ فَإِنَّكَ إِنْ فَتَشْتَهُ لَمْ تَجِدْهُ إِلَّا لِعَيْتِهِ (١) أَوْ شَرِكَ شَيْطَانٍ. فَقِيلَ: يَا رَسُولَ اللَّهِ، وَفِي النَّاسِ شَرِكُ شَيْطَانٍ؟!

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَمَا تَقْرَأُ قَوْلَ اللَّهِ: (وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ). ٢

١٠٣:عنه عليه السلام: مَنْ لَوِّمَ سَاءَ مِيلَادُهُ. (٢)

١٠٤:الإمام الصادق عليه السلام: لَا يُبَغِّضُنَا إِلَّا مَنْ خَبَّتْ وِلَادَتُهُ، أَوْ حَمَلَتْ بِهِ أُمُّهُ فِي حَيْضِهَا. (٣)

٣/٤:مَصَابِرُ وَطْءِ الْحَائِضِ

(وَيَسْتَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدْنَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ). ٥

١٠٥:رسول الله صلى الله عليه وآله من جامع امرأته وهي حائض فخرج الولد مجذوماً أو أبرص فلا يلومنَّ إلا نفسه. (٤)

١٠٦:عنه صلى الله عليه وآله: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى كَرِهَ لَكُمْ أَيْتُهَا الْأُمَّةُ أَرْبَعًا وَعِشْرِينَ حَصَلَهُ، وَنَهَاكُمْ عَنْهَا:... كَرِهَ لِلرَّجُلِ أَنْ يَغْشَى امْرَأَتَهُ وَهِيَ حَائِضٌ، فَإِنْ غَشِيَهَا فَخَرَجَ

ص: ٦٤

١- (١). لِغَيْتِهِ: أَي مَخْلُوقٌ مِنْ زَنَا، نَقِيضٌ لِرَشْدِهِ (مَجْمَعُ الْبَحْرِينَ: ج ٢ ص ١٣٤٣) [١] غَوَى).

٢- (٣). غَرَّرَ الْحَكَمَ: ج ٧٨١٧.

٣- (٤). كِتَابٌ مِنْ لَا يَحْضَرُهُ الْفَقِيهَ: ج ١ ص ٩٦ ح ٢٠٣.

٤- (٦). كِتَابٌ مِنْ لَا يَحْضَرُهُ الْفَقِيهَ: ج ١ ص ٩٦ ح ٢٠١، مَكَارِمُ الْأَخْلَاقِ: ج ١ ص ٤٥٩ ح ١٥٥٧. [٢]

Imām 'Ali )a.s.( said:The Messenger of Allah )s.a.w.( said:'Allah has prohibited the:١٠٢  
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-  
ship with 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? (١

(Imām 'Ali )a.s.( said:He who is vile is a sign of his birth being malevolent. (٢:١٠٣

Imām al-Sādiq )a.s.( said:No one will hate us except he whose birth is impure, or:١٠٤  
(their mother became pregnant during her menses. (٢

#### THE HARM OF COPULATING WITH A WOMAN DURING HER MENSES:٤/٢

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. (٤

The Prophet )s.a.w.( said:He who has intercourse with his wife while she is in her:١٠٥  
menses and his child is born with leprosy or alphasia, he should not blame anyone  
(other than himself. (٥

The Prophet )s.a.w.( said:My Nation! Indeed Allah the Blessed and Supreme dislikes:١٠٦  
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

ص:٦٥

Zuhd, p.٧, h.٢١, narrating from sulaym ibn Qays from Imām 'Ali ؑa.s.( from the Prophet  
).)s.a.w

.Ghurar al-Hikam, h.٧١٨٧. (٢) -٢

.Kitāb Man lā Yahdarhu al-Faqih, vol.١, p.٦٩, h.٣٠٢. (٣) -٣

.Qurān, ٢:٢٢٢. (٤) -٤

Kitāb Man lā Yahdarhu al-Faqih, vol.١, p.٦٩, h.١٠٢.Makārim al-Akhlāq, vol.١, p.٩٥٤, . (٥) -٥  
.h.٧٥٥١



الْوَلَدُ مَجْذُومًا أَوْ أَبْرَصًا فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ. (١)

١٠٧: عنه صلى الله عليه وآله: مَنْ وَطِئَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَقَضِيَ بَيْنَهُمَا وَلَدٌ فَأَصَابَهُ جُذَامٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ. (٢)

١٠٨: الكافي عن عذافر الصيرفي: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: تَرَى هَؤُلَاءِ الْمَشْوَهِينَ خَلْقَهُمْ؟ قَالَ: قُلْتُ: نَعَمْ.

قَالَ: هَؤُلَاءِ الَّذِينَ آبَاؤُهُمْ يَأْتُونَ نِسَاءَهُمْ فِي الطَّمْثِ. (٣)

٤/٤: بَرَكَاتُ الدُّعَاءِ عِنْدَ الْجَمَاعِ

١٠٩: رسول الله صلى الله عليه وآله: أَمَا لَوْ أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ: «بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا» ثُمَّ قُدِّرَ بَيْنَهُمَا فِي ذَلِكَ أَوْ قُضِيَ وَلَدٌ (٤). (٥)

١١٠: عنه صلى الله عليه وآله: يَا عَلِيُّ، إِذَا جَامَعْتَ فَعَل: «بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي»، فَإِنْ قُضِيَ أَنْ يَكُونَ بَيْنَكُمَا وَلَدٌ لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا. (٦)

١١١: الإمام علي عليه السلام: إِذَا أَرَادَ أَحَدُكُمْ مُجَامَعَةَ زَوْجَتِهِ فَلْيَقُلْ: اللَّهُمَّ إِنِّي اسْتَحَلَلْتُ فَرْجَهَا بِأَمْرِكَ، وَقَبَلْتُهَا بِأَمَانَتِكَ، فَإِنْ قُضِيَ لِي مِنْهَا وَلَدًا فَاجْعَلْهُ ذَكَرًا سَوِيًّا، وَلَا تَجْعَلْ

ص: ٦٦

١- (١). كتاب من لا يحضره الفقيه: ج ٣ ص ٥٥٦ ح ٤٩١٤، الخصال: ص ٥٢٠ ح ٩، الأملالي للصدوق: ص ٣٧٨ ح ٤٧٨ [١] كلها عن الحسين بن زيد عن الإمام الصادق عن آبائه عليهم السلام.

٢- (٢). المعجم الأوسط: ج ٣ ص ٣٢٦ ح ٣٣٠٠ عن أبي هريره، كنز العمال: ج ١٦ ص ٣٥٢ ح ٤٤٨٨٥.

٣- (٣). الكافي: ج ٥ ص ٥٣٩ ح ٥، [٢] علل الشرائع: ص ٨٢ ح ١ [٣] عن ابن أبي عذافر الصيرفي.

٤- (٤). الظاهر إن التردد من الراوى.

٥- (٥). صحيح البخارى: ج ٥ ص ١٩٨٢ ح ٤٨٧٠، سنن ابن ماجه: ج ١ ص ٦١٨ ح ١٩١٩ وزاد فيه: «لَمْ يُسَلِّطِ اللَّهُ عَلَيْهِ الشَّيْطَانَ» بعد «ولد»، مسند ابن حنبل: ج ١ ص ٤٦٥ ح ١٨٦٧ [٤] كلها عن ابن عباس.

٦- (٦). تحف العقول: ص ١٢، الاختصاص: ص ١٣٤ عن الخدرى.

(leprosy or alphosis, he should not blame anyone other than himself. (1)

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. (2)

al-Kāfi, narrating from 'Adhāfir al-Sayrafi who said: Abu 'Abdullah (al-Sādiq) (a.s.) said: Do you see these repulsive looking people

I said: Yes

He said: It is because their fathers had intercourse with their mothers while they were (in their menses. (3) (4)

#### THE BLESSINGS OF PRAYING DURING INTERCOURSE: 4/4

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 destined for them in this intercourse, Satan can never harm him. (5)

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. (6)

Imām '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

ص: ٤٧

al-Mu'jam al-Awsat, vol.3, p.623, h.1033, narrating from Abu Hurayrah. Kanz al- (2) -2  
'Ummāl, vol.61, p.253, h.58844  
al-Kāfi, vol.5, p.935, h.5.'Ilal al-Sharā'i', p.28, h.1, narrating from Ibn Abu 'Adhāfir. (3) -3  
al-Sayrafi

What we can conclude from this set of traditions is that sexual intercourse and (4) -4  
becoming pregnant during the period of menstruation can be one reason for having  
repulsive features or being afflicted with leprosy or alphasia, 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 menst  
ruation 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

Sahih al-Bukhāri, vol.5, p.2891 h.1784. Sunan Ibn Mājah, vol.1, p.816, h.9191. Musnad. (5) -5  
.Ibn Hanbal, vol.1, p.564, h.7681. All narrating from Ibn 'Abbās  
.Tuhaf al-'Uqul, p.21. al-Ikhtisās, p.431, narrating from al-Khudri. (6) -6

لِلشَّيْطَانِ فِيهِ نَصِيْبًا وَلَا شَرِيْكًَا. (١)

١١٢:الإمام الباقر عليه السلام: إِذَا أَرَدْتَ الْوَلَدَ فَقُلْ عِنْدَ الْجَمَاعِ:اللَّهُمَّ ارْزُقْنِيْ وَلَدًا، وَاجْعَلْهُ تَقِيًّا لَيْسَ فِي خَلْقِهِ زِيَادَةٌ وَلَا نُقْصَانٌ، وَاجْعَلْ عَاقِبَتَهُ إِلَى خَيْرٍ. (٢)

١١٣:الإمام الصادق عليه السلام: مَنْ أَرَادَ أَنْ يُحْبَلَ لَهُ فَلْيُصَلِّ رَكَعَتَيْنِ بَعْدَ الْجُمُعَةِ، يُطِيلُ فِيهِمَا الرُّكُوعَ وَ السُّجُودَ، ثُمَّ يَقُولُ:اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا سَأَلَكَ بِهِ زَكَرِيَّا، يَا رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ،اللَّهُمَّ هَبْ لِي مِنْ لَمَدْنِكَ ذُرِّيَّةً طَيِّبَةً، إِنَّكَ سَمِيعُ الدُّعَاءِ،اللَّهُمَّ بِاسْمِكَ اسْتَحَلَلْتُهَا،و فِي أَمَانَتِكَ أَخَذْتُهَا،فَإِنْ قَضَيْتَ فِي رَحِمِهَا وَلَدًا فَاجْعَلْهُ غُلَامًا مُبَارَكًا زَكِيًّا،و لَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ شَرِكًا وَلَا نَصِيْبًا. (٣)

١١٤:تفسير العياشي عن سليمان بن خالد: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا قَوْلُ اللَّهِ:«شَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَنْوَالِ»؟ قَالَ:قَالَ:قُلْ فِي ذَلِكَ قَوْلًا:أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ. (٤)

٥/٤:دَوْرُ الْأَحْوَالِ فِي انْعِقَادِ النَّطْفَةِ

١١٥:رسول الله صلى الله عليه وآله: يُكْرَهُ أَنْ يَغْشَى الرَّجُلُ الْمَرْأَةَ وَقَدْ احْتَلَمَ حَتَّى يَغْتَسِلَ مِنْ احْتِلَامِهِ الَّذِي رَأَى،فَإِنْ فَعَلَ وَخَرَجَ الْوَلَدُ مَجْنُونًا فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ. (٥)

ص:٦٨

١- (١).الخصال:ص ٦٣٧ ح ١٠ عن أبي بصير ومحمد بن مسلم عن الإمام الصادق عن آبائه عليهم السلام،تحف العقول:ص ١٢٥،بحار الأنوار:ج ١٠ ص ١١٥ ح ١. [١]

٢- (٢).الكافي:ج ٦ ص ١٠ ح ١٢، [٢]تهذيب الأحكام:ج ٧ ص ٤١١ ح ١٦٤١ كلاهما عن محمد بن مسلم.

٣- (٣).الكافي:ج ٦ ص ٨ ح ٣، [٣]تهذيب الأحكام:ج ٣ ص ٣١٥ ح ٩٧٤ كلاهما عن محمد بن مسلم.

٤- (٤).تفسير العياشي:ج ٢ ص ٣٠٠ ح ١٠٧، [٤]بحار الأنوار:ج ١٠٣ ص ٢٩٤ ح ٤٧. [٥]

٥- (٥).تهذيب الأحكام:ج ٧ ص ٤١٢ ح ١٦٤٦ عن محمد بن العيص عن الإمام الصادق عليه السلام،كتاب من لا يحضره الفقيه:ج ٣ ص ٥٥٧ ح ٤٩١٤ عن الحسين بن زيد بن علي بن الحسين عليهما السلام عن الإمام الصادق عن آبائه عليهم السلام عنه صلى الله عليه وآله.

[share in him nor any partnership. \(1\)](#)

Imām al-Bāqir ؑa.s.ؑ said:When you intend to have a child, then say at the time of:۱۱۲  
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. [\(2\)](#)

Imām al-Sādiq ؑa.s.ؑ said:He who desires his wife to become pregnant, he should:۱۱۳  
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 by myself, 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 the child a blessed pure one and do not allow  
[Satan to have a share or partnership with him. \(3\)](#)

Tafsir al 'Ayyāshi, narrating from Sulaymān ibn Khālid who said: I asked Abu:۱۱۴  
'Abdullah ]al-Sādiq[ ؑa.s.ؑ about the meaning 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. \(4\)](#)

#### **THE ROLE OF THE PARENTS STATES ON THE FORMATION OF THE LIFE—GERM:۴/۵**

The Prophet ؐs.a.w.ؐ said:It is not good for a man to associate with his wife after:۱۱۵  
having a wet dream until he performs his ritual bath from the wet dream, but if he  
does so ]copulate before having a bath[ and the child is born insane, he should not  
[blame anyone other than himself. \(5\)](#)

ص: ۶۹

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al-Khisāl, p.۳۳۶, h.۱, narrating from Abu Basir and Muhammad ibn Muslim from.(۱) –۱  
Imām al-Sādiq ؑa.s.ؑ from his forefathers ؑa.s.ؑ.Tuhaf al-'Uqul, p.۵۲۱.Bihār al-Anwār,  
vol.۱, p.۵۱۱, h.۱

al-Kāfi, vol.۶, p.۱, h.۲۱.Tahdhib al-Ahkām, vol.۷, p.۱۱۴, h.۱۴۶۱.Both narrating from . (۲) –۲  
Muhammad ibn Muslim

al-Kāfi, vol.6, p.8, h.3.Tahdhib al-Ahkām, vol.3, p.513, h.479.narrating from . (3) -3  
Muhammad ibn Muslim  
.Tafsir al-'Ayyāshi, vol.2, p.103, h.701.Bihār al-Anwār, vol.301, p.492 h.74. (4) -4  
Tahdhib al-Ahkām, vol.7, p.214, h.6461, narrating from Muhammad ibn al-'Is from . (5) -5  
Imām al-Sādiq )a.s.(.Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.755, h.4194, narrating from  
al-Husain ibn Zaid ibn 'Ali ibn al-Husain )a.s.( from Imām al-Sādiq )a.s.( from his foref  
)athers )a.s.( from the Prophet )s.a.w

١١٦: عنه صلى الله عليه وآله إذا أتى أحدكم أهله فليستتر؛ فإنه إذا لم يستتر استحييت الملائكة وخرجت، وحصرة الشيطان، فإذا كان بينهما ولد كان الشيطان فيه شريك (١). (٢).

١١٧: الإمام الرضا عليه السلام بعد الجماع من غير أن يكون بينهما غسل يورث للولد الجنون. (٣).

١١٨: عنه عليه السلام: لا تقرب النساء في أول الليل لا شتاء ولا صيفاً، وذلك أن المعده والعروق تكون ممثلة وهو غير محمود، يتخوف منه القولنج (٤) والفالج، واللقوة، (٥) والنقرس، (٦) والحصاة، والتقطير، والفتق وضعف البصر والدماع.

فإذا أريد ذلك فليكن في آخر الليل؛ فإنه أصح للبدن، وأرجى للولد، وأذكى للعقل في الولد الذي يقضى بينهما. (٧).

ص: ٧٠

١- (١). كذا في المصدر وفي كثر العمال: «كان للشيطان فيه شرك» وهو الصواب.

٢- (٢). المعجم الأوسط: ج ١ ص ٦٣ ح ١٧٦ عن أبي هريره، كثر العمال: ج ١٦ ص ٣٤٣ ح ٤٤٨٣٥.

٣- (٣). طب الإمام الرضا عليه السلام: ص ٢٨، [١] بحار الأنوار: ج ٦٢ ص ٣٢١. [٢]

٤- (٤). القولنج: مرض معوي مؤلم، يعسر معه خروج الفضل والريح (مجمع البحرين: ج ٣ ص ١٥٢٥ «قولنج»).

٥- (٥). اللقوة: هي مرض يعرض للوجه فيميله إلى أحد جانبيه (النهاية: ج ٤ ص ٢٦٨ «[٣] لقا»).

٦- (٦). النقرس: ورَمٌ ووجع في مفاصل القدمين وأصابع الرجلين (مجمع البحرين: ج ٣ ص ١٨٢٣ «نقرس»).

٧- (٧). طب الامام الرضا عليه السلام: ص ٦٤، [٤] بحار الأنوار: ج ٦٢ ص ٣٢٧. [٥]

The Prophet ﷺ said: If any of you copulates 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](#). (1)

Imām al-Ridā a.s. said: Having intercourse after intercourse without a ritual bath [in between will cause insanity in the child conceived from it](#). (2)

Imām al-Ridā a.s. said: Do not have intercourse with women at the beginning of the night, whether in winter or summer, as the stomach and veins are full and it is not an appropriate act. There is also the fear of colic, coarse tremor, gout, renal calculus stone, dribbling, 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](#). (3) (4)

ص: ٧١

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al-Mu'jam al-Awsat, vol. 1, p. 36, h. 671, narrating from Abu Hurayrah. Kanz al-Ummāl, vol. 61, p. 343, h. 53844.

Tibb al-Imām al-Ridā a.s., p. 82. Bihār al-Anwār, vol. 26, p. 123. (2) – 2

Tibb al-Imām al-Ridā a.s., p. 66. Bihār al-Anwār, vol. 26, p. 123. (3) – 3

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 Allāh knows best





## SECTION TWO:THE RIGHTS OF CHILDREN

اشاره

:Introduction

Chapter One:The Rights of Newborn

Chapter Two:The Rights of a Suckling Infant

Chapter Three:Education

Chapter Four:The Ethics of Upbringing

Chapter Five:Adorning and Playing

Chapter Six:Praying

ص:٧٣



Through studying the teachings of the holy infalibles (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:

### HONORING THE BIRTH—۱

The day that Allah Almighty bestows a blessing upon a person is an auspicious and blessed day of festivity (۱). 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 give a banquet in honor of the newborn is also something highly recommended to do.

This festivity is, in fact, honoring the first divine blessing which is the creation of a human being. 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 Imām 'Ali (a.s.): What is the first blessing that Allah gave you?

Imām 'Ali (a.s.) answered: That He, may His tribute be glorified, created me and I was nothing to be mentioned.

Therefore, it is appropriate and good to repeat the celebration of such occasions with the purpose of expressing gratitude to Allah for His blessing. Although there is no particular evidence (from traditions) to indicate that it is religiously recommended (mustahab) unlike the celebration of reaching the age of maturity (taklif) for which there are a number of traditions.

### BATHING THE NEWBORN—۲

:There are a few notable points in regards to washing a newborn child (۲)

The Arabic word 'id is derived from the root 'awada which means 'to return', so. (١) -١  
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 Allāh is, the festive is more magni ficent 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 Imām 'Ali )a.s.

. ( has said: Every day in which Allāh is not disobeyed in is a festive id day

Some jurists have presumed that what is meant is the general washing and. (٢) -٢

.cleaning of the newborn. Refer to: Jawāhir al-Kalām, vol. ٥, p. ١٧

A( What is meant here by bathing is not simply washing, but a ritual religious bathing. Accordi ngly, the person who bathes the baby must observe the rulings of .ritual bathing, such as the intention and the order of washing the parts

B( This bathing is recom mended, provided it does not harm the newborn in any way.

[\(\(1](#)

C( The act of bathing the newborn is recom mended to be done at the time of birth, [\(and it is permi ssible to delay it for up to three days. \(2](#)

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

[\(\(3](#)

### **:RECITING ADHĀN AND IQĀMAH IN THE NEWBORN'S EARS—۴**

:Here are some important points in this regard

A( The Adhān must be recited in the right ear of the newborn, and the Iqāmah in the .left ear

B( It is stated in some narrations that the time of reciting the Adhān and Iqāmah in the ears of the newborn is after hearing it cry, and, in some other narrations it says that it .is recom mended 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

### **:FEEDING THE NEWBORN FOR THE FIRST TIME—۴**

This means that it is recom mended to mix a very small amount of the soil of Karbalā .with some water from the Euphrates [\(۴](#) 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.(, penet rating in newborn's [\(soul from the very beginning of his life, as has been mentioned in some traditions. \(5](#)

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- ١- (١) .Tahrir al-Wasilah, vol.٢, p.١٣.
  - ٢- (٢) .al-'Urwah al-Wuthqā, vol.٢, p.٧٥١.
  - ٣- (٣) .Jawāhir al-Kalām, vol.٥, p.١٧.
  - ٤- (٤) .Refer to p.٧٦, h.٣٤١-٥٤١.
  - ٥- (٥) .Refer to p.٧٦, h.٢٤١.

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 [\(1\)](#) some rain water or water from the Euphrates and then give 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

### **:CHOOSING A GOOD NAME—۵**

According to the traditions, 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 choose the best names for their children. These guidelines 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

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 expected child is, they may choose a name which is appropriate to both. [\(2\)](#) Of course, there is no problem in changing the name after the delivery

F( After a boy is born, it is recommended to name him Muhammad for the first seven days, and then the parents may choose any other name they wish

ص: ۷۷



.Refer to p.۸۶, h.۸۴۱. (۲) -۲

G( Certain names like Muhammad and Fātimah 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 symbolise the wrong and injustice, like: Shahāb, Hariq, Hubāb, Kalb, Firār, Harb, and Zālim

I( It is disapproved to put names that indicate pride, or something whose negation in a conversation is considered as a bad omen, such as: Mubārak—the blessed, in which its negation is 'the unblessed

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

#### SHAVING THE NEWBORN'S HEAD—۶

It is a recommended act to shave the hair on the head of a newborn on the seventh day 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

#### TO OFFER A SACRIFICE (AQIQAH) FOR THE NEWBORN—۷

Performing a 'aqiqah is the sacrificing of a sheep (۱) to feed people upon the birth of a (child. (۲

: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 (۳) 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 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

ص: ٧٨

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A goat, cow, or a camel can also be sacrificed, and it is recommended to observe. (١) -١

.all rulings of slaughtering in them

.Tahrir al-Wasilah, vol.٢, p.٦١٣. (٢) -٢

.Like Askāfi, Sayyid Murtadā and Fayd Kāshāni. Ahkām al-Atfāl, p.٦٩١. (٣) -٣

D( It is recommended that the meat of the sacrifice be divided among the believers and ask them 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 disapproved for the parents and those supported by the father, to eat from (the offering, in particular the mother. (1)

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. (2)

#### CIRCUMCISION OF THE BABY—A

It is a recommended act to circumcise the newborn boy on the seventh day after his birth, and it is permissible to delay it till 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 circumcision, the related supplication to (be recited. (3)

ص: ٧٩

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.Wasā'il al-Shi'ah, vol. ١٢, p. ٨٢٤. (١) -١

.Wasā'il al-Shi'ah, vol. ٥١, p. ٦٢٤-٨٢٤. (٢) -٢

.Refer to page ٩٧, h. ٣٩١. (٣) -٣

(وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوتُ وَ يَوْمَ يُبْعَثُ حَيًّا). ١

(وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَ يَوْمَ أَمُوتُ وَ يَوْمَ أُبْعَثُ حَيًّا). ٢

١١٩: الإمام الباقر عليه السلام: يا ابن الأيام الثلاث، يومك الذي ولدت فيه، و يومك الذي تنزل فيه قبرك، و يومك الذي تخرج فيه إلى ربك، فإيا له من يوم عظيم. (١)

١٢٠: عنه عليه السلام - في تهنئته لرجل بمولود أسأل الله أن يجعله خلفاً معك، و خلفاً بعدك، فإن الرجل يخلف أباه في حياته و موته. (٢)

١٢١: الإمام الصادق عليه السلام: أكبر ما يكون الإنسان يوم يولد، و أصغر ما يكون يوم يموت. (٣)

١٢٢: عنه عليه السلام: هنأ رجل رجلاً - أصاب ابناً فقال: يهنئك الفارس. فقال له الحسن عليه السلام: ما علمك يكون فارساً أو راجلاً؟

قال: جعلت فداك فما أقول؟

ص: ٨٠

١- (٣). تحف العقول: ص ٢٩٢، بحار الأنوار: ج ٧٨ ص ١٧١ ح ٤. [١]

٢- (٤). نشر الدر: ج ١ ص ٣٤٥، [٢] نزاهة الناظر: ص ١٠٠ ح ١٩، كشف الغم: ج ٢ ص ٣٦٢. [٣]

٣- (٥). كتاب من لا يحضره الفقيه: ج ١ ص ١٩٤ ح ٥٩٥.

And peace be on him the day he was born, and the day he dies, and the day he shall  
(be raised alive! (١)

And peace be on me the day I was born, and the day I die, and the day I shall be.  
(raised alive. (٢)

Imām al-Bāqir )a.s.( said:O child of three ]great[ days pointing to three stages of:١١٩  
man's life:(The day you were born, the day you will enter your grave and the day you  
(will come out towards your Lord.What great days they will be. (٣)

Imām al-Bāqir )a.s.( said,-while congratulating a man for his newborn child-I ask:١٢٠  
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. (٤)

Imām al-Sādiq )a.s.( said:The greatest day of a person is the day he is born, and:١٢١  
(his smallest day is the day he dies. (٥)

Imām al-Sādiq )a.s.( said:A man said when congratulating someone who was:١٢٢  
.blessed with a son:Congratulations for your newborn horseman

?Imām 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

ص:٨١

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.Qurān, ٩١:٥١.(١) -١

.Qurān, ٩١:٣٣.(٢) -٢

.Tuhaf al-'Uqul, p.٢٩٢.Bihār al-Anwār, vol.٨٧, p.١٧١, h.٤.(٣) -٣

Nathr al-Durr, vol.١, p.٥٤٣.Nazhah al-Nāzir, p.١٠١, h.٩١.Kashf al-Ghummah, vol.٢, .(٤) -٤  
.p.٢٤٣

.Kitāb Man lā Yahdarhu al-Faqih, vol.١, p.٤٩١, h.٥٩٥.(٥) -٥

قال: تقول: شَكَرْتَ الْوَاهِبَ، وَبوركَ لَكَ فِي الْمَوْهُوبِ، وَبَلَغَ أَشُدَّهُ، وَرَزَقَكَ بَرَّةً. (١)

١٢٣: الكافي عن علي بن الحكم عن بعض أصحابنا: أولم أبو الحسن موسى عليه السلام وليمة على بعض ولديه، فأطعم أهل المدينة ثلاثة أيام الفالوذجات (٢) في الجفان في المساجد والأزقة. (٣)

٢/١: غسّل المولود

١٢٤: الإمام الصادق عليه السلام: غسّل المولود واجب. (٤)

٣/١: الأذان والإقامة في أذن الوليد

١٢٥: رسول الله صلى الله عليه وآله: من ولد له فأذن في أذنه اليمنى وأقام في أذنه اليسرى، لم يضره أم الصبيان (٥). (٦)

١٢٦: عنه صلى الله عليه وآله: من ولد له مولود فليؤذن في أذنه اليمنى بأذان الصلاة، وليقيم في اليسرى؛

ص: ٨٢

١- (١). الكافي: ج ٦ ص ١٧ ح ٣، كتاب من لا يحضره الفقيه: ج ٣ [١] ص ٤٨٠ ح ٤٦٨٧.

٢- (٢). الفالوذج: نوع من الحلواء (مجمع البحرين: ج ٣ ص ١٤١٤ «فلذج»).

٣- (٣). الكافي: ج ٦ ص ٢٨١ ح ١، [٢] بحار الأنوار: ج ٤٨ ص ١١٠ ح ١٢. [٣]

٤- (٤). الكافي: ج ٣ ص ٤٠ ح ٢، [٤] تهذيب الأحكام: ج ١ ص ١٠٤ ح ٢٧٠، كتاب من لا يحضره الفقيه: ج ١ ص ٧٨ ح ١٧٦ كلها عن سماعه.

٥- (٥). أم الصبيان؛ يطلق هذا المصطلح على نوع من الأمراض التي يبتلى الفرد بسببها بحاله تسمى «الإصابة بالريح»، وقد تؤدي أحيانا إلى الإغماء، كما قيل: إن أم الصبيان نوع من الجن يؤذي الأطفال. (راجع: موسوعة الأحاديث الطبية: ج ١ ص ٦٧٧).

٦- (٦). مسند أبي يعلى: ج ٦ ص ١٨١ ح ٦٧٤٧، الفردوس: ج ٣ ص ٦٣٢ ح ٥٩٨٢ كلاهما عن الإمام الحسين عليه السلام، كنز العمال: ج ١٦ ص ٤٥٧ ح ٤٥٤١٤.

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 make you enjoy his kindness. (1)

al-Kāfi, narrating from 'Ali ibn al-Hakam, from one of the Shi'ah who said: For the :۱۲۳ birth of one of his children, Abu al-Hasan Musā ]al-Kāzim[ )a.s.( had a feast, and he fed fāluzaj (۲) in large bowls to the people of Medina in mosques and lanes for three days. ((۳)

### WASHING THE NEWBORN:۱/۲

(Imām al-Sādiq )a.s.( said:Washing the newborn baby is obligatory. (۴):۱۲۴

### RECITING ADHĀN AND IQĀMAH IN THE NEWBORN'S EARS:۱/۲

The Prophet )s.a.w.( said:Whoever is granted a newborn and recites the Adhān in:۱۲۵ (his right ear and the Iqāmah in his left ear, Um al-Sibyān (۵) will not harm it. (۶)

The Prophet )s.a.w.( said:If someone has a newborn child, he must recite the:۱۲۶ Adhān in his right ear and the Iqāmah in his

ص:۸۳

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.al-Kāfi, vol.۶, p.۷۱, h.۳.Kitāb Man lā Yahdarhu al-Faqih, vol.۳, p.۰۸۴, h.۷۸۶۴.(۱) –۱

.A kind of sweet made from flour, water and honey. (۲) –۲

.al-Kāfi, vol.۶, p.۱۸۲, h.۱.Bihār al-Anwār, vol.۸۴, p.۰۱۱, h.۲۱. (۳) –۳

al-Kāfi, vol.۳, p.۰۴, h.۲.Tahdhib al-Ahkām, vol.۱, p.۴۰۱, h.۰۷۲.Kitāb Man lā Yahdarhu . (۴) –۴

.al-Faqih, vol.۱, p.۸۷, h.۶۷۱.All narrating from Samā'ah

It is said that Um al-Sibyān is a kind of sickness in which the person is afflicted. (۵) –۵

with a state that is called 'wind seized' and sometimes it causes the person to become

uncon scious.It has also been said that Um al-Sibyān is a jinn that hurts children.In

Persian, Um al-Sibyān refers to the mother of a jinn )div( and being possessed by a

jinn.Refer to:Dāneshnāmeḥ Pezeshki, vol.۱, p.۷۷۶

Musnad Abu Ya'lā, vol.۶, p.۱۸۱, h.۷۴۷۶.al-Firdaws, vol.۳, p.۲۳۶, h.۲۸۹۵.Both narrating. (۶) –۶

.from Imām al-Husain )a.s.(.Kanz al-'Ummāl, vol.۶۱, p.۷۵۴, h.۴۱۴۵۴



فَأَنَّهَا عَصَمَهُ مِنَ الشَّيْطَانِ الرَّجِيمِ. (١)

١٢٧: سنن أبي داود عن أبي رافع: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَذَّنَ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ حِينَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلَاةِ.

(٢)

١٢٨: الإمام علي عليه السلام: لَمَّا حَضَرَتْ وِلَادَةُ فَاطِمَةَ عَلَيْهَا السَّلَامُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِأَسْمَاءَ بِنْتِ عُمَيْسٍ وَ أُمَّ سَلَمَةَ: احْضَرَاهَا، فَإِذَا وَقَعَتْ وَلَدَهَا وَاسْتَهَلَّ فَأَذِّنَا فِي أُذُنِهِ الْيُمْنَى وَأَقِيمَا فِي أُذُنِهِ الْيُسْرَى؛ فَإِنَّهُ لَا يُفْعَلُ ذَلِكَ بِمِثْلِهِ إِلَّا عُصِمَ مِنَ الشَّيْطَانِ، وَ لَا تُحَدِّثَا شَيْئًا حَتَّى آتِيَكُمَا.

فَلَمَّا وَلَدَتْ فَعَلْنَا ذَلِكَ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَسَرَّهُ وَ لَبَّأَهُ (٣) بِرِيقِهِ، وَقَالَ: اللَّهُمَّ إِنِّي أَعِيذُ بِكَ وَ وُلْدَهُ مِنَ الشَّيْطَانِ الرَّجِيمِ. (٤)

١٢٩: الإمام الصادق عليه السلام-فيما يُفَعَلُ بِالمَوْلودِ إِذَا وُلِدَ-: مُرُوا القَابِلَةَ أَوْ بَعْضَ مَنْ يَلِيهِ أَنْ تُقِيمَ الصَّلَاةَ فِي أُذُنِهِ الْيُمْنَى؛ فَلَا يُصِيبُهُ لَمَمٌ (٥) وَ لَا تَابِعَةٌ (٦) أَبَدًا. (٧)

١٣٠: عنه عليه السلام-أيضا-: وَ أُذُنٌ فِي أُذُنِهِ الْيُمْنَى وَ أُقِمَ فِي الْيُسْرَى، تَفَعَّلَ بِهِ ذَلِكَ قَبْلَ أَنْ تَقْطَعَ سُرَّتَهُ؛ فَإِنَّهُ لَا يَفْرَعُ أَبَدًا، وَ لَا تُصِيبُهُ أُمَّ الصَّبِيَانِ. (٨)

ص: ٨٤

١- (١). الكافي: ج ٦ ص ٢٤ ح ٦ [١] عن السكوني عن الإمام الصادق عليه السلام.

٢- (٢). سنن أبي داود: ج ٤ ص ٣٢٨ ح ٥١٠٥، مسند ابن حنبل: ج ٩ ص ٢٣٠ ح ٢٣٩٣٠. [٢]

٣- (٣) أَلْبَأَهُ بِرِيقِهِ: أَي صَبَّ رِيقَهُ فِي فِيهِ (لسان العرب: ج ١ ص ١٥٠) [٣] «لَبَّأ».

٤- (٤). كشف الغمّة: ج ٢ ص ١٥١، [٤] بحار الأنوار: ج ٤٣ ص ٢٥٥. [٥]

٥- (٥). اللَّمَمُ: طَرَفٌ مِنَ الجُنُونِ يَلْمُ بِالإِنْسَانِ أَي يَقْرُبُ مِنَ الإِنْسَانِ وَيَعْتَرِيهِ (النهاية: ج ٤ ص ٢٧٢) [٦] «لمم».

٦- (٦). التَّابِعُ وَالتَّابِعَةُ: الجَنَى وَالجَنِيَّةُ يَكُونَانِ مَعَ الإِنْسَانِ يَتَّبِعَانِهِ حَيْثُ ذَهَبَ (القاموس المحيط: ج ٣ ص ٨) «تبع».

٧- (٧). الكافي: ج ٦ ص ٢٣ ح ٢ [٧] عن حفص الكناسي.

٨- (٨). الكافي: ج ٦ ص ٢٣ ح ١، [٨] تهذيب الأحكام: ج ٧ ص ٤٣٦ ح ١٧٣٨ كلاهما عن أبي يحيى الرازي، وسائل الشيعة: ج

٢١ ص ١٣٧ ح ٢. [٩]

left ear, for this will bring security from the cursed Satan. (1)

Sunan Abu Dāwud, narrating from Abu Rāfi' who said: When Fātimah )a.s.( gave birth to Hasan ibn 'Ali )a.s.(, I saw the Messenger of Allah )s.a.w.( reciting the Adhān in his ear. (2)

Imām 'Ali )a.s.( said:When the time came for Fātimah to give birth to her child, the Messenger of Allah )s.a.w.( said to Asmā' bint 'Umays and Um Salamah:Stay with her so that when her baby is delivered and starts to cry, recite the Adhān in its right ear and the Iqāmah in its left ear, for whomever this is done to will be safeguarded from Satan, and then do not do anything until I come

When Fātimah 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 Your protection for him and his offspring from the vice of the cursed Satan. (3)

Imām al-Sādiq )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 Adhān in his right ear so that the child would never become insane or followed by a jinn. (4)

Imām al-Sādiq )a.s.( said,—mentioning some of the things to be done to an infant at the time of his birth—:Recite the Adhān in his right ear and the Iqāmah 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 Umm al-Sibyān. (5)

ص: ٨٥

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1- )al-Kāfi, vol.٦, p.٤٢, h.٦, narrating from al-Sakuni from Imām al-Sādiq )a.s.(

2- Sunan Abu Dāwud, vol.٤, p.٨٢٣, h.٥٠١٥.Musnad Ibn Hanbal, vol.٩, p.٠٣٢, h.٠٣٩٣٢.

3- Kashf al-Ghammah, vol.٢, p.١٥١.Bihār al-Anwār, vol.٣٤, p.٥٥٢.

4- )al-Kāfi, vol.٦, p.٣٢, h.٢, narrating from Hafs al-Kināsi.

5- )al-Kāfi, vol.٦, p.٣٢, h.١.Tahdhib al-Ahkām, vol.٧, p.٦٣٤, h.٨٣٧١.Both narrating from.

Abu Yahyā al-Rāzi.Wasā'il al-Shi'ah, vol.١٢, p.٧٣١, h.٢

١٣١:رسول الله صلى الله عليه وآله: يُحَنَّكَ (١)المَوْلُودُ بِالماءِ الشُّخِنِ. (٢)

١٣٢:مسند أبي يعلى عن أبي موسى: وُلِدَ لِي غُلامٌ فَأَتَيْتُ بِهِ رَسولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَسَمَّاهُ إِبراهِيمَ وَ حَنَّكَهُ بِتَمْرِهِ، وَ دَعَا لَهُ بِالْبَرَكَهَةِ، وَ دَفَعَهُ إِلَيَّ. (٣)

١٣٣:صحيح مسلم عن عائشه: أَنَّ رَسولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ يُوتَى بِالصَّبِيانِ فَيَبْرِكُ عَلَيْهِمْ وَ يُحَنَّكُهُمْ. (٤)

١٣٤:الإمام علي عليه السلام: حَنَّكُوا أولادَكُمْ بِالتَّمْرِ، هَكَذَا فَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالحَسَنِ وَالحُسَيْنِ عَلَيْهِمَا السلام. (٥)

١٣٥:الكافي عن يونس عن بعض أصحابه عن أبي جعفر عليه السلام: يُحَنَّكَ المَوْلُودُ بِماءِ الفُراتِ، وَ يُقَامُ فِي أُذُنِهِ.

وَ فِي رِوايَةٍ أُخْرَى: حَنَّكُوا أولادَكُمْ بِماءِ الفُراتِ وَ بِتُرابِهِ قَبْرِ الحُسَيْنِ عَلَيْهِ السلام، فَإِنْ لَمْ يَكُنْ فَبِماءِ السَّماءِ. (٦)

١٣٦:الإمام الصادق عليه السلام: حَنَّكُوا أولادَكُمْ بِتُرابِهِ الحُسَيْنِ عَلَيْهِ السلام؛ فَإِنَّها أمانٌ. (٧)

١٣٧:الإمام الرضا عليه السلام- فِي الفِقْهِ المَنْسُوبِ إِلَيْهِ وَ حَنَّكَهُ بِماءِ الفُراتِ إِنْ قَدَرْتَ عَلَيْهِ أَوْ

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١- (١). حَنَّكَ الصَّبِيَّ: إِذا مَضَغَ تَمْرًا أَوْ غَيْرَهُ فَدَلَكَهُ بِحَنَّكَه كحَنَّكَه ( القاموس المحيط: ج ٣ ص ٣٠٠ «حَنَّكَ»).

٢- (٢). جامع الاحاديث: ص ١٤١، الإمامه والتبصره: ص ١٧٦.

٣- (٣). مسند أبي يعلى: ج ٦ ص ٤١٤ ح ٧٢٧٨، كنز العمال: ج ١٣ ص ٢٦٨ ح ٣٦٧٨٨.

٤- (٤). صحيح مسلم: ج ٣ ص ١٦٩١ ح ٢٧، المصنّف لابن أبي شيبه: ج ٥ ص ٤٣٠ ح ٤.

٥- (٥). الكافي: ج ٦ ص ٢٤ ح [١] ٥ عن أبي بصير عن الإمام الصادق عليه السلام، تهذيب الأحكام: ج ٧ ص ٤٣٧ ح ١٧٤١ عن

أبي بصير، الخصال: ص ٦٣٧ ح ١٠ عن أبي بصير ومحمد بن مسلم عن الإمام الصادق عن آبائه عنه صلى الله عليه وآله.

٦- (٦). الكافي: ج ٦ ص ٢٤ ح ٣ و ٤، [٢] تهذيب الأحكام: ج ٧ ص ٤٣٦ ح ١٧٣٩ و ١٧٤٠.

٧- (٧). تهذيب الأحكام: ج ٦ ص ٧٤ ح ١٤٣ عن الحسين بن أبي العلاء، الدعوات: ص ١٨٥ ح ٥١٣.

The Prophet ﷺ said: The first thing a newborn should be given is warm water. (۱) ۱۳۱

Musnad Abu Ya'la, narrating from Abu Musā who said: A son was born to me. I took him to the Messenger of Allah ﷺ and he named him Ibrāhim. 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. (۲)

Sahih Muslim, narrating from 'A'ishah who said: Newborns were brought to the Messenger of Allah ﷺ and he blessed them and was the first to feed them. (۳)

Imām 'Ali a.s. said: Feed your newborns firstly with dates, as the Prophet ﷺ did so with Hasan and Husain a.s. (۴)

al-Kāfi, narrating from Yunus, from one of the companions that Abu Ja'far al-Bāqir a.s. said: The first food of a newborn should be the water of the Euphrates, and the Iqāmah 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 Husain a.s., and if that is not possible, then with rain water. (۵)

Imām al-Sādiq a.s. said: Let the first thing your children take be the soil from the grave of Husain a.s., for it is a safeguard. (۶)

Imām al-Ridā said, in al-Fiqh—a book attributed to him—: When a child is born, feed him first with water from the

Jāmi' al-Ahādith, p. ۱۴۱. al-Imāmah wa al-Tabsirah, p. ۶۷۱. (۱) – ۱

Musnad Abu Ya'la, vol. ۶, p. ۴۱۴, h. ۸۷۲۷. Kanz al-'Ummāl, vol. ۳۱, p. ۸۶۲, h. ۸۸۷۶۳. (۲) – ۲

Sahih Muslim, vol. ۳, p. ۱۹۶۱, h. ۷۲. al-Musannaf by Ibn Abu Shaybah, vol. ۵, p. ۰۳۴, h. ۴. (۳) – ۳

al-Kāfi, vol.6, p.42, h.5, narrating from Abu Basir from Imām al-Sādiq )a.s.( (4) -4  
Tahdhib al-Ahkām, vol.7, p.724, h.1471, narrating from Abu Basir.al-Khisāl, p.736, h.1,  
narrating from Abu Basir and Muhammad ibn Muslim from Imām al-Sādiq )a.s.( from  
)his forefathers )a.s

.al-Kāfi, vol.6, p.42, h.3-4.Tahdhib al-Ahkām, vol.7, p.634, h.9371-10471. (5) -5

Tahdhib al-Ahkām, vol.6, p.47, h.341, narrating from al-Husain ibn Abu Ya'lā.al- . (6) -6  
.Da'awāt, p.581, h.315

بِالْعَسَلِ سَاعَةً يَوْلَدُ. (١)

٥/١: التَّسْمِيَةُ

أَ تَحْسِينُ الْإِسْمِ

١٣٨: الإمام الكاظم عليه السلام: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَقَالَ: يَا رَسُولَ اللهِ، مَا حَقُّ ابْنِي هَذَا؟

قَالَ: تُحْسِنُ اسْمَهُ وَ أَدَبُهُ، وَوَضَعَهُ مَوْضِعًا حَسَنًا. (٢)

١٣٩: عنه عليه السلام: أَوَّلُ مَا يُبَيِّرُ الرَّجُلُ وَلَدَهُ أَنْ يُسَمِّيَهُ بِاسْمِ حَسَنِ، فَلْيُحْسِنِ أَحَدُكُمْ اسْمَ وَلَدِهِ. (٣)

ب تَسْمِيَةُ الْوَالِدِ قَبْلَ أَنْ يَوْلَدَ

١٤٠: الإمام علي عليه السلام: سَمَّوْا أَوْلَادَكُمْ قَبْلَ أَنْ يَوْلَدُوا، فَإِنْ لَمْ تَدْرُوا أَدَكَرُّ أَمْ أَنْثَى فَسَمُّوهُمْ بِالْأَسْمَاءِ الَّتِي تَكُونُ لِلذَّكْرِ وَ الْأُنْثَى، فَإِنَّ أَسْقَاطَكُمْ إِذَا لَقَوْكُمْ يَوْمَ الْقِيَامَةِ وَ لَمْ تُسَمُّوهُمْ يَقُولُ السَّقَطُ لِأَبِيهِ: أَلَا سَمَّيْتَنِي؟ وَ قَدْ سَمَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُحْسِنًا قَبْلَ أَنْ يَوْلَدَ! (٤)

ج سُنَّةُ أَهْلِ الْبَيْتِ فِي التَّسْمِيَةِ

١٤١: سنن الترمذى عن عمرو بن شعيب عن أبيه عن جدّه: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَمَرَ بِتَسْمِيَةِ الْمَوْلُودِ يَوْمَ سَابِعِهِ، وَوَضَعَ الْأَذَى عَنْهُ، وَالْعَقُّ. (٥)

ص: ٨٨

١- (١). الفقه المنسوب إلى الإمام الرضا عليه السلام: ص ٢٣٩، [١] مستدرک الوسائل: ج ١٥ ص ١٣٨ ح ١٧٧٨٣. [٢]

٢- (٢). الكافي: ج ٦ ص ٤٨ ح ١، [٣] تهذيب الأحكام: ج ٨ ص ١١١ ح ٣٨٤ كلاهما عن درست.

٣- (٣). الكافي: ج ٦ ص ١٨ ح ٣، [٤] تهذيب الأحكام: ج ٧ ص ٤٣٧ ح ١٧٤٥ كلاهما عن موسى بن بكر.

٤- (٤). الكافي: ج ٦ ص ١٨ ح ٢، [٥] عن أبي بصير عن الإمام الصادق عن أبيه عن جدّه عليهم السلام، الخصال: ص ٦٣٤.

٥- (٥). سنن الترمذى: ج ٥ ص ١٣٢ ح ٢٨٣٢. [٦]

[Euphrates if you are able to, otherwise with honey.](#) [\(1\)](#)

## NAMING: 1/5

### **:A—Choosing A Good Name**

Imām al-Kāzim (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.](#) [\(2\)](#)

Imām al-Kāzim (a.s.) said: The first benevolence a man can give his child is: [choosing a good name for him, so every one of you must choose a good name for](#) [your child.](#) [\(3\)](#)

### **:B—Choosing A Name Before The Birth**

Imām '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 miscarriage whom you have not chosen a name, will meet you on Judgment Day and will say to its father: Why didn't you choose a name for me? Verily, the Messenger of Allah gave the name to Muhsin before he [was born.](#) [\(4\)](#)

### **:C—The Ahlul Bayt's Tradition In Naming**

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 his hair and offering a [sacrifice.](#) [\(5\)](#)

ص: ٨٩

.h.۳۸۷۷۱

al-Kāfi, vol.۶, p.۸۴, h.۱. Tahdhib al-Ahkām, vol.۸, p.۱۱۱, h.۴۸۳. Both narrating from . (۲) -۲

.Durust

al-Kāfi, vol.۶, p.۸۱, h.۳. Tahdhib al-Ahkām, vol.۷, p.۷۳۴, h.۵۴۷۱. Both narrating from . (۳) -۳

.Musā ibn Bakr

al-Kāfi, vol.۶, p.۸۱, h.۲, narrating from Imām al-Sādiq )a.s.( from his father )a.s.(. (۴) -۴

.from his grand father )a.s.(.al-Khisāl, p.۴۳۶

.Sunan al-Tirmidhi, vol.۵, p.۲۳۱, h.۲۳۸۲. (۵) -۵



١٤٢: رسول الله صلى الله عليه وآله نِعَمَ الْأَسْمَاءِ: عَبْدُ اللَّهِ وَ عَبْدُ الرَّحْمَنِ؛ الْأَسْمَاءُ الْمَعْبُدَةُ. (١)

١٤٣: عنه صلى الله عليه وآله: أَلَا إِنَّ خَيْرَ الْأَسْمَاءِ: عَبْدُ اللَّهِ وَ عَبْدُ الرَّحْمَنِ وَ حَارِثَةُ وَ هَمَامٌ. (٢)

١٤٤: عنه صلى الله عليه وآله «إِذَا سَمَّيْتُمُ الْوَلَدَ مُحَمَّدًا فَأَكْرَمُوهُ، وَ أَوْسَعُوا لَهُ فِي الْمَجْلِسِ، وَ لَا تُقَبِّحُوا لَهُ وَجْهًا. (٣)

١٤٥: عنه صلى الله عليه وآله: إِذَا سَمَّيْتُمُ مُحَمَّدًا فَلَا تُقَبِّحُوهُ، وَ لَا تَجْبَهُوهُ، (٤) وَ لَا تَضْرِبُوهُ، بَوْرِكَ لَبَيْتٍ فِيهِ مُحَمَّدٌ، وَ مَجْلِسٍ فِيهِ مُحَمَّدٌ، وَ رَفَقَةٍ فِيهَا مُحَمَّدٌ. (٥)

١٤٦: عنه صلى الله عليه وآله: مَا مِنْ بَيْتٍ فِيهِ اسْمُ مُحَمَّدٍ إِلَّا أَوْسَعَ اللَّهُ عَلَيْهِمُ الرِّزْقَ، فَإِذَا سَمَّيْتُمُوهُمْ فَلَا تَضْرِبُوهُمْ، وَ لَا تَشْتِمُوهُمْ. (٦)

١٤٧: عنه صلى الله عليه وآله: تُسْمُونَ مُحَمَّدًا ثُمَّ تَسُبُّونَهُ! (٧)

١٤٨: الكافي عن السكوني: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَأَنَا مَغْمُومٌ مَكْرُوبٌ، فَقَالَ لِي: يَا سَكُونِيُّ مِمَّا عُمَّكَ؟

قُلْتُ: وُلِدْتُ لِي ابْنَةٌ!

ص: ٩٠

١- (١). النوادر للراوندي: ص ١٠٤ ح ٧٥، [١] الجعفریات: ص ١٩٠ [٢] وفيه «المعتاده» بدل «المعبده» وكلاهما عن الإمام الكاظم عن آبائه عليهم السلام، بحار الأنوار: ج ١٠٤ ص ١٣٠ ح ٢١. [٣]

٢- (٢). الخصال: ص ٢٥١ ح ١١٨ عن جابر عن الإمام الباقر عليه السلام، بحار الأنوار: ج ١٠٤ ص ١٢٧ ح ٢. [٤]

٣- (٣). تاريخ بغداد: ج ٣ ص ٩١ [٥] عن زيد بن الحسن عن أبيه عن الإمام علي عليه السلام، شرح نهج البلاغه لابن أبي الحديد: ج ١٩ ص ٣٦٩ [٦] عن الإمام علي عليه السلام عنه صلى الله عليه وآله.

٤- (٤). جِبْهَةٌ: ضَرْبٌ جِبْهَتِهِ وَرَدَّةٌ (مجمع البحرين: ج ١ ص ٢٧٠ «جبه»).

٥- (٥). مكارم الأخلاق: ج ١ ص ٦٥ ح ٦٧ [٧] عن أبي رافع، بحار الأنوار: ج ١٦ ص ٢٣٩. [٨]

٦- (٦). تنبيه الخواطر: ج ١ ص ٣٢ [٩] عن جابر؛ شرح نهج البلاغه لابن أبي الحديد: ج ١٩ ص ٣٦٦ [١٠] عن جابر.

٧- (٧). كنز العمال: ج ١٦ ص ٤٢٢ ح ٤٥٢٢٢ نقلاً عن عبد بن حميد عن أنس.

## **:D–The Best Of Names And The Rights Of Some Of Them**

The Prophet ﷺ said: The blessed names are: 'Abdullah, 'Abd al-Rahmān and: ١٤٢  
(similar names that denote the servitude to Allah. (١)

The Prophet ﷺ said: Indeed, the best of names are: 'Abdullah, 'Abd al-: ١٤٣  
(Rahmān, Hārithah and Hammām. (٢)

The Prophet ﷺ said: If you name the child Muhammad, honor him, make room: ١٤٤  
(for him in gatherings and do not frown at him. (٣)

The Prophet ﷺ said: If you name anyone Muhammad, do not disgrace him, do: ١٤٥  
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. (٤)

The Prophet ﷺ said: Any household that has the name Muhammad in it Allah: ١٤٦  
will increase their sustenance. So, if you have named a child Muhammad, you must not  
(beat or insult him. (٥)

The Prophet ﷺ said: Do you name someone Muhammad and then you insult: ١٤٧  
(him!? (٦)

al-Kāfi, narrating from al-Sakuni who said: I went to Imām al-Sādiq ؑ while I: ١٤٨  
?was sad and upset, and he said to me: O' Sakuni, why are you sad

.I said: A daughter has been born to me

ص: ٩١

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al-Nawādir, by al-Rāwandi, p.٤٠١, h.٥٧. al-Ja'fariyāt, p.٠٩١, with 'custom' instead of. (١) –١  
'names that denote the servitude to Allah'. Both narrating from Imām al-Kāzim ؑ  
from his forefathers ؑ. (Bihār al-Anwār, vol.٤٠١, p.٠٣١, h.١٢  
al-Khisāl, p.١٥٢, h.٨١١, narrating from Jābir from Imām al-Bāqir ؑ. (Bihār al- (٢) –٢  
.Anwār, vol.٤٠١, p.٧٢١, h.٢

Tārikh Baghdād, vol.۳, p.۱۹, narrating from Zaid ibn al-Hasan from his father. (۳) -۳  
from Imām 'Ali )a.s.(.Sharh Nahj al-Balāghah, vol.۹۱, p.۹۶۳, narrating from Imām 'Ali  
)a.s.( from the Prophet )s.a.w  
Makārim al-Akhlāq, vol.۱, p.۵۶, h.۷۶, narrating from Abu Rāfi'.Bihār al-Anwār,. (۴) -۴  
.vol.۶۱, p.۹۳۲  
Tanbih al-Khawātir, vol.۱, p.۲۳, narrating from Jābir.Sharh Nahj al-Balāghah,. (۵) -۵  
.vol.۹۱, p.۶۶۳, narrating from Jābir  
.Kanz al-'Ummāl, vol.۶۱, p.۲۲۴, h.۲۲۲۵۴, narrating from 'Abd ibn Hamid from 'Anas. (۶) -۶

فَقَالَ: يَا سَكُونِي، عَلَيَّ الْأَرْضُ ثِقْلُهَا، وَعَلَى اللَّهِ رِزْقُهَا، تَعِيشُ فِي غَيْرِ أَجْلِكَ، وَتَأْكُلُ مِنْ غَيْرِ رِزْقِكَ.

فَسُرِّيَ وَاللَّهِ عَنِّي. فَقَالَ لِي: مَا سَمَّيْتَهَا؟

قُلْتُ: فَاطِمَةَ.

قَالَ: آه آه! ثُمَّ وَضَعَ يَدَهُ عَلَى جَبْهَتِهِ فَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «حَقُّ الْوَالِدِ عَلَى وَالِدِهِ إِذَا كَانَ ذَكَرًا أَنْ يَسْتَفِرَّهُ (١) أُمَّهُ، وَيَسْتَحْسِنَ اسْمَهُ، وَيُعَلِّمَهُ كِتَابَ اللَّهِ، وَيُطَهِّرَهُ، وَيُعَلِّمَهُ السَّبَّاحَةَ، وَإِذَا كَانَتْ ائْتَى أَنْ يَسْتَفِرَّهُ أُمُّهَا، وَيَسْتَحْسِنَ اسْمَهَا، وَيُعَلِّمَهَا سُورَةَ التَّوْرَةِ، وَلَا يُعَلِّمَهَا سُورَةَ يُوسُفَ، وَلَا يُنْزِلُهَا الْغُرْفَ (٢)، وَيُعَجِّلُ سَرَّاحَهَا إِلَى بَيْتِ زَوْجِهَا».

أَمَّا إِذَا سَمَّيْتَهَا فَاطِمَةَ فَلَا تَسُبَّهَا، وَلَا تَلْعَنُهَا وَلَا تُضْرِبُهَا. (٣)

١٤٩: رسول الله صلى الله عليه وآله من وُلِدَ لَهُ أَرْبَعَةُ أَوْلَادٍ لَمْ يُسَمَّ أَحَدَهُمْ بِاسْمِي، فَقَدْ جَفَانِي. (٤)

١٥٠: عنه صلى الله عليه وآله: تَسَمَّوْا بِأَسْمَاءِ الْأَنْبِيَاءِ. (٥)

١٥١: عنه صلى الله عليه وآله: مَا مِنْ أَهْلِ بَيْتٍ فِيهِمْ اسْمٌ نَبِيٍّ إِلَّا بَعَثَ اللَّهُ إِلَيْهِمْ مَلَكًا يُقَدِّسُهُمْ مِنْ صَلَاةِ الْغَدَاةِ إِلَى الْعِشَاءِ. (٦)

ص: ٩٢

١- (١). اسْتَفْرِهُوا: أَيِ اسْتَحْسِنُوا (مَجْمَعُ الْبَحْرَيْنِ: ج ٣ ص ١٣٩٠ «فَرِه»).

٢- (٢). الْمَرَادُ بِهَا هُوَ الْغُرْفُ الَّتِي تَطَّلُ عَلَى الْخَارِجِ، وَيُرَى الشَّخْصَ الَّذِي فِي دَاخِلِهَا مِنَ الْخَارِجِ.

٣- (٣). الْكَافِي: ج ٦ ص ٤٨ ح ٦، [١] تَهْذِيبُ الْأَحْكَامِ: ج ٨ ص ١١٢ ح ٣٨٧.

٤- (٤). الْكَافِي: ج ٦ ص ١٩ ح ٦ [٢] عَنْ عَاصِمِ الْكُوْزِيِّ عَنِ الْإِمَامِ الصَّادِقِ عَلَيْهِ السَّلَامُ، تَهْذِيبُ الْأَحْكَامِ: ج ٧ ص ٤٣٨ ح ١٧٤٧ عَنْ الْإِمَامِ الْبَاقِرِ عَلَيْهِ السَّلَامُ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

٥- (٥). سَنَنِ أَبِي دَاوُدَ: ج ٤ ص ٢٨٨ ح ٤٩٥٠، مَسْنَدُ أَبِي يَعْلَى: ج ٦ ص ٣٥١ ح ٧١٣٣ كِلَاهِمَا عَنْ أَبِي وَهْبِ الْجَشْمِيِّ.

٦- (٦). الْأَمَالِيُّ لِلطُّوسِيِّ: ص ٥١١ ح ١١١٧ [٣] عَنْ الْأَصْبَغِ عَنِ الْإِمَامِ عَلِيِّ عَلَيْهِ السَّلَامُ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَبِحَارِ الْأَنْوَارِ: ج ١٠٤ ص ١٢٩ ح ١٤. [٤]

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:Fātimah

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 honor 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 honor her mother, choose a good name for her, teach her ]from[ the Chapter of the Light, not teach her ]from[ the Chapter of Joseph (١) , not to place her in an upstairs room (٢) , and to hasten in sending her to the house of her husband

Be careful! Since you have named her Fātimah, you should not insult her, nor curse' (her, nor beat her. (٣)

The Prophet )s.a.w.( said:He who is given four boys and does not name one of:١٤٩ (them Muhammad, has indeed been disloyal to me. (٤)

(The Prophet )s.a.w.( said:Name ]your children[ with the names of prophets. (٥):١٥٠

The Prophet )s.a.w.( said:Every family in which there is the name of a Divine:١٥١ Prophet, Allah sends an angel to them to sanctify them from the morning prayer until (evening prayer. (٦)

ص:٩٣

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.Yusuf.(١) -١

.Meaning that a girl should not be put in a room where onlookers can see her. (٢) -٢

.al-Kāfi, vol.٦, p.٨٤, h.٦.Tahdhib al-Ahkām, vol.٨, p.٢١١, h.٧٨٣. (٣) -٣

al-Kāfi, vol.٦, p.٩١, h.٦, narrating from 'Asim al-Kuzi from Imām al-Sādiq )a.s.. (٤) -٤

(.Tahdhib al-Ahkām, vol.٧, p.٨٣٤, h.٧٤٧١, narrating from Imām al-Bāqir )a.s.( from the .).Prophet )s.a.w

Sunan Abu Dāwud, vol.۴, p.۸۸۲, h.۰۵۹۴. Musnad Abu Ya'la, vol.۶, p.۱۵۳, h.۳۳۱۷. Both. (۵) -۵  
.narrating from Abu Wahab al-Jashmi  
al-Amāli, by al-Tusi, p.۱۱۵, h.۷۱۱۱, narrating from al-Asbagh from Imām 'Ali )a.s.(. (۶) -۶  
.from the Prophet )s.a.w.(. (Bihār al-Anwār, vol.۴۰۱, p.۹۲۱, h.۴۱

١٥٢:الإمام الباقر عليه السلام: أصدقُ الأسماءِ ما سُمِّيَ بِالْعُبُودِيَّةِ (١)، وأفضلُها أسماءُ الأنبياءِ. (٢)

١٥٣:الإمام الصادق عليه السلام: لا يولدُ لنا ولدٌ وإلا سَمَّيناهُ مُحَمَّدًا، فإذا مَضَى لنا سَبْعَةُ أَيامٍ فَإِنْ شِئْنَا غَيَّرْنَا، وَإِنْ شِئْنَا تَرَكْنَا. (٣)

١٥٤:عنه عليه السلام: جاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَقَالَ: يَا رَسُولَ اللهِ، وَوَلِدَ لِي غُلَامٌ فَمَاذَا اسْمِيهِ؟ قَالَ: سَمِّهِ بِأَحَبِّ الأَسْمَاءِ إِلَيَّ: حَمزَةَ. (٤)

١٥٥:الكافي عن عبد الرحمن بن محمد الغزرمي: استعمل معاوية مروان بن الحكم على المدينة، وأمره أن يفرض لشباب قريش، ففرض لهم.

فقال علي بن الحسين عليه السلام: فأتيته فقال: ما اسمك؟

فقلت علي بن الحسين.

فقال ما اسم أخيك؟

فقلت: علي.

قال: علي و علي! ما يريد أبوك أن يدع أحدا من ولده إلا سَمَّاهُ عَلِيًّا؟ ثُمَّ فَرَضَ لِي، فَرَجَعْتُ إِلَى أَبِي فَأَخْبَرْتُهُ. فَقَالَ: وَيْلَى عَلِيِّ ابْنِ الزَّرْقَاءِ دَبَّاعِهِ (٥) الأدم، لو وُلِدَ لِي مِنْهُ لِأَحَبِّتُ أَنْ لَا اسْمِي أَحَدًا مِنْهُمْ إِلَّا عَلِيًّا. (٦)

ص: ٩٤

١- (١). المراد بها هو الأسماء التي تبدأ ب«عبد»؛ مثل: عبد الله، عبد الرحمن، عبد الهادي وغير ذلك.

٢- (٢). الكافي: ج ٦ ص ١٨ ح ١، [١] تهذيب الأحكام: ج ٧ ص ٤٣٨ ح ١٧٤٧.

٣- (٣). الكافي: ج ٦ ص ١٨ ح ٤، [٢] تهذيب الأحكام: ج ٧ ص ٤٣٧ ح ١٧٤٦، عدّه الداعي: ص ٧٧ [٣] عن الإمام الرضا عليه السلام.

٤- (٤). الكافي: ج ٦ ص ١٩ ح ٩، [٤] تهذيب الأحكام: ج ٧ ص ٤٣٨ ح ١٧٤٩ كلاهما عن ابن القدّاح.

٥- (٥). زرقة العين لا باعتبارها عيبا جسيما، بل هي كناية عن السوء وقبح الأعمال (مجمع البحرين: ج ١ ص ٣٠ «أدم»).

٦- (٦). الكافي: ج ٦ ص ١٩ ح ٧، [٥] بحار الأنوار: ج ٤٤ ص ٢١١ ح ٨. [٦]

Imām al-Bāqir )a.s.( said:The best name is the one which indicates the servitude (١):١٥٢  
[ ]of Allah[, and the best of them are the names of prophets. (٢)

Imām al-Sādiq )a.s.( said:Every child born to us we name him Muhammad, and:١٥٣  
(when seven days have passed, we either change the name or keep it. (٣)

Imām al-Sādiq )a.s.( said:Someone came to the Prophet )s.a.w.( and said:O:١٥٤  
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. (٤)

al-Kāfi, narrating from 'Abd al-Rahmān ibn Muhammad 'Azrami who:١٥٥  
said:Mu'āwiyah appointed Marwān ibn al-Hakam as the governor of Medina and  
.ordered him to assign a salary for the young ones of Quraysh, and he did

Imām Zayn al-'Abidin )al-Sajjād[ said:I went to him and he asked:What is your name?I  
.answered:'Ali ibn al-Husain.He asked:What is your brother's name?I answered:"Ali

?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 )Imām Husain[ and told him what  
happened.He said:Woe to the son of the blue-eyed (٥) woman and )animal[ skin  
(tanner.If I were given one hundred sons, I would name them nothing but 'Ali. (٦)

ص:٩٥

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Meaning names which begin with the prefix 'abd, such as:'Abdullah, 'Abd al-(١) -١  
.Rahmān, 'Abd al-Hādi

.al-Kāfi, vol.٦, p.٨١, h.١.Tahdhib al-Ahkām, vol.٧, p.٨٣٤, h.٧٤٧١. (٢) -٢

al-Kāfi, vol.٦, p.٨١, h.٤.Tahdhib al-Ahkām, vol.٧, p.٧٣٤, h.٦٤٧١.'Uddah al-Dā'i, p.٧٧, . (٣) -٣  
)narrating from Imām al-Ridā )a.s

al-Kāfi, vol.٦, p.٩١, h.٩.Tahdhib al-Ahkām, vol.٧, p.٨٣٤, h.٩٤٧١.Both from Ibn al-. (٤) -٤  
.Qaddāh

The color of the eye here does not mean it is a defect, but it is referring to evil. (٥) -٥  
.features and lewdness





١٥٦: تفسير العياشي عن ربي بن عبد الله: قيل لأبي عبد الله عليه السلام: جعلت فداك إنا نسمى بأسمائكم و أسماء آبائكم، فينفعنا ذلك؟

فقال: إياي و الله، و هل الدين إلا الحب؟ قال الله: ﴿إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾ ١. (١)

١٥٧: الكافي عن ابن ميثاق، عن فلان بن حميد: أنه سأل أبا عبد الله عليه السلام و شاوره في اسم و ولده، فقال: سمي بأسماء من العبودية. فقال: أي الأسماء هو؟ فقال: عبد الرحمن. (٢)

١٥٨: الإمام الكاظم عليه السلام: لا يدخل الفقر بيتا فيه اسم محمد أو أحمد أو علي أو الحسن أو الحسين أو جعفر أو طالب أو عبد الله، أو فاطمة من النساء. (٣)

١٥٩: الإمام العسكري عليه السلام - لجعفر بن الشريف الجرجاني -: شكر الله لأبي إسحاق إبراهيم بن إسماعيل صنيعة إلى شيعتنا، و غفر له ذنوبه، و رزقه ذكراً سوياً قائلاً بالحق، فقل له: يقول لك الحسن بن علي: سم ابنك أحمد. (٤)

١٦٠: كشف الغم عن جعفر بن محمد القلانسي: كتب محمد أخى إلى أبي محمد عليه السلام و امرأته حامل مقرب أن يدعو الله - أن يخلصها و يرزقه ذكراً، و يسميه. فكتب يدعو الله - بالصلاح و يقول: رزقك الله ذكراً سوياً، و نعم الاسم محمد و عبد الرحمن. فولدت اثنين... فسمى واحداً محمداً، و الآخر... عبد الرحمن. (٥)

ص: ٩٦

١- (٢) تفسير العياشي: ج ١ ص ١٦٧ ح ٢٨، [١] بحار الأنوار: ج ١٠٤ ص ١٣٠ ح ١٩. [٢]

٢- (٣) الكافي: ج ٦ ص ١٨ ح ٥. [٣]

٣- (٤) الكافي: ج ٦ ص ١٩ ح ٨، [٤] تهذيب الأحكام: ج ٧ ص ٤٣٨ ح ١٧٤٨ كلاهما عن سليمان الجعفرى.

٤- (٥) الخرائج والجرائح: ج ١ ص ٤٢٤ ح ٤، كشف الغم: ج ٣ ص ٢١٧ [٥] كلاهما عن جعفر بن الشريف الجرجاني.

٥- (٦) كشف الغم: ج ٣ ص ٢٠٨، [٦] بحار الأنوار: ج ٥٠ ص ٢٩٨ ح ٧٢. [٧]

Tafsir al-'Ayyāshi, narrating from Rib'i ibn 'Abdullah who said: Abu 'Abdullah [al-] Sādiq [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...]

al-Kāfi, narrating from Ibn Mayyāh from Fulān ibn Hamid who said that he asked: and sought advice from Abu 'Abdullah [al-Sādiq] [a.s.] about the name of his son. The [Imām] said: Name him by a name that indicates servitude

?He said: What are those names

[He] [a.s.] said: [Names] like 'Abd al-Rahmān.

Imām al-Kāzīm [a.s.] said: Poverty will not enter the house that has someone from the men with the name of Muhammad, Ahmad, 'Ali, Hasan, Husain, Ja'far, Tālib, or ['Abdullah, or from among the women with the name Fātimah.

Imām Hasan al-'Askari [a.s.] said to Ja'far ibn Sharif al-Jurjāni: May Allah thank and reward Abu Ishāq Ibrāhim ibn Ismā'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.

Kashf al-Ghummah, narrating from Ja'far ibn Muhammad al-Qalānisi, who said: My brother Muhammad wrote to Abu Muhammad [al-'Askari] [a.s.] while his wife was pregnant and close to delivering and 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 [Imām] 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-Rahmān are good [names]

Then his wife gave birth to twins and he named one of them Muhammad and the [other] 'Abd al-Rahmān.

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١- (١) ٣:١٣. Qurān.

٢- (٢) ٩١. h. ٣١. p. ٤٠١. vol. Bihār al-Anwār, h. ٨٢. p. ٧٤١. vol. ١. Tafsir al-'Ayyāshi,

٣- (٣) ٥. h. ٨١. p. ٦. vol. al-Kāfi.

٤- (٤) Both narrating from. h. ٤٧١. p. ٨٣٤. vol. ٧. Tahdhib al-Ahkām, h. ٨. p. ٩١. vol. ٦. al-Kāfi,

Sulaymān al-Ja'fari

٥- (٥) Both. h. ٧١٢. p. ٣. vol. Kashf al-Ghummah, h. ٤. p. ٤٢٤. vol. ١. al-Kharā'ij wa al-Jarā'ih,

narrating from Ja'far ibn al-Sharif al-Jurjāni

٦- (٦) ٢٧. h. ٨٩٢. p. ٥. vol. Bihār al-Anwār, h. ٨٠٢. p. ٣. vol. Kashf al-Ghummah,

١٦١: رسول الله صلى الله عليه وآله: لا تُسَمُّوا أولادكم الحَكَم، ولا أبا الحَكَم؛ فَإِنَّ اللهَ -هُوَ الحَكَمُ. (١)

١٦٢: عنه صلى الله عليه وآله: لا تُسَمِّينَ غُلامَكَ يَساراً، ولا رَباحاً، ولا نَجيحاً، ولا أَفحاً. (٢)

١٦٣: عنه صلى الله عليه وآله: شَرُّ الأَسْماءِ: ضِرارٌ، ومُرَّةٌ، و حَرْبٌ، و ظالمٌ. (٣)

١٦٤: مجمع الزوائد عن عبد الرحمن بن أبي سبرة: دَخَلْتُ أَنَا وَ أَبِي عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ لِأَبِي: هَذَا ابْنُكَ؟ قُلْتُ: نَعَمْ. قَالَ: مَا اسْمُهُ؟ قَالَ: الحُبابُ.

قَالَ: لا تُسَمِّهِ الحُبابَ؛ فَإِنَّ الحُبابَ شَيْطانٌ، وَ لَكِنْ هُوَ عَبْدُ الرَّحْمَنِ. (٤)

١٦٥: المعجم الكبير عن ابن بريده عن أبيه: نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنْ يُسَمَّى كَلْبٌ أَوْ كُليبٌ. (٥)

و سَبَبُ النَّهْيِ عَنِ بَعْضِ الأَسْمَاءِ

١٦٦: سنن أبي داود: عن مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ سَأَلَتْهُ: مَا سَمَّيْتَ ابْنَتَكَ؟ قَالَ سَمَّيْتُهَا بَرَّةً. (٦)

قَالَتْ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَدْ نَهَى عَنِ هَذَا الإِسْمِ، سَمَّيْتُ بَرَّةً، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا تُزَكُّوا أَنْفُسَكُمْ، اللهُ أَعْلَمُ بِأَهْلِ البِرِّ مِنْكُمْ. فَقَالُوا: ما نُسَمِّيها؟ قَالَ: سَمُّوها زَيْنَبَ. (٧)

ص: ٩٨

١- (١). علل الشرائع: ص ٥٨٣ ح ٢٣ [١] عن الإمام علي عليه السلام، بحار الأنوار: ج ٧٦ ص ١٧٥ ح ٢. [٢]

٢- (٢). صحيح مسلم: ج ٣ ص ١٦٨٥ ح ١٢، سنن أبي داود: ج ٤ ص ٢٩٠ ح ٤٩٥٨ كلاهما عن سمره بن جندب، كنز العمال: ج ١ ص ٤٦٥ ح ٢٠٢٣.

٣- (٣). الخصال: ص ٢٥٠ ح ١١٨ عن جابر عن الإمام الباقر عليه السلام، بحار الأنوار: ج ١٠٤ ص ١٢٧ ح ٢. [٣]

٤- (٤). مجمع الزوائد: ج ٣ ص ٣٠٦ ح ٤٦٧٧.

٥- (٥). المعجم الكبير: ج ٢ ص ٢٣ ح ١١٦٣، كنز العمال: ج ١٦ ص ٤٢٤ ح ٤٥٢٣٤.

٦- (٦). في المصدر: «سَمَّيْتُها مرَّةً»، والصحيح «بَرَّةً» بقريته ذيل الحديث و المصادر الأخرى، و الظاهر وقوع التصحيف فيه.

٧- (٧). سنن أبي داود: ج ٤ ص ٢٨٨ ح ٤٩٥٣، المعجم الكبير: ج ٢٤ ص ٢٨٠ ح ٧٠٩.

## **:E–Inappropriate Names**

The Prophet ﷺ said: Do not name your children Hakam and Abu al-Hakam, for: ﴿١٤١﴾  
(Allah is the Hakam) Arbitrator. ﴿١﴾

﴿The Prophet ﷺ said: Do not name your son: Yasār, Rabāh, Najih, or Aflah. ﴿٢﴾:١٤٢﴾

﴿The Prophet ﷺ said: The worst names are: Dirār, Murrah, Harb, and Zālim. ﴿٣﴾:١٤٣﴾

Majma' al-Zawā'id, narrating from 'Abd al-Rahmān ibn Abu Sabrah who said: My: ﴿١٤٤﴾  
?father and I went to the Prophet ﷺ (He asked my father: Is this your son  
He answered: Yes

?He ﷺ asked: What is his name

He answered: al-Hubāb

He ﷺ said: Do not call him al-Hubāb, for al-Hubāb is Satan, but rather call him  
﴿'Abd al-Rahmān. ﴿٤﴾

al-Mu'jam al-Kabir, narrating from Ibn Buraydah from his father who said: The: ﴿١٤٥﴾  
﴿Messenger of Allah ﷺ prohibited anyone to be called Kalb (dog) or Kulaib. ﴿٥﴾

## **:F–The Reason For The Prohibition Of Certain Names**

Sunan Abu Dāwud, narrating from Muhammad ibn 'Amr ibn 'Atā' who said: Zainab: ﴿١٤٦﴾  
bint Abu Salamah asked him [Muhammad ibn 'Amr ibn 'Atā']: What did you name your  
?daughter

He said: I named her Barraah (Righteous

She said: Verily, the Messenger of Allah ﷺ reproached this name: I was named  
Barraah and the Messenger of Allah ﷺ said: Do not admire yourselves. Allah is  
.more aware of the righteous ones among you

?They said: Then what do we call her

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- 1- (١) -1. 'Ila' al-Sharā'i', p.٣٨٥, h.٣٢, narrating from Imām 'Ali )a.s.(.Bihār al-Anwār, vol.٦٧, p.٥٧١, h.٢.
- 2- (٢) -2. Sahih Muslim, vol.٣, p.٥٨٦١, h.٢١. Sunan Abu Dāwud, vol.٤, p.٠٩٢, h.٨٥٩٤. Both. (٢) -2. narrating from Samarah ibn Jundab. Kanz al-'Ummāl, vol.١, p.٥٦٤, h.٣٢٠٢.
- 3- (٣) -3. al-Khisāl, p.٠٥٢, h.٨١١, narrating from Jābir from Imām al-Bāqir )a.s.(.Bihār al-Anwār, vol.٤٠١, p.٧٢١, h.٢.
- 4- (٤) -4. Majma' al-Zawā'id, vol.٣, p.٦٠٣, h.٧٧٦٤.
- 5- (٥) -5. al-Mu'jam al-Kabir, vol.٢, p.٣٢, h.٣٦١١. Kanz al-'Ummāl, vol.٦١, p.٤٢٤, h.٤٣٢٥٤.
- 6- (٦) -6. Sunan Abu Dāwud, vol.٤, p.٨٨٢, h.٣٥٩٤. al-Mu'jam al-Kabir, vol.٤٢, p.٠٨٢, h.٩٠٧.

١٦٧: الإمام الصادق عليه السلام - و سُئِلَ عَنْ عَلِهِ حَلَقِ رَأْسِ الْمَوْلُودِ فَقَالَ: - تَطْهِيرُهُ مِنْ شَعْرِ الرَّحِمِ. (١)

١٦٨: الكافي عن علي بن جعفر عن الإمام الكاظم عليه السلام، قال: سَأَلْتُهُ عَنْ مَوْلُودٍ يُحَلَقُ رَأْسُهُ بَعْدَ يَوْمِ السَّابِعِ؟ فَقَالَ: إِذَا مَضَى سَبْعَةُ أَيَّامٍ فَلَيْسَ عَلَيْهِ حَلَقٌ. (٢)

٧/١: العَقِيقَةُ

١٦٩: رسول الله صلى الله عليه وآله: كُلُّ غُلَامٍ رَهِينَةٌ بِعَقِيقَتِهِ، يُدْبَحُ عَنْهُ يَوْمَ سَابِعِهِ. (٣)

١٧٠: الإمام الباقر عليه السلام إذا كَانَ يَوْمُ السَّابِعِ وَقَدْ وُلِدَ لِأَحَدِكُمْ غُلَامٌ أَوْ جَارِيَةٌ فَلْيُعَقِّ عَنْهُ كَبْشًا؛ عَنِ الذَّكْرِ ذَكَرًا، وَعَنِ الْأُنْثَى مِثْلَ ذَلِكَ، عَقُّوا عَنْهُ وَأَطْعَمُوا الْقَابِلَةَ مِنَ الْعَقِيقَةِ، وَسَمَّوْهُ يَوْمَ السَّابِعِ. (٤)

١٧١: الإمام الصادق عليه السلام: الْمَوْلُودُ إِذَا وُلِدَ عَقَّ عَنْهُ وَحَلَقَ رَأْسَهُ، وَتُصَدِّقُ بِوِزْنِ شَعْرِهِ وَرِقًا، (٥) وَاهْدِي إِلَى الْقَابِلَةِ الرَّجُلُ وَالْوَرَكُ، (٦) وَيُدْعَى نَفْرٌ مِنَ الْمُسْلِمِينَ فَيَأْكُلُونَ وَيَدْعُونَ لِلْغُلَامِ، وَيُسَمَّى يَوْمَ السَّابِعِ. (٧)

ص: ١٠٠

١- (١). كتاب من لا يحضره الفقيه: ج ٣ ص ٤٨٩ ح ٤٧٢٨، علل الشرائع: ص ٥٠٥ ح ١، [١] مكارم الأخلاق: ج ١ ص ٤٨٨ ح ١٦٩٣. [٢]

٢- (٢). الكافي: ج ٦ ص ٣٨ ح ١، كتاب من لا يحضره الفقيه: ج ٣ [٣] ص ٤٨٩ ح ٤٧٢٩.

٣- (٣). سنن الدارمي: ج ١ ص ٥١١ ح ١٩٠٣، [٤] السنن الكبرى: ج ٩ ص ٥١٠ ح ١٩٢٩٠ [٥] كلاهما عن سمره.

٤- (٤). الكافي: ج ٦ ص ٢٧ ح ٤، [٦] تهذيب الأحكام: ج ٧ ص ٤٤٢ ح ١٧٦٩، وسائل الشيعة: ج ١٥ ص ١٥٢ ح ١١. [٧]

٥- (٥). الورق: الفضة (لسان العرب: ج ١٠ ص ٣٧٥ [٨] ورق).

٦- (٦). الورك: ما فوق الفخذ (النهاية: ج ٥ ص ١٧٦ [٩] ورك).

٧- (٧). الكافي: ج ٦ ص ٢٨ ح ٥، [١٠] تهذيب الأحكام: ج ٧ ص ٤٤٢ ح ١٧٧٠ كلاهما عن حفص الكناسي.



When Imām al-Sādiq ؑa.s.ؑ was asked about the reason for shaving the head of a:١٦٧  
 (baby, he answered: To clean the head from the hair ]of the period[ of the womb. (١

al-Kāfi, narrating from 'Ali ibn Ja'far asking Imām al-Kāzim: I asked him about a:١٦٨  
 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. (٢

#### GIVING AN OFFERING FOR A CHILD: ١/٧

The Prophet ؑs.a.w.ؑ said:Every boy ؑhis well-beingؑ is dependent on his offering:١٦٩  
 (')'aqiqahؑ which should be sacrificed for him on the seventh day ]after his birth[. (٣

Imām al-Bāqir ؑa.s.ؑ said:On the seventh day of the birth of a child, a boy or a girl,:١٧٠  
 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. (٤

Imām al-Sādiq ؑa.s.ؑ said:When the child is born, an offering is to be sacrificed for:١٧١  
 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[. (٥

ص: ١٠١

Kitāb Man lā Yahdarhu al-Faqih, vol.٣, p.٩٨٤, h.٨٢٧٤.'Ilal al-Sharā'i', p.٥٠٥,.(١) -١

.h.١.Makārim al-Akhlāq, vol.١, p.٨٨٤, h.٣٩٤١

.al-Kāfi, vol.٦, p.٨٣, h.١.Kitāb Man lā Yahdarhu al-Faqih, vol.٣, p.٩٨٤, h.٩٢٧٤. (٢) -٢

Sunan al-Dārami, vol.١, p.١١٥, h.٣٠٩١.al-Sunan al-Kubrā, vol.٩, p.٠١٥, h.٠٩٢٩١.Both. (٣) -٣

.narrating from Samarah

al-Kāfi, vol.٦, p.٧٢, h.٤.Tahdhib al-Ahkām, vol.٧, p.٢٤٤, h.٩٦٧١.Wasā'il al-Shi'ah,. (٤) -٤

.vol.٥١, p.٢٥١, h.١١

al-Kāfi, vol.٦, p.٨٢, h.٥.Tahdhib al-Ahkām, vol.٧, p.٢٤٤, h.٠٧٧١.Both narrating from. (٥) -٥



١٧٢: عنه عليه السلام: كُلِّ مَوْلُودٍ مُرْتَهَنٌ بِالْعَقِيقَةِ. (١)

١٧٣: عنه عليه السلام: الْعَقِيقَةُ يَوْمَ السَّابِعِ، وَ تُعْطَى (٢) الْقَابِلَةَ الرَّجُلُ مَعَ الْوَرِكِ، وَلَا يُكْسَرُ الْعَظْمُ. (٣)

١٧٤: عنه عليه السلام: تَقُولُ عَلَى الْعَقِيقَةِ إِذَا عَقَقْتَ: «بِسْمِ اللَّهِ وَ بِإِلَهِهِ، اللَّهُمَّ عَقِيقَةٌ عَنِ فُلَانٍ، لِحَمِّهِ بِلَحْمِهِ، وَ دَمِّهَا بِدَمِّهِ، وَ عَظْمُهَا بِعَظْمِهِ، اللَّهُمَّ اجْعَلْهُ وَقَاءً لِآلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمُ». (٤)

١٧٥: الكافي عن عمّار بن موسى عن الإمام الصادق عليه السلام، قال: سَأَلْتُهُ عَنِ الْعَقِيقَةِ عَنِ الْمَوْلُودِ كَيْفَ هِيَ؟

قال: ... يُعْطَى الْقَابِلَةَ رُبْعَهَا، وَإِنْ لَمْ تَكُنْ قَابِلَةً فَلِأُمَّهِ تُعْطِيهَا مَنْ شَاءَتْ، وَ تُطْعَمُ مِنْهُ عَشْرَةٌ مِنَ الْمُسْلِمِينَ، فَإِنْ زَادُوا فَهُوَ أَفْضَلُ. (٥)

١٧٦: الكافي عن أبي الصّباح الكناني: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّبِيِّ الْمَوْلُودِ، مَتَى يُذَيِّحُ عَنْهُ، وَ يُحَلِّقُ رَأْسَهُ، وَ يُتَّصَدَّقُ بِوَزْنِ شَعْرِهِ، وَ يُسَمَّى؟

قال: كُلُّ ذَلِكَ فِي الْيَوْمِ السَّابِعِ. (٦)

ص: ١٠٢

١- (١). الكافي: ج ٦ ص ٢٤ ح ٢، [١] تهذيب الأحكام: ج ٧ ص ٤٤١ ح ١٧٦٢، كتاب من لا يحضره الفقيه: ج ٣ ص ٤٨٤ ح ٤٧١١ كلها عن أبي خديجه.

٢- (٢). في المصدر «و يُعْطَى»، و التصويب من المصادر الأخرى.

٣- (٣). الكافي: ج ٦ ص ٢٩ ح ١١، [٢] تهذيب الأحكام: ج ٧ ص ٤٤٣ ح ١٧٧٢ كلاهما عن الكاهلي، وسائل الشيعة: ج ١٥ ص ١٥٠ ح ٥. [٣]

٤- (٤). الكافي: ج ٦ ص ٣٠ ح ١ [٤] عن إبراهيم الكرخي، وسائل الشيعة: ج ١٥ ص ١٥٤ ح ١. [٥]

٥- (٥). الكافي: ج ٦ ص ٢٨ ح ٩، [٦] تهذيب الأحكام: ج ٧ ص ٤٤٣ ح ١٧٧١.

٦- (٦). الكافي: ج ٦ ص ٢٨ ح ٨. [٧]

Imām al-Sādiq )a.s.( said:Every newborn child )his well-being( is dependent o n an:١٧٢  
(offering. (١

Imām al-Sādiq )a.s.( said:The offering of sacrifice is done on the seventh day, and:١٧٣  
the foot of the sheep and its leg should be given to the midwife, and its bones should  
(not be broken. (٢

Imām al-Sādiq )a.s.( said:When performing the offering, say over it:In the name of:١٧٤  
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! Make it as a  
(protection for the progeny of Muhammad, praise of Allah be upon him and them. (٣

al-Kāfi, narrating from 'Ammār ibn Musā: I asked Imām al-Sādiq )a.s.( about the:١٧٥  
offering for a child )'aqiqah( and how it should be.The Imām )a.s.( answered:one  
fourth of it is given to the midwife.If there was no midwife, it's given to its mother to  
give it to anyone she desires.The mother should feed from it ten Muslims and the  
(more the better. (٤

al-Kāfi, narrating from Abu al-Sabbāh al-Kanāni who said: I asked Abu 'Abdullah:١٧٦  
]al-Sādiq[ )a.s.( about a newborn child when an offering should be done for him, when  
his head should be shaved, when the alms equal to the weight of his hair should be  
given and when a name should be chosen for him

(He )a.s.( answered:They should all be done on the seventh day. (٥

ص:١٠٣

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al-Kāfi, vol.٦, p.٤٢, h.٢.Tahdhib al-Ahkām, vol.٧, p.١٤٤, h.٢٦٧١.Kitāb Man lā .(١) -١

.Yahdarhu al-Faqih, vol.٣, p.٤٨٤, h.١١٧٤.All narrating from Abu Khadijah

al-Kāfi, vol.٦, p.٩٢, h.١١.Tahdhib al-Ahkām, vol.٧, p.٣٤٤, h.٢٧٧١.Both narrating from . (٢) -٢

.al-Kāhili.Wasā'il al-Shi'ah, vol.٥١, p.٥٥١, h.٥

.al-Kāfi, vol.٦, p.١٣, h.١.Wasā'il al-Shi'ah, vol.٥١, p.٤٥١, h.١. (٣) -٣

.al-Kāfi, vol.٦, p.٨٢, h.٩.Tahdhib al-Ahkām, vol.٧, p.٣٤٤, h.١٧٧١. (٤) -٤

.al-Kāfi, vol.٦, p.٨٢, h.٨. (٥) -٥

١٧٧:الكافي عن جميل بن درّاج: سألت أبا عبد الله عليه السلام عن العقيقه والحلق والتسميه بأيها يبدأ؟ قال: يصنع ذلك كله في ساعه واحده، يخلق ويذبح ويسمي، ثم ذكر ما صنعت فاطمه عليها السلام لولدها. ثم قال: يوزن الشعر، ويتصدق بوزنه فضه. (١)

١٧٨:الكافي عن إسحاق بن عمار عن الإمام الصادق عليه السلام في العق عن المولود وحلقه والتصدق عنه قال: قلت له: بأي ذلك بدأ؟ قال: تحلق رأسه، وتعلق عنه، وتتصدق بوزن شعره فضه، ويكون ذلك في مكان واحد. (٢)

٨/١:الختان

١٧٩:رسول الله صلى الله عليه وآله: طهروا أولادكم يوم السابع؛ فإنه أطيب وأطهر وأسرع لبنات اللحم، وإن الأرض تنجس من بول الأغلف أربعين صباحا (٣). (٤)

١٨٠:الإمام الصادق عليه السلام: اختنوا أولادكم لسبعه أيام؛ فإنه أطهر وأسرع لبنات اللحم، وإن الأرض لتكره بول الأغلف. (٥)

١٨١:عنه عليه السلام: ختان الغلام من السنه، وخفض الجوارى ليس من السنه. (٦)

ص: ١٠٤

١- (١).الكافي:ج ٦ ص ٣٣ ح ٤. [١]

٢- (٢).الكافي:ج ٦ ص ٢٧ ح ٢، [٢]تهذيب الأحكام:ج ٧ ص ٤٤٢ ح ١٧٦٧.

٣- (٣). المراد من التلوث هو مخالفه السنه، لا- التلوث والنجاسه الظاهريه، فغير البالغ بسبب مخالفه والديه للسنه، والبالغ بسبب مخالفته هو لها.

٤- (٤).الكافي:ج ٦ ص ٣٥ ح ٢، [٣]تهذيب الأحكام:ج ٧ ص ٤٤٥ ح ١٧٧٨ كلاهما عن السكوني عن الإمام الصادق عليه السلام.

٥- (٥).الكافي:ج ٦ ص ٣٤ ح ١، [٤]تهذيب الأحكام:ج ٧ ص ٤٤٤ ح ١٧٧٧ كلاهما عن مسعده بن صدقه.

٦- (٦).الكافي:ج ٦ ص ٣٧ ح ٢ [٥] عن عبد الله بن سنان.

al-Kāfi, narrating from Jamil ibn Darrāj who said: I asked Abu 'Abdullah al-Sādiq (a.s.) about the sacrifice 'aḳiqah, the offering, shaving the head, or naming the child ?which one should be done first

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

Then he mentioned what Fātimah (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. (1)

al-Kāfi, narrating from Ishāq ibn 'Ammār: I asked Imām al-Sādiq (a.s.) about the offering for the child, shaving his head, or alms-giving, and that which of them we should 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. (2)

#### CIRCUMCISION: 1/8

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. ((3) (4)

Imām al-Sādiq (a.s.) said: Circumcise your sons on the seventh day, for it is more pure and helps the flesh to grow faster, and the earth detests the urine of he who is (not circumcised. (5)

Imām al-Sādiq (a.s.) said: Circumcising the boy is of the Sunnah, but female (circumcision is not of the Sunnah. (6)

ص: ١٠٥

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.al-Kāfi, vol. 6, p. 33, h. 4. (1) - 1

.al-Kāfi, vol. 6, p. 72, h. 2. Tahdhib al-Ahkām, vol. 7, p. 244, h. 671. (2) - 2

Pollution here means performing what is opposite to the Sunnah, and not. (٣) -٣ material impurity and unclean liness.If the child is not mature (bāligh), it refers to the parent's not following the Sunnah, and if he is mature, then it is his own opposition to the Sunnah

al-Kāfi, vol.٦, p.٥٣, h.٢.Tahdhib al-Ahkām, vol.٧, p.٥٤٤, h.٨٧٧١.Both narrating from. (٤) -٤  
al-Sakuni from Imām al-Sādiq (a.s

al-Kāfi, vol.٦, p.٤٣, h.١.Tahdhib al-Ahkām, vol.٧, p.٤٤٤, h.٧٧٧١.Both narrating from. (٥) -٥  
Mas'adah ibn Sadaqah

al-Kāfi, vol.٦, p.٧٣, h.٢.Both narrating from 'Abdullah ibn Sinān. (٦) -٦

١٨٢: كتاب من لا يحضره الفقيه عن مرزم بن حكيم الازدي عن الإمام الصادق عليه السلام- في الصبي إذا ختن، قال-: يقول:

اللَّهُمَّ هَذِهِ سُنَّتُكَ، وَ سُنَّةُ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ، وَ اتَّبَاعٍ مِّنَّا لَكَ وَ لِنَبِيِّكَ، بِمَشِيَّتِكَ وَ يَارَادَتِكَ وَ قَضَائِكَ؛ لِأَمْرٍ أَنْتَ أَرَدْتَهُ، وَ قَضَاءِ حَتْمَتِهِ، وَ أَمْرٍ أَنْفَعْتَهُ، فَأَذَقْتَهُ حَرَّ الْحَدِيدِ فِي خِتَانِهِ وَ حِجَامَتِهِ لِأَمْرٍ أَنْتَ أَعْرَفُ بِهِ مِنِّي، اللَّهُمَّ فَطَهِّرْهُ مِنَ الذُّنُوبِ، وَ زِدْ فِي عُمُرِهِ، وَ ادْفَعْ الْآفَاتِ عَن بَدَنِهِ، وَ الْأَوْجَاعَ عَن جِسْمِهِ، وَ زِدْهُ مِنَ الْغِنَى، وَ ادْفَعْ عَنهُ الْفَقْرَ، فَإِنَّكَ تَعْلَمُ وَ لَا نَعْلَمُ.

وَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَيُّ رَجُلٍ لَمْ يَقْلُهَا عِنْدَ خِتَانِ وَلَدِهِ فَلْيَقْلُهَا عَلَيْهِ مِنْ قَبْلِ أَنْ يَحْتَلِمَ، فَإِنْ قَالَهَا كُفِيَ حَرَّ الْحَدِيدِ مِنْ قَتْلِ أَوْ غَيْرِهِ. (١)

١٨٣: الكافي عن علي بن يقطين: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ خِتَانِ الصَّبِيِّ لِسَبْعَةِ أَيَّامٍ؛ مِنَ السُّنَّةِ هُوَ أَوْ يُؤَخَّرُ؟ وَأَيُّهُمَا أَفْضَلُ؟

قَالَ: لِسَبْعَةِ أَيَّامٍ مِنَ السُّنَّةِ، وَإِنْ أُخِّرَ فَلَا بَأْسَ. (٢)

ص: ١٠٦

١- (١). كتاب من لا يحضره الفقيه: ج ٣ ص ٤٨٨ ح ٤٧٢٦، وسائل الشيعة: ج ١٥ ص ١٦٩ ح ١. [١]

٢- (٢). الكافي: ج ٦ ص ٣٦ ح ٧، [٢] تهذيب الأحكام: ج ٧ ص ٤٤٥ ح ١٧٨٠، وسائل الشيعة: ج ١٥ ص ١٦٥ ح ١. [٣]



Kitāb Man lā Yahdurhu al-Faqih, narrating from Marāzīm ibn Hakim al-Azdi: ١٨٢  
narrating from Imām al-Sādiq )a.s.( who said concerning a boy who is being circum-  
cised: He [the father] should say: O Allah! This is Your way and the way 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 for an order that You  
have commanded, a decree You have made certain, and a command You have  
affirmed. So, I made him taste the hotness [pain] of iron in his circum-  
cision and shedding of blood for a reason You know more than I. 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-Sādiq] )a.s.( said: Any man who does not recite this at the time  
of his son's circum-  
cision should recite it before he reaches puberty, and if he recites  
[it, he will be safeguarded from being killed or harmed by the iron. (١)

al-Kāfi, narrating from 'Ali ibn Yaqtin who said: I asked Abu al-Hasan [al-Kāzīm] : ١٨٣  
)a.s.( about the circum-  
cising 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. (٢)

ص: ١٠٧

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Kitāb Man lā Yahdarhu al-Faqih, vol. ٣, p. ٨٨٤, h. ٦٢٧٤. Wasā'il al-Shi'ah, vol. ٥١, p. ٩٦١, (١) -١  
h. ١

al-Kāfi, vol. ٦, p. ٦٣, h. ٧. Tahdhib al-Ahkām, vol. ٧, p. ٥٤٤, h. ١٨٧١. Wasā'il al-Shi'ah, (٢) -٢  
vol. ٥١, p. ٥٦١, h. ١

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

### :SUITABLE NUTRITION—۱

According to the recommendations of the great leaders of Islam, the best food for a baby is the mother's milk and nothing can substitute it. Therefore, one of the rights of a baby is to be breastfed by its mother, if possible

The Holy Qurān 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 Imām al-Ridā (a.s.), children to enjoy their natural right must be breastfed for the minimum of twenty one months, and anything less than that is doing injustice to them

If the baby cannot enjoy 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

### :RESPECTING THE FEELINGS—۲

Another important aspect to be noticed 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 ﷺ shortened the prayers so that they could pacify the baby

It frequently happened that people brought a baby to the Prophet ﷺ in order that he would recite an invocation for him. The Prophet of Allah ﷺ 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 ﷺ did not let them do so

By these kinds of wise treatments, besides appeasing the child's family, the Prophet of Allah ﷺ 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

١/٢: الرضاع من الأم إن أمكن

أفضل إرضاع الولد

١٨٤: رسول الله صلى الله عليه وآله: إذا حملت المرأة كانت بمنزلة الصائم القائم، المجاهد بنفسه و ماله في سبيل الله، فإذا وضعت كان لها من الأجر ما لا تدرى ما هو لعظمه، فإذا أرضعت كان لها بكل مائه كعدل عنتي محرر من ولد إسماعيل، فإذا فرغت من رضاعه ضرب ملك على جنبها، وقال: استأنفي العمل، فقد غفر لك. (١)

١٨٥: عنه صلى الله عليه وآله: حاملات والدات مرضعات رحيمات، لو لا ما يأتين إلى بعولتهن ما دخلت مصلية منهن النار. (٢)

ب بركة لبن الأم

١٨٦: رسول الله صلى الله عليه وآله: ليس للصبى لبن خير من لبن أمه. (٣)

١٨٧: الإمام علي عليه السلام: ما من لبن يرضع به الصبى أعظم بركة عليه من لبن أمه. (٤)

ص: ١١٠

١- (١). الأمامي للصدوق: ص ٤٩٦ ح ٦٧٨ [١] عن أبي خالد الكعبي عن الإمام الصادق عليه السلام، بحار الأنوار: ج ١٠٤ ص ١٠٦

ح ١. [٢]

٢- (٢). الكافي: ج ٥ ص ٥١٤ ح ٢ [٣] عن أبي بصير عن الإمام الصادق عليه السلام، بحار الأنوار: ج ٢٢ ص ١٤٦ ح ١٣٨؛

[٤] المعجم الكبير: ج ٨ ص ٢٥٣ ح ٧٩٨٩، عن أبي امامه نحوه، كنز العمال: ج ١٦ ص ٤٠٧ ح ٤٥١٣٣.

٣- (٣). عيون أخبار الرضا: ج ٢ ص ٣٤ ح ٦٩، [٥] صحيفه الإمام الرضا عليه السلام: ص ١٠١ ح ٤٢ [٦] كلاهما عن أحمد بن

عامر بن سليمان الطائي عن الإمام الرضا عن آبائه عليهم السلام.

٤- (٤). الكافي: ج ٦ ص ٤٠ ح ١، [٧] تهذيب الأحكام: ج ٨ ص ١٠٨ ح ٣٦٥ كلاهما عن طلحة بن زيد عن الإمام الصادق عليه

السلام، كتاب من لا يحضره الفقيه: ج ٣ ص ٤٧٥ ح ٤٦٦٣.

**:A( The Virtue Of Breastf Eeding The Infant**

The Prophet ﷺ said: When a woman becomes pregnant, her station will be: ١٨٤ like a person who fasts during the day and is 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 breast feeds, 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: Resume your act of breast feeding, for you have been forgiven. (١

The Prophet ﷺ said: If it were not for hurting their husbands, no pregnant, wet-nursing and compassionate woman who perform prayers, would enter Hellfire.

(٢

**:B( The Blessing Of The Mother's Milk**

The Prophet ﷺ said: There is no milk better for an infant than its mother's: ١٨٦ (milk. (٣

Imām 'Ali a.s. said: There is no milk that the infant feeds on more blessing than its: ١٨٧ (mother's milk. (٤

ص: ١١١

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al-Amāli, by al-Saduq, p. ٦٩٤, h. ٨٧٦, narrating from Abu Khālid al-Ka'bi from Imām (١) - ١

al-Sādiq a.s. (Bihār al-Anwār, vol. ٤٠١, p. ٦٠١, h. ١

al-Kāfi, vol. ٥, p. ٤١٥, h. ٢, narrating from Abu Basir from Imām al-Sādiq a.s. (Bihār. (٢) - ٢

al-Anwār, vol. ٢٢, p. ٦٤١, h. ٨٣١. al-Mu'jam al-Kabir, vol. ٨, p. ٣٥٢, h. ٩٨٩٧, narrating from Abu

Umāmah. Kanz al-'Ummāl, vol. ٦١, p. ٧٠٤, h. ٣٣١٥٤

Uyun Akhbār al-Ridā a.s. (, vol. ٢, p. ٤٣, h. ٩٦. Sahifah al-Imām al-Ridā a.s. (, p. ١٠١, ' (٣) - ٣

h. ٢٤. Both narrating from Ahmad ibn 'Amir ibn Sulaymān al-Tā'i from Imām al-Ridā a.s.

.) (from his forefathers) a.s.

al-Kāfi, vol. 6, p. 104, h. 1. Tahdhib al-Ahkām, vol. 8, p. 101, h. 563. Both narrating from (4) -4

Talhah ibn Zaid from Imām al-Sādiq a.s. (Kitāb Man lā Yahdarhu al-Faqih, vol. 3, p. 574,

.h. 3664

(وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ). ١.

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَ لِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ...). ٢.

١٨٨:الإمام الصادق عليه السلام: الرِّضَاعُ وَاحِدٌ وَعِشْرُونَ شَهْرًا، فَمَا نَقَصَ فَهُوَ جَوْرٌ عَلَى الصَّبِيِّ. (١)

٢/٢:اسْتِرْضَاعُ الْمُرْضِعَةِ الصَّالِحَةِ

١٨٩:الإمام علي عليه السلام: تَخَيَّرُوا لِلرِّضَاعِ كَمَا تَتَخَيَّرُونَ لِلنِّكَاحِ؛ فَإِنَّ الرِّضَاعَ يُغَيِّرُ الطَّبَاعَ. (٢)

١٩٠:الإمام علي عليه السلام: انظروا من تُرْضِعُ أَوْلَادَكُمْ؛ فَإِنَّ الْوَلَدَ يَشْبُ عَلَيْهِ. (٣)

١٩١:الإمام الباقر عليه السلام: اسْتِرْضِعْ لَوْلَدِكَ بِلَبَنِ الْحِسَانِ، وَإِيَّاكَ وَالْقَبَاحِ؛ فَإِنَّ اللَّبْنَ قَدْ يُعْدَى. (٤)

ص: ١١٢

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١- (٣). الكافي: ج ٦ ص ٤٠ ح ٣، [١] تهذيب الأحكام: ج ٨ ص ١٠٦ ح ٣٥٧، كتاب من لا يحضره الفقيه: ج ٣ ص ٤٧٤ ح ٤٦٦١ كلها عن سماعه.

٢- (٤). بالإسناد: ص ٩٣ ح ٣١٢ عن الحسين بن علوان عن الإمام الصادق عن أبيه عليهما السلام، بحار الأنوار: ج ١٠٣ ص ٣٢٣ ح ١٠. [٢]

٣- (٥). الكافي: ج ٦ ص ٤٤ ح ١٠ [٣] عن غياث بن إبراهيم عن الإمام الصادق عليه السلام.

٤- (٦). الكافي: ج ٦ ص ٤٤ ح ١٢ [٤] عن محمد بن مروان، تهذيب الأحكام: ج ٨ ص ١١٠ ح ٣٧٦ عن الهيثم بن محمد بن مروان.

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)

Imām al-Sādiq )a.s.( said:Nursing is to twenty one months, and anything less than:۱۸۸  
that is injustice to the infant. (۳)

### Choosing A Righteous Wet-nurse To Breastfeed:۲/۲

Imām 'Ali )a.s.( said:Choose a righteous wet-nurse for breast feeding the infant:۱۸۹  
the same way that you choose someone for marriage, for milk changes one's nature.  
(۴)

Imām 'Ali )a.s.( said:Be mindful of the one who breast feeds your children, for a:۱۹۰  
child will grow up based on that milk. (۵)

Imām al-Bāqir )a.s.( said:Feed your child with the milk of an attractive wet-nurse,:۱۹۱  
and avoid the milk of the unattractive ones, for milk transmits the characteristics of  
the wet-nurse to the child. (۶)

ص: ۱۱۳

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.Qurān, ۲:۳۳۲.(۱) -۱

.Qurān, ۱۳:۴۱.(۲) -۲

al-Kāfi, vol.۶, p.۰۴, h.۳.Tahdhib al-Ahkām, vol.۸, p.۶۰۱, h.۷۵۳.Kitāb Man lā Yahdarhu . (۳) -۳

.al-Faqih, vol.۳, p.۴۷۴, h.۱۶۶۴.All narrating from Samā'ah

Qurb al-Isnād, p.۳۹, h.۲۱۳, narrating from al-Husain ibn 'Alwān from Imām al-. (۴) -۴

.Sādiq )a.s.( from his father )a.s.( Bihār al-Anwār, vol.۳۰۱ p.۳۲۳, h.۰۱

al-Kāfi, vol.۶, p.۴۴, h.۰۱, narrating from Ghiyāth ibn Ibrāhim from Imām al-Sādiq. (۵) -۵

.)a.s



al-Kāfi, vol.٤, p.٤٤, h.٢١, narrating from Muhammad ibn Marwān. Tahdhib al- (٤) -٤  
.Ahkām, vol.٨, p.١١, h.٤٧٣, narrating from al-Haytham ibn Muhammad ibn Marwān

١٩٢: عنه عليه السلام: عَلَيْكُمْ بِالْوِضَاءِ (١) مِنَ الظُّوْرَةِ (٢)؛ فَإِنَّ اللَّبْنَ يُعْدَى. (٣)

٣/٢: مَنْ لَا يَتَّبِعِي اسْتِرْضَاعُهُ

١٩٣: رسول الله صلى الله عليه وآله: تَوَقَّوْا عَلَيَّ أَوْلَادِكُمْ لَبَنَ الْبَغِيِّ (٤) مِنَ النِّسَاءِ وَالْمَجْنُونَةِ؛ فَإِنَّ اللَّبْنَ يُعْدَى. (٥)

١٩٤: عنه صلى الله عليه وآله: لَا تَسْتَرْضِعُوا الْحَمَقَاءَ وَلَا الْعَمَشَاءَ (٦)؛ فَإِنَّ اللَّبْنَ يُعْدَى. (٧)

١٩٥: عنه صلى الله عليه وآله: لَا تَسْتَرْضِعُوا الْحَمَقَاءَ؛ فَإِنَّ اللَّبْنَ يُعْدَى، وَإِنَّ الْغُلَامَ يَنْزِعُ (٨) إِلَى اللَّبَنِ؛ يَعْنِي إِلَى الظُّثْرِ فِي الرُّعُونَةِ (٩) وَالْحَمَقِ. (١٠)

ص: ١١٤

١- (١). وِضَاءٌ: أَي حِسَانٌ نِقَاءٌ (لسان العرب: ج ١ ص ١٩٥ [١] وِضَاءٌ).

٢- (٢) الظُّثْرُ: العاطفه على ولد غيرها المرضعه له، والجمع: أَظْثُورٌ وَأَظْآرٌ وَظُؤُورٌ وَظُؤُورَةٌ (القاموس المحيط: ج ٢ ص ٨٠ «ظأر»).

٣- (٣). الكافي: ج ٦ ص ٤٤ ح ١٣، [٢] تهذيب الأحكام: ج ٨ ص ١١٠ ح ٣٧٧، كتاب من لا يحضره الفقيه: ج ٣ ص ٤٧٨ ح ٤٦٧٧ كلُّها عن زراره.

٤- (٤). الْبَغِيُّ: المرأه الفاجره (مجمع البحرين: ج ١ ص ١٧٢ «بغى»).

٥- (٥). الخصال: ص ٦١٥ ح ١٠ عن أبي بصير ومحمد بن مسلم عن الإمام الصادق عن آبائه عليهم السلام، تحف العقول: ص ١٠٥، مكارم الأخلاق: ج ١ ص ٤٧٩ ح ١٦٥٥، [٣] بحار الأنوار: ج ١٠٣ ص ٣٢٣ ح ٩. [٤]

٦- (٦). الْعَمَشُ: ضَعْفُ رُؤْيِهِ الْعَيْنِ مَعَ سِيلَانِ دَمْعِهَا (لسان العرب: ج ٦ ص ٣٢٠ «عمش»)

٧- (٧). عيون أخبار الرضا عليه السلام: ج ٢ ص ٣٤ ح ٦٧، [٦] صحيفه الإمام الرضا عليه السلام: ص ١٠٠ ح ٤١ [٧] كلاهما عن أحمد بن عامر الطائي عن الإمام الرضا عن آبائه عليهم السلام.

٨- (٨). نَزَعَ إِلَيْهِ: أَشْبَهَهُ (القاموس المحيط: ج ٣ ص ٨٨ «نزع»).

٩- (٩). الْأَرْعَنُ: الْأَهْوَجُ فِي مَنْطِقِهِ وَالْأَحْمَقُ الْمُسْتَرْخِي (القاموس المحيط: ج ٤ ص ٢٢٨ «رعن»).

١٠- (١٠). الكافي: ج ٦ ص ٤٣ ح ٨، [٨] تهذيب الأحكام: ج ٨ ص ١١٠ ح ٣٧٥، كتاب من لا يحضره الفقيه: ج ٣ ص ٤٧٨ ح ٤٦٧٩ كلُّها عن محمد بن قيس.

Imām al-Bāqir )a.s.( said:Choose clean and affection ate wet-nurses, for milk:١٩٢  
(transmits ]the charact eristics of the wet-nurse to the child[. (١)

### Those Whom Should Not Be Asked For Breast Feeding:٢/٣

The Prophet )s.a.w.( said:Avoid letting your children suckle from debauch or insane:١٩٣  
(women, for milk transmits ]the charac teristics of the wet-nurse to the child[. (٢)

The Prophet )s.a.w.( said: Do not ask a foolish, blear-eyed or sick woman to:١٩٤  
breastfeed ]your child[, for milk transmits ]the characte ristics of the wet-nurse to the  
(child[. (٣)

The Prophet )s.a.w.( said: Do not ask a foolish woman to breastfeed ]your child[, for:١٩٥  
milk transmits ]the charact eristics of the wet-nurse to the child[ and the child will  
(become resembling to the milk, meaning in foolish ness and idiocy. (٤)

ص:١١٥

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al-Kāfi, vol.٦, p.٤٤, h.٣١.Tahdhib al-Ahkām, vol.٨, p.١١, h.٧٧٣.Kitāb Man lā (١) -١  
.Yahdarhu al-Faqih, vol.٣, p.٨٧٤, h.٧٧٦٤.All narrating from Zurārah  
al-Khisāl, p.٥١٦, h.١, narrating from Abu Basir and Muāmmad ibn Muslim from. (٢) -٢  
Imām al-Sādiq )a.s.( from his forefa thers )a.s.(.Tuhaf al-'Uqul, p.٥٠١.Makārim al-  
.Akhlāq, vol.١, p.٩٧٤, h.٥٥٦١.Bihār al-Anwār, vol.٣٠١, p.٣٢٣, h.٩  
Uyun Akhbār al-Ridā )a.s.(, vol.٢, p.٤٣, h.٧٦.Sahifah al-Imām al-Ridā )a.s.(, p.١٠١, '. (٣) -٣  
h.١٤.Both narrating from Ahmad ibn 'Amir al-Tā'i from Imām al-Ridā )a.s.( from his  
(.forefa thers )a.s  
al-Kāfi, vol.٦, p.٣٤, h.٨.Tahdhib al-Ahkām, vol.٨, p.١١, h.٥٧٣.Kitāb Man lā Yahdarhu . (٤) -٤  
.al-Faqih, vol.٣, p.٨٧٤, h.٩٧٦٤.All narrating from Muhammad ibn Qays

١٩٦:الكافي عن عبيد الله الحلبي: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: امْرَأَةٌ وُلِدَتْ مِنَ الزَّانَا، أَتَّخِذُهَا ظُئْرًا؟

قال: لَا تَسْتَرِضِعُهَا، وَلَا ابْتَنِّهَا. (١)

٤/٢:إِطْعَامُ الْأَغْدِيَةِ النَّافِعَةَ

١٩٧:الإمام علي عليه السلام: أَطْعَمُوا صِبْيَانَكُمْ الرُّمَانَ؛ فَإِنَّهُ أَسْرَعُ لِالسِّنِّيِّهِمْ. (٢)

١٩٨:الإمام الصادق عليه السلام أَطْعَمُوا صِبْيَانَكُمْ الرُّمَانَ؛ فَإِنَّهُ أَسْرَعُ لِشَبَابِهِمْ. (٣)

١٩٩:المحاسن عن خضر: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَأَتَانَهُ رَجُلٌ مِنْ أَصْحَابِنَا فَقَالَ لَهُ: يَوْمَئِذٍ لَنَا الْمَوْلُودُ فَيَكُونُ مِنْهُ الْقَلَّةُ (٤) وَالضَّعْفُ، فَقَالَ: مَا يَمْنَعُكَ مِنَ السَّوِيقِ (٥) فَإِنَّهُ يَشُدُّ الْعَظْمَ، وَيُنْبِتُ اللَّحْمَ؟ (٦)

ص: ١١٦

١- (١). الكافي: ج ٦ ص ٤٢ ح ١، [١] تهذيب الأحكام: ج ٨ ص ١٠٨ ح ٣٦٧، دعائم الإسلام: ج ٢ ص ٢٤٢ ح ٩١١ عن رسول الله صلى الله عليه وآله قاله نحوه.

٢- (٢). الأمالي للطوسي: ص ٣٦٢ ح ٧٥٣ [٢] عن علي بن علي الدعبلبي عن الإمام الرضا عن آبائه عليهم السلام عن النزال بن سيره، مكارم الأخلاق: ج ١ ص ٣٧١ ح ١٢٢٧. [٣]

٣- (٣). المحاسن: ج ٢ ص ٣٦٠ ح ٢٢٥٤ [٤] عن عبد الرحمن بن الحجاج، بحار الأنوار: ج ٦٦ ص ١٦٤ ح ٤٧. [٥]

٤- (٤). قال العلامة المجلسي: كأن المراد بالقلّة قلة اللحم والهزال، وفي المكارم «العلّة» وهو الأصبوب (بحار الأنوار: ج ٦٦ ص ٢٧٧). [٦]

٥- (٥). السّويق: ما يعمل من الحنطة والشعير (المصباح المنير: ص ٢٩٦ [٧] سوق).

٦- (٦). المحاسن: ج ٢ ص ٢٨٧ ح ١٩٣٨، [٨] مكارم الأخلاق: ج ١ ص ٤١٨ ح ١٤١٥ [٩] نحوه، بحار الأنوار: ج ٦٦ ص ٢٧٦ ح ٧.

[١٠]

al-Kāfi:From 'Ubaydullah al-Halabi who said: I asked Abu 'Abdullah [al-Sādiq] a.s.:<sup>١٩٦</sup>  
(:Can I get a woman who is born from an adulterine person to breastfeed.He  
answered:No.Ask neither her nor her daughter to breastfeed. (١)

### Feeding The Child Beneficial Foods:٢/٤

Imām 'Ali a.s.( said:Give pomegr anate to your children, for it will make their teeth:<sup>١٩٧</sup>  
(grow more rapidly. (٢)

Imām al-Sādiq a.s.( said:Give pomegr anate to your children, for it will make them:<sup>١٩٨</sup>  
(become mature faster. (٣)

al-Mahāsin, narrating from Khidr who said: I was with Abu 'Abdullah [al-Sādiq] a.s.:<sup>١٩٩</sup>  
( when one of his followers came to him and said:Our children are [usually] born light  
weighted and weak.The Imām said:Why do you not give them sawiq, (٤) for it hardens  
(the bone and makes the flesh grow. (٥)

ص: ١١٧

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al-Kāfi, vol.٤, p.٢٤, h.١.Tahdhib al-Ahkām, vol.٨, p.٨٠١, h.٧٤٣.Da'ā'im al-Islām, vol.٢, .(١) -١  
(.p.٢٤٢, h.١١٩, narrating from the Prophet )s.a.w

al-Amāli, by al-Tusi, p.٢٤٣, h.٣٥٧, narrating from 'Ali ibn 'Ali al-Di'bali from Imām . (٢) -٢  
al-Ridā a.s.( from his fore fathers )a.s.( from al-Nazāl ibn Sirah.Makārim al-Akhlāq,  
.vol.١, p.١٧٣, h.٧٢٢١

al-Mahāsin, vol.٢, p.٠٤٣, h.٤٥٢٢, narrating from 'Abd al-Rahmān ibn al-. (٣) -٣  
.Hajjāj.Bihār al-Anwār, vol.٤٤, p.٤٤١, h.٧٤

.Pulverized wheat or barley mixed with sugar and flavored with cardamoms. (٤) -٤

al-Mahāsin, vol.٢, p.٧٨٢, h.٨٣٩١.Makārim al-Akhlāq, vol.١, p.٨١٤, h.٥١٤١.Bihār al-. (٥) -٥  
.Anwār, vol.٤٤, p.٤٧٢, h.٧

٢٠٠: الإمام الصادق عليه السلام: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الظُّهْرَ وَالْعَصْرَ فَخَفَّفَ الصَّلَاةَ فِي الرَّكْعَتَيْنِ، فَلَمَّا انصَرَفَ قَالَ لَهُ النَّاسُ: يَا رَسُولَ اللَّهِ أَحَدَتْ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: وَمَا ذَاكَ؟ قَالُوا: خَفَّفَتْ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ! فَقَالَ لَهُمْ: أَمَا سَمِعْتُمْ صِدْرَاخَ الصَّبِيِّ؟! (١)

٢٠١: مكارم الأخلاق: كَانَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُؤْتَى بِالصَّبِيِّ الصَّغِيرِ لِيَدْعُوَ لَهُ بِالْبَرَكَهِ أَوْ يُسَمِّيَهُ، فَيَأْخُذُهُ فَيَضَعُهُ فِي حِجْرِهِ؛ تَكْرِمَةً لِأَهْلِهِ، فَرُبَّمَا بَالَ الصَّبِيُّ عَلَيْهِ، فَيَصِيحُ بَعْضُ مَنْ رَأَاهُ حِينَ بَالَ، فَيَقُولُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا تُزْرِمُوا بِالصَّبِيِّ، فَيَدْعُهُ حَتَّى يَقْضِيَ بَوْلَهُ، ثُمَّ يُفْرِغُ لَهُ مِنْ دُعَائِهِ أَوْ تَسْمِيَّتِهِ، وَيَبْلُغُ سُرُورَ أَهْلِهِ فِيهِ، وَلَا يَرُونَ أَنَّهُ يَتَأَذَى بِبَوْلِ صَبِيهِمْ، فَإِذَا انصَرَفُوا غَسَلَ ثَوْبَهُ بَعْدَ (٢)

٢٠٢: مسند ابن حنبل عن عائشه: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُؤْتَى بِالصَّبِيَانِ فَيَدْعُو لَهُمْ، وَإِنَّهُ أُتِيَ بِصَبِيٍّ فَبَالَ عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: صُوبُوا عَلَيْهِ الْمَاءَ صَبَاءً. (٣)

ص: ١١٨

١- (١). تهذيب الأحكام: ج ٣ ص ٢٧٤ ح ٧٩٦، الكافي: ج ٦ ص ٤٨ ح ٤ [١] نحوه وكلاهما عن عبدالله بن سنان.

٢- (٢). مكارم الأخلاق: ج ١ ص ٦٥ ح ٦٨، [٢] بحار الأنوار: ج ١٦ ص ٢٤٠. [٣]

٣- (٣). مسند ابن حنبل: ج ٩ ص ٢٩٩ ح ٢٤٢٤٧، [٤] مسند إسحاق بن راهويه: ج ٢ ص ١١٦ ح ٥٨٧.

Imām al-Sādiq ؑa.s.ؑ said: The Messenger of Allah ؑs.a.w.ؑ while performing the: ٢٠٠ noon and afternoon prayer finished the ]last[ two units quickly. When he finished, people asked him: O Messenger of Allah ؑs.a.w.ؑ! Has anything 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?! [\(١\)](#)

Makārim al-Akhlāq: People used to bring children to the Prophet ؑs.a.w.ؑ for him to: ٢٠١ 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 honor 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. [\(٢\)](#)

Musnad Ibn Hanbal, narrating from 'A'ishah who said: Children were often brought: ٢٠٢ 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](#). [\(٣\)](#)

ص: ١١٩

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Tahdhib al-Ahkām, vol.٣, p.٤٧٢, h.٦٩٧. al-Kāfi, vol.٦, p.٨٤, h.٤. Both narrating from (١) -١  
'Abdullah ibn Sinān

.Makārim al-Akhlāq, vol.١, p.٥٦, h.٨٦. Bihār al-Anwār, vol.٦١, p.٠٤٢. (٢) -٢

Musnad Ibn Hanbal, vol.٩, p.٩٩٢, h.٧٤٢٤٢. Musnad Ishāq ibn Rāhwayh, vol.٢, p.٦١١, (٣) -٣  
.h.٧٨٥

٢٠٣: رسول الله صلى الله عليه وآله: مَثَلُ الَّذِي يَتَعَلَّمُ فِي صِغَرِهِ كَالنَّقْشِ فِي الْحَجَرِ، وَمَثَلُ الَّذِي يَتَعَلَّمُ فِي كِبَرِهِ كَالَّذِي يَكْتُبُ عَلَى الْمَاءِ. (١)

٢٠٤: الإمام علي عليه السلام: مُرُوا أَوْلَادَكُمْ بِطَلَبِ الْعِلْمِ. (٢)

٢٠٥: عنه عليه السلام: مَنْ سَأَلَ فِي صِغَرِهِ أَجَابَ فِي كِبَرِهِ. (٣)

٢٠٦: عنه عليه السلام: مَنْ لَمْ يَتَعَلَّمْ فِي الصَّغَرِ لَمْ يَتَقَدَّمْ فِي الْكِبَرِ. (٤)

٢٠٧: سنن الدارمي عن شرحبيل بن سعد: دَعَا الْحَسَنُ عَلَيْهِ السَّلَامُ بَنِيهِ وَبَنَى أَخِيهِ فَقَالَ: يَا بَنِيَّ وَبَنَى أَخِي، إِنَّكُمْ صِغَارُ قَوْمٍ يَوْشَكُ أَنْ تَكُونُوا كِبَارَ آخَرِينَ، فَتَعَلَّمُوا الْعِلْمَ، فَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ أَنْ يَرْوِيَهُ أَوْ قَالَ: يَحْفَظُهُ فَلْيَكْتُبْهُ، وَلِيَضَعْهُ فِي بَيْتِهِ. (٥)

ص: ١٢٠

١- (١). كنز العمال: ج ١٠ ص ٢٤٩ ح ٢٩٣٣٦ نقلاً عن الطبراني، الفردوس: ج ٤ ص ١٣٥ ح ٦٤٢٠ وفيه «كمثل الوشم على الصخرة» بدل «كالنقش في الحجر» و كلاهما عن أبي الدرداء.

٢- (٢). كنز العمال: ج ١٦ ص ٥٨٤ ح ٤٥٩٥٣ نقلاً عن جزء ابن عمشليق.

٣- (٣). غرر الحكم: ج ٨٢٧٣ عيون الحكم والمواعظ: ص ٤٤٧ ح ٧٨٧٩.

٤- (٤). غرر الحكم: ج ٨٩٣٧ عيون الحكم والمواعظ: ص ٤٦٣ ح ٨٤٢٤.

٥- (٥). سنن الدارمي: ج ١ ص ١٣٧ ح ٥١٧، [١] منيه المريد: ص ٣٤٠. [٢]



THE VALUE OF SEEKING KNOWLEDGE AT A YOUNG AGE: ٣/١

The Prophet ﷺ said: Learning at a young age is like engraving on a stone; and: ٢٠٣  
 the parable of he who learns in his adult age is like one who writes on water. (١)

Imām 'Ali a.s. said: Order your children to seek knowledge. (٢: ٢٠٤)

Imām 'Ali a.s. said: He who asks questions while at a young age, will answer: ٢٠٥  
 questions when he is old. (٣)

Imām 'Ali a.s. said: He who does not learn in his young age, will not advance in his: ٢٠٦  
 adult age. (٤)

Sunan al-Dārami, narrating from Shurhabil ibn Sa'd who said: Once Hasan: ٢٠٧  
 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. (٥)

ص: ١٢١

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Kanz al-'Ummāl, vol. ١, p. ٩٤٢, h. ٦٣٣٩٢, narrating from al-Tabarāni. al-Firdaws, (١) -١  
 vol. ٤, p. ٥٣١, h. ٢٤٦, with 'is like a drawing on a rock' instead of 'is like engraving on a  
 stone' Both narrating from Abu al-Dardā

.Kanz al-'Ummāl, vol. ٦١, p. ٤٨٥, h. ٣٥٩٥٤, narrating from Juz' ibn 'Amshaliq. (٢) -٢

.Ghurar al-Hikam, h. ٣٧٢٨. 'Uyun al-Hikam wa al-Mawā'iz, p. ٧٤٤, h. ٩٧٨٧. (٣) -٣

.Ghurar al-Hikam, h. ٧٣٩٨. 'Uyun al-Hikam wa al-Mawā'iz, p. ٣٦٤, h. ٤٢٤٨. (٤) -٤

.Sunan al-Dārami, vol. ١, p. ٧٣١, h. ٧١٥. Munyah al-Murid, p. ٠٤٣. (٥) -٥

حَرَضَ بَنِيكَ عَلَى الْآدَابِ فِي الصَّغَرِ كَمَا تَقَرَّرَ بِهِمْ عَيْنَاكَ فِي الْكِبَرِ

وَإِنَّمَا مَثَلُ الْآدَابِ تَجْمَعُهَا فِي عُقُوفَانِ الصَّبَا كَالنَّقْشِ فِي الْحَجَرِ

هِيَ الْكُنُوزُ الَّتِي تَنْمُو ذَخَائِرُهَا وَلَا يُخَافُ عَلَيْهَا حَادِثُ الْغَيْرِ (١)

٢/٣:قِيمَةُ التَّرْبِيَةِ

٢٠٩:رسول الله صلى الله عليه وآله: حَقُّ الْوَالِدِ عَلَى وَالِدِهِ أَنْ يُحْسِنَ اسْمَهُ، وَيُحْسِنَ مِنْ مَرْضِعِهِ، وَيُحْسِنَ أَدَبَهُ. (٢)

٢١٠:عنه صلى الله عليه وآله: مَا وَرَثَ وَالِدٌ وَلَدًا خَيْرًا مِنْ أَدَبٍ حَسَنِ. (٣)

٢١١:عنه صلى الله عليه وآله مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نُحْلٍ (٤) أَفْضَلَ مِنْ أَدَبٍ حَسَنِ. (٥)

٢١٢:عنه صلى الله عليه وآله: أَكْرَمُوا أَوْلَادَكُمْ، وَأَحْسِنُوا أَدَبَهُمْ؛ يُغْفَرَ لَكُمْ. (٦)

٢١٣:عنه صلى الله عليه وآله: مِنْ حَقِّ الْوَالِدِ عَلَى وَالِدِهِ أَنْ يُحْسِنَ أَدَبَهُ، وَ أَلَّا يَجْحَدَ نَسَبَهُ. (٧)

ص: ١٢٢

١- (١).الديوان المنسوب إلى الإمام علي عليه السلام:ص ٢٤٢ ح ١٦٣

٢- (٢) شعب الإيمان:ج ٦ ص ٤٠١ ح ٨٦٦٧ [١] عن عائشه، كنز العمال:ج ١٦ ص ٤١٧ ح ٤٥١٩٣.

٣- (٣). المعجم الأوسط:ج ٤ ص ٧٧ ح ٣٦٥٨ عن سالم بن عبد الله عن أبيه، كنز العمال:ج ١٦ ص ٤٦٠ ح ٤٥٤٣٥ نقلًا عن العسكري وابن النجار.

٤- (٤). التُّحْلُ:العطيته والهبة ابتداءً من غير عوض ولا استحقاق ( النهاية:ج ٥ ص ٢٩ » [٢]نحل«).

٥- (٥). سنن الترمذي:ج ٤ ص ٣٣٨ ح ١٩٥٢، [٣]المستدرک علی الصحیحین:ج ٤ ص ٢٩٢ ح ٧٦٧٩ السنن الكبرى:ج ٢ ص ٢٨ ح ٢٢٧٣ كلاهما نحوه وكلها عن أيوب بن موسى عن أبيه عن جده.

٦- (٦). مكارم الأخلاق:ج ١ ص ٤٧٨ ح ١٦٥١، [٤]سنن ابن ماجه:ج ٢ ص ١٢١١ ح ٣٦٧١، تاريخ دمشق:ج ١٧ ص ١٣٨ ح ٤٠٧٢ كلاهما عن أنس وليس فيهما «يغفر لكم».

٧- (٧). تاريخ المدينة:ج ٢ ص ٥٦٨ عن ابن عباس، كنز العمال:ج ١٦ ص ٤٧٣ ح ٤٥٥١٢ نقلًا عن تاريخ دمشق عن ابن مسعود وابن عباس.

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 youearly 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 instr utive events. (١)

### THE VALUE OF UPBRINGING:٣/٢

The Prophet )s.a.w.( said:The right of a child upon his father is that he should:٢٠٩  
(choose a good name for him, choose a good wet-nurse for him, and raise him well. (٢)

The Prophet )s.a.w.( said:No father has left anything as inheri tance for his child:٢١٠  
(better than good manners. (٣)

The Prophet )s.a.w.( said:No father has granted a gift to his child better than good:٢١١  
(manners. (٤)

The Prophet )s.a.w.( said:Honor your children and raise them well and you will be:٢١٢  
(forgiven. (٥)

The Prophet )s.a.w.( said:Among the rights of a child upon his father is that he:٢١٣  
(should properly bring up his child and does not deny his relation to him. (٦)

ص:١٢٣

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al-Diwān al-Mansub ilā al-Imām 'Ali )a.s.( ]The collection of poems attributed to.(١) -١  
.Imām 'Ali )a.s.([, p.٢٤٢, h.٣٤١

Shu'ab al-Imān, vol.٤, p.١٠٤, h.٧٤٤٨, narrating from 'A'ishah.Kanz al-'Ummāl,. (٢) -٢  
.vol.٤١, p.٧١٤, h.٣٩١٥٤

al-Mu'jam al-Awsat, vol.٤, p.٧٧, h.٨٥٤٣, narrating from Sālim ibn 'Abdullah from. (٣) -٣  
his father.Kanz al-'Ummāl, vol.٤١, p.٠٤٤, h.٥٣٤٥٤, narrating from al-'Askari and Ibn al-

.Najjār

Sunan al-Tirmidhi, vol.4, p.833, h.2591.al-Mustadrak 'alā al-Sahihain, vol.4, p.292. (4) -4  
h.9767.al-Sunan al-Kubrā, vol.2, p.82, h.3722.All narrating from Ayyub ibn Musā from his  
.father from his grand father

Makārim al-Akhlāq, vol.1, p.874, h.1561.Sunan Ibn Mājah, vol.2, p.1121,. (5) -5  
h.1763.Tārikh Dimashq, vol.71, p.831, h.2704.Both narrating from 'Anas, without 'you will  
'be forgiven

Tārikh al-Madinah, vol.2, p.865, narrating from Ibn 'Abbās.Kanz al-'Ummāl, vol.61,. (6) -6  
.p.374, h.21554, narrating from Tārikh Dimashq from Ibn Mas'ud and Ibn 'Abbās

٢١٤:الإمام الصادق عليه السلام: إِنَّ خَيْرَ مَا وَرَّثَ الآبَاءُ لِأَبْنَائِهِمُ الأَدَبُ لَا المَالُ؛ فَإِنَّ المَالُ يَذْهَبُ، وَالأَدَبُ يَبْقَى. (١)

٢١٥:عنه عليه السلام: لَا يَزَالُ العَبْدُ المُوْمِنُ يُورَثُ أَهْلَ بَيْتِهِ العِلْمَ وَالأَدَبَ الصَّالِحَ، حَتَّى يُدْخِلَهُمُ الجَنَّةَ جَمِيعاً، حَتَّى لَا يَفْقِدَ مِنْهُمُ صَغِيراً وَلا- كَبِيراً وَلا- خَادِماً وَلا جَاراً، وَلا يَزَالُ العَبْدُ العَاصِى يُورَثُ أَهْلَ بَيْتِهِ الأَدَبَ السَّيِّئَ حَتَّى يُدْخِلَهُمُ النَّارَ جَمِيعاً، حَتَّى لَا يَفْقِدَ فِيهَا مِنْ أَهْلِ بَيْتِهِ صَغِيراً وَلا كَبِيراً وَلا خَادِماً وَلا جَاراً. (٢)

٢١٦:عنه عليه السلام: قَالَ لُقْمَانُ: يَا بَنِيَّ، إِنْ تَأَدَّبْتَ صَغِيرًا انْتَفَعْتَ بِهِ كَبِيرًا، وَ مَنْ عَنَّا بِالأَدَبِ اهْتَمَّ بِهِ، وَ مَنْ اهْتَمَّ بِهِ تَكَلَّفَ عِلْمَهُ، وَ مَنْ تَكَلَّفَ عِلْمَهُ اشْتَدَّ لَهُ طَلْبُهُ، وَ مَنْ اشْتَدَّ لَهُ طَلْبُهُ أَدْرَكَ بِهِ مَنَفَعَةً (٣). (٤)

٣/٣:مَسْئُولِيَّةُ التَّعْلِيمِ وَ التَّرْبِيَةِ

٢١٧:رسول الله صلى الله عليه وآله: أَلَا- كُلكُمْ رَاعٍ وَ كُلكُمْ مَسْئُولٌ عَن رَعِيَّتِهِ؛ فَالأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَ هُوَ مَسْئُولٌ عَن رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَ هُوَ مَسْئُولٌ عَنْهُمْ، وَ المَرأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَ وُلْدِهِ وَ هِيَ مَسْئُولَةٌ عَنْهُمْ، وَ العَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَ هُوَ مَسْئُولٌ عَنْهُ، أَلَا فَكُلكُمْ رَاعٍ وَ كُلكُمْ مَسْئُولٌ عَن رَعِيَّتِهِ. (٥)

ص: ١٢٤

١- (١).الكافي:ج ٨ ص ١٥٠ ح ١٣٢ [١] عن مسعده بن صدقه، غرر الحكم: ح ٥٠٣٦ نحوه.

٢- (٢). دعائم الإسلام: ج ١ ص ٨٢. [٢]

٣- (٣). فى تفسير القمى: «[٣] مَنَفَعَتُهُ»، وَ هُوَ الأَصُوب.

٤- (٤). قصص الأنبياء: ص ١٩٤ ح ٢٤٣ [٤] عن حمّاد بن عيسى، تفسير القمى: ج ٢ ص ١٦٤ [٥] نحوه، بحار الأنوار: ج ١٣ ص ٤١١. [٦]

٥- (٥). صحيح مسلم: ج ٣ ص ١٤٥٩ ح ٢٠، سنن أبى داود: ج ٣ ص ١٣٠ ح ٢٩٢٨ كلاهما عن ابن عمر.

Imām al-Sādiq )a.s.( said:The best thing that fathers could leave for their children:٢١٤  
as inheritance is manners, not wealth, for wealth perishes but manners remain. (١)

Imām al-Sādiq )a.s.( said:A believing servant of Allah will continue to bequeath:٢١٥  
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, servant or a neighbour. (٢)

Imām al-Sādiq )a.s.(Luqmān said: O my child! If you are disciplined during your:٢١٦  
childhood, you will enjoy it when you grow old.He who cares about manners attaches  
importance to it, and he who attaches importance to it will strive to learn it, and he  
who strives to learn it will seek for it intensely, and he whose seeking is intense will  
gain its advantages. (٣)

#### THE RESPONSIBILITY FOR EDUCATION OF THE CHILD:٣/٣

The Prophet )s.a.w.( said:Indeed all of you are guardians and all of you are resp:٢١٧  
onsible for your subjects.The governor who rules over the people is a guardian and is  
resp onsible for his subjects and will be questioned about them.A man is the  
guardian of his family and he is resp onsible for them.A wife is the guardian for her  
husband's house and his children and she is resp onsible for them.A servant is the  
guardian for the wealth of his master and he is resp onsible for them.Behold, indeed  
all of you are guardians and all of you are resp onsible for your subjects. (٤)

ص: ١٢٥

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al-Kāfi, vol.٨, p.٥١, h.٢٣١, narrating from Mas'adah ibn Sadaqah.Ghurar al-Hikam,.(١) -١  
h.٦٣٠٥

.Da'ā'im al-Islām, vol.١, p.٢٨. (٢) -٢

Qisas al-Anbiyā', p.٤٩١, h.٣٤٢, narrating from Hammād ibn 'Isā.Tafsir al-Qummi,.(٣) -٣  
.vol.٢, p.٤٦١.Bihār al-Anwār, vol.٣١, p.١١٤

Sahih Muslim, vol.٣, p.٩٥٤١, h.٠٢.Sunan Abu Dāwud, vol.٣, p.٠٣١, h.٨٢٩٢.Both. (٤) -٤

.narrating from Ibn 'Umar

٢١٨:الإمام علي عليه السلام: على الإمام أن يعلم أهل ولايته حدود الإسلام والإيمان. (١)

٢١٩:عنه عليه السلام: أيها الناس! إن لي عليكم حقاً، ولكم عليّ حقٌّ؛ فأتموا حقكم عليّ فالنصيحة لكم، و توفير فيكم عليكم، و تعليمكم كي لا تجهلوا، و تأديبكم كيما تعلموا. (٢)

٢٢٠:الإمام زين العابدين عليه السلام-في بيان الحقوق-: و أما حقّ ولديك فإن تعلم أنه منك، و مضاف إليك في عاجل الدنيا بخيره وشره، وأنك مسؤول عما وليته من حسن الأدب والدلالة على ربّه عز وجل، والمعونه على طاعته، فاعمل في أمره عمل من يعلم أنه مثاب على الإحسان إليه، معاقب على الإساءة إليه. (٣)

٢٢١:عنه عليه السلام: و أما حقّ ولدك فتعلم أنه منك، و مضاف إليك في عاجل الدنيا بخيره وشره، وأنك مسؤول عما وليته من حسن الأدب والدلالة على ربّه، والمعونه له على طاعته فيك وفي نفسه، فمثاب على ذلك و معاقب، فاعمل في أمره عمل المترين بحسن أثره عليه في عاجل الدنيا، المعذر إلى ربّه فيما بينك وبينه بحسن القيام عليه والأخذ له منه، ولا قوة إلا بالله. (٤)

٤/٣:أهم ما يجب تعليمه

أ العقائد الإسلامية ولا سيما التوحيد

٢٢٢:رسول الله صلى الله عليه وآله: من ربي صغيراً حتى يقول: «لا إله إلا الله» لم يحاسبه الله عز وجل. (٥)

ص: ١٢٦

١- (١). غرر الحكم: ح ٦١٩٩، عيون الحكم والمواعظ: ص ٣٢٨ ح ٥٦٣٧.

٢- (٢). نهج البلاغة: الخطبة ٣٤؛ [١] أنساب الأشراف: ج ٣ ص ١٥٤، [٢] تاريخ الطبري: ج ٥ ص ٩١، [٣] الكامل في التاريخ: ج ٢ ص ٤٠٨ [٤] كلها نحوه، الإمامة والسياسة: ج ١ ص ١٧١ [٥] وفيه «فالنصيحة في ذات الله» بدل «فالنصيحة لكم».

٣- (٣). كتاب من لا يحضره الفقيه: ج ٢ ص ٦٢٢ ح ٣٢١٤، الخصال: ص ٥٦٨ ح ١ كلاهما عن أبي حمزة الثمالي (ثابت بن دينار).

٤- (٤). تحف العقول: ص ٢٦٣ ح ٢٣، بحار الأنوار: ج ٧٤ ص ١٥ ح ٢. [٦]

٥- (٥). المعجم الأوسط: ج ٥ ص ١٣٠ ح ٤٨٦٥ عن عائشة، الجامع الصغير: ج ٢ ص ٦٠٣ ح ٨٦٩٦ نقلاً عنه.



Imām 'Ali )a.s.( said:It is the duty of the leader to teach the boundaries of Islam:٢١٨  
(and faith to the people under his command. (١)

Imām 'Ali )a.s.( said:O people! I have rights over you and you have rights over:٢١٩  
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. (٢)

Imām al-Sajjād )a.s.( said,-describing the rights-:The right of your child is that you:٢٢٠  
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. (٣)

Imām al-Sajjād )a.s.( said:The right of your child is that you know that he belongs:٢٢١  
to you and he is related to you in this world with his good and his evil.You are respon-  
sible 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 beautifies )helps( himself by having good impact on him )the  
child( in this world and has accomp lished near his Loard his resp onsibil ities between  
him and his child, that is by looking properly after him and gaining results for him, and  
(there is no power but in Allah. (٤)

### THE MOST IMPORTANT OBLIGATORY THING TO TEACH:٣/٤

#### :A–Islamic Beliefs, Monotheism In Particular

The Prophet )s.a.w.( said:He who raises a child in a way that he says:'There is no:٢٢٢  
(god but Allah', Allah will not question him )he is not accoun table for( (٥)

ص:١٢٧

Nahj al-Balāghah, Sermon ٤٣. Ansāb al-Ashrāf, vol.٣, p.٤٥١. Tārikh al-Tabari, vol.٥, . (٢) -٢  
p.١٩. al-Kāmil Fi al-Tārikh, vol.٢, p.٨٠٤. al-Imāmah wa al-Siyāsah, vol.١, p.١٧١, with 'I give  
. 'you advice for the sake of Allah' instead of 'I give you advice  
Kitāb Man lā Yahdarhu al-Faqih, vol.٢, p.٢٢٤, h.٤١٢٣. al-Khisāl, p.٨٤٥, h.١. Both. (٣) -٣  
)narrating from Abu Hamzah al-Thumālī Thābit ibn Dinār  
. Tuhaf al-'Uqul, p.٣٤٢, h.٣٢. Bihār al-Anwār, vol.٤٧, p.٥١, h.٢. (٤) -٤  
al-Mu'jam al-Awsat, vol.٥, p.٠٣١, h.٥٤٨٤, narrating from 'A'ishah. al-Jāmi' al-. (٥) -٥  
. Saghir, vol.٢, p.٣٠٤, h.٤٩٤٨

٢٢٣: عنه صلى الله عليه وآله: إذا أفصح أولادكم فَعَلِمُوهُمْ «لا إله إلا الله»، ثُمَّ لا تُبالوا متى ماتوا، وإذا اثَّغروا (١) فَمَرُوهُمْ بِالصَّلَاةِ.

(٢)

٢٢٤: عنه صلى الله عليه وآله: افتحوا على صبيانكم أوَّلَ كَلِمَةٍ بـ «لا إله إلا الله»، ولتقنوهم عند الموت «لا إله إلا الله»، فَإِنَّهُ مَنْ كَانَ أوَّلَ كَلِمَةٍ «لا إله إلا الله» وَآخِرُ كَلِمَةٍ «لا إله إلا الله» ثُمَّ عاشَ أَلْفَ سَنَةٍ، ما سُئِلَ عَن ذَنْبٍ واحِدٍ. (٣)

٢٢٥: الكافي عن سليمان بن خالد: قُلْتُ لِأبي عَبْدِ اللَّهِ عليه السلام: إِنَّ لِي أَهْلَ بَيْتٍ وَهُمْ يَسْمَعُونَ مِنِّي، أَفأَدْعُوهُمْ إِلَى هَذَا الأَمْرِ؟ فَقَالَ: نَعَمْ، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ: (يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ) (٤). ٥

ب حُبِّ النَّبِيِّ وَأَهْلِ بَيْتِهِ

٢٢٦: رسول الله صلى الله عليه وآله: أدبوا أولادكم على ثلاث خصال: حُبِّ نَبِيِّكُمْ، وَحُبِّ أَهْلِ بَيْتِهِ، وَعَلَى قِرَاءَةِ الْقُرْآنِ. (٤)

ج الفرائض سَيِّمًا الصَّلَاةَ وَالصَّوْمَ

(وَأَمْرُ أَهْلِكَ بِالصَّلَاةِ وَاصْطِبْرُ عَلَيْهَا لَا نَسْتُلِكَ رِزْقًا نَحْنُ نَزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى). ٧

ص: ١٢٨

١- (١). الإثغار: سُقُوطُ سِنَّ الصَّبِيِّ وَتَبَاتِهَا (النهاية: ج ١ ص ٢١٣) [١] «ثغروا».

٢- (٢). عمل اليوم والليله للدينوري: ص ١٥٠ ح ٤٢٣ عن عمرو بن شعيب، كنز العمال: ج ١٦ ص ٤٤٠ ح ٤٥٣٢٨.

٣- (٣). شعب الإيمان: ج ٦ ص ٣٩٨ ح ٨٦٤٩ [٢] عن ابن عباس، كنز العمال: ج ١٦ ص ٤٤١ ح ٤٥٣٣٢.

٤- (٤). الصواعق المحرقة: ص ١٧٢، [٣] يبايع المودّه: ج ٢ ص ٤٥٧ ح ٢٦٨، [٤] كنز العمال: ج ١٦ ص ٤٥٦ ح ٤٥٤٠٩.

The Prophet ﷺ 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)

The Prophet ﷺ 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)

al-Kāfi, narrating from Sulaymān ibn Khālid who said: I asked Abu 'Abdullah al-Sādiq ᑕa.s.: I have some family members who follow my words, do I invite them to this affair in becoming Shi'ah

He ᑕa.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 For The Prophet And His Household**

The Prophet ﷺ said: Raise your children to have three features: love for your Prophet, love for his Household, and reciting the Qurān. (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)

ص: ١٢٩

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Amal al-Yum wa al-Laylah by al-Dinwari, p. 51, h. 324, narrating from 'Amr ibn'. (1) –1

.Shu'ayb. Kanz al-'Ummāl, vol. 61, p. 44, h. 82354

Shu'ab al-Imān, vol. 6, p. 893, h. 9468, narrating from Ibn 'Abbās. Kanz al-'Ummāl, (2) –2

.vol. 61, p. 144, h. 23354

.Qurān, 66:6. (3) –3

al-Kāfi, vol.۲, p.۱۱۲, h.۱.al-Mahāsin, vol.۱, p.۲۶۳, h.۰۸۷.Bihār al-Anwār, vol.۴۷, p.۶۸, (۴) -۴  
h.۱۰۱  
al-Sawā'iq al-Muhriqah, p.۲۷۱.Yanābi' al-Mawaddah, vol.۲ p.۷۵۴, h.۸۶۲.Kanz al- (۵) -۵  
'Ummāl, vol.۶۱, p.۶۵۴, h.۹۰۴۵۴  
Qurān, ۰۲:۲۳۱. (۶) -۶

(وَ اذْكَرَ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُولًا نَبِيًّا \* وَ كَانَ يُأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَ الزَّكَاةِ وَ كَانَ عِنْدَ رَبِّهِ مَرْضِيًّا). ١

٢٢٧:الإمام على عليه السلام كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله مُنْصَبًا (١) لِتَنْفِيسِهِ بَعْدَ الْبُشْرَى لَهُ بِالْجَنَّةِ مِنْ رَبِّهِ، فَقَالَ عَزَّ وَجَلَّ: (وَ أُمِرَ أَهْلُكَ بِالصَّلَاةِ وَ اضْطَبِرْ عَلَيْهَا...) الْآيَةَ، فَكَانَ يُأْمُرُ بِهَا أَهْلَهُ، وَ يُصَبِّرُ عَلَيْهَا نَفْسَهُ. (٢)

٢٢٨:الإمام الصادق عليه السلام دَخَلَ عَلَى أَبِي عَلَيْهِ السَّلَامِ رَجُلٌ فَقَالَ: رَحِمَكَ اللَّهُ، أُخِذْتُ أَهْلِي؟ قَالَ نَعَمْ، إِنَّ اللَّهَ يَقُولُ: (يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَ الْحِجَارَةُ )، وَقَالَ: (وَ أُمِرَ أَهْلُكَ بِالصَّلَاةِ وَ اضْطَبِرْ عَلَيْهَا). ٢٢٩:الإمام على عليه السلام-فِي قَوْلِهِ تَعَالَى: «قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَارًا»-: عَلِّمُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ الْخَيْرَ. (٣)

٢٣٠:عنه عليه السلام-ايضا-معناه: عَلِّمُوهُمْ مَا يَنْجُونَ بِهِ مِنَ النَّارِ. (٤)

٢٣١:رسول الله صلى الله عليه وآله-لَمَّا سُئِلَ عَنِ الصَّبِيِّ مَتَى يُصَلِّي؟-: إِذَا عَرَفَ يَمِينَهُ مِنْ شِمَالِهِ فَمَرَّوهُ بِالصَّلَاةِ. (٥)

ص: ١٣٠

١- (٢) النَّصْبُ: التَّعْبُ (النهاية: ج ٥ ص ٦٢ «نصب»).

٢- (٣). الكافي: ج ٥ ص ٣٧ ح ١ [١] عن عقيل الخزاعي، نهج البلاغة: الخطبة ١٩٩ [٢] نحوه، بحار الأنوار: ج ٣٣ ص ٤٤٧ ح ٦٥٩. [٣]

٣- (٥). المستدرک علی الصحیحین: ج ٢ ص ٥٣٦ ح ٣٨٢٦، شعب الإيمان: ج ٦ ص ٤١١ ح ٨٧٠٤ [٤] كلاهما عن ربعي.

٤- (٦). منیه المرید: ص ٣٨٠. [٥]

٥- (٧). سنن أبي داود: ج ١ ص ١٣٤ ح ٤٩٧، المعجم الأوسط: ج ٣ ص ٢٣٥ ح ٣٠١٩ كلاهما عن معاذ بن عبدالله بن خبيب الجهني.

And mention Ismā'il in the Book, verily he was never 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)

Imām 'Ali a.s. said: The Prophet s.a.w. was toiling hard after receiving the glad tidings from his Lord that he would enter 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)

Imām al-Sādiq 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)

Imām '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)

Imām '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)

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)

ص: ١٣١

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1- Qurān, 91:45-55. (1)

2- Qurān, 2:231. (2)

3- al-Kāfi, vol. 5, p. 73, h. 1, narrating from 'Aqil al-Khuzā'i. Nahj al-Balāghah, Sermon. (3)

4- Bihār al-Anwār, vol. 33, p. 744, h. 956.

5- Qurān, 66:6. (4)

6- Qurān, 2:231. (5)

7- al-Usul al-Sittah 'Ashar, p. 7, narrating from Jābir al-Ju'fi. Bihār al-Anwār, vol. 2, p. 52, h. 29.

8- p. 52, h. 29.

.Qurān, ٤٤:٤. (٧) -٧

al-Mustadrak 'alā al-Sahihain, vol.٢, p.٤٣٥, h.٤٢٨٣.Shu'ab al-Imān, vol.٤, p.١١٤,. (٨) -٨

.h.٤٠٧٨.Both narrating from Rib'i

.Qurān, ٤٤:٤. (٩) -٩

.Munyah al-Murid, p.٠٨٣. (١٠) -١٠

Sunan Abu Dāwud, vol.١, p.٤٣١, h.٧٩٤.al-Mu'jam al-Awsat, vol.٣, p.٥٣٢,. (١١) -١١

.h.٩١٠٣.Both narrating from Ma'ādh ibn 'Abdullah ibn Khabib al-Juhani



٢٣٢:جامع الأخبار: رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ نَظَرَ إِلَى بَعْضِ الْأَطْفَالِ فَقَالَ: وَيْلٌ لِأَوْلَادِ آخِرِ الزَّمَانِ مِنْ آبَائِهِمْ. فَقِيلَ: يَا رَسُولَ اللَّهِ، مِنْ آبَائِهِمُ الْمُشْرِكِينَ؟

فَقَالَ: لَا، مِنْ آبَائِهِمُ الْمُؤْمِنِينَ؛ لَا يُعْلَمُونَهُمْ شَيْئًا مِنَ الْفَرَائِضِ، وَإِذَا تَعَلَّمُوا أَوْلَادَهُمْ مَنَعُوهُمْ، وَرَضُوا عَنْهُمْ بِعَرَضٍ يَسِيرٍ مِنَ الدُّنْيَا، فَأَنَا مِنْهُمْ بَرِيءٌ، وَهُمْ مِنِّي بَرَاءَةٌ. (١)

٢٣٣:الإمام علي عليه السلام إذا عَقَلَ الْغُلَامُ وَقَرَأَ شَيْئًا مِنَ الْقُرْآنِ عَلَّمَ الصَّلَاةَ. (٢)

٢٣٤:عنه عليه السلام عَلَّمُوا صِبْيَانَكُمْ الصَّلَاةَ، وَخُذُوهُمْ بِهَا إِذَا بَلَغُوا الْحُلُمَ. (٣)

٢٣٥:عنه عليه السلام عَلَّمُوا صِبْيَانَكُمْ الصَّلَاةَ، وَخُذُوهُمْ بِهَا إِذَا بَلَغُوا ثَمَانَ سِنِينَ. (٤)

٢٣٦:عنه عليه السلام: يُؤَمَّرُ الصَّبِيُّ بِالصَّلَاةِ إِذَا عَقَلَ، وَبِالصَّوْمِ إِذَا أَطَاقَ. (٥)

٢٣٧:الإمام زين العابدين عليه السلام أَمَّا صَوْمُ التَّادِيْبِ فَإِنْ يُؤْخَذَ الصَّبِيُّ إِذَا رَاهَقَ بِالصَّوْمِ، تَأْدِيْبًا وَلَيْسَ بِفَرْضٍ. (٦)

٢٣٨:الإمام الباقر عليه السلام: إِنَّا نَأْمُرُ صِبْيَانَنَا بِالصَّلَاةِ إِذَا كَانُوا بَنَى خَمْسِ سِنِينَ، فَمُرُوا صِبْيَانَكُمْ بِالصَّلَاةِ إِذَا كَانُوا بَنَى سَبْعِ سِنِينَ، وَنَحْنُ نَأْمُرُ صِبْيَانَنَا بِالصَّوْمِ إِذَا كَانُوا بَنَى سَبْعِ سِنِينَ بِمَا أَطَاقُوا مِنْ صِيَامِ الْيَوْمِ إِنْ كَانَ إِلَى نِصْفِ النَّهَارِ أَوْ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ، فَإِذَا غَلَبَهُمُ الْعَطَشُ وَالْعَرْتُ (٧) أَفْطَرُوا، حَتَّى يَتَعَوَّدُوا الصَّوْمَ وَيُطِيقُوهُ، فَمُرُوا

ص: ١٣٢

١- (١). جامع الأخبار: ص ٢٨٥ ح ٧٦٧، [١] مستدرک الوسائل: ج ١٥ ص ١٦٤ ح ١٧٨٧١. [٢]

٢- (٢). دعائم الإسلام: ج ١ ص ١٩٣، [٣] بحار الأنوار: ج ٨ ص ١٣٣. [٤]

٣- (٣). غرر الحكم: ح ٦٣٠٥. [٥]

٤- (٤). الخصال: ص ٦٢٦ ح ١٠ عن محمد بن مسلم عن الإمام الصادق عن آبائه عليهم السلام، تحف العقول: ص ١١٥.

٥- (٥). دعائم الإسلام: ج ١ ص ١٩٣، [٦] بحار الأنوار: ج ٨٨ ص ١٣٣ ح ٥. [٧]

٦- (٦). الكافي: ج ٤ ص ٨٦ ح ١، [٨] تهذيب الأحكام: ج ٤ ص ٢٩٦ ح ٨٩٥ كلاهما عن الزهري.

٧- (٧). العرث: الجوع (الصحيح: ج ١ ص ٢٨٨ «عرث»).

Jāmi' al-Akḥbār: It is narrated that the Prophet of Allah ﷺ once looked at some children and said: Woe unto the children of the end time because of their fathers! He was asked: O Messenger of Allah! Is it because of their polytheist fathers? He said: No, but it is because of their believing fathers who do not teach them any of their obligatory acts, and when their children decide to learn, the parents prevent them. They will be content with small things they have from this world. I disown myself  
from them and they are not from me. (1)

Imām 'Ali ᷺ said: When a child becomes intellectually mature and is able to  
recite parts of the Qurān, he should be taught how to pray. (2)

Imām 'Ali ᷺ said: Teach your children to pray, and when they reach puberty  
make them accountable for it. (3)

Imām 'Ali ᷺ said: Teach your children to pray, and when they became eight  
make them accountable for it. (4)

Imām 'Ali ᷺ said: When a child can perceive things he is ordered to pray, and to  
fast if he is capable. (5)

Imām al-Sajjād ᷺ 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. (6)

Imām al-Bāqir ᷺ 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

ص: ١٣٣

.Da'ā'im al-Islām, vol.1, p.391.Bihār al-Anwār, vol.8, p.331. (2) -2

.Ghurar al-Hikam, h.5036. (3) -3

al-Khisāl, p.626, h.1, narrating from Muhammad ibn Muslim from Imām al-Sādiq. (4) -4

.a.s.(from his forefathers)a.s.(Tuhaf al-'Uqul, p.511

.Da'ā'im al-Islām, vol.1, p.391.Bihār al-Anwār, vol.88, p.331, h.5. (5) -5

al-Kāfi, vol.4, p.68, h.1.Tahdhib al-Ahkām, vol.4, p.692, h.598.Both narrating from. (6) -6

.al-Zuhari

صِيَامَكُمْ إِذَا كَانُوا بَنِي تِسْعِ سِنِينَ بِالصَّوْمِ مَا اسْتَطَاعُوا مِنْ صِيَامِ الْيَوْمِ، فَإِذَا غَلَبَهُمُ الْعَطَشُ أَفْطَرُوا. (١)

٢٣٩: الإمام الباقر و الإمام الصادق عليهما السلام: إِذَا بَلَغَ الْغُلَامُ ثَلَاثَ سِنِينَ، يُقَالُ لَهُ: قُلْ لَا إِلَهَ إِلَّا اللَّهُ سَبْعَ مَرَّاتٍ. ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ ثَلَاثَ سِنِينَ وَ سَبْعَةَ أَشْهُرٍ وَ عِشْرُونَ يَوْمًا، فَيُقَالُ لَهُ: قُلْ: «مُحَمَّدٌ رَسُولُ اللَّهِ» سَبْعَ مَرَّاتٍ. وَ يُتْرَكُ حَتَّى يَتِمَّ لَهُ أَرْبَعُ سِنِينَ، ثُمَّ يُقَالُ لَهُ: قُلْ: سَبْعَ مَرَّاتٍ: «صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ». ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ خَمْسُ سِنِينَ، ثُمَّ يُقَالُ لَهُ: أَيُّهُمَا يَمِينُكَ وَ أَيُّهُمَا شِمَالُكَ؟ فَإِذَا عَرَفَ ذَلِكَ حَوَّلَ وَجْهَهُ إِلَى الْقِبْلَةِ وَ يُقَالُ لَهُ: أَسْجُدْ. ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ سَبْعُ سِنِينَ، فَإِذَا تَمَّ لَهُ سَبْعُ سِنِينَ قِيلَ لَهُ: اغْسِلْ وَجْهَكَ وَ كَفَيْكَ، فَإِذَا غَسَّ لِحْيَتَهُمَا قِيلَ لَهُ: صَلِّ. ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ تِسْعُ سِنِينَ، فَإِذَا تَمَّتْ لَهُ عِلْمُ الْوُضوءِ، وَ ضُرِبَ عَلَيْهِ، وَ امْرٌ بِالصَّلَاةِ، وَ ضُرِبَ عَلَيْهَا. فَإِذَا تَعَلَّمَ الْوُضوءَ وَ الصَّلَاةَ غَفَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ وَ لَوْلَا دِيهِ إِنْ شَاءَ اللَّهُ. (٢)

٢٤٠: دعائم الإسلام: رُوِينَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ: أَنَّهُ كَانَ يَأْمُرُ الصَّبِيَّ بِالصَّوْمِ فِي شَهْرِ رَمَضَانَ بَعْضَ النَّهَارِ، فَإِذَا رَأَى الْجُوعَ وَ الْعَطَشَ غَلَبَ عَلَيْهِ، أَمَرَهُ فَأَفْطَرَ. (٣)

٢٤١: الإمام الصادق عليه السلام: إِنَّا نَأْمُرُ صَبِيَانَنَا بِالصَّلَاةِ وَ الصَّيَامِ مَا أَطَاقُوا، إِذَا كَانُوا أَبْنَاءَ سَبْعِ سِنِينَ. (٤)

٢٤٢: عنه عليه السلام - لَمَّا سُئِلَ: مَتَى تَجِبُ الصَّلَاةُ عَلَى الصَّبِيِّ (٥)؟ - إِذَا كَانَ ابْنُ سِتِّ سِنِينَ، وَ الصَّيَامُ إِذَا أَطَاقَهُ. (٦)

ص: ١٣٤

١- (١). الكافي: ج ٣ ص ٤٠٩ ح ١، [١] تهذيب الأحكام: ج ٢ ص ٣٨٠ ح ١٥٨٤ كلاهما عن الحلبي عن الإمام الصادق عليه السلام.

٢- (٢) كتاب من لا يحضره الفقيه: ج ١ ص ٢٨١ ح ١٦٦٣، الأملی للصدوق: ص ٤٧٥ ح ٦٤٠ [٢] وفيه «عن الإمام الباقر أو الإمام الصادق عليهما السلام» كلاهما عن عبدالله بن فضاله.

٣- (٣). دعائم الإسلام: ج ١ ص ١٩٤، [٣] بحار الأنوار: ج ٨٨ ص ١٣٤ ح ٥. [٤]

٤- (٤). دعائم الإسلام: ج ١ ص ١٩٤، [٥] بحار الأنوار: ج ٨٨ ص ١٣٤ ح ٥. [٦]

٥- (٥). المراد، وجوب تعليم الصلاة.

٦- (٦). الكافي: ج ٣ ص ٢٠٦ ح ٢ [٧] عن الحلبي و زراره، تهذيب الأحكام: ج ٢ ص ٣٨١ ح ١٥٩١ عن إسحاق بن عمّار نحوه.

fast as much as they can when they are nine years old, and when thirst overcomes  
[\(them they may break their fast. \(1](#)

Imām al-Bāqir )a.s.( and Imām al-Sādiq )a.s.( said:When a boy becomes three:٩٣٢  
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 of age.At this time, he must be  
taught how to make ablution and perform prayer and he must be disc iplined for  
abandoning them.When he learns ablution and prayers, Allah will forgive both him and  
[\(his parents, by the will of Allah. \(2](#)

Da'ā'im al-Islam: It was narrated to us from Ja'far ibn Muhammad ]al-Sādiq[ )a.s.:٢٤٠  
(He used to enjoin a child to fast during the month of Ramadān 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. \(3](#)

Imām al-Sādiq )a.s.( said:When our children reach the age of seven we order them:٢٤١  
[\(to pray and fast as much as they can tolerate. \(4](#)

Imām al-Sādiq )a.s.( said,-in answer to a question about the age when prayer:٢٤٢  
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. \(5](#)

ص:١٣٥

h.٠٤٤, with 'Imām al-Bāqir )a.s.( or Imām al-Sādiq )a.s.(.Both narrating from 'Abdullah  
.ibn Fadālah  
.Da'ā'im al-Islām, vol.١, p.٤٩١.Bihār al-Anwār, vol.٨٨, p.٤٣١, h.٥. (٣) -٣  
.Da'ā'im al-Islām, vol.١, p.٤٩١.Bihār al-Anwār, vol.٨٨, p.٤٣١, h.٥. (٤) -٤  
al-Kāfi, vol.٣, p.٦٠٢, h.٢, narrating from al-Halabi and Zurārah.Tahdhib al-Ahkām, . (٥) -٥  
.vol.٢, p.١٨٣, h.١٩٥١, narrating from Ishāq ibn 'Ammār

٢٤٣: تهذيب الأحكام عن معاوية بن وهب: سألت أبا عبد الله عليه السلام: في كم يؤخذ الصبي بالصلاة؟

فقال: فيما بين سبع سنين و ست سنين.

قلت: في كم يؤخذ بالصيام؟

فقال: فيما بين خمس عشرة أو أربع عشرة، وإن صام قبل ذلك فدعه، فقد صام ابني فلان قبل ذلك و تركته. (١)

د القرآن

٢٤٤: رسول الله صلى الله عليه وآله: من قرأ القرآن قبل أن يحتلم فقد أوتي الحكمة صبياً. (٢)

٢٤٥: عنه صلى الله عليه وآله: خياركم من تعلم القرآن وعلمه. (٣)

٢٤٦: عنه صلى الله عليه وآله: ما من رجل علم ولده القرآن إلما توج أبواه يوم القيامة بتاج الملك، وكسي حلتين لم ير الناس مثلهما. (٤)

٢٤٧: عنه صلى الله عليه وآله: سورة الواقعة سورة الغنى، فاقروها، وعلموها أولادكم. (٥)

٢٤٨: عنه صلى الله عليه وآله: إذا أحب أحدكم أن يحدث ربه فليقرأ القرآن. (٦)

ص: ١٣٦

١- (١). تهذيب الأحكام: ج ٢ ص ٣٨١ ح ١٥٩٠، الكافي: ج ٤ ص ١٢٥ ح ٢ [١] وفيه ذيله: «في كم يؤخذ بالصيام؟...».

٢- (٢). شعب الإيمان: ج ٢ ص ٣٣٠ ح ١٩٤٩، [٢] الدرّ المشثور: ج ٥ ص ٤٨٥ [٣] كلاهما عن ابن عباس.

٣- (٣). الأمالى للطوسى: ص ٣٥٧ ح ٧٣٩ [٤] عن النعمان بن سعد عن الإمام على عليه السلام، سنن ابن ماجه: ج ١ ص ٧٧ ح ٢١٣ عن مصعب بن سعد عن أبيه.

٤- (٤). تاريخ دمشق: ج ١٨ ص ٩٩ عن معاذ بن جبل، كنز العمال: ج ١ ص ٥٤٠ ح ٢٤٢١.

٥- (٥). الدرّ المشثور: ج ٨ ص ٣ [٥] عن أنس.

٦- (٦). الفردوس: ج ١ ص ٣٠٢ ح ١١٩٥، تاريخ بغداد: ج ٧ ص ٢٣٩ ح ٣٧٣٣ [٦] نحوه كلاهما عن أنس.

Tahdhib al-Ahkām, narrating from Mu'āwiyah ibn Wahab who said: I asked Abu 'Abdullah al-Sādiq a.s.: (1) In what age will a child be accountable for prayer? He answered: When he is between six and seven years of age. 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. (1)

### **:D–The Qurān**

The Prophet s.a.w. ( said: He who recites the Qurān before puberty has indeed (2) been given wisdom in his childhood. (2)

The Prophet s.a.w. ( said: The best among you is he who learns the Qurān and (3) teaches it. (3)

The Prophet s.a.w. ( said: There is no man who teaches his child the Qurān without (4) 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. (4)

The Prophet s.a.w. ( said: The Chapter of al-Wāqi'ah [Qurān:65] is the chapter of (5) needlessness, so read it and teach it to your children. (5)

The Prophet s.a.w. ( said: If anyone among you wants to speak with his Lord, he (6) should recite the Qurān. (6)

ص: ١٣٧

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.Tahdhib al-Ahkām, vol.2, p.183, h.951. al-Kāfi, vol.4, p.521, h.2.(1) –1  
Shu'ab al-Imān, vol.2, p.33, h.9491. al-Durr al-Manthur, vol.5, p.584. Both narrating. (2) –2  
from Ibn 'Abbās  
al-Amāli, by al-Tusi, p.753, h.937, narrating from al-Nu'mān ibn Sa'd from Imām. (3) –3  
'Ali a.s. ( Sunan Ibn Mājah, vol.1, p.77, h.312, narrating from Mus'ab ibn Sa'd from his  
father  
Tārikh Dimashq, vol.81, p.99, narrating from Ma'ādh ibn Jabal. Kanz al-'Ummāl, (4) –4



.vol.١, p.٠٤٥, h.١٢٤٢

.al-Durr al-Manthur, vol.٨, p.٣, narrating from 'Anas. (٥) -٥

al-Firdaws, vol.١, p.٢٠٣, h.٥٩١١.Tārikh Baghdād, vol.٧, p.٩٣٢, No ٣٣٧٣.Both narrating. (٦) -٦

.from 'Anas

٢٤٩: عنه صلى الله عليه وآله: مَنْ أَعْطَاهُ اللَّهُ حِفْظَ كِتَابِهِ لَوْ ظَنَّ، أَنَّ أَحَدًا أَوْتِيَ أَفْضَلَ مِمَّا أَوْتِيَ فَقَدْ غَمَطَ (١) أَعْظَمَ النَّعْمَ. (٢)

٢٥٠: شرح نهج البلاغه لابن أبي الحديد: وَفَدَّ غَالِبُ بْنُ صَعَصَيْعَةَ عَلِيَّ عَلِيًّا عَلَيْهِ السَّلَامُ وَمَعَهُ ابْنُهُ الْفَرَزْدَقُ (٣)، فَقَالَ لَهُ: مَنْ أَنْتَ؟ فَقَالَ: غَالِبُ بْنُ صَعَصَعَةَ الْمُجَاشِعِيُّ....

قَالَ: يَا أَبَا الْأَخْطَلِ، مَنْ هَذَا الْغُلَامُ مَعَكَ؟ قَالَ: ابْنِي، وَهُوَ شَاعِرٌ. قَالَ: عَلَّمَهُ الْقُرْآنَ؛ فَهُوَ خَيْرٌ لَهُ مِنَ الشُّعْرِ. (٤)

٢٥١: الإمام علي عليه السلام: حَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُحَسِّنَ اسْمَهُ، وَيُحَسِّنَ أَدَبَهُ، وَيُعَلِّمَهُ الْقُرْآنَ. (٥)

٢٥٢: الإمام الصادق عليه السلام: الْحَافِظُ لِلْقُرْآنِ الْعَامِلُ بِهِ مَعَ السَّفَرَةِ (٦) الْكِرَامِ الْبَرِّرَةِ. (٧)

هـ المَعَارِفُ الدِّيْنِيَّةُ

٢٥٣: الإمام علي عليه السلام: عَلِّمُوا صِبْيَانَكُمْ مَا يَنْفَعُهُمْ اللَّهُ بِهِ، لَا تَغْلِبْ عَلَيْهِمُ الْمُرْجِيَّةُ بِرَأْيِهَا. (٨)

ص: ١٣٨

١- (١). الْعَمَطُ: الْإِسْتِهَانَةُ وَالْإِسْتِحْقَارُ (النهاية: ج ٣ ص ٣٨٧) [١] غمط.

٢- (٢). شعب الإيمان: ج ٢ ص ٥٢٣ ح ٢٥٩٣، [٢] التاريخ الكبير: ج ٣ ص ٣١١ ح ١٠٥٨، كنز العمال: ج ١ ص ٥١٨ ح ٢٣١٧ نقلًا عن البخارى و البيهقى و كلها عن رجاء الغوى.

٣- (٣). المراد أبو فراس، همام بن غالب، المعروف بالفردق ولد عام ٢٥ هـ فى البصرة، وتوفى سنة ١١٤ هـ (راجع: سير أعلام النبلاء: ج ٤ ص ٥٩٠ الرقم ٢٢٦ ووفيات الأعيان: ج ٦ ص ٩٥ الرقم ٧٨٤).

٤- (٤). شرح نهج البلاغه لابن أبي الحديد: ج ١٠ ص ٢١، [٣] كنز العمال: ج ٢ ص ٢٨٨ ح ٤٠٢٦ نقلًا عن ابن الأبارى فى المصاحف والدينورى عن الفردق نحوه.

٥- (٥). نهج البلاغه: الحكمه ٣٩٩، [٤] شرح نهج البلاغه لابن أبي الحديد: ج ١٩ ص ٣٦٥. [٥]

٦- (٦). السَّفَرَةُ: الْمَلَائِكَةُ الَّذِينَ يَسْفِرُونَ بَيْنَ اللَّهِ وَأَنْبِيَائِهِ (مجمع البحرين: ج ٢ ص ٨٤٩ «سفر»)

٧- (٧). الكافى: ج ٢ ص ٦٠٣ ح ٢، [٦] الأمالى للصدوق: ص ١١٥ ح ٩٦ [٧] كلاهما عن الفضيل بن يسار.

٨- (٨). الخصال: ص ٦١٤ ح ١٠ عن محمد بن مسلم عن الإمام الصادق عن آبائه عليهم السلام، تحف العقول: ص ١٠٤.

The Prophet ﷺ said: Any person whom Allah gifted with memorising of His Book thinks that another person has been given something better has indeed belittled [\(the greatest bounty. \(1\)](#)

Sharh Nahj al-Balāghah: Ghālib ibn Sa'sa'ah once went to Imām 'Ali a.s. along with his son Farazdaq and 'Ali a.s. had asked him: Who are you? He answered: Ghālib ibn Sa'sa'ah al-Mujāshi'i.... He a.s. said: O Abū al-Akhtal! Who is this lad with you? He answered: My son. He is a poet. He a.s. said: Teach him the Qurān, as it is better for [\(him than poetry. \(2\)](#)

Imām 'Ali a.s. said: The children's right upon the father is that he should choose a [\(good name for them, discipline them well and teach them the Qurān. \(3\)](#)

Imām al-Sādiq a.s. said: The memoriser of the Qurān who practises according to [\(it will be with the envoys al-safarah, the noble, the pious angels \(4\) \(5\)](#)

### **:E-Religious Sciences**

Imām 'Ali a.s. said: Teach your children things that Allah will benefit them with, [\(and the Murji'ites \(6\) should not dominate their thoughts. \(7\)](#)

ص: ١٣٩

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Shu'ab al-Imān, vol. 2, p. 325, h. 3952. Tārikh al-Kabir, vol. 3, p. 113, h. 8501. Kanz al- (1) -1  
'Ummāl, vol. 1, p. 815, h. 7132, narrating from al-Bukhāri and al-Bayhaqi. All narrating  
from Rajā' al-Ghanawi

Sharh Nahj al-Balāghah, vol. 1, p. 12. Kanz al-'Ummāl, vol. 2, p. 882, h. 6204, narrating. (2) -2  
from Ibn al-Anbāri in al-Masāhif and al-Dinwari from al-Farazdaq

.Nahj al-Balāghah, Wise Saying 993. Sharh Nahj al-Balāghah, vol. 91, p. 563. (3) -3

.The angels who frequent between Allah ta'ālā and the Prophets a.s. (4) -4

al-Kāfi, vol. 2, p. 306, h. 2. al-Amāl by al-Saduq, p. 511, h. 69. Both narrating from al-. (5) -5  
Fudayl ibn Yasār

The Murji'ites is a sect who believes that faith is only a saying without action, (6) -6  
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 the same way as infidelity does not conflict with obedience

al-Khisāl, p. ٤١٦, h. ١, narrating from Muhammad ibn Muslim from Imām al-Sādiq. (٧) -٧  
)a.s.( from his foref athers )a.s.( Tuhaf al-'Uqul, p. ٤٠١

٢٥٤:الإمام الصادق عليه السلام: بادروا أحداثكم بالحديث قبل أن تسبقكم إليهم المرجئه (١). (٢).

و الكتابه

٢٥٥:رسول الله صلى الله عليه وآله: حق الولد على الوالد أن يعلمه الكتابه والسباحه والرمي، وأن يورثه طيباً. (٣).

ز المسائل الصحيه

٢٥٦:رسول الله صلى الله عليه وآله: لكل شيء حيله، وحيله الصّحّه في الدنيا أربع خصال: قلّه الكلام، وقلّه المنام، وقلّه المشي، وقلّه الطعام. (٤).

٢٥٧:عنه صلى الله عليه وآله: أم جميع الأدوية قلّه الأكل. (٥).

٢٥٨:عنه صلى الله عليه وآله: المَعِدَةُ بَيْتُ كُلِّ دَاءٍ، وَالْحِمِيَةُ رَأْسُ كُلِّ دَوَاءٍ. (٦).

٢٥٩:الإمام عليّ عليه السلام-لَمَّا سُئِلَ فَقِيلَ: إِنَّ فِي الْقُرْآنِ كُلِّ عِلْمٍ إِلَّا الطَّبَّ؟-أما إنَّ فِي الْقُرْآنِ لَأَيَّةٌ تَجْمَعُ الطَّبَّ كُلَّهُ: (وَ كُلُوا وَ اشْرَبُوا وَ لَا تُسْرِفُوا) ٧. ٨.

٢٦٠:الإمام عليّ عليه السلام-فِي الْحِكْمِ الْمَنْسُوبِ إِلَيْهِ- لَا تَطْلُبِ الْحَيَاةَ لِتَأْكُلَ، بَلِ اطْلُبِ الْأَكْلَ لِتَحْيَا. (٧).

ص: ١٤٠

١- (١).المرجئه،فرقه تعتبر الإيمان قولاً- دون عمل،وترى أنّ القول مقدّم على العمل وتعتقد بأنّ الإيمان هو العزى ينقذ تارك العمل،ويقولون: إنّ المعصيه لا تضرّ مع الإيمان، كما هو الحال بالنسبه إلى الكفر مع الطاعه.

٢- (٢) تهذيب الأحكام:ج ٨ ص ١١١ ح ٣٨١،الكافي:ج ٦ ص ٤٧ ح ٥ [١] وفيه «أولادكم» بدل «أحداثكم» كلاهما عن جميل بن درّاج.

٣- (٣). السنن الكبرى:ج ١٠ ص ٢٦ ح ١٩٧٤٢،شعب الإيمان:ج ٦ ص ٤٠١ ح ٨٦٦٥ [٢] كلاهما عن أبي رافع.

٤- (٤). الفضائل:ص ١٢٩ [٣]عن ابن مسعود،بحار الأنوار:ج ٨ ص ١٤٤ ح ٦٧. [٤]

٥- (٥). المواعظ العددية:ص ٢١٣.

٦- (٦) طبّ النبيّ صلى الله عليه وآله:ص ١١.

٧- (٩). شرح نهج البلاغه لابن أبي الحديد:ج ٢٠ ص ٣٣٣ ح ٨٢٤. [٥]

Imām al-Sādiq )a.s.( said:Hasten to make your youth acquainted with traditions:٢٥٤  
(before that Murji'ites do. (١)

### :F–Writing

The Prophet )s.a.w.( said:The right of children upon the father is that the father:٢٥٥  
(should teach them how to write, swim and cast )an arrow–archery[.He sho (٢)

### :G–Hygiene

The Prophet of Allah )s.a.w.( said:For everything there is a means, and the means:٢٥٦  
(for having good health lies in four things:little talking, sleeping, walking and eating. (٣)

(The Prophet )s.a.w.( said:The mother of all medicines is eating less. (٤):٢٥٧

The Prophet )s.a.w.( said:The stomach is the house of all ailments, and abstinence:٢٥٨  
(having a diet[ is the source of all remedies. (٥)

Imām 'Ali )a.s.( said,–when he was asked about the Quran that how it has all:٢٥٩  
sciences except medicine–.Be aware! There is a verse in the Qurān which contains the  
(whole science of medicine.It says:'and eat and drink but be not prodigal. (٦) (٧)

Imām 'Ali )a.s.(,–from the wise sayings attributed to him–: Do not live to eat, but eat:٢٦٠  
(to live. (٨)

ص:١٤١

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Tahdhib al-Ahkām, vol.٨, p.١١١ h.١٨٣.al-Kāfi, vol.٦, p.٧٤, h.٥, with 'your children' .(١) –١

.instead of 'your youth'.Both narrating from Jamil al-Darrāj

al-Sunan al-Kubrā, vol.١١, p.٦٢, h.٢٤٧٩١.Shu'ab al-Imān, vol.٦, p.١٠٤, h.٥٦٦٨.Both. (٢) –٢

.narrating from Abu Rāfi

.al-Fadā'il, p.٩٢١, narrating from Ibn Mas'ud.Bihār al-Anwār, vol.٨, p.٤٤١, h.٧٦. (٣) –٣

.al-Mawā'iz al-'Adadiyah, p.٣١٢. (٤) –٤

.Qurān, ٧:١٣. (٥) –٥

.Tibb al-Nabi )s.a.w.(, p.١١. (٦) –٦

.al-Da'awāt, p.۵۷, h.۴۷۱. Bihār al-Anwār, vol.۲۶, p.۷۶۲, h.۲۴. (۷) –۷

.Sharh Nahj al-Balāghah, vol.۰۲, p.۳۳۳, h.۴۲۸. (۸) –۸

٢٦١: عنه عليه السلام- أيضا- يَتَّبِعِي لِلْعَاقِلِ أَنْ يَتَذَكَّرَ عِنْدَ حَلَاوِهِ الْغِذَاءِ مَرَارَةَ الدَّوَاءِ. (١)

٢٦٢: الخصال: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ لِلْحَسَنِ ابْنِهِ عَلَيْهِ السَّلَامُ: يَا بُنَيَّ، أَلَا أَعْلَمُكَ أَرْبَعَ خِصَالٍ تَسْتَعْنِي بِهَا عَنِ الطَّبِّ؟

فَقَالَ: بَلَى، يَا أَمِيرَ الْمُؤْمِنِينَ.

قَالَ: لَا- تَجْلِسَ عَلَى الطَّعَامِ إِلَّا وَ أَنْتَ جَائِعٌ، وَلَا تَقُمْ عَنِ الطَّعَامِ إِلَّا وَ أَنْتَ تَشْتَهِيهِ، وَ جَوْدِ الْمَضْغِ، وَ إِذَا نِمْتَ فَاعْرِضْ نَفْسَكَ عَلَى الْخَلَاءِ (٢). فَإِذَا اسْتَعْمَلْتَ هَذَا اسْتَعْنَيْتَ عَنِ الطَّبِّ. (٣)

٢٦٣: الإمام علي عليه السلام: قَلَّه الْأَكْلُ يَمْنَعُ كَثِيرًا مِنْ أَعْلَالِ الْجِسْمِ. (٤)

٢٦٤: عنه عليه السلام: مَنْ غَرَسَ فِي نَفْسِهِ مَحَبَّةَ أَنْوَاعِ الطَّعَامِ، اجْتَنَى ثَمَارَ فُنُونِ الْأَسْقَامِ. (٥)

٢٦٥: عنه عليه السلام: كَمْ مِنْ أَكَلِهِ مَنَعَتْ أَكَلَاتٍ. (٦)

ح الْحِكْمُ الْأَخْلَاقِيَّةُ

٢٦٦: معاني الأخبار عن شريح بن هاني: سَأَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ ابْنَهُ الْحَسَنَ بْنَ عَلِيٍّ، فَقَالَ:

يَا بُنَيَّ مَا الْعَقْلُ؟ قَالَ: حِفْظُ قَلْبِكَ مَا اسْتُودِعْتَهُ.

ص: ١٤٢

١- (١). شرح نهج البلاغه لابن أبي الحديد: ج ٢٠ ص ٢٧٢ ح ١٤٩. [١]

٢- (٢). الخلاء: المَبْرُز، المستراح (لغت نامه دهخدا).

٣- (٣). الخصال: ص ٢٢٩ ح ٦٧ عن الأصْبَغِ بْنِ نَبَاتَةَ، الدعوات: ص ٧٤ ح ١٧٣، طَبُّ الْأَثَمَةِ لابن بسطام: ص ٣، بحار الأنوار: ج ٦٢

ص ٢٦٧ ح ٤٢. [٢]

٤- (٤). غرر الحكم: ح ٦٧٦٨، [٣] عيون الحكم والمواعظ: ص ٣٧٠ ح ٦٢٤٨.

٥- (٥). غرر الحكم: ح ٩٢١٩، [٤] عيون الحكم والمواعظ: ص ٤٢٦ ح ٧٢١٩.

٦- (٦). نهج البلاغه: الحكمه ١٧١، [٥] خصائص الأئمة عليهم السلام: ص ١١٠، [٦] غرر الحكم: ح ٦٩٣٣، [٧] بحار الأنوار: ج ٧٣

ص ١٦٦ ح ٢٩. [٨]



Imām 'Ali )a.s.(,–from the wise sayings attributed to him–: A wise person should:٢٤١  
(remember the bitterness of medicine when tasting the sweetness of food. (١)

al-Khisāl: The Commander of the Faithful 'Ali ibn Abu Tālib )a.s.( said to his son:٢٤٢  
Hasan )a.s.:(O my son! Should I 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 Imām 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. (٢)

(Imām 'Ali )a.s.( said:Eating less will hinder many sicknesses of the body. (٣:٢٤٣

Imām 'Ali )a.s.( said:He who plants in himself the love of different varieties of food :٢٤٤  
(will reap the fruits of different diseases. (٤)

(Imām 'Ali )a.s.( said:Many a time has one eating hindered many eatings. (٥:٢٤٥

### **:H–Moral Wisdoms**

Ma'āni al-Akhhbār, narrating from Shurayh ibn Hāni who said: The Commander of:٢٤٦  
the Faithful )a.s.( asked his son Hasan ibn

ص:١٤٣

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.Sharh Nahj al-Balāghah, vol.٠٢, p.٢٧٢, h.٩٤١.(١) –١

al-Khisāl, p.٩٢٢, h.٧٤, narrating from al-Asbagh ibn Nabātah.al-Da'awāt, p.٤٧,. (٢) –٢

.h.٣٧١.Tibb al-A'immah by Ibn Bastām, p.٣.Bihār al-Anwār, vol.٢٤, p.٧٤٢, h.٢٤

.Ghurar al-Hikam, h.٨٤٧٤.'Uyun al-Hikam wa al-Mawā'iz, p.٠٧٣, h.٨٤٢٤. (٣) –٣

.Ghurar al-Hikam, h.٩١٢٩.'Uyun al-Hikam wa al-Mawā'iz, p.٤٢٤, h.٩١٢٧. (٤) –٤

Nahj al-Balāghah, Wise Saying ١٧١.Khasā'is al-A'immah, p.٠١١.Ghurar al-Hikam,. (٥) –٥

.h.٣٣٩٤.Bihār al-Anwār, vol.٣٧, p.٤٤١, h.٩٢

قَالَ: فَمَا الْحَزْمُ؟ قَالَ: أَنْ تَنْتَظِرَ فُرْصَتَكَ، وَتُعَاجِلَ مَا أَمَكَّنَكَ.

قَالَ: فَمَا الْمَجْدُ؟ قَالَ: حَمَلُ الْمَغَارِمِ، وَابْتِنَاءُ الْمَكَارِمِ.

قَالَ: فَمَا السَّمَاخَةُ؟ قَالَ: إِجَابَةُ السَّائِلِ، وَبَدَلُ النَّائِلِ.

قَالَ: فَمَا الشُّحُّ؟ قَالَ: أَنْ تَرَى الْقَلِيلَ سَرَفًا، وَ مَا أَنْفَقْتَ تَلَفًا.

قَالَ: فَمَا الرَّفَّةُ؟ قَالَ: طَلَبُ الْيَسِيرِ، وَ مَنَعُ الْحَقِيرِ.

قَالَ: فَمَا الْكَلْفَةُ؟ قَالَ: التَّمَسُّكُ بِمَنْ لَا يُؤْمِنُكَ، وَ النَّظَرُ فِي مَا لَا يَعْنِيكَ.

قَالَ: فَمَا الْجَهْلُ؟ قَالَ: سُرْعَةُ الْوُثُوبِ عَلَى الْفُرْصَةِ قَبْلَ الْاسْتِمْكَانِ مِنْهَا، وَ الْامْتِنَاعُ عَنِ الْجَوَابِ. وَ نِعَمَ الْعَوْنِ الصَّمْتُ فِي مَوَاطِنَ كَثِيرَةٍ وَ إِنْ كُنْتَ فَصِيحًا.

ثُمَّ أَقْبَلَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى الْحُسَيْنِ ابْنِهِ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ:

يَا بَنِيَّ مَا السُّؤْدُ؟ قَالَ: اصْطِنَاعُ الْعَشِيرَةِ، وَ احْتِمَالُ الْجَرِيرَةِ.

قَالَ: فَمَا الْغِنَى؟ قَالَ: قَلَّةُ أَمَانِكَ، وَ الرِّضَى بِمَا يَكْفِيكَ.

قَالَ: فَمَا الْفَقْرُ؟ قَالَ: الطَّمَعُ، وَ شِدَّةُ الْقَنُوطِ.

قَالَ: فَمَا اللَّؤْمُ؟ قَالَ: إِحْرَازُ الْمَرْءِ نَفْسَهُ، وَ إِسْلَامُهُ عِرْسَهُ.

قَالَ: فَمَا الْخُرْقُ؟ قَالَ: مُعَادَا تُنَكَّ أَمِيرَكَ وَ مَنْ يَقْدِرُ عَلَى ضَرْكَكَ وَ نَفْعِكَ.

ثُمَّ التَفَّتْ إِلَى الْحَارِثِ الْأَعْوَرِ فَقَالَ: يَا حَارِثُ، عَلَّمُوا هَذِهِ الْحِكْمَ أَوْلَادَكُمْ؛ فَإِنَّهَا زِيَادَةٌ فِي الْعَقْلِ وَ الْحَزْمِ وَالرَّأْيِ. (١)

ص: ١٤٤

١- (١). معانى الأخبار: ص ٤٠١ ح ٦٢ وراجع: تحف العقول: ص ٢٢٥، العدد القويّيه: ص ٣٢ ح ٢٢، المعجم الكبير: ج ٣ ص ٦٨ ح ٢٦٨٨، تاريخ دمشق: ج ١٣ ص ٢٥٥.

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 [Imām 'Ali] a.s. asked: What is magnitude? He answered: Tolerating the losses and adopting generosity. 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 Imām 'Ali—praises of Allah be upon him— turned to his son Husain and asked him: O my son! Who is called master

. He answered: One who lives in harmony with one's family and tolerates problems

He asked: What is neediness? 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 Imām 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 Imām a.s. turned his face to Hārith al-Ahwal and said: O Hārith! Teach these wisdoms to your children, for they increase intellect, farsightedness and wisdom. (1)

ص: ١٤٥

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Ma'āni al-Akḥbār, p. ١٠٤, h. ٢٦ in Tuhaf al-'Uqul, p. ٥٢٢. al-'Adad al-Qawiyah, p. ٢٣, (١) – ١. h. ٢٢. al-Mu'jam al-Kabir, vol. ٣, p. ٨٦, h. ٨٨٦٢. Tārikh Dimashq, vol. ٣١, p. ٥٥٢

٢٦٧: تحف العقول عن سفيان الثوري: دَخَلْتُ عَلَى الصَّادِقِ عَلَيْهِ السَّلَامُ فَقُلْتُ لَهُ: أَوْصِنِي... .

فَقَالَ عَلَيْهِ السَّلَامُ: يَا سُفْيَانُ، أَذَّبَنِي أَبِي عَلَيْهِ السَّلَامُ بِثَلَاثٍ، وَنَهَانِي عَنْ ثَلَاثٍ؛ فَأَمَّا اللَّوَاتِي أَذَّبَنِي بِهِنَّ فَإِنَّهُ قَالَ لِي: يَا بُنَيَّ، مَنْ يَصْحَبْ صَاحِبَ السُّوءِ لَا يَسْلَمْ، وَمَنْ لَا يُقَيِّدُ الْفَاطِمَةَ يَنْدَمُ، وَمَنْ يَدْخُلُ مَدَاخِلَ السُّوءِ يُتَّهَمُ.

قُلْتُ: يَا ابْنَ بِنْتِ رَسُولِ اللَّهِ، فَمَا الثَّلَاثُ اللَّوَاتِي نَهَاكَ عَنْهُنَّ؟ قَالَ عَلَيْهِ السَّلَامُ: نَهَانِي أَنْ اصْحَبَ حَاسِدًا نِعَمَهُ، وَشَامِتًا بِمُصِيبَتِهِ، أَوْ حَامِلًا نَمِيمَةً. (١)

ط الأشعارُ النَّافِعَةُ

٢٦٨: الإمام الصادق عليه السلام: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يُعْجِبُهُ أَنْ يُرَوَى شِعْرُ أَبِي طَالِبٍ، وَأَنْ يُدَوَّنَ، وَقَالَ: تَعَلَّمُوهُ وَعَلِّمُوهُ أَوْلَادَكُمْ، فَإِنَّهُ كَانَ عَلَى دِينِ اللَّهِ، وَفِيهِ عِلْمٌ كَثِيرٌ. (٢)

٢٦٩: عنه عليه السلام: يَا مَعْشَرَ الشَّيْعَةِ عَلِّمُوا أَوْلَادَكُمْ شِعْرَ الْعَبْدِيِّ (٣)، فَإِنَّهُ عَلَى دِينِ اللَّهِ. (٤)

ص: ١٤٦

١- (١). تحف العقول: ص ٣٧٦، الخصال: ص ١٦٩ ح ٢٢٢ نحوه.

٢- (٢). إيمان أبي طالب [١] المشتهر بكتاب الحجّة على الزّاهب إلى تكفير أبيطالب: ص ١٣٠، [٢] بحار الأنوار: ج ٣٥ ص ١١٥ ح ٥٤. [٣]

٣- (٣). أبو محمّد سفيان بن مصعب العبدي الكوفي من شعراء أهل البيت، وكان يضمّر الحبّ العظيم لهم عليهم السلام ويحظى بقبولهم، لا- نعلم على وجه الدقّة ولادته ووفاته، ولكن يبدو من الشواهد والقرائن أنّه كان على قيد الحياة حتّى حوالي سنة وفاه السيّد الحميري سنة ١٧٨ هـ.

٤- (٤). رجال الكشي: ج ٢ ص ٧٠٤ ح ٧٤٨ [٤] عن سماعه، بحار الأنوار: ج ٧٩ ص ٢٩٣ ح ١٦. [٥]

Tuhaf al-'Uqul, narrating from Sufyān al-Thawri who said: I went to al-Sādiq )a.s.( :٢٤٧ and asked him to advise me.He )a.s.( said:O Sufyān! My father disciplin ed me with three good manners and forbade me from three things.As for the good manners, he told me:O my son! He who accomp anies 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 ]Sufyān[ 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 compa nionship with an envier of bounties, a gloater over the misfort unes of others and a talebearer.

[\(١\)](#)

### **:I–Useful Poems**

**اشاره**

Imām al-Sādiq )a.s.( said:The Commander of the Faithful ]'Ali[ )a.s.( liked having the :٢٤٨ poetry of Abu Tālib 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 [\(٢\)](#) knowledge in it. [\(٢\)](#)

Imām al-Sādiq )a.s.( said:O nation of Shi'ah! Teach your children the poems of al- :٢٤٩ [\('Abdi, \(٣\)](#) for he was a follower of the religion of Allah. [\(٤\)](#)

ص: ١٤٧

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.Tuhaf al-'Uqul, p.٤٧٣.al-Khisāl, p.٩٤١, h.٢٢٢.(١) –١

Imān Abu Tālib, also known as al-Hujjah 'alā al-Dhāhib ilā Takfir Abu Tālib, . (٢) –٢  
p.٣١.Bihār al-Anwār, vol.٥٣, p.٥١١, h.٤٥

Abu Muhammad Sufyān ibn Mas'ab al-'Abdi al-Kufi was a poet who composed. (٣) –٣  
poems about Ahlul Bayt )a.s.(, and he had sincere devotion for them and was also  
acknow ledged 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 )٨٧١ A.H.(. He had been very skilful in composing poetry and his poems  
were mostly on the of virtues of the Commander of the faithful )a.s.( and introd ucing

Ahlul Bayt )a.s.(, and also describing their sufferings and pains. This was done so much to the extent that 'Allāmah 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 'Ashurā' at the house of Imām al-Sādiq )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 Imām al-Sādiq )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 Imām )a.s.(, but it was because of his sincere inclination, his pure friendship and his untainted faith, so much that the Imām )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

Rijāl al-Kashi, vol. 2, p. 407, h. 847, narrating from Samā'ah. Bihār al-Anwār, vol. 97, (4) - 4  
p. 392, h. 61



## The Function Of Poetry In A Child's Education And Upbringing

The emphasis of Imām 'Ali (a.s.) on teaching his father Abu Tālib's poetry to children and Imām al-Sādiq's (a.s.) recommendation to teach children al-'Abdi's poetry is an indication that the Ahlul Bayt's 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 of all, 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 constructive and useful poems which can deliver high and lofty doctrinal, moral and social concepts skilfully and in a simple, eloquent and attractive form appropriate to the mind of children. This task is not easy for every poet to accomplish.

An important point that has been referred to in both of the above mentioned traditions is that the poems, in order to be useful for the young generation to enjoy utmost benefit from it, should be acceptable from an artistic point of view, it is also necessary that the poet himself enjoys religious commitment, as emphasized in the recommendations of the Imams regarding Abu Tālib and al-'Abdi's poems.

Secondly, the poems must contain information that children need in doctrinal, moral, and practical fields. The emphasis of Imām 'Ali (a.s.) on teaching Abu Tālib's poetry is because of both the religious commitment of the poet, and the abundant knowledge therein.

Thirdly, since the acquaintance of children with Ahlul Bayt (a.s.) has a great and constructive role in their life, the poems must address love for them and knowledge of them. This is the main reason for Imām al-Sādiq's emphasis on teaching al-'Abdi's poetry to children. 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 asking the address of the ruined house ]of your sweat beloved

ص: ١٤٩

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For more details on his complete collection of poetry refer to al-Ghadir, vol.٢,(١) -١

.p.٠٩٢

;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-Zahrā' )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 Fātimah, 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

ص: ١٥٠

.Then is the cleaver of science who approached the peak of research

.Next to him are Ja'far and his son Musā

.Then al-Ridā, the righteous, and al-Jawād, the worshipper

.Finally, the two 'Askaris, and al-Mahdi, who is their Qā'im

.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 tranquility is in such a trouble

ص: ١٥١

٢٧٠:رسول الله صلى الله عليه وآله: عَلَّمُوا أَوْلَادَكُمْ السَّبَاحَةَ وَالرَّمَايَةَ. (١)

٢٧١:عنه صلى الله عليه وآله: عَلَّمُوا أَبْنَاءَكُمْ السَّبَاحَةَ وَالرَّمَايَةَ، وَالْمَرْأَةَ الْمِغْزَلَ (٢). (٣)

٢٧٢:عنه صلى الله عليه وآله: عَلَّمُوا بَنِيكُمْ الرَّمَايَةَ؛ فَإِنَّهُ نِكَايَةُ الْعَدُوِّ. (٤)

٥/٣:وَقْتُ تَرْبِيَةِ الطِّفْلِ وَتَأْدِيبِهِ

٢٧٣:رسول الله صلى الله عليه وآله: الْوَالِدُ سَيِّدُ سَبْعِ سِنِينَ، وَعَبْدٌ سَبْعِ سِنِينَ، وَوَزِيرٌ سَبْعِ سِنِينَ، فَإِنْ رَضِيَتْ مُكَانَفَتَهُ لِاحِدٍ وَعِشْرِينَ وَإِلَّا فَاضْرِبْ عَلَى جَنْبِهِ؛ فَقَدْ اعْتَدَرْتَ إِلَى اللَّهِ عَزَّوَجَلَّ. (٥)

٢٧٤:الإمام علي عليه السلام: يُرَبِّي الصَّبِيَّ سَبْعًا، وَيُؤَدِّبُ سَبْعًا، وَيُسْتَحْدِمُ سَبْعًا، وَمُنْتَهَى طَوْلِهِ فِي ثَلَاثٍ وَعِشْرِينَ سَنَةً، وَعَقْلُهُ فِي خَمْسٍ وَثَلَاثِينَ سَنَةً، وَمَا كَانَ بَعْدَ ذَلِكَ فَبِالتَّجَارِبِ. (٦)

ص:١٥٢

١- (١).الكافي:ج ٦ ص ٤٧ ح ٤ [١] عن الإمام علي عليه السلام،أسد الغاب:ج ١ ص ٤١٢ ح ٤٨٨ وفيه «أبناءكم» بدل «أولادكم» عن عبدالله بن الربيع الأنصاري.

٢- (٢). يجب تعليم كل الذكور والأناث، ما يحتاجه ويتطابق مع ما يقتضيه جنسه؛ رغم أن حالات ذلك قد تكون مختلفة حسب مقتضيات الزمان، وعلى سبيل المثال فإن المراد من الرمي فيما يتعلق بالبنين، الفنون العسكرية، لا الرمي بالسهم فحسب، كما أن تعليم الغزل بالنسبة إلى الفتيات لا يصدق في كل الأزمنة، بل إن ذلك كان يمثل حاجة في ذلك العصر، واليوم فإن عليهن أن يكتسبن المهارات اللازمة بما يتناسب مع الزمان وحاجاتهن المعاصرة.

٣- (٣). شعب الإيمان:ج ٦ ص ٤٠١ ح ٨٦٦٤ [٢] عن ابن عمر،الجامع الصغير:ج ٢ ص ١٦١ ح ٥٤٧٧.

٤- (٤). الفردوس:ج ٣ ص ١١ ح ٤٠٠٨ عن جابر، كنز العمال:ج ١٦ ص ٤٤٣ ح ٤٥٣٤١.

٥- (٥). المعجم الأوسط:ج ٦ ص ١٧٠ ح ٦١٠٤ عن أبي جبير،الفردوس:ج ٤ ص ٤٣٠ ح ٧٢٥٢ وفيه «وخادم» بدل «وعبد»،مكارم الأخلاق:ج ١ ص ٤٧٨ ح ١٦٤٩ و [٣]فيه «أخلاقه» بدل «مكانفته».

٦- (٦). كتاب من لا يحضره الفقيه:ج ٣ ص ٤٩٣ ح ٤٧٤٦،مكارم الأخلاق:ج ١ ص ٤٧٨ ح ١٦٥٣ [٤] وفيه «يرخي» بدل «يربِّي».

(The Prophet ﷺ said: Teach your children swimming and archery. (1):270

The Prophet ﷺ said: Teach swimming and archery to your sons and teach (2)  
(women to spindle. (2)

The Prophet ﷺ said: Teach archery to your sons, for it will bring victory over (3)  
(the enemy. (3) (4)

### **THE AGE OF UPBRINGING AND DISCIPLINING A CHILD: 3/5**

The Prophet ﷺ said: A child is a master for seven years, a servant for (5)  
seven years, and a minister for seven years. If you are pleased 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. (6)

Imām 'Ali (a.s.) said: A child is to be trained for seven years, to be disciplined for (7)  
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. (7)

ص: ١٥٣

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al-Kāfi, vol. 6, p. 74, h. 4, narrating from Imām 'Ali (a.s.) (Usd al-Ghābah, vol. 1, p. 214, (1) – 1  
No. 884, with 'your sons' instead of 'your children', narrating from 'Abdullah ibn al-Rabi'  
al-Ansāri

Shu'ab al-Imān, vol. 6, p. 104, h. 4668, narrating from Ibn 'Umar al-Jāmi' al-Saghir, (2) – 2  
.vol. 2, p. 161, h. 7745

Children, whether male or female, must be taught what they need according to (3) – 3  
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

al-Firdaws, vol. 3, p. 11, h. 804, narrating from Jābir. Kanz al-'Ummāl, vol. 61, p. 344, (4) -4  
h. 14354

A six years old child is mentally more capable than a two-year old child in accepting requests, guidance, in the imitating of the behavior 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 behavior 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 behavior in an increasing form. Rushds henākhti, p. 601

al-Mu'jam al-Awsat, vol. 6, p. 171, h. 4016, narrating from Abu Jabirah. al-Firdaws, vol. 4, p. 34, h. 2527. Makārim al-Akhlāq, vol. 1, p. 174, h. 9461, with 'his morals' instead of 'his upbringing

Kitāb Man lā Yahdarhu al-Faqih, vol. 3, p. 394, h. 6474. Makārim al-Akhlāq, vol. 1, p. 174, h. 3561, with 'be leniant' instead of 'be trained



٢٧٥: عنه عليه السلام: وَلَدُكَ رِيحَانَتُكَ سَبْعًا، وَخَادِمُكَ سَبْعًا، ثُمَّ هُوَ عَدُوُّكَ أَوْ صَدِيقُكَ. (١)

٢٧٦: عنه عليه السلام- مِنْ وَصِيَّتِهِ لَوْلَدِهِ الْحَسَنِ عَلَيْهِ السَّلَام- بَادَرْتُ بِوَصِيَّتِي إِلَيْكَ، وَأُورِدْتُ خِصَالًا مِنْهَا قَبْلَ أَنْ يَعْجَلَ بِي أَجْلِي دُونَ أَنْ أَفْضِيَ إِلَيْكَ بِمَا فِي نَفْسِي، أَوْ أَنْ أَنْقِصَ فِي رَأْيِي كَمَا نُقِصْتُ فِي جِسْمِي، أَوْ يَسْبِقَنِي إِلَيْكَ بَعْضُ غَلَبَاتِ الْهَوَى وَفِتَنِ الدُّنْيَا، فَتَكُونَ كَالصَّعْبِ (٢) النَّفُورِ، وَإِنَّمَا قَلْبُ الْحَدِيثِ كَالْأَرْضِ الْخَالِيَةِ؛ مَا الْقَى فِيهَا مِنْ شَيْءٍ قَبْلَتْهُ، فَبَادَرْتُكَ بِالْأَدَبِ قَبْلَ أَنْ يَقْسُوَ قَلْبُكَ، وَيَشْتَغَلَ لُبُّكَ... وَرَأَيْتُ حَيْثُ عَنَانِي مِنْ أَمْرِكَ مَا يَعْنِي الْوَالِدُ الشَّفِيقُ، وَأَجْمَعْتُ عَلَيْهِ مِنْ أَدَبِكَ أَنْ يَكُونَ ذَلِكَ وَأَنْتَ مُقْبِلُ الْعُمُرِ وَمُقْتَبِلُ الدَّهْرِ، ذُو نَيْهِ سَلِيمِهِ، وَنَفْسٍ صَافِيَةٍ، وَأَنْ أُبْتَدِئَكَ بِتَعْلِيمِ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَتَأْوِيلِهِ، وَشَرَائِعِ الْإِسْلَامِ وَأَحْكَامِهِ، وَحَلَالِهِ وَحَرَامِهِ. (٣)

٢٧٧: الإمام الصادق عليه السلام: أَمَهْلُ صَبِيحِكَ حَتَّى يَأْتِيَ لَهُ سِتُّ سِنِينَ، ثُمَّ ضُمَّهُ إِلَيْكَ سَبْعَ سِنِينَ فَأَدَّبَهُ بِأَدَبِكَ، فَإِنْ قَبِلَ وَصَلَحَ وَإِلَّا فَخَلَّ عَنْهُ. (٤)

٢٧٨: عنه عليه السلام: الْغُلَامُ يَلْعَبُ سَبْعَ سِنِينَ، وَيَتَعَلَّمُ الْكِتَابَ سَبْعَ سِنِينَ، وَيَتَعَلَّمُ الْحَلَالَ وَالْحَرَامَ سَبْعَ سِنِينَ. (٥)

ص: ١٥٤

١- (١). شرح نهج البلاغه لابن أبي الحديد: ج ٢٠ ص ٣٤٣ ح ٩٣٧. [١]

٢- (٢) الصَّعْبُ: نَقِيضُ الذَّلُولِ وَأَصْعَبُ الْجَمَلِ: إِذَا تَرَكَتَهُ فَلَمْ تَرَكَبْهُ وَلَمْ يَمَسَّ شَيْءَ حَبْلٍ حَتَّى صَارَ صَعْبًا (الصَّحَاحُ: ج ١ ص ١٦٣) [٢] صعب»).

٣- (٣). نهج البلاغه: [٣] الكتاب ٣١، كشف المحجَّه: ص ٢٢٢ [٤] عن عمر بن أبي المقدم عن الإمام الباقر عنه عليهما السلام، تحف العقول: ص ٧٠ [٥] نحوه.

٤- (٤). الكافي: ج ٦ ص ٤٦ ح ٢، [٦] تهذيب الأحكام: ج ٨ ص ١١١ ح ٣٧٩ كلاهما عن يونس بن يعقوب.

٥- (٥). الكافي: ج ٦ ص ٤٧ ح ٣، [٧] تهذيب الأحكام: ج ٨ ص ١١١ ح ٣٨٠ كلاهما عن يعقوب بن سالم.

Imām 'Ali )a.s.( said:Your child is your bundle of flowers for seven years, your :٢٧٥  
(servant for seven years, and then he will be either your enemy or your friend. (١)

Imām 'Ali )a.s.( said,-in his advice to his son Hasan-:I hastened with my will for you:٢٧٦  
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 uncul tivated land as it acce pts  
whatever is strewn on it.So, I hastened to raise you properly before your heart  
hardens up and your mind becomes occupied

Since I feel for your affairs as a compas sionate father should feel, and I aim at  
teaching and discip lining 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 inter pretation, along with the laws of Islam and its commands with its lawful and  
(unlawful matters. (٢)

Imām al-Sādiq )a.s.( said:Leave your son alone until he becomes six years old, then:٢٧٧  
have him accompany you and discipline him with your own discipline.If he accepts it  
(and improves, that is good, otherwise let him be. (٣)

Imām al-Sādiq )a.s.( said:A boy must be left to play for seven years, taught the:٢٧٨  
(Qurān for seven years and must learn the lawful and the unlawful for seven years. (٤)

ص: ١٥٥

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.Sharh Nahj al-Balāghah, vol.٠٢, p.٣٤٣, h.٧٣٩.(١) -١

Nahj al-Balāghah, Letter ١٣.Kashf al-Mahajjah, p.٢٢٢, narrating from 'Umar ibn. (٢) -٢

.Abu al-Miqdām from Imām al-Bāqir )a.s.( from Imām 'Ali )a.s.(.Tuhaf al-'Uqul, p.٠٧  
al-Kāfi, vol.٦, p.٦٤, h.٢.Tahdhib al-Ahkām, vol.٨, p.١١١, h.٩٧٣.Both narrating from. (٣) -٣

.Yunus ibn Ya'qub

al-Kāfi, vol.٦, p.٧٤, h.٣, Tahdhib al-Ahkām, vol.٨, p.١١١, h.٠٨٣.Both narrating Ya'qub. (٤) -٤

.ibn Sālim

٢٧٩:رسول الله صلى الله عليه وآله: أكرموا أولادكم، وأحسنوا أديبهم. (١)

٢٨٠:مسند ابن حنبل عن عم أبي رافع بن عمرو الغفاري: كنت وأنا غلام أرمى نخلاً، لئلا نصار، فأتى النبي صلى الله عليه وآله فقيل: إن هاهنا غلاماً يرمى نخلاً! فأتى بي إلى النبي صلى الله عليه وآله، فقال: يا غلام! لِمَ ترمى النخل؟ قال: قلت: آكل. قال: فلا ترم النخل وكل ما يسقط في أسافلها. ثم مسح رأسي وقال: اللهم أشبع بطنه. (٢)

٢٨١:المعجم الكبير عن أسد بن وداعة: أن رجلاً يُقال له: «جزء» أتى النبي صلى الله عليه وآله فقال: يا رسول الله، إن أهلي يُغضبوني فبِمَ اعاقبهم؟ فقال: تعفو، ثم قال الثانية، حتى قالها ثلاثاً، قال: فإن عاقبت فعاقب بقدر الذنب، وأتق الوجه. (٣)

٢٨٢:الإمام علي عليه السلام: كُنْ كَالطَّيِّبِ الرَّفِيقِ الَّذِي يَضَعُ الدَّوَاءَ بِحَيْثُ يَنْفَعُ. (٤)

٢٨٣:عنه عليه السلام: ازجر المسىء بثواب المحسن. (٥)

٢٨٤:عنه عليه السلام: عقوبه العقلاء التلويح، عقوبه الجهلاء التصريح. (٦)

ص: ١٥٦

١- (١). سنن ابن ماجه: ج ٢ ص ١٢١١ ح ٣٦٧١، تاريخ بغداد: ج ٨ ص ٢٨٨ ح ٤٣٨٩، [١] الفردوس: ج ١ ص ٦٧ ح ١٩٦ كلاهما عن أنس.

٢- (٢). مسند ابن حنبل: ج ٧ ص ٢٩٦ ح ٢٠٣٦٤، [٢] المصنّف لابن أبي شيبة: ج ٥ ص ٣٨ ح ٢، الطبقات الكبرى: ج ٧ ص ٢٩. [٣]

٣- (٣). المعجم الكبير: ج ٢ ص ٢٦٩ ح ٢١٣٠، أسد الغابه: ج ١ ص ٥٣٤ ح ٧٤٠، [٤] الإصابة: ج ١ ص ٥٨٦ ح ١١٥٣ [٥] وفيهما «يعصوني» بدل «يغضبوني».

٤- (٤). مصباح الشريعة: ص ٣٧٠، [٦] بحار الأنوار: ج ٢ ص ٥٣ ح ٢١. [٧]

٥- (٥). نهج البلاغه: الحكمة ١٧٧، [٨] خصائص الأئمة: ص ١١٠، [٩] بحار الأنوار: ج ٧٥ ص ٤٤ ح ١٢. [١٠]

٦- (٦). غرر الحكم: ح ٦٣٢٨ و ح ٦٣٢٩، [١١] عيون الحكم والمواعظ: ص ٣٣٩ ح ٥٧٧٦ و ٥٧٧٧.

**A–Honoring, Gentleness, Sympathy And Love**

﴿The Prophet ﷺ said: Honor your children and teach them good manners.﴾ (۱:۲۷۹)

Musnad Ibn Hanbal, narrating from the uncle of Abu Rāfi' ibn 'Amr al-Ghaffāri who: ۲۸۰ said: I was a child when I threw pelting stones at a date tree that belonged to the Ansār, and when the Prophet ﷺ came, he was told: There is a boy throwing stones at our date tree. I was taken to the Prophet ﷺ 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 ﷺ ( touched my head kindly and said: O Allah! Satisfy his stomach!﴾ (۲

al-Mu'jam al-Kabir, narrating from Asad ibn Widā'ah who said: A man named Juz': ۲۸۱ came to the Prophet ﷺ 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 ﷺ said: If you should punish, then punish what is appropriate to the wrong act, (and beware of ]striking[ the face.﴾ (۳

Imām 'Ali ؑ said: Be like a friendly physician who applies medicine where it is: ۲۸۲ (useful.﴾ (۴

﴿Imām 'Ali ؑ said: Rebuke the evil-doer by rewarding the good-doer.﴾ (۵:۲۸۳

Imām 'Ali ؑ said: The punishment of the wise is ]done[ implicitly, while the: ۲۸۴ (punishment of the ignorant is ]done[ explicitly.﴾ (۶

ص: ۱۵۷

Musnad Ibn Hanbal, vol.٧, p.٦٩٢, h.٤٦٣٠٢.al-Musannaf by Ibn Abu Shaybah, vol.٥, (٢) -٢  
p.٨٣, h.٢.al-Tabaqāt al-Kubrā, vol.٧, p.٩٢  
al-Mu'jam al-Kabir, vol.٢, p.٩٦٢, h.٠٣١٢.Usd al-Ghābah, vol.١, p.٤٣٥ h.٠٤٧.al-Isābah, (٣) -٣  
'vol.١, p.٦٨٥, h.٣٥١١, with 'disobey me' instead of 'makes me angry  
.Misbāh al-Shari'ah, p.٠٧٣.Bihār al-Anwār, vol.٢, p.٣٥, h.١٢. (٤) -٤  
Nahj al-Balāghah, Wise Saying ٧٧١.Khasā'is al-A'immah, p.٠١١.Bihār al-Anwār, (٥) -٥  
.vol.٥٧, p.٤٤, h.٢١  
.Ghurar al-Hikam, h.٨٢٣٦-٩٢٣٦.'Uyun al-Hikam wa al-Mawā'iz, p.٩٣٣ h.٦٧٧٥-٧٧٧٥. (٦) -٦

٢٨٥: عنه عليه السلام: تَلْوِيحُ زَلِّهِ الْعَاقِلِ لَهُ مِنْ أَمْضٍ (١) عِتَابِهِ. (٢)

٢٨٦: عنه عليه السلام: التَّعْرِيفُ (٣) لِلْعَاقِلِ أَشَدُّ عِتَابِهِ. (٤)

٢٨٧: عنه عليه السلام: رُبُّ ذَنْبٍ مِقْدَارُ الْعُقُوبَةِ عَلَيْهِ إِعْلَامُ الْمُذْنِبِ بِهِ. (٥)

٢٨٨: الإمام زين العابدين عليه السلام: حَقُّ الصَّغِيرِ رَحْمَتُهُ فِي تَعْلِيمِهِ، وَالْعَفْوُ عَنْهُ وَالسَّتْرُ عَلَيْهِ، وَالرَّفْقُ بِهِ، وَالْمَعُونَةُ لَهُ... وَحَقُّ أَهْلِ مَلَّتِكَ... أَنْ يَكُونَ شِوْخُهُمْ بِمَنْزِلِهِ أَبِيكَ، وَشُبَّانُهُمْ بِمَنْزِلِهِ إِخْوَتِكَ، وَعَجَائِزُهُمْ بِمَنْزِلِهِ أُمَّكَ، وَالصَّغَارُ بِمَنْزِلِهِ أَوْلَادِكَ. (٦)

ب الصَّلَابَةِ وَعَدَمُ الْمُدَاهَنَةِ

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ. (٧)

٢٨٩: صحيح مسلم عن أبي هريره: لَمَّا انزَلَتْ هَذِهِ الْآيَةُ: (وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ) ٨ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَرِيشًا فَاجْتَمَعُوا، فَعَمَّ وَخَصَّ، فَقَالَ:

يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ (٧)! أَنْقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ.

ص: ١٥٨

١- (١). مَضْنَى الْجُرْحِ وَأَمْضَى: آلَمْنِي وَأَوْجَعْنِي ( لسان العرب: ج ٧ ص ٢٣٣ » [١] مضض »).

٢- (٢). غرر الحكم: ج ٤٤٩٧، عيون الحكم والمواعظ: ص ٢٠١ ح ٤٠٨٦.

٣- (٣). التَّعْرِيفُ: خِلَافُ التَّصْرِيحِ ( الصحاح: ج ٣ ص ١٠٨٧ » [٢] عرض »).

٤- (٤). غرر الحكم: ج ١١٦١.

٥- (٥). غرر الحكم: ج ٥٣٤٢، عيون الحكم والمواعظ: ص ٢٦٧ ح ٤٨٩٧.

٦- (٦). كتاب من لا يحضره الفقيه: ج ٢ ص ٦٢٥ ح ٣٢١٤، الخصال: ص ٥٧٠ ح ١ كلاهما عن أبي حمزه الثمالي (ثابت بن دينار).

٧- (٧). كعب بن لؤي، الجد السابع لرسول الله صلى الله عليه وآله.

Imām 'Ali )a.s.( said:The implicit remark to a wise person regarding his mistakes is:٢٨٥  
(among the most painful of blaming. (١)

Imām 'Ali )a.s.( said:To speak allusively to a wise person is the worst scorn for him. :٢٨٦  
(٢)

Imām 'Ali )a.s.( said:The punishment for a number of sins is just telling the wrong-:٢٨٧  
(doer about them. (٣)

Imām al-Sajjād )a.s.( said:A child's right is to be kind to him when educating him,:٢٨٨  
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. (٤)

### **:B-Strictness And Uncomp Romising**

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. (٥)

Sahih Muslim, narrating from Abu Hurayrah who said:When this verse was:٢٨٩  
revealed:'And warn your nearest relations' (٦) the Messenger of Allah )s.a.w.( invited  
,Quraysh and they gathered

ص:١٥٩

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.Ghurar al-Hikam, h.٧٩٤٤.'Uyun al-Hikam wa al-Mawā'iz, p.١٠٢, h.٦٨٠٤.(١) -١

.Ghurar al-Hikam, h.١٤١١. (٢) -٢

.Ghurar al-Hikam, h.٢٤٣٥.'Uyun al-Hikam wa al-Mawā'iz, p.٧٤٢, h.٧٩٨٤. (٣) -٣

Kitāb Man lā Yahdarhu al-Faqih, vol.٢, p.٥٢٤, h.٤١٢٣.al-Khisāl, p.٠٧٥, h.١.Both. (٤) -٤

.)narrating from Abu Hamzah al-Thumālī )Thābit ibn Dinār

.Qurān, ٦٦:٦. (٥) -٥





يا بَنِي مُرَّةَ بْنِ كَعْبٍ (١)! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ.

يا بَنِي عَبْدِ شَمْسٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ.

يا بَنِي عَبْدِ مَنَافٍ (٢)! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ.

يا بَنِي هَاشِمٍ (٣)! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ.

يا بَنِي عَبْدِ الْمُطَّلِبِ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ.

يا فاطمة! أَنْقِذِي نَفْسَكَ مِنَ النَّارِ؛ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئاً، غَيْرَ أَنَّ لَكُمْ رَحِمًا سَأَبُلُّهَا بِلَالِهَا (٤). (٥)

٢٩٠: الدرّ المثثور عن زيد بن أسلم: تلا رسول الله صلى الله عليه وآله هذه الآية: «قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَاراً»، فقالوا: يا رسول الله، كيف نقي أهلنا نارا؟

قال: تأمروهم بما يحبُّه الله، وتنهونهم عما يكرهه الله. (٦)

٢٩١: الإمام عليّ عليه السلام - في كتابه إلى بعض عماله - فاتق الله وارُدْ إلى هؤلاء القوم أموالهم، فإنك إن لم تفعل ثم أمكنني الله منك لأعذرَن إلى الله فيك، ولأضربنك بسيفي الذي ما ضربت به أحداً إلا دخل النار، والله لو أن الحسن والحسين فعلا مثل الذي فعلت ما كانت لهما عندي هواده، ولا ظفراً مني ياراده حتى آخذ الحق منهما، وأزيح الباطل عن مظلمتيهما. (٧)

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١- (١). مرّه بن كعب الجدّ السادس لرسول الله صلى الله عليه وآله.

٢- (٢). هاشم، الابن الأكبر لعبد مناف الذي اكتسب شرفاً كبيراً بعد أبيه وأصبح سيّد البطحاء، وهو الجدّ الثاني للنبي صلى الله عليه وآله.

٣- (٣). عبدالمطلب، ابن هاشم اكتسب بين قومه سياده ورتاسه واسعه جدّاً، وكان يؤمن بالتوحيد والمعاد، ولذلك سُمي إبراهيم الثاني، وهو الجدّ الأوّل لرسول الله صلى الله عليه وآله.

٤- (٤). إنّ لكم رحماً سألُّها بِلالِها: أي أصلكم في الدنيا ولا اغنى عنكم من الله شيئاً (النهاية: ج ١ ص ١٥٣ [١] بلل).

٥- (٥). صحيح مسلم: ج ١ ص ١٩٢ ح ٣٤٨، سنن الترمذی: ج ٥ ص ٣٣٨ ح ٣١٨٥، سنن النسائي: ج ٦ ص ٢٤٨ كلاهما نحوه، كنز العمال: ج ١٦ ص ١٠ ح ٤٣٧٠٢.

٦- (٦). الدرّ المثثور: ج ٨ ص ٢٢٥ نقلاً عن ابن مردويه.

٧- (٧). نهج البلاغه: [٢] الكتاب ٤١، بحار الأنوار: ج ٤٢ ص ١٨٢ ح ٤٠. [٣]

then he told them all in general and specifically: O children of Ka'b ibn Lu'ay! (١) Save yourselves from the Fire! O children of Murrah ibn Ka'b! (٢) Save yourselves from the Fire! O children of 'Abd Shams! Save yourselves from the Fire! O children of 'Abd Manāf! Save yourselves from the Fire! O children of Hāshim! (٣) Save yourselves from the Fire! O children of 'Abd al-Mutalib! (٤) Save yourselves from the Fire

O Fātimah! 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[. (٥)

al-Durr al-Manthur, narrating from Zaid ibn Aslam: The Prophet of Allah ﷺ (٢٩٠) recited this verse: save yourselves and your families from a fire (٦) He ﷺ 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. (٧)

Imām 'Ali a.s. ( said, in a letter to one of his agents: Fear Allah and return to these (٢٩١) 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 Husain 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 eradicated the (wrong produced by their unjust action. (٨)

ص: ١٤١

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١- (١) He was the seventh ancestor of the Prophet ﷺ.

٢- (٢) He was the sixth ancestor of the Prophet ﷺ.

٣- (٣) Hāshim was the eldest son of 'Abd Manāf who gained an honorable rank after his father and became the great person of Bathā'. He was the second ancestor of the Messenger of Allah

٤- (٤) 'Abd al-Muttalib is Hāshim's son who had complete respect and authority in his trib. 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 ﷺ.

Sahih Muslim, vol.1, p.291, h.843.Sunan al-Tirmidhi, vol.5, p.833, h.5813.Sunan al-. (5) -5  
.Nisā'i, vol.6, p.842.Kanz al-'Ummāl, vol.61, p.11, h.20734  
.Qurān, 66:6. (6) -6  
.al-Durr al-Manthur, vol.8, p.522, narrating from Ibn Mardawayh. (7) -7  
.Nahj al-Balāghah, Letter 14.Bihār al-Anwār, vol.24, p.281, h.14. (8) -8

٢٩٢:الكافي عن أبي بصير: سألت أبا عبد الله عليه السلام في قول الله: «قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَارًا»: كَيْفَ نَقَى أَهْلَنَا؟ قَالَ: تَأْمُرُونَهُمْ وَتَنْهَوْنَهُمْ. (١)

٢٩٣:الإمام الصادق عليه السلام: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: (يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَارًا) جَلَسَ رَجُلٌ مِّنَ الْمُسْلِمِينَ يَبْكِي وَقَالَ: أَنَا عَجَزْتُ عَنِ نَفْسِي، كَلَّفْتُ أَهْلِي؟! فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حَسْبُكَ أَنْ تَأْمُرَهُمْ بِمَا تَأْمُرُ بِهِ نَفْسَكَ، وَتَنْهَاهُمْ عَمَّا تَنْهَى عَنْهُ نَفْسَكَ. (٢)

٢٩٤:الكافي عن أبي بصير-في قول الله عز وجل: (قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَارًا) - قُلْتُ: كَيْفَ أَقِيهِمْ؟ قَالَ: تَأْمُرُهُمْ بِمَا أَمَرَ اللَّهُ وَتَنْهَاهُمْ عَمَّا نَهَاَهُمُ اللَّهُ، فَإِنْ أَطَاعوكَ كُنْتَ قَدْ وَقَيْتَهُمْ، وَإِنْ عَصَوْكَ كُنْتَ قَدْ قَضَيْتَ مَا عَلَيْكَ. (٣)

ج التَّأْدِيبُ الْعَمَلِيُّ

٢٩٥:الإمام علي عليه السلام: مَنْ نَصَبَ نَفْسَهُ لِلنَّاسِ إِمَامًا فَلْيَسِدْ أَيْدِيهِمْ نَفْسَهُ قَبْلَ تَعْلِيمِ غَيْرِهِ، وَلْيَكُنْ تَأْدِيبُهُ بِسِيرَتِهِ قَبْلَ تَأْدِيبِهِ بِلِسَانِهِ. وَمُعَلِّمٌ نَفْسِهِ وَمُؤَدِّبٌ أَحَقُّ بِالْإِجْلَالِ مِنَ

مُعَلِّمِ النَّاسِ وَمُؤَدِّبِهِمْ. (٤)

٢٩٦:الإمام الصادق عليه السلام: كُونُوا دُعَاءَ لِلنَّاسِ بِغَيْرِ السِّتِّ تَنْتِكُمْ؛ لِيُرُوا مِنْكُمْ الْوَرَعَ وَالْاجْتِهَادَ وَالصَّلَاةَ وَالْخَيْرَ، فَإِنَّ ذَلِكَ دَاعِيَةٌ. (٥)

ص: ١٦٢

١- (١).الكافي: ج ٥ ص ٤٢ ح ٣. [١]

٢- (٢). الكافي: ج ٥ ص ٤٢ ح ١، [٢] تهذيب الأحكام: ج ٦ ص ١٧٩ ح ٣٦٤ كلاهما عن عبد الأعلى مولى آل سام، مكارم الأخلاق: ج ١ ص ٤٦٨ ح ١٦٠٠. [٣]

٣- (٣). الكافي: ج ٥ ص ٤٢ ح ٢، [٤] تهذيب الأحكام: ج ٦ ص ١٧٩ ح ٣٦٥، مشكاة الأنوار: ص ٤٥٥ ح ١٥٢٦. [٥]

٤- (٤). نهج البلاغة: الحكمة ٧٣، [٦] بحار الأنوار: ج ٢ ص ٥٦ ح ٣٣. [٧]

٥- (٥). الكافي: ج ٢ ص ٧٨ ح ١٤ و ص ١٠٥ ح ١٠، [٨] الاصول الستة عشر: ص ١٥١ كلاهما نحوه وكلها عن ابن أبي يعفور، بحار الأنوار: ج ٧٠ ص ٣٠٣ ح ١٣. [٩]

al-Kāfi, narrating from Abu Basir: I asked Abu 'Abdullah [al-Sādiq] a.s. ( about the: ٢٩٢  
saying of Allah: Save yourselves and your families from a fire (١) How can we save our  
families. He a.s. ( said: By enjoining them [to do good] and forbidding them [from evil  
(deeds]. (٢

Imām al-Sādiq a.s. ( said: When the verse: O you who believe! Save yourselves and: ٢٩٣  
your families from a fire (٣) was revealed, one of the Muslims began weeping and  
said: I was not able to manage my own affairs and yet 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. (٤

al-Kāfi, narrating from Abu Basir: [I asked Imām al-Sādiq] a.s. ( Concerning the: ٢٩٤  
saying of Allah: Save yourselves and your families from a Fire (٥) I asked: How can I  
?save them

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. (٤

### **:C–Discip Lining Through Being Practical**

اشاره

Imām 'Ali a.s. ( said: He who appoints himself as the leader of people should begin: ٢٩٥  
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 (٧

Imām al-Sādiq a.s. ( said: Be inviters to people by means other than your tongue, : ٢٩٦  
so that people see piety, diligence, prayer and goodness from you, for this is the  
(correct way to invite. (٨

- ١- Qurān, ٤٤:٤. (١) -١
- ٢- al-Kāfi, vol.٥, p.٢٤, h.٣. (٢) -٢
- ٣- Qurān, ٤٤:٤. (٣) -٣
- ٤- al-Kāfi, vol.٥, p.٢٤, h.١. Tahdhib al-Ahkām, vol.٤, p.٩٧١, h.٤٤٣. Both narrating from . (٤) -٤  
'Abd al-A'lā Mawlā Al Sām. Makārim al-Akhlāq, vol.١, p.٨٤٤, h.١٠٤١
- ٥- Qurān, ٤٤:٤. (٥) -٥
- ٦- al-Kāfi, vol.٥, p.٢٤, h.٢. Tahdhib al-Ahkām, vol.٤, p.٩٧١, h.٥٤٣. Mishkāt al-Anwār, . (٦) -٦  
p.٥٥٤, h.٤٢٥١
- ٧- Nahj al-Balāghah, Wise Saying ٣٧. Bihār al-Anwār, vol.٢, p.٤٥, h.٣٣. (٧) -٧
- ٨- al-Kāfi, vol.٢, p.٨٧, h.٤١ and p.٥٠١, h.١. al-Usul al-Sittah 'Ashar, p.١٥١. All narrating. (٨) -٨  
.from Ibn Ya'fur. Bihār al-Anwār, vol.٧, p.٣٠٣, h.٣١

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

### **The Upbringing Method Based On Strictness—١**

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. Parents do not show affection to their children for fear that they may become spoiled. They believe that any praise and admiration can lead to selfishness of the child

### **The Upbringing Method Based On Kindness And Lack Of Strictness—٢**

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 likes and try to avoid anything that displeases 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

### **The Upbringing Method Based On Lack Of Kindness And Lack Of Strictness—٣**

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 wrongdoing.

### **:The Upbringing Method Based On Affection And Decisiveness—۴**

In this upbringing method children are satisfied sentimentally and are also raised as being studious, patient and willing to accept responsibilities.

Scholars in this field have recognized this method as the 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 Qurān and the traditions and is derived from them is that which is mentioned in the fifth method.

### **:The Upbringing Method Based On Love, Strictness And Dignity—۵**

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 love 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 excessive scolding and violence, which are among the pillars of the method of harshness without affection have been reproached.

'There is a third dimension in the upbringing method of Islam, which is 'dignifying



Dignifying a child means to honor and value 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, (1) 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 affectionate towards them

The child who is given value and his personality is respected and honored feels worthiness with honor and self-dignity, and one who considers value for himself, does .not engage in wrong doing

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 partly dependent on the teaching of good and bad

One of the most important upbringing points that must be observed in respecting 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 called as the term of the supremacy of a :child. He (s.a.w.) said

.A child is a master for seven years

The supremacy of the child calls for his commandment and obedience by 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 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

In al-Khutbah al-Sha'bāniyyah it say: Respect your elders and have mercy on (١) -١  
your little children. al-Amāli, by al-Saduq, p. ٤٥١

.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 extrao rdinary 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 gratific ation of the person ality 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. By observing the above factors, the respons ibility of the family in the child's upbringing and education .is fulfilled

٢٩٧: الإمام الباقر عليه السلام: شَرُّ الآبَاءِ مَنْ دَعَا الْبِرَّ إِلَى الْإِفْرَاطِ، وَشَرُّ الْأَبْنَاءِ مَنْ دَعَاهُ التَّقْصِيرُ إِلَى الْعُقُوقِ. (١)

ب الإفراطُ في المَلَامَةِ

٢٩٨: الإمام عليّ عليه السلام: الإفراطُ في المَلَامَةِ يَشْبُهُ نيرانَ اللَّجَاجِ. (٢)

٢٩٩: عنه عليه السلام: إِيَّاكَ أَنْ تُكْرِرَ الْعَتَبَ؛ فَإِنَّ ذَلِكَ يُغْرِي بِالذَّنْبِ، وَيُهَوِّنُ الْعُتْبَ. (٣)

٣٠٠: عنه عليه السلام في الحِكْمِ الْمَنسُوبِ إِلَيْهِ: إِذَا عَاتَبْتَ الْحَدِيثَ فَاتْرُكْ لَهُ مَوْضِعًا مِنْ ذَنْبِهِ؛ لئَلَّا يَحْمِلَهُ الْإِخْرَاجَ عَلَى الْمُكَابَرَةِ.

(٤)

ج التّأديبُ عِنْدَ الْغَضَبِ

٣٠١: الكافي عن عليّ بن أسباط عن بعض أصحابنا، قال (٥): نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنِ الْأَدَبِ عِنْدَ الْغَضَبِ. (٦)

ص: ١٦٨

١- (١). تاريخ اليعقوبي: ج ٢ ص ٣٢٠، [١] الجوهرة: ص ٥٢. [٢]

٢- (٢). تحف العقول: ص ٨٤، غرر الحكم: ج ١٧٦٨، بحار الأنوار: ج ٧٧ ص ٢١٢ ح ١ [٣] نقلًا عن كشف المحجّبه.

٣- (٣). غرر الحكم: ج ٣٧٤٨، [٤] عيون الحكم والمواعظ: ص ١٦٣ ح ٣٤٨١.

٤- (٤). شرح نهج البلاغه لابن أبي الحديد: ج ٢٠ ص ٣٣٣ ح ٨١٩. [٥]

٥- (٥). في المحاسن: «عن بعض أصحابنا عن عليّ بن أسباط رفعه، قال...».

٦- (٦). الكافي: ج ٧ ص ٢٦٠ ح ٣، [٦] تهذيب الأحكام: ج ١٠ ص ١٤٨ ح ٥٨٩، المحاسن: ج ١ ص ٤٢٧ ح ٩٨٤، [٧] بحار

الأنوار: ج ٧٩ ص ١٠٢ ح ٢. [٨]

**:A( Excessiveness In Love**

Imām al-Bāqir (a.s.) said: The worst father is he whose kindness is excessive, and (۱) the worst child is the one whose negligence makes him disobey his-her parents. (۱)

**:B( Excessiveness In Reprimanding**

(Imām 'Ali (a.s.) said: Excessive blame causes the fire of obstinacy to flame. (۲) (۲)

Imām 'Ali (a.s.) said: Avoid reprimanding constantly, for this act provokes the (۳) committing of sin and belittles a real reprimanding. (۳)

Imām 'Ali (a.s.) said, in one of the wise sayings attributed to him: If you reprimanded a youth, leave for him some room (۴) for his excuses concerning his fault, lest he (۴) would be drawn to coarseness. (۴)

**:C( Disciplining At A Time Of Anger**

al-Kāfi, narrating from 'Ali ibn Asbāt, from one of our companions (۵) a Shi'i who said: (۵) The Prophet of Allah (s.a.w.) prohibited punishing at the time of anger. (۵)

ص: ۱۶۹

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۱- Tārikh al-Ya'qubi, vol. ۲, p. ۲۳. al-Jawharah, p. ۲۵. (۱) - ۱  
 ۲- Tuhaf al-'Uqul, p. ۴۸, Ghurar al-Hikam, h. ۸۶۷. Bihār al-Anwār, vol. ۷۷, p. ۲۱۲, h. ۱. (۲) - ۲  
 ۳- Ghurar al-Hikam, h. ۸۴۷. 'Uyun al-Hikam wa al-Mawā'iz, p. ۳۶۱, h. ۱۸۴۳. (۳) - ۳  
 ۴- Sharh Nahj al-Balāghah, vol. ۲, p. ۳۳۳, h. ۹۱۸. (۴) - ۴  
 ۵- al-Kāfi, vol. ۷, p. ۶۲, h. ۳. Tahdhib al-Ahkām, vol. ۱, p. ۸۴۱, h. ۹۸۵. al-Mahāsin, vol. ۱, (۵) - ۵  
 ۲. ۲۰۱ h. ۲. Bihār al-Anwār, vol. ۹۷, p. ۲۲۴, h. ۴۸۹.

٣٠٢:الإمام علي عليه السلام: لا أدب مع غضبٍ. (١)

د الخشونة

٣٠٣:الكافي عن يونس بن رباط عن الإمام الصادق عليه السلام: قال رسول الله صلى الله عليه وآله: رَجِمَ اللهُ مَنْ أَعَانَ وَلَدَهُ عَلَيَّ بِرِّهِ.

قال:قلت: كيف يُعِينُهُ عَلَيَّ بِرِّهِ؟

قال: يَقْبَلُ مَيْسورَهُ، وَيَتَجَاوَزُ عَنْ مَعْسورِهِ، وَلَا يُرَهِّقُهُ، وَلَا يَخْرُقُ بِهِ (٢)، فَلَيْسَ بَيْنَهُ وَبَيْنَ أَنْ يَصِيرَ فِي حَيْدٍ مِنْ حُدُودِ الْكُفْرِ إِلَّا أَنْ يَدْخُلَ فِي عُقُوقٍ أَوْ قَطِيعَةٍ رَجِمَ. (٣)

٣٠٤:صحيح مسلم عن عائشه: ما ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَيْئًا قَطُّ بِيَدِهِ، وَلَا أَمْرًا وَلَا خَادِمًا، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ. (٤)

٣٠٥:الإمام علي عليه السلام-فِي الْحِكْمِ الْمَنْسُوبِ إِلَيْهِ- قَدَّمَ الْعَدْلَ عَلَى الْبَطْشِ تَظْفَرُ بِالْمَحَبَّةِ، وَلَا- تَسْتَعْمِلُ الْفِعْلَ حَيْثُ يَنْجَعُ (٥) الْقَوْلُ. (٦)

٣٠٦:عدّه الداعي: قال بعضهم: شكوتُ إلى أبي الحسن موسى عليه السلام ابناً لي، فقال: لا تضربه، واهجره ولا تطل. (٧)

ص: ١٧٠

١- (١). غرر الحكم: ح ١٠٥٢٩، عيون الحكم والمواعظ: ص ٥٣١ ح ٩٦٥٤.

٢- (٢). قوله «ولا- يرهقه»: أى لا يسفه عليه ولا يظلمه؛ من الرهق محرّكه. أو: لا يحمل عليه ما لا يطيقه من الإرهاق يقال: لا يرهقنى لا أرهقك الله أى لا أعسرّك الله؛ والخرق بالضم والتحريك: ضد الرفق (مراه العقول: ج ٢١ ص ٨٧). [١]

٣- (٣). الكافي: ج ٦ ص ٥٠ ح ٦، [٢] تهذيب الأحكام: ج ٨ ص ١١٣ ح ٣٩٠، مستطرفات السرائر: ص ٨٥ ح ٣٠.

٤- (٤). صحيح مسلم: ج ٤ ص ١٨١٤ ح ٧٩، مسند ابن حنبل: ج ٩ ص ٢٧٢ ح ٢٤٠٨٩، [٣] السنن الكبرى: ج ١٠ ص ٣٢٤ ح ٢٠٧٨٨. [٤]

٥- (٥). نجع فيه القول والخطاب والوعظ: عمل فيه ودخل وأثر (لسان العرب: ج ٨ ص ٣٤٨) [٥] نجع).

٦- (٦). شرح نهج البلاغه لابن أبي الحديد: ج ٢٠ ص ٢٧٨ ح ٢٠٧. [٦]

٧- (٧). عدّه الداعي: ص ٧٩، [٧] بحار الأنوار: ج ١٠٤ ص ٩٩ ح ٧٤. [٨]

(Imām 'Ali )a.s.( said:Disciplining is impossible with anger. (١:٣٠٢

### :D( Harshness

al-Kāfi, narrating from Yunus ibn Ribāt from Imām al-Sādiq )a.s.( who said: The Messenger of Allah )s.a.w.( said:May Allah bless him who helps his child in doing good

?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 does not overburden him and does 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. (٢

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 (jihād( in the path of Allah. (٢

Imām '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 is (helpful. (٤

Uddah al-Dā'i narrates that someone had said: I complained to Abu al-Hasan' Musā jal-Kāzim[ )a.s.( about my son and he said:Do not beat him, but just forsake him (and do not prolong it! (٥

ص:١٧١

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.Ghurar al-Hikam, h.٩٢٥٠١.'Uyun al-Hikam wa al-Mawā'iz, p.١٣٥, h.٤٥٦٩.(١) -١  
al-Kāfi, vol.٦, p.٠٥, h.٦.Tahdhib al-Ahkām, vol.٨, p.٣١١ h.٠٩٣.Mustatrafāt al-Sarā'ir, . (٢) -٢  
p.٥٨, h.٠٣

Sahih Muslim, vol.٤, p.٤١٨١, h.٩٧.Musnad Ibn Hanbal, vol.٩, p.٢٧٢, h.٩٨٠٤٢.al-Sunan. (٣) -٣  
al-Kubrā, vol.٠١, p.٤٢٣, h.٨٨٧٠٢

.Sharh Nahj al-Balāghah, vol.٠٢, p.٨٧٢, h.٧٠٢. (٤) -٤

.Uddah al-Dā'i, p.٩٧.Bihār al-Anwār, vol.٤٠١, p.٩٩, h.٤٧'. (٥) -٥

أُ التَّفْرِيقُ بَيْنَ الصَّبِيِّ وَالصَّبِيَّةِ فِي الْمَضَاجِعِ

٣٠٧: رسول الله صلى الله عليه وآله: الصَّبِيُّ وَالصَّبِيَّةُ وَالصَّبِيُّ وَالصَّبِيَّةُ وَالصَّبِيُّ يُفْرَقُ بَيْنَهُمْ فِي الْمَضَاجِعِ لِعَشْرِ سِنِينَ. (١)

٣٠٨: عنه صلى الله عليه وآله: إِذَا بَلَغَ أَوْلَادُكُمْ سَبْعَ سِنِينَ فَفَرَّقُوا بَيْنَ فُرْشِهِمْ. (٢)

٣٠٩: الإمام علي عليه السلام: يَتَغَزَّ الصَّبِيُّ لِسَبْعٍ، وَيَوْمَرُ بِالصَّلَاةِ لِتِسْعٍ، وَيُفْرَقُ بَيْنَهُمْ فِي الْمَضَاجِعِ لِعَشْرِ. (٣)

٣١٠: الإمام الصادق عليه السلام: يُفْرَقُ بَيْنَ الْغِلْمَانِ وَالنِّسَاءِ فِي الْمَضَاجِعِ إِذَا بَلَغُوا عَشْرَ سِنِينَ. (٤)

ب التَّهْيُ عَنْ النَّظَرِ إِلَى عَوْرَةِ الطِّفْلِ وَبِالْعَكْسِ

٣١١: رسول الله صلى الله عليه وآله: لَيْسَ لِلْوَالِدَيْنِ أَنْ يَنْظُرَا إِلَى عَوْرَةِ الْوَلَدِ، وَلَيْسَ لِلْوَلَدِ أَنْ يَنْظُرَ إِلَى عَوْرَةِ الْوَالِدِ. (٥)

ص: ١٧٢

١- (١). كتاب من لا يحضره الفقيه: ج ٣ ص ٤٣٦ ح ٤٥٠٩ عن عبدالله بن ميمون عن الإمام الصادق عن آبائه عليهم السلام، وفي

ح ٤٥٠٨ وروى «أنه يفرق بين الصبيان في المضاجع ست سنين»، بحار الأنوار: ج ١٠٤ ص ٩٦ ح ٥٠. [١]

٢- (٢). المستدرک علی الصحیحین: ج ١ ص ٣١٧ ح ٧٢١، سنن الدارقطني: ج ١ ص ٢٣٠ ح ١.

٣- (٣). الكافي: ج ٧ ص ٦٩ ح ٨، [٢] تهذيب الأحكام: ج ٩ ص ١٨٣ ح ٧٣٨ كلاهما عن عيسى بن زيد عن الإمام الصادق عليه

السلام.

٤- (٤). الكافي: ج ٦ ص ٤٧ ح ٦ [٣] عن ابن القداح، الخصال: ص ٤٣٩ ح ٣٠ عن ابن القداح عن الإمام الصادق عن آبائه عليهم

السلام وفيه «الصبيان» بدل «الغلمان»

٥- (٥). الكافي: ج ٦ ص ٥٠٣ ح ٣٦ [٤] عن الإمام الصادق عليه السلام.



**:A ( Separation Of Beds**

The Prophet ﷺ 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. (١)

The Prophet ﷺ said: When your children become seven years old, separate (their beds. (٢)

Imām 'Ali ؑ said: When a child becomes seven years old, his teeth begin to fall, and when he is nine years old he is commanded to pray, and when he is ten years old (his bed must be separated. (٣)

Imām al-Sādiq ؑ said: When boys turn ten, their beds should be separated from (those of women. (٤)

**B ( Avoidance Of Looking At The Private Parts Of The Child And Vice Versa**

The Prophet ﷺ 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. (٥)

ص: ١٧٣

Kitāb Man lā Yahdarhu al-Faqih, vol.٣, p.٦٣٤, h.٩٠٥٤, narrating from 'Abdullah ibn (١) -١  
Maymun from Imām al-Sādiq ؑ (from his forefathers) ؑ, and h.٨٠٥٤, where he  
also narrates 'the beds of boys are to be separated at the age of six'. Bihār al-Anwār,  
vol.٤٠١, p.٦٩, h.٠٥

al-Mustadrak 'alā al-Sahihain, vol.١, p.٧١٣, h.١٢٧. Sunan al-Dārquṭni, vol.١, p.٠٣٢, (٢) -٢  
h.١

al-Kāfi, vol.٧, p.٩٦, h.٨. Tahdhib al-Ahkām, vol.٩, p.٣٨١, h.٨٣٧. Both narrating from (٣) -٣  
(.) 'Isā ibn Zaid from Imām al-Sādiq ؑ a.s.

al-Kāfi, vol.٦, p.٧٤, h.٦, narrating from Ibn al-Qaddāh. al-Khisāl, p.٩٣٤, h.٠٣, (٤) -٤  
(.) narrating from Ibn al-Qaddāh from Imām al-Sādiq ؑ (from his forefathers) ؑ a.s.

(.) al-Kāfi, vol.٦, p.٣٠٥, h.٦٣, from Imām al-Sādiq ؑ a.s. (٥) -٥

٣١٢:المستدرك على الصحيحين عن محمد بن بياض: رُفِعَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي صِعْغَرَى وَعَلَى خِرْقَةٍ وَقَدْ كُشِفَتْ عَوْرَتِي، فَقَالَ: غَطُّوا حُرْمَةَ عَوْرَتِهِ؛ فَإِنَّ حُرْمَةَ عَوْرَةِ الصَّغِيرِ كَحُرْمَةِ عَوْرَةِ الْكَبِيرِ.... (١)

٣١٣:الإمام الباقر عليه السلام: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ إِذَا حَضَرَ وِلَادَةَ الْمَرْأَةِ قَالَ: أَخْرِجُوا مَنْ فِي الْبَيْتِ مِنَ النِّسَاءِ؛ لِأَنَّ الْمَرْأَةَ أَوَّلَ نَاطِرٍ إِلَى عَوْرَتِهِ (٢). (٣)

د حَدُّ جَوَازِ تَقْبِيلِ الْجَارِيَةِ وَالْغُلَامِ

٣١٤:رسول الله صلى الله عليه وآله: إِذَا بَلَغَتِ الْجَارِيَةُ سِتَّ سِنِينَ فَلَا تُقْبَلُهَا، وَالْغُلَامُ لَا يُقْبَلُ الْمَرْأَةَ إِذَا جَاوَزَ سَبْعَ سِنِينَ. (٤)

٣١٥:الإمام الصادق عليه السلام: إِذَا بَلَغَتِ الْجَارِيَةُ الْحُرَّةُ سِتَّ سِنِينَ فَلَا يَتَّبَعِي لَكَ أَنْ تُقْبَلَهَا. (٥)

٣١٦:تهذيب الأحكام عن علي بن عتبة عن بعض أصحابنا: كَانَ أَبُو الْحَسَنِ الْمَاضِي عَلَيْهِ السَّلَامُ عِنْدَ مُحَمَّدِ بْنِ إِبْرَاهِيمَ وَالِي مَكَّةَ، وَهُوَ زَوْجُ فَاطِمَةَ بِنْتِ أَبِي عَبْدِ اللَّهِ، وَكَانَتْ لِمُحَمَّدِ بْنِ إِبْرَاهِيمَ بِنْتُ تَلَسِّيَهَا الثِّيَابَ وَتَجِيءُ إِلَى الرِّجَالِ فَيَأْخُذُهَا الرَّجُلُ وَيَضُمُّهَا إِلَيْهِ، فَلَمَّا تَنَاهَتْ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ أَمْسَكَهَا بِيَدَيْهِ مَمْدُودَتَيْنِ، قَالَ:

ص: ١٧٤

١- (١).المستدرك على الصحيحين: ج ٣ ص ٢٨٨ ح ٥١١٩، الإصباح: ج ٦ ص ٢٥ الرقم ٧٨١٥. [١]

٢- (٢). يعني لا- يكون أول من ينظر إليه امرأه ويقع نظرها إلى عوره منه، فإنهن ينظرن أولاً إلى عوره؛ ليعلمن أنه ذكر أو أنثى، بل ينبغي أن يقع عليه أولاً نظر رجل وأن ينظر منه إلى غير عوره (الوافي: ج ٢٣ ص ١٣١٥). [٢]

٣- (٣). كتاب من لا يحضره الفقيه: ج ٣ ص ٥٦٠ ح ٤٩٢٥، الكافي: ج ٦ ص ١٧ ح ١، [٣] تهذيب الأحكام: ج ٧ ص ٤٣٦ ح ١٧٣٧ كلاهما نحوه وكلها عن جابر.

٤- (٤). مكارم الأخلاق: ج ١ ص ٤٧٩ ح ١٦٥٩، كتاب من لا يحضره الفقيه: ج ٣ [٤] ص ٤٣٧ ح ٤٥١٠ عن الإمام الصادق عليه السلام.

٥- (٥). الكافي: ج ٥ ص ٥٣٣ ح ٢، [٥] تهذيب الأحكام: ج ٧ ص ٤٨١ ح ١٩٢٩ كلاهما عن زرارة، مشكاة الأنوار: ص ٣٥٣ ح ١١٤٣ [٦] وليس فيهما «الحُرَّة».

al-Mustadrak 'alā al-Sahihain, narrating from Muhammad ibn Bayād who said: I:٣١٢ was taken to the Messenger of Allah ﷺ when I was ten years old and I had some torn clothing on my body and some of my private parts were seen. He ﷺ said: Cover his nakedness because seeing the child's private parts is forbidden as it is (with regard to an adult. (١)

Imām al-Bāqir said: 'Ali ibn al-Husain ḥal-Sajjād[ ] a.s. ( would say when delivery time: ٣١٣ 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. (٢) (٣)

### **:C( Limits Concerning Kissing A Boy And A Girl**

The Prophet ﷺ said: When a girl becomes six years old do not kiss her, and: ٣١٤ (when a boy completes seven years of age he should not kiss women. (٤)

Imām al-Sādiq a.s. ( said: When a free girl turns six years old, it is recommended: ٣١٥ (that you do not kiss her. (٥)

Tahdhib al-Ahkām, narrating from 'Ali ibn 'Aqabah, from one of the Shi'ah who: ٣١٦ said: Abu al-Hasan ḥal-Kāzim[ ] a.s. ( was with Muhammad ibn Ibrāhim who was the governor of Mecca and the husband of Fātimah, the daughter of Abu 'Abdullah al-Sādiq a.s. (Muhammad ibn Ibrāhim had a daughter who used to be given beautiful clothing to wear and she would come close to men and they would hug her. When she got to Abu al-Hasan ḥal-Kāzim[ ], he stopped her with his hands stretched

ص: ١٧٥

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al-Mustadrak 'alā al-Sahihain, vol.٣, p.٨٨٢, h.٩١١٥.al-Isābah, vol.٦, p.٥٢, h.٥١٨٧.(١) -١ This traditions means that the first one who looks at the private parts of the. (٢) -٢ 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-Wāfi, vol.٣٢, p.٥١٣١

Kitāb Man lā Yahdarhu al-Faqih, vol.٣, p.١٦٥, h.٥٢٩٤.al-Kāfi, vol.٦, p.٧١, h.١.Tahdhib . (٣) -٣

.al-Ahkām, vol.7, p.634, h.7371. All narrating from Jābir  
Makārim al-Akhlāq, vol.1, p.974, h.9561. Kitāb Man lā Yahdarhu al-Faqih, vol.3, . (4) -4  
.p.734, h.154, from Imām al-Sādiq (a.s  
al-Kāfi, vol.5, p.335, h.2. Tahdhib al-Ahkām, vol.7, p.184, h.9291. Both narrating from . (5) -5  
'Zurārah. Mishkāt al-Anwār, p.353, h.3411, without 'free

إذا أتت على الجارية ست سنين لم يعجز أن يقبلها رجل ليس هي بمحرم له، ولا يضمها إليه. (١)

ه الاستئذان للدخول إلى الوالدين

(يا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَ تَأْذِنُكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَلِيلٍ صِيَّ لَاهِ الْفَجْرِ وَ حِينَ تَصْمُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَ مِنْ بَعِيدٍ صِيَّ لَاهِ الْعِشَاءِ ثَلَاثَ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَ لَا عَلَيْهِمْ جُنَاحٌ بَعِيدُهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ \* وَ إِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ). ٢

٣١٧: السنن الكبرى عن عطاء بن يسار أن رسول الله صلى الله عليه وآله سأله رجل فقال: أستأذن يا رسول الله على أمي؟

فقال: نعم. فقال: إنني معها في البيت!

فقال: استأذن عليها. فقال الرجل: إنني خادمها!

فقال: أتحب أن تراها عريانة؟! قال: لا.

قال: فاستأذن عليها. (٢)

٣١٨: الإمام علي عليه السلام: أتى رجل إلى رسول الله صلى الله عليه وآله قال: يا رسول الله، هيل أستأذن على أمي إذا أردت الدخول عليها؟

ص: ١٧٦

١- (١). دعائم الإسلام: ج ٢ ص ٢٠٢ ح ٧٤١ عن الإمام الصادق عن آبائه عليهم السلام.

٢- (٣). السنن الكبرى: ج ٧ ص ١٥٧ ح ١٣٥٥٨، الدر المنثور: ج ٦ ص ٢٢٠ [١] نحوه.

out and said: When a girl turns six it is not permissible for a stranger [non-mahram] to  
(kiss and embrace her. (1)

### 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. (1

al-Sunan al-Kubrā, narrating from 'Atā' ibn Yasār who said: A man asked the Messenger of Allah )s.a.w.( :O Messenger of Allah! Should I ask permission to enter 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. (2

Imām 'Ali )a.s.( said:A man came to the Messenger of Allah )s.a.w.( and said:O Messenger of Allah! Should I ask permission when I want to enter and see my  
?mother

?He )s.a.w.( said:Yes.Do you like seeing her naked

ص:١٧٧

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.Qurān, ٤٢:٨٥-٩٥.(١) -١

.al-Sunan al-Kubrā, vol.٧, p.٧٥١, h.٨٥٥٣١.al-Durr al-Manthur, vol.٦, p.٠٢٢.(٢) -٢

قال: نَعَمْ، أَيَسْرُكَ أَنْ تَرَاهَا عُرْيَانَةً؟! قال: لا.

قال: فَاسْتَأْذِنْ عَلَيْهَا إِذَا. (١)

٣١٩: الإمام الصادق عليه السلام: يَسْتَأْذِنُ الرَّجُلُ إِذَا دَخَلَ عَلَى أَبِيهِ، وَلَا يَسْتَأْذِنُ الْأَبُ عَلَى الْابْنِ.

قال: وَيَسْتَأْذِنُ الرَّجُلُ عَلَى ابْنَتِهِ وَأَخْتِهِ إِذَا كَانَتْا مُتَزَوِّجَتَيْنِ. (٢)

٣٢٠: عنه عليه السلام: لَيْسَتْ أَسْتَأْذِنُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ كَمَا أَمَرَكُمْ اللَّهُ عَزَّ وَجَلَّ، وَمَنْ بَلَغَ الْحُلُمَ فَلَا يَلِجُ عَلَى امَّةٍ وَلَا عَلَى اخْتِهِ وَلَا عَلَى خَالَتِهِ وَلَا عَلَى سِوَى ذَلِكَ إِلَّا بِإِذْنٍ، فَلَا تَأْذِنُوا حَتَّى يُسَلِّمَ. (٣)

٣٢١: الكافي عن محمد بن علي الحلبي: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يَسْتَأْذِنُ عَلَى أَبِيهِ؟ فَقَالَ: نَعَمْ، قَدْ كُنْتُ أَسْتَأْذِنُ عَلَى أَبِي وَلَيْسَتْ أُمِّي عِنْدَهُ، وَإِنَّمَا هِيَ امْرَأَةٌ أَبِي، تُؤَفِّتُ أُمَّيَ وَأَنَا غُلَامٌ، وَقَدْ يَكُونُ مِنْ خَلَوَاتِهِمَا مَا لَا أَحِبُّ أَنْ أَفْجَأَهُمَا عَلَيْهِ، وَلَا يُحِبَّانِ ذَلِكَ مِنِّي، وَالسَّلَامُ أَصَوَّبٌ وَأَحْسَنُ. (٤)

و نَحَطُّ نَظَرِ الْأَطْفَالِ إِلَى وَقَاعِ الْوَالِدَيْنِ

٣٢٢: رسول الله صلى الله عليه وآله: وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ رَجُلًا غَشِيَ امْرَأَتَهُ فِي الْبَيْتِ صَبِيًّا مُسْتَيْقِظًا يَرَاهُمَا وَيَسْمَعُ كَلَامَهُمَا وَنَفْسَهُمَا مَا أَفْلَحَ أَبَدًا؛ إِذَا كَانَ غُلَامًا كَانَ زَانِيًا، أَوْ جَارِيَةً كَانَتْ زَانِيَةً. (٥)

ص: ١٧٨

١- (١). دعائم الإسلام: ج ٢ ص ٢٠٢ ح ٧٤١ [١] عن الإمام الصادق عن آبائه عليهم السلام.

٢- (٢). الكافي: ج ٥ ص ٥٢٨ ح ٣ [٢] عن أبي أيوب الخزاز وراجع: مشكاة الأنوار: ص ٣٤٤ ح ١١٠١. [٣]

٣- (٣). الكافي: ج ٥ ص ٥٢٩ ح ١ [٤] عن جراح المدائني، مشكاة الأنوار: ص ٣٤٢ ح ١٠٩٧. [٥]

٤- (٤). الكافي: ج ٥ ص ٥٢٨ ح ٤، [٦] تفسير نور الثقلين: ج ٣ ص ٥٨٦ ح ٨٦. [٧]

٥- (٥). الكافي: ج ٥ ص ٥٠٠ ح ٢ [٨] عن الحسين بن زيد عن الإمام الصادق عليه السلام، عوالي اللآلي: ج ٣ ص ٣٠٥ ح ١١١

[٩] وليس فيه «ونفسهما».



.The man said:No

(He )s.a.w.( said:Then ask for her permission. (1

Imām al-Sādiq )a.s.( said:When a man wants to enter his father's room, he should:٣١٩  
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. (2

Imām al-Sādiq )a.s.( said:Those who are in your possession and those who have:٣٢٠  
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. (3

al-Kāfi, narrating from Muhammad ibn 'Ali al-Halabi who said: I asked Abu:٣٢١  
'Abdullah ]al-Sādiq[ )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 encounter, and nor  
would they like me to intrude.Giving greetings ]for asking for permission to enter[ is  
(the most correct and the best way. (4

### **:F( The Danger Of A Child Seeing His Parents Copulate**

اشاره

The Prophet )s.a.w.( said:By He who owns my soul, if a man has interc ourse with:٣٢٢  
his wife in a room where a little child is awake and can see them and can 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. (5

- Da'ā'im al-Islām, vol.۲, p.۲۰۲, h.۱۴۷, narrating from Imām al-Sādiq )a.s.( from his.(۱) –۱  
(.forefa thers )a.s
- al-Kāfi, vol.۵, p.۸۲۵, h.۳, narrating from Abu Ayyub al-Khazzāz.Mishkāt al-Anwār,. (۲) –۲  
.p.۴۴۳, h.۱۰۱۱
- al-Kāfi, vol.۵, p.۹۲۵, h.۱, narrating from Jarrāh al-Madā'ini.Mishkāt al-Anwār,. (۳) –۳  
.p.۲۴۳, h.۷۹۰۱
- .al-Kāfi, vol.۵, p.۸۲۵, h.۴.Tafsir Nur al-Thaqalayn, vol.۳, p.۶۸۵, h.۶۸. (۴) –۴
- al-Kāfi, vol.۵, p.۰۰۵, h.۲, narrating from Husain ibn Zaid from Imām al-Sādiq )a.s.. (۵) –۵  
'!('Awāli al-La'āli, vol.۳, p.۵۰۳, h.۱۱۱, without 'and the sound of their breathing

٣٢٣:الإمام علي عليه السلام: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ يُجَامَعَ الرَّجُلُ امْرَأَتَهُ وَالصَّبِيَّ فِي الْمَهْدِ يَنْظُرُ إِلَيْهِمَا. (١)

٣٢٤:الإمام الصادق عليه السلام: لَا يُجَامَعُ الرَّجُلُ امْرَأَتَهُ وَلَا جَارِيَتَهُ وَفِي الْبَيْتِ صَبِيٌّ بِفَأَنَّ ذَلِكَ مِمَّا يورثُ الزَّنا. (٢)

ص: ١٨٠

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- ١- (١). الجعفریات: ص ٩٦، [١] النوادر للراوندى: ص ١٢٠ ح ١٢٩ [٢] كلاهما عن الإمام الكاظم عن آبائه عليهم السلام  
٢- (٢). الكافي: ج ٥ ص ٤٩٩ ح ١ [٣] عن ابن راشد عن أبيه، تهذيب الأحكام: ج ٧ ص ٤١٤ ح ١٦٥٥ عن أبي راشد عن أبيه.

Imām 'Ali )a.s.( said:The Prophet of Allah prohibited that a man has intercourse:٣٢٣  
(with his wife while there is a baby in the cradle and looks at them. (١)

Imām al-Sādiq )a.s.( said:At the time when there is a child in the room, a man:٣٢٤  
should not have intercourse with his wife or with his bound-maid, for this act is  
(among the things that causes adultery thereafter. (٢)

ص:١٨١

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al-Ja'fariyāt, p.٦٩.al-Nawādir, by al-Rāwandi, p.٠٢١, h.٩٢١.Both narrating from.(١) -١  
(.Imām al-Kāzim )a.s.( from his forefathers )a.s  
al-Kāfi, vol.٥, p.٩٩٤, h.١, narrating from Ibn Rāshid from his father.Tahdhib al- (٢) -٢  
.Ahkām, vol.٧, p.٤١٤, h.٥٥٦١, narrating from Ibn Rāshid from his father



## Some 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 upbringing 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 that besides the sexual wellbeing of a person and his health, it also focuses on the aspect of sexual chastity

Another important point is that the attempts to acquire these goals are not subject to reaching 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

اشاره

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 deterring impact on their sexual behavior in future. The sexual chastity and deviation both develop in childhood, 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 both 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 as it is not a lustful look. However, the effects of covering and exposing cannot be ignored. The child 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 private parts are exposed.

### **:B—Kissing Of A Child By A Non—Mahram**

Even though it is not jurisprudentially prohibited for a child to be kissed by a non-mahram, 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-mahrams in the future, making it difficult for him to observe chastity. Therefore, it is recommended that adults should not kiss children who are not mahram 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 leads to

the sexual perversion of 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**

The use of one bed for grown up children to sleep may result in inappropriate bodily contact, premature sexual stimulation, and even lead to unlawful relationships. One of the plans of religion for preventing this impediment is the separation of sleeping arrangements between brothers and sisters and boys and girls

#### **:E–Avoiding Sexual Contacts Of The Parents In Front Of 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 almost a certain and undeniable negative effect, and to prevent this, two solutions have been given: the child asking permission by the child to enter into the parents' room and their privacy, and the second is avoiding to practise any sexual contact in the presence of children



٣٢٥: رسول الله صلى الله عليه وآله: مَنْ قَبَلَ وَلَدَهُ كَتَبَ اللَّهُ مَعَزَّ وَجَلَّ لَهُ حَسَنَةً، وَمَنْ فَرَّخَهُ فَرَّخَهُ اللَّهُ مِوَمَ الْقِيَامَةِ، وَمَنْ عَلَّمَهُ الْقُرْآنَ دُعِيَ بِالْأَبْوَيْنِ فَيُكْسِيَانِ حُلَّتَيْنِ يُضِيءُ مِنْ نَوْرِهِمَا وَجْهَهُ أَهْلِ الْجَنَّةِ. (١)

٣٢٦: عنه صلى الله عليه وآله: مَنْ بَكَى صَبِيًّا لَهُ فَأَرْضَاهُ حَتَّى يُسَكِّنَهُ، أَعْطَاهُ اللَّهُ مَعَزَّ وَجَلَّ مِنَ الْجَنَّةِ حَتَّى يَرْضَى. (٢)

٣٢٧: الطبقات الكبرى عن معاوية بن قره عن عمه: أَنَّهُ كَانَ يَأْتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِبَابِنِهِ فَيَجْلِسُهُ بَيْنَ يَدَيْهِ. فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَحِبُّهُ؟ قَالَ: نَعَمْ، حُبًّا شَدِيدًا. ثُمَّ إِنَّ الْغُلَامَ مَاتَ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: كَأَنَّكَ حَزَنْتَ عَلَيَّ! قَالَ: أَجَلْ يَا رَسُولَ اللَّهِ.

قَالَ: أَمَا يَسُرُّكَ إِذَا أَدْخَلَكَ اللَّهُ الْجَنَّةَ أَنْ تَجِدَهُ عَلَى بَابٍ مِنْ أَبْوَابِهَا فَيَفْتَحُهُ لَكَ؟ قَالَ: بَلَى.

قَالَ: فَإِنَّهُ كَذَلِكَ إِنْ شَاءَ اللَّهُ. (٣)

١- (١). الكافي: ج ٦ ص ٤٩ ح ١ [١] عن الفضل بن أبي قره عن الإمام الصادق عليه السلام، عدّه الداعي: ص ٧٩. [٢]

٢- (٢) الفردوس: ج ٣ ص ٥٤٩ ح ٥٧١٥ عن ثوبان.

٣- (٣). الطبقات الكبرى: ج ٧ ص ٣٢، [٣] أسد الغابه: ج ٦ ص ٣٦٦ الرقم ٦٤٧٧ [٤] نحوه.

### ENCOURAGEMENT OF THE LOVE FOR CHILDREN AND HAVING SYMPATHY FOR THEM: ٤/١

The Prophet ﷺ said: Allah will write a reward for he who kisses his child, and: ٣٢٥  
Allah will bring happiness on Judgement Day to he who makes his child happy, and he  
who teaches him the Qurān, his parents will be called upon in the Hereafter and they  
will be clothed with two garments of light which will brighten the faces of the people of  
Heaven. (١)

The Prophet ﷺ said: If a person makes his crying child so pleased that he: ٣٢٦  
becomes silent, Allah will grant that person so much bounties of Heaven until he  
becomes pleased. (٢)

al-Tabaqāt al-Kubrā, narrating from Mu'āwiyah ibn Qurrah, from his uncle, who: ٣٢٧  
said: I used to visit the Prophet ﷺ along with my son and would make him sit in  
front of him ﷺ. Once, the Prophet ﷺ said: Do you love him? I said: Yes, very  
much.

Later that boy passed away and the Prophet ﷺ told me: It seems that you have  
become sad upon his death, have you not?

I said: Yes, I have, O Messenger of Allah

He ﷺ 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?

I answered: Yes

(He ﷺ said: Verily you will be in such a state, by the will of Allah. (٣)

ص: ١٨٧

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al-Kāfi, vol. ٦, p. ٩٤ h. ١, narrating from al-Fadl ibn Abu Qurrah from Imām al-Sādiq (١) - ١

Uddah al-Dā'i, p. ٩٧ .)a.s.(

al-Firdaws, vol. ٣, p. ٩٤٥, h. ٥١٧٥, narrating from Thawbān. (٢) - ٢



٣٢٨: تاريخ دمشق عن وائله بن الأسقع أن رسول الله صلى الله عليه وآله خرج على عثمان بن مظعونٍ ومعه صبي له صبي غير يلبثه، فقال: أتجبه يا عثمان؟!

قال: إي والله يا رسول الله، إني لأجبه

قال: أفلا أزيدك له حجاباً؟!

قال: بلى، فداك أبي وأمي

قال: إنّه من ترضى له صغيراً من نسليه حتى يرضى، ترضاه الله يوم القيامة حتى يرضى. (١)

٣٢٩: حليه الأولياء عن أنس: أن امرأة دخلت على عائشة ومعها صبيان لها، فأعطتها عائشة ثلاث تمرات، فأعطت كل صبي منهما تمره، فأكل الصبيان تمرتيهما ثم نظرا إلى أمهما، فأخذت التمرة فشقتها نصفين فأعطت ذا نصفاً وذا نصفاً.

فدخل النبي صلى الله عليه وآله فأخبرته عائشة، فقال لها النبي صلى الله عليه وآله: ما أعجبك من ذلك؟ فإن الله قد رحمها برحمته صبيها. (٢)

٣٣٠: الإمام الصادق عليه السلام: إن الله ليرحم العبد لشدته حبه لو لده. (٣)

٣٣١: عنه عليه السلام: قال موسى بن عمران عليه السلام: يا رب، أي الأعمال أفضل عندك؟

فقال: حُبُّ الأطفال، فإنني فطرتهم على توحيدى، فإن أمّتهم أدخلتهم برحمتي جنتي. (٤)

ص: ١٨٨

١- (١). تاريخ دمشق: ج ٥٢ ص ٣٦٣ ح ١١٠٧٠، كنز العمال: ج ١٦ ص ٥٨٥ ح ٤٥٩٥٨.

٢- (٢). حليه الأولياء: ج ٢ ص ٢٣١، [١] الأدب المفرد: ص ٤٠ ح ٨٩ [٢] نحوه.

٣- (٣). الكافي: ج ٦ ص ٥٠ ح ٥ [٣] عن ابن أبي عمير عن ذكره، كتاب من لا يحضره الفقيه: ج ٣ ص ٤٨٢ ح ٤٦٩٥.

٤- (٤). المحاسن: ج ١ ص ٤٥٧ ح ١٠٥٧، [٤] مكارم الأخلاق: ج ١ ص ٥٠٥ ح ١٧٥١ [٥] كلاهما عن المساور، بحار الأنوار: ج

١٠٤ ص ٩٧ ح ٥٧. [٦]

Tārikh Dimashq, narrating from Wāthilah ibn al-Asqa' who said: The Messenger of Allah ﷺ went to 'Uthmān ibn Maz'un who had a small child with him that he kissed, and the Prophet ﷺ said to him: 'Uthmān, do you love him

.He answered:By Allah, yes I do love him, O Messenger of Allah

?He ﷺ said:Do you want me to increase your love for him

!Uthmān said:Yes.May my parents be your ransom'

He ﷺ 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. \(1\)](#)

Hilyah al-Awliyā', 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 ﷺ arrived and 'A'ishah informed him of the event, and the Prophet ﷺ said:Why are you surprised from this action?Verily Allah will shower His mercy upon her for the sake of her mercy upon [\(her two children. \(2\)](#)

Imām al-Sādiq a.s. said:Allah will be merciful to His servant for his intense love for [\(his child. \(3\)](#)

Imām al-Sādiq a.s. said:Musā ibn 'Imrān [\(4\)](#) a.s. said:O Lord! Which act do You [\(5\)](#) consider to be the best

Allah Almighty said:The love for 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. \(5\)](#)

ص: ١٨٩

.Hilyah al-Awliyā', vol.۲, p.۱۳۲.al-Adab al-Mufrad, p.۰۴, h.۹۸. (۲) -۲  
al-Kāfi, vol.۶, p.۰۵, h.۵, narrating from Ibn Abu 'Umair from someone who. (۳) -۳  
.narrated it.Kitāb Man lā Yahdarhu al-Faqih, vol.۳, p.۲۸۴, h.۵۹۶۴  
.Prophet Moses. (۴) -۴  
al-Mahāsin, vol.۱, p.۷۵۴, h.۷۵۰۱.Makārim al-Akhlāq, vol.۱, p.۵۰۵, h.۱۵۷۱.Both. (۵) -۵  
.narrating from al-Masāwir.Bihār al-Anwār, vol.۴۰۱, p.۷۹, h.۷۵

٣٣٢: مسند ابن حنبل عن الوليد بن عقبه: لَمَّا فَتَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَكَّةَ، جَعَلَ أَهْلُ مَكَّةَ يَأْتُونَهُ بِصِبْيَانِهِمْ فَيَمْسَحُ عَلَى رُؤُوسِهِمْ وَيَدْعُو لَهُمْ. (١)

٣٣٣: صحيح مسلم عن عمرو بن سعيد عن أنس: مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، قَالَ: كَانَ إِبْرَاهِيمَ مُسْتَرْضَعًا لَهُ فِي عِيَالِ الْمَدِينَةِ (٢)، فَكَانَ يَنْطَلِقُ وَنَحْنُ مَعَهُ فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيُدَّخِنُ، وَكَانَ ظَنُّهُ (٣) قَيْنًا (٤)، فَيَأْخُذُهُ فَيَقْبَلُهُ، ثُمَّ يَرْجِعُ.

قَالَ عَمْرُو: فَلَمَّا تُوُفِّيَ إِبْرَاهِيمَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ إِبْرَاهِيمَ ابْنِي، وَإِنَّهُ مَاتَ فِي الثَّدْيِ، وَإِنَّ لَهُ لَظْطَرَيْنِ تَكْمَلَانِ رِضَاعَةً فِي الْجَنَّةِ. (٥)

٣٣٤: صحيح مسلم عن عبد الله بن جعفر: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا قَدِمَ مِنْ سَفَرٍ تَلَّقَى بِصِبْيَانِ أَهْلِ بَيْتِهِ. (٦)

٣٣٥: مسند ابن حنبل عن عروه: كَانَ [رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ] يُسْتَقْبَلُ بِالصَّبِيَّانِ إِذَا جَاءَ مِنْ سَفَرٍ. (٧)

ص: ١٩٠

- ١- (١). مسند ابن حنبل: ج ٥ ص ٥١٧ ح ١٦٣٧٩، [١] المستدرک علی الصحیحین: ج ٣ ص ١٠٧ ح ٤٥٤٦.
- ٢- (٢). كانت المنطقه الواقعه في أعلى المدينه تسمى «العوالى» وما تزال تعرف بهذا الاسم حتى اليوم، والكثير من بساتين المدينه ونخلها تقع في هذا الموضع.
- ٣- (٣). الظُّنْرُ: الْمُرْضِعَةُ غَيْرُ وَلَدِهَا. وَيَقَعُ عَلَى الذَّكَرِ وَالْأُنْثَى (النهايه: ج ٣ ص ١٥٤ [٢] ظار). (٣)
- ٤- (٤). الْقِيَانُ: الْإِمَاءُ وَالْعَبِيدُ (النهايه: ج ٤ ص ١٣٥ «قين»).
- ٥- (٥). صحيح مسلم: ج ٤ ص ١٨٠٨ ح ٦٣، صحيح ابن حبان: ج ١٥ ص ٤٠٠ ح ٦٩٥٠.
- ٦- (٦). صحيح مسلم: ج ٤ ص ١٨٨٥ ح ٦٦، السنن الكبرى: ج ٥ ص ٤٢٧ ح ١٠٣٧٤. [٣]
- ٧- (٧). مسند ابن حنبل: ج ٥ ص ٤٥٤ ح ١٦١٢٩. [٤]

## THE PROPHET'S CONDUCT IN KINDNESS TO CHILDREN AND DIGNIFYING THEM: ٤/٢

Musnad Ibn Hanbal, narrating from Walid ibn 'Uqbah who said: When the Prophet ﷺ of Allah ﷺ conquered Mecca, the people of Mecca came to him with their children (and he patted them over their heads and prayed for them. (١)

Sahih Muslim, narrating from 'Amr ibn Sa'id from 'Anas ibn Mālik who said: I never saw someone more affectionate to his family than the Messenger of Allah ﷺ. (Ibrāhīm [the Prophet's son] had a wet-nurse in 'Awāli in Medina and the Prophet ﷺ 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 ﷺ would pick Ibrāhīm up, kiss him and go back home

Amr said: When Ibrāhīm passed away, the Messenger of Allah ﷺ said: Ibrāhīm' was my son, though he died while he was still a suckling infant, but he has two wet-nurses in Heaven who will complete his suckling period. (٢)

Sahih Muslim, narrating from 'Abdullah ibn Ja'far who said: Whenever the Messenger of Allah ﷺ returned from a journey, he would first visit the children of (his family. (٣)

Musnad Ibn Hanbal, narrating from 'Urwah who said: When the Prophet of Allah ﷺ returned from a journey, he would be received by the children. (٤)

ص: ١٩١

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Musnad Ibn Hanbal, vol. ٥, p. ٧١٥, h. ٩٧٣٦١. al-Mustadrak 'alā al-Sahihain, vol. ٣, p. ٧٠١, (١) - ١  
h. ٦٤٥٤

Sahih Muslim, vol. ٤, p. ٨٠٨١, h. ٣٦. Sahih Ibn Habbān, vol. ٥١, p. ٠٠٤, h. ٥٩٦. (٢) - ٢

Sahih Muslim, vol. ٤, p. ٥٨٨١, h. ٦٦. al-Sunan al-Kubrā, vol. ٥, p. ٧٢٤, h. ٤٧٣٠١. (٣) - ٣

Musnad Ibn Hanbal, vol. ٥, p. ٤٥٤, h. ٩٢١٦١. (٤) - ٤



٣٣٦:المحجّه البيضاء: كان صلى الله عليه وآله يقدم من السفر فيتلقاه الصبيان فيقف لهم، ثم يأمر بهم فيرفعون إليه، فيرفع منهم بين يديه ومن خلفه، ويأمر أصحابه أن يحملوا بعضهم، فربما يتفاخر الصبيان بعد ذلك فيقول بعضهم لبعض: حملني رسول الله صلى الله عليه وآله بين يديه، وحملك أنت ورائه، ويقول بعضهم: أمر أصحابه أن يحملوك ورائهم. (١)

٣٣٧:المناقب لابن شهر آشوب عن عبدالعزيز بإسناده عن النبي صلى الله عليه وآله: أنه كان جالساً فأقبل الحسن والحسين عليهما السلام فلما رآهما النبي صلى الله عليه وآله قام لهما واستبطا بلوغهما إليه، فاستقبلهما وحملهما على كتفيه وقال: نعم المطيئكما، ونعم الزاكبان أنتما، وأبوكما خير منكما. (٢)

٣/٤:التسليم على الصبيان

٣٣٨:كنز العمال عن أنس كان [صلى الله عليه وآله] يمر بالصبيان فيسلم عليهم. (٣)

٣٣٩:سنن الترمذى عن أنس: كنت مع رسول الله صلى الله عليه وآله فمر على صبيان فسلم عليهم. (٤)

٣٤٠:مكارم الأخلاق عن أنس: إن رسول الله صلى الله عليه وآله مر على صبيان فسلم عليهم وهو مغد (٥). (٦)

ص: ١٩٢

١- (١).المحجّه البيضاء:ج ٣ ص ٣٦٦.

٢- (٢). المناقب لابن شهر آشوب:ج ٣ ص ٣٨٨ [١] وراجع: ذخائر العقبى:ص ٢٢٦. [٢]

٣- (٣). كنز العمال:ج ٧ ص ١٥٦ ح ١٨٤٩٧ نقلاً عن البخارى عن أنس.

٤- (٤). سنن الترمذى:ج ٥ ص ٥٧ ح ٢٦٩٦.

٥- (٥). فى المصدر:«مغد» والتصويب من بحار الأنوار.والإغذاذ فى السير:الإسراع ( الصحاح:ج ٢ ص ٥٦٧«غذذ»).

٦- (٦). مكارم الأخلاق:ج ١ ص ٤٧ ح ٥، [٣]بحار الأنوار:ج ١٦ ص ٢٢٩. [٤]

al-Mahajjah al-Baydā': When the Prophet ﷺ returned from a journey and children would meet him, the Prophet ﷺ would stop for their sake and then he would ask them to climb on his back. Some of them climbed from the front and others from his back. He ﷺ 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. (1)

al-Manāqib, narrating from Ibn Shahr Ashub, from 'Abd al-'Aziz in his chain of narrations from the Prophet ﷺ that: He ﷺ was sitting down and Hasan and Husain entered, 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. (2)

#### GREETING CHILDREN: 4/3

Kanz al-'Ummāl, narrating from 'Anas who said: Whenever the Messenger of Allah ﷺ passed by children, he would greet them. (3)

Sunan al-Tirmidhi, narrating from 'Anas who said: I was with the Messenger of Allah ﷺ when he passed by some children and he greeted them. (4)

Makārim al-Akhlāq, narrating from 'Anas who said: When the Messenger of Allah ﷺ met a group of children, he would greet them, even though he was in a hurry. (5)

ص: ١٩٣

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.al-Mahajjah al-Baydā', vol. 3, p. 663. (1) - 1

.al-Manāqib by Ibn Shahr Ashub, vol. 3, p. 883. Dhakhā'ir al-'Uqbā, p. 622. (2) - 2

.Kanz al-'Ummāl, vol. 7, p. 651, h. 79481, narrating from al-Bukhāri from 'Anas. (3) - 3

.Sunan al-Tirmidhi, vol. 5, p. 75, h. 6962. (4) - 4

.Makārim al-Akhlāq, vol. 1, p. 74, h. 5. Bihār al-Anwār, vol. 61, p. 922. (5) - 5

٣٤١:رسول الله صلى الله عليه وآله: خَمْسٌ لَا- أَدْعُهُنَّ حَتَّى الْمَمَاتِ: الْأَكْلُ عَلَى الْحَضِيضِ (١) مَعَ الْعَبِيدِ، وَرُكُوبِي الْحِمَارَ مُؤَكَّفًا (٢)، وَحَلْبُ الْعَنْزِ بِيَدِي، وَلِبَسُ الصَّوْفِ، وَالتَّسْلِيمُ عَلَى الصَّبِيَّانِ؛ لِتَكُونَ سُنَّةً مِنْ بَعْدِي. (٣)

٣٤٢:صحيح ابن حبان عن أنس: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: كَانَ يَزُورُ الْأَنْصَارَ وَيُسَلِّمُ عَلَى صِبْيَانِهِمْ وَيَمَسِّحُ رُؤُوسَهُمْ. (٤)

٤/٤:دُمُّ عَدَمِ الْمَحَبَّةِ لِلْأَطْفَالِ

٣٤٣:صحيح مسلم عن عائشة: قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالُوا: أَتُقَبَّلُونَ صِبْيَانَكُمْ؟ فَقَالُوا: نَعَمْ، فَقَالُوا: لَكِنَّا وَاللَّهِ مَا نُقَبَّلُ.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: وَأَمْلِكُ إِنْ كَانَ اللَّهُ مُنَزَّعٍ مِنْكُمْ الرَّحْمَةَ! (٥)

٣٤٤:الأدب المفرد عن أبي هريره: قَبَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَسَنَ بْنَ عَلِيٍّ عَلَيْهِ السَّلَامُ، وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسٌ.

فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشْرَةَ مِنَ الْوُلْدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا!

فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثُمَّ قَالَ: مَنْ لَا يَرْحَمُ لَا يُرْحَمُ. (٦)

ص: ١٩٤

١- (١).الحَضِيضُ:الأَرْضُ ( لسان العرب:ج ٧ ص ١٣٧«حَضَضَ»).

٢- (٢). الْأَكْفُ وَالْإِكْفُ: شَبَهُ الرَّحَالِ وَالْأَقْتَابِ ( لسان العرب:ج ٩ ص ٨«أَكْفُ»).

٣- (٣). الخصال:ص ٢٧١ ح ١٢ عن إسماعيل بن زياد، عيون أخبار الرضا عليه السلام:ج ٢ ص ٨١ ح ١٤ [١] عن العباس بن هلال عن الامام الرضا عليه السلام عن آبائه عليهم السلام.

٤- (٤). صحيح ابن حبان:ج ٢ ص ٢٠٦ ح ٤٥٩، موارد الظمان:ص ٥٢٦ ح ٢١٤٥.

٥- (٥). صحيح مسلم:ج ٤ ص ١٨٠٨ ح ٦٤، سنن ابن ماجه:ج ٢ ص ١٢٠٩ ح ٣٦٦٥.

٦- (٦). الأدب المفرد:ص ٤١ ح ٩١، [٢]مسند ابن حنبل:ج ٣ ص ٩٦ ح ٧٦٥٣. [٣]

The Prophet ﷺ 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. (1)

Sahih ibn Habbān, narrating from 'Anas who said: The Prophet of Allah used to visit the Ansār, greet their children and pat their heads. (2)

### WARNING AGAINST DISLIKING CHILDREN: 4/4

Sahih Muslim, narrating from 'A'ishah who said: A group of Bedouins came to the Messenger of Allah ﷺ 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 ﷺ said: What can I do if Allah has taken mercy away from your hearts? (3)

al-Adab al-Mufrad, narrating from Abu Hurayrah who said: At the time when Aqra' ibn Hābis al-Tamimi was sitting at the presence of the Messenger of Allah ﷺ, the Prophet kissed Hasan ibn 'Ali al-Aqra' said: I have ten children, none of whom I have ever kissed

The Prophet of Allah ﷺ cast a glance at him and then said: He who does not show compassion, will not see compassion. (4)

ص: ١٩٥

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al-Khisāl, p.١٧٢, h.٢١, narrating from Ismā'il ibn Ziyād. 'Uyun Akhbār al-Ridā a.s. (١) - ١  
vol.٢, p.١٨, h.٤١, narrating from al-'Abbās ibn Hilāl from Imām al-Ridā a.s. (from his forefathers) a.s

.Sahih Ibn Habbān, vol.٢, p.٦٠٢, h.٩٥٤. Mawārid al-Zam'ān, p.٦٢٥, h.٥٤١٢. (٢) - ٢

.Sahih Muslim, vol.٤, p.٨٠٨١, h.٤٦٦. Sunan Ibn Mājah, vol.٢, p.٩٠٢١, h.٥٦٦٣. (٣) - ٣

.al-Adab al-Mufrad, p.14, h.19. Musnad Ibn Hanbal, vol.3, p.69, h.3567. (4) -4

٣٤٥:الإمام الصادق عليه السلام: جاء رجلٌ إلى النبي - صلى الله عليه وآله فقال: ما قبّلتُ صبيّاً قطّ. فلما ولى قال رسولُ الله - صلى الله عليه وآله: هذا رجلٌ عندي أنّه من أهلِ النارِ. (١)

٥/٤: نطاقُ المحبّةِ بالأولادِ

(يا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ). ٢

(يا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغَفَّرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ). ٣

٣٤٦:رسول الله صلى الله عليه وآله - في موعظته لابن مسعودٍ - يا بن مسعودٍ، لا تحمِلَنَّكَ الشَّفَقَةُ عَلَى أَهْلِكَ وَوَلَدِكَ عَلَى الدُّخُولِ فِي الْمَعَاصِي وَالْحَرَامِ، فَإِنَّ اللَّهَ - تَعَالَى يَقُولُ: (يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ \* إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ) ٥.٤

٣٤٧:سنن الترمذى عن ابن عبيّاس - لَمَّا سَأَلَهُ رَجُلٌ عَنْ هَذِهِ الْآيَةِ: (يا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ) - هُوَ لَأَجْلِ رِجَالٍ أَسْلَمُوا مِنْ أَهْلِ مَكَّةَ وَأَرَادُوا أَنْ يَأْتُوا النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَأَبَى أَزْوَاجَهُمْ وَأَوْلَادُهُمْ أَنْ يَدْعُوهُمْ أَنْ يَأْتُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَلَمَّا أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَأَوْا النَّاسَ قَدْ فَتَقَهُوا فِي الدِّينِ هَمُّوا أَنْ

ص: ١٩٦

Imām al-Sādiq ؑa.s.ؑ said:A man once came to the Prophet ؑs.a.w.ؑ and said:I have:٣٤٥ 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. ؑ١

#### THE BOUNDARIES OF LOVE TOWARDS CHILDREN:٤/٥

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. ؑ٢

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. ؑ٣

The Prophet of Allah ؑs.a.w.ؑ said,-while giving advice to 'Abdullah ibn Mas'ud-:O:٣٤٦ Ibn Mas'ud! Your sympathy to your family and children should not drive you to disobedience ؑto Allahؑ and to unlawful things, for Allah the Exalted says in regard to Judgment Day:The Day whereon neither wealth nor sons will avail, 'Except for him ؑwho comes to Allah with a safe heart. ؑ٤) ؑ٥

Sunan al-Tirmidhi, narrating from Ibn 'Abbās that a person had once asked him:٣٤٧ about the verse:O you who believe! Surely from your wives and your children there is ؑan enemy to you; therefore beware of them; ؑ٤

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 came to meet the Messenger of Allah ؑs.a.w.ؑ, they saw that people had become knowledgeable in religion and people :wanted to punish them, but Allah sent down the verse

ص:١٩٧

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.al-Kāfi, vol.٦, p.١٥, h.v.Tahdhib al-Ahkām, vol.٨, p.٣١١, h.١٩٣.(١) -١

.Qurān, ٣٦:٩. (٢) -٢

.Qurān, ٤٦:٤١. (٣) -٣

.Qurān, ٦٢:٨٨, ٩٨. (٤) -٤

Makārim al-Akhlāq, vol.۲, p.۹۵۳, h.۰۶۶۲, narrating from Ibn Mas'ud. Bihār al- (۵) -۵

.Anwār, vol.۷۷, p.۸۰۱, h.۱

.Qurān, ۴۶:۴۱. (۶) -۶



يُعَاقِبُوهُمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ). ١

٣٤٨:الإمام علي عليه السلام-لبعض أصحابه- لا تجعلن أكثر شغلِك بأهلك وولدِك، فإن يكن أهلك وولدك أولياء الله فإن الله لا يضيع أولياءه، وإن يكونوا أعداء الله فما هممك وشغلِك بأعداء الله! (١)

٣٤٩:مستدرك الوسائل: قيل: لَمَّا كَانَ الْعَبَّاسُ وَزَيْنَبُ وَلَمَدَى عَلِيٍّ عَلَيْهِ السَّلَامُ صَ غَيْرِينَ، قَالَ عَلِيُّ لِلْعَبَّاسِ: قُلْ: وَاحِدٌ، فَقَالَ: قُلْ: ائْتَانِ، قَالَ: أَسْتَحْي أَن أَقُولَ بِاللِّسَانِ الَّذِي قُلْتَ وَاحِدٌ: ائْتَانِ. فَقَبِلَ عَلِيُّ عَلَيْهِ السَّلَامُ عَيْنِيهِ، ثُمَّ التَفَّتْ إِلَى زَيْنَبَ وَكَانَتْ عَلَى يَسَارِهِ وَالْعَبَّاسُ عَنْ يَمِينِهِ، فَقَالَتْ: يَا أَبْتَاهُ أَتُحِبُّنَا؟ قَالَ: نَعَمْ يَا بُنْتَى، أَوْلَادُنَا أَكْبَادُنَا.

فَقَالَتْ: يَا أَبْتَاهُ، حُبَّانِ لَا يَجْتَمِعَانِ فِي قَلْبِ الْمُؤْمِنِ، حُبُّ اللَّهِ وَحُبُّ الْأَوْلَادِ، وَإِنْ كَانَ لَا بُدَّ لَنَا فَالْشَّفَقَةُ لَنَا وَالْحُبُّ لِلَّهِ خَالِصًا.

فَازْدَادَ عَلِيُّ عَلَيْهِ السَّلَامُ بِهِمَا حُبًّا. (٢)

٣٥٠:مستدرك الوسائل: كَانَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ابْنٌ وَبِنْتٌ، فَقَبَّلَ الْإِبْنَ بَيْنَ يَدَيْ الْبِنْتِ، فَقَالَتْ: أَتُحِبُّهُ يَا أَبَاهُ؟ قَالَ: بَلَى، قَالَتْ: ظَنَنْتُ أَنَّكَ لَا تُحِبُّ أَحَدًا مِنْ دُونِ اللَّهِ. فَبَكَى، ثُمَّ قَالَ: الْحُبُّ لِلَّهِ، وَالشَّفَقَةُ لِلْأَوْلَادِ. (٣)

ص: ١٩٨

١- (٢). نهج البلاغه: الحكمه ٣٥٢، [١] مشكاة الأنوار: ص ١٥٩ ح ٤٠١، [٢] بحار الأنوار: ج ١٠٤ ص ٧٣ ح ٢٠. [٣]

٢- (٣). مستدرك الوسائل: ج ١٥ ص ٢١٥ ح ١٨٠٤٠ [٤] نقلًا عن مجموعه الشهيد.

٣- (٤). مستدرك الوسائل: ج ١٥ ص ١٧١ ح ١٧٨٩٨ [٥] نقلًا عن قطب الدين الراوندى فى لبّ اللباب.

O you who believe! Surely from your wives and your children there is an enemy to  
[you; therefore beware of them; . \(1](#)

Imām 'Ali )a.s.( said, -to one of his companions-:Do not let your wife and children:٣٤٨  
become your entire concern, for if your wife and children are the friends )awliyā'( 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? \(2](#)

Mustadrak al-Wasā'il: It is said that when Imām 'Ali's two children 'Abbās and:٣٤٩  
Zainab were infants, the Imām had said to 'Abbās: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'.Imām 'Ali )a.s.( kissed him on his eyes and then turned to Zainab while she was  
.on his left side and 'Abbās on his right

?Zainab said:Dear father! Do you love us

.He said:Yes, my child! Our children are our lives

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. \(3](#)

Mustadrak al-Wasā'il, narrating that 'Ali ibn Abu Tālib )a.s.( had a son and a:٣٥٠  
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. \(4](#)

ص: ١٩٩

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.Sunan al-Tirmidhi, vol.٥, p.٩١٤, h.٧١٣٣.al-Mu'jam al-Kabir, vol.١١, p.٠٢٢, h.٠٢٧١١.(١) -١  
Nahj al-Balāghah, Wise Saying ٢٥٣.Mishkāt al-Anwār, p.٩٥١, h.١٠٤.Bihār al-Anwār, .(٢) -٢  
.vol.٤٠١, p.٣٧, h.٠٢

.Mustadrak al-Wasā'il, vol.٥١, p.٥١٢, h.٠٤٠٨١. (٣) -٣

.Mustadrak al-Wasā'il, vol.٥١, p.١٧١, h.٨٩٨٧١. (٤) -٤

٣٥١:الإمام الصادق عليه السلام: قَالَ وَالِدِي عَلَيْهِ السَّلَامُ: وَاللَّهِ إِنِّي لِأَصَانِعُ بَعْضَ وُلْدِي وَأَجْلِسُهُ عَلَى فَيْحِي وَأَكْثُرُ لَهُ الْمَحَبَّةَ، وَأَكْثُرُ لَهُ الشُّكْرَ، وَإِنَّ الْحَقَّ لَغَيْرِهِ مِنْ وُلْدِي، وَلَكِنْ مُحَافَظَةٌ عَلَيْهِ مِنْهُ وَمِنْ غَيْرِهِ؛ لِنَلْمَا يَصْنَعُوا بِهِ مَا فَعَلَ بِيُوسُفَ (١) إِخْوَتُهُ، وَمَا أَنْزَلَ اللَّهُ سُورَةَ يُوسُفَ إِلَّا أَمْثَالًا لِكَيْلَا يَحْسَدَ بَعْضُنَا بَعْضًا كَمَا حَسَدَ بِيُوسُفَ (٢) إِخْوَتُهُ وَبَغَوْا عَلَيْهِ. (٣)

٦/٤:العدلُ بَيْنَ الْأَوْلَادِ

٣٥٢:رسول الله صلى الله عليه وآله: سَوَّوْا بَيْنَ أَوْلَادِكُمْ فِي الْعَطِيَّةِ، فَلَوْ كُنْتُ مُفْضَلًا أَحَدًا لَفَضَلْتُ النِّسَاءَ. (٤)

٣٥٣:عنه صلى الله عليه وآله: اَعْدِلُوا بَيْنَ أَوْلَادِكُمْ فِي الْعَطِيَّةِ. (٥)

٣٥٤:عنه صلى الله عليه وآله: اَعْدِلُوا بَيْنَ أَوْلَادِكُمْ فِي النُّحْلِ، كَمَا تُجْبُونَ أَنْ يَعْدِلُوا بَيْنَكُمْ فِي الْبِرِّ وَاللُّطْفِ. (٦)

٣٥٥:عنه صلى الله عليه وآله: إِنَّ اللَّهَ تَعَالَى يُحِبُّ أَنْ تَعْدِلُوا بَيْنَ أَوْلَادِكُمْ حَتَّى فِي الْقَبْلِ. (٧)

٣٥٦:العيال عن الحسن: بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُجِدُّتُ أَصْحَابَهُ إِذْ جَاءَ صَبِيٌّ حَتَّى انْتَهَى إِلَى أَبِيهِ فِي نَاحِيَةِ الْقَوْمِ، فَمَسَحَ رَأْسَهُ وَأَقْعَدَهُ عَلَى فَيْحِهِ الَّتِي مَنَى. قَالَ: فَلَبِثَ قَلِيلًا فَجَاءَتْ ابْنَةُ لَهُ حَتَّى انْتَهَتْ إِلَيْهِ، فَمَسَحَ رَأْسَهَا وَأَقْعَدَهَا فِي الْأَرْضِ.

ص: ٢٠٠

١- (١). في المصدر: «وإخوته»، وما أثبتناه هو الصحيح.

٢- (٢). في بحار الأنوار: «[١] يوسف» بدل «يوسف»، وهو الصحيح.

٣- (٣). تفسير العياشي: ج ٢ ص ١٦٦ ح ٢، [٢] بحار الأنوار: ج ٧٤ ص ٧٨ ح ٧٤. [٣]

٤- (٤). السنن الكبرى: ج ٦ ص ٢٩٤ ح ١٢٠٠٠، المعجم الكبير: ج ١١ ص ٢٨٠ ح ١١٩٩٧ كلاهما عن ابن عباس.

٥- (٥). صحيح البخاري: ج ٢ ص ٩١٣ عن ابن عباس.

٦- (٦). صحيح ابن حبان: ج ١١ ص ٥٠٣ ح ٥١٠٤ عن النعمان بن بشير، مكارم الأخلاق: ج ١ ص ٤٧٣ ح ١٦٢٤. [٤]

٧- (٧). كنز العمال: ج ١٦ ص ٤٤٥ ح ٤٥٣٥٠ نقلًا عن ابن النجار عن النعمان بن بشير.

Imām al-Sādiq )a.s.( said:My father )a.s.( said:By Allah! I act with one of my children:٣٥١ and make him sit on my knees, show him much affection and thank him a lot, even though it is the right of the other child; 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.( did to him.Allah sent down the Chapter of Yusuf as an example so that some of us do not feel envy towards others as Yusuf's brothers  
(envied and wronged him. (١

#### JUSTICE BETWEEN CHILDREN:٤/٦

اشاره

The Prophet )s.a.w.( said:Observe equality between your children when giving:٣٥٢ gifts, and if I were to give prefer ences to anyone, I would give preference to the  
(women. (٢

(The Prophet )s.a.w.( said:Be just between your children when giving something. (٣:٣٥٣

The Prophet )s.a.w.( said:Be just between your children when granting things to:٣٥٤ them in the same manner that you would like them to be just with you in obedience  
(and kindness. (٤

The Prophet )s.a.w.( said:Allah the Exalted likes you to treat your children equally,:٣٥٥  
(even when kissing them. (٥

al-'Ayāl, narrating from al-Hasan (٦) who said: The Messenger of Allah )s.a.w.( was:٣٥٦ once speaking with his companions when a child entered and went to a corner of the mosque to his father.The father patted his son's head and made him sit on his right knee.After a while, his daughter entered and went towards him, and he patted 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

- .Tafsir al-'Ayyāshi, vol.٢, p.٤٤١, h.٢.Bihār al-Anwār, vol.٤٧, p.٨٧, h.٤٧.(١) -١
- al-Sunan al-Kubrā, vol.٤, p.٤٩٢, h.٠٠٠٢١.al-Mu'jam al-Kabir, vol.١١, p.٠٨٢,. (٢) -٢
- .h.٧٩٩١١.Both narrating from Ibn 'Abbās
- .Sahih al-Bukhāri, vol.٢, p.٣١٩, narrating from Ibn 'Abbās. (٣) -٣
- Sahih Ibn Habbān, vol.١١, p.٣٠٥, h.٤٠١٥, narrating from al-Nu'mān ibn. (٤) -٤
- .Bashir.Makārim al-Akhlāq, vol.١, p.٣٧٤, h.٤٢٤١
- Kanz al-'Ummāl, vol.٤١, p.٥٤٤, h.٠٥٣٥٤, narrating from Ibn al-Najjār from al-. (٥) -٥
- .Nu'mān ibn Bashir
- .This could be Imām Hasan al-Mujtabā (a.s.), or Hasan al-Basri. (٤) -٤

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: فَهَلَّا عَلَى فَيْدِكَ الْآخِرَى، فَحَمَلَهَا عَلَى فَيْدِهِ الْآخِرَى، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الْآنَ عَيَّدْتُ  
(١). (٢)

٣٥٧: الإمام علي عليه السلام: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبْصَرَ رَجُلًا لَهُ وَلَدَانِ (٣) فَقَبِلَ أَحَدَهُمَا وَتَرَكَ الْآخَرَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: فَهَلَّا وَاسَيْتَ بَيْنَهُمَا. (٤)

٣٥٨: صحيح البخاري عن النعمان بن بشير: أعطاني أبي عطية، فقالت عمرة بنت رواحة: لا أرضى حتى تشهد رسول الله صلى الله عليه وآله.

فأتى رسول الله صلى الله عليه وآله فقال: إنني أعطيت ابني من عمرة بنت رواحة عطية فأمرتني أن أشهدك يا رسول الله.  
قال: أعطيت سائر ولدك مثل هذا؟ قال: لا.

قال: فاتقوا الله وأعدلوا بين أولادكم. قال: فرجع فرد عطية. (٥)

٣٥٩: شرح نهج البلاغة: كان الحسن عليه السلام أكبر ولد علي، وكان سيِّدا سخيا حلما خطيبا، وكان رسول الله صلى الله عليه وآله يُجِبُّهُ، سابقَ يوماً بين الحسين وبينه فسبق الحسن، فأجلسه على فخذ اليمنى، ثم أجلس الحسين على الفخذ اليسرى. (٦)

ص: ٢٠٢

١- (١). قد يكون الحسن في هذه الرواية هو الإمام الحسن عليه السلام، وقد يكون الحسن البصري.

٢- (٢). العيال: ج ١ ص ١٧٣ ح ٣٦.

٣- (٣). في المصدر: «ولدين»، والتصويب من النوادر.

٤- (٤). الجعفریات: ص ٥٥، [١] النوادر: ص ٩٦ ح ٤٣ [٢] نحوه وكلاهما عن الإمام الكاظم عن آبائه عليهم السلام.

٥- (٥). صحيح البخاري: ج ٢ ص ٩١٤ ح ٢٤٤٧، السنن الكبرى: ج ٦ ص ٢٩٢ ح ١١٩٩٤، المصنّف لابن أبي شيبة: ج ٨ ص ٣٦٦

ح ٢، كنز العمّال: ج ١٦ ص ٥٨٥ ح ٤٥٩٥٧ وراجع: صحيح مسلم: ج ٣ ص ١٢٤١ ١٢٤٤، سنن النسائي: ج ٦ ص ٢٦٠، السنن

الكبرى: ج ٦ ص ٢٩٣ ح ١١٩٩٦، سنن الدارقطني: ج ٣ ص ٤٢ ح ١٧١، سنن ابن ماجه: ج ٢ ص ٧٩٥ ح ٢٣٧٦.

٦- (٦). شرح نهج البلاغة لابن أبي الحديد: ج ١٦ ص ٢٧ [٣] نقلاً عن المدائني.

Then the man seated her on his other knee, and the Prophet of Allah ﷺ said: Now  
(you have done justice. (1)

Imām 'Ali ᑕa.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 ﷺ said  
(to him: Should you not treat them equally? (2)

Sahih Bukhāri, narrating from Nu'mān ibn Bashir who said: My father gave me a gift, but my mother 'Amarah bint Rawāhah said: I will not be pleased until you make  
the Messenger of Allah ﷺ witness this

Therefore, he went to the Messenger of Allah ﷺ and said: O Messenger of Allah! I gave a gift to my son who is from 'Amarah bint Rawāhah and she has told me to take  
you as a witness

?He ﷺ said: Have you given a similar gift to your other children

He said: No. So, the Prophet ﷺ said: Fear Allah and do justice between your  
children

(Then he returned and took back his gift. (3)

Sharh al-Nahj al-Balāghah: Hasan ᑕa.s. was the eldest child of 'Ali ᑕa.s. and he was noble, gracious, patient and an eloquent speaker, and the Prophet of Allah ﷺ loved him. One day the Prophet ﷺ made a competition between Hasan ᑕa.s. and Husain ᑕa.s. and Hasan won, so the Prophet ﷺ seated him on his right knee and  
(seated Husain on his left knee. (4)

ص: ٢٠٣

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al-'Ayāl, vol. 1, p. 371, h. 63. (1) – 1  
al-Ja'fariyāt, p. 55. al-Nawādir, p. 69, h. 34. Both narrating from Imām al-Kāzim ᑕa.s. (2) – 2  
) from his forefathers ᑕa.s

Sahih al-Bukhāri, vol. 2, p. 419, h. 7442. al-Sunan al-Kubrā, vol. 6, p. 292, h. 49911. al- (3) – 3  
Musannaf by Ibn Abu Shaybah, vol. 8, p. 663, h. 2. Kanz al-'Ummāl, vol. 61, p. 585,

h.٧٥٩٥٤.Sahih Muslim, vol.٣, p.١٤٢١-٤٤٢١.Sunan al-Nisā'i, vol.٦, p.٠٦٢.al-Sunan al-Kubrā,  
vol.٦, p.٣٩٢, h.٦٩٩١١.Sunan al-Dārquṭni, vol.٣, p.٢٤, h.١٧١.Sunan Ibn Mājah, vol.٢, p.٥٩٧,  
h.٦٧٣٢

.Sharh Nahj al-Balāghah, vol.٦١, p.٧٢, narrating from al-Madā'ini. (٤) -٤



One of the important discussions in raising children is the administration of justice by parents among their children in giving them affection and material possessions. This issue can be analysed from both a jurisprudential view and from an educational and pedagogical 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 impacts which are mentioned below:

1- The children in response will do good to their parents and observe their rights.

2- They will not be unjust to their own children.

3- Observing justice between children will prevent them from envy and revenge on each other.

4- More importantly, the child will be brought up from the very beginning of his life with the spirit of fairness and the just behavior 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 in the field of education and upbringing in the present era have considered the observing of justice in raising children necessary for the upbringing of virtuous people.

Islam emphasized 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 in kissing their children.

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: ١) 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. ٢) Preference of a child is discouraged and equality between the children is a recommended action. ٣) 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-Qiyās wa al-Ra'i), and the followers of the apparent text (Ahl al-Zāhir). 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

It is evident that fair behavior does not mean equal and similar treatment. 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 to a sickness, or other issues. This is not considered as injustice, but in these cases he must explain the reasons for his behavior.

When the father feels that observing the rights of one of the children will bring about some negative or dangerous consequences, he should stop, as Imām al-Sādiq (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 it is the other child who is right; but I do so for the sake of protecting him from that child and from others, lest they do the same thing against him as the brothers of Yusuf (a.s.) did to him. Allah sent down the Chapter of Yusuf as an example so that some of us do not feel envy [towards others as Yusuf's brothers envied and wronged him.](#) (1)

As mentioned in this tradition, Imām al-Bāqir (a.s.) in order to prevent the envy of some of his children towards each other and its evil results, avoided showing affection to the child to whom he must have been affectionate more than to the others, but he also showed affection to the other child who was jealous, in order to protect the favored child from the danger of his brother's jealousy. This is an important lesson for those who are in charge of the upbringing of a child, especially for the parents.

ص: ٢٠٥

٣٦٠: رسول الله صلى الله عليه وآله: أجبوا الصبيان وارحموهم، وإذا وعدتموهم شيئاً ففوا لهم؛ فإنهم لا يدرون إلا أنكم ترزقونهم.

(١)

٣٦١: عنه صلى الله عليه وآله: إذا واعد أحدكم صبيته فليجز. (٢)

٣٦٢: السنن الكبرى عن عبدالله بن عامر بن ربيعة: جاء رسول الله صلى الله عليه وآله بيتنا وأنا صبي صغير، فذهبت أعب، فقالت لى أمي: يا عبد الله تعال أعطيك.

فقال رسول الله صلى الله عليه وآله: ما أردت أن تعطيه؟ قالت: أردت أن أعطيه تمراً، قال: أما إنك لو لم تفعل لي كذبت عليك كذبه.

(٣)

٣٦٣: الإمام علي عليه السلام: لا يصلح من الكذب جد ولا هزل، ولا أن يعد أحدكم صبيته ثم لا يفي له، إن الكذب يهدي إلى الفجور. (٤)

٣٦٤: الإمام الكاظم عليه السلام: إذا وعدتم الصبيان ففوا لهم؛ فإنهم يرون أنكم الذين ترزقونهم، إن الله ليس يغضب لشيء كغضبه للنساء والصبيان. (٥)

ص: ٢٠٦

١- (١). الكافي: ج ٦ ص ٤٩ ح ٣، [١] تهذيب الأحكام: ج ٨ ص ١١٣ ح ٣٨٩ وفيه «اختنوا» بدل «احبوا» كلاهما عن عبدالله بن محمد البجلي عن الإمام الصادق عليه السلام.

٢- (٢). الجعفریات: ص ١٦٦ [٢] عن الإمام الكاظم عن آبائه عليهم السلام.

٣- (٣). السنن الكبرى: ج ١٠ ص ٣٣٥ ح ٢٠٨٣٩، [٣] الإصابه: ج ٤ ص ١٢٠ [٤] نحوه

٤- (٤). الأمالي للصدوق: ص ٥٠٥ ح ٦٩٦ [٥] عن الحارث الأعور، مشكاة الأنوار: ص ٣٠٢ ح ٩٣٥ [٦] وليس فيه «ولا» بعد «هزل»، بحار الأنوار: ج ٧٢ ص ٢٥٩ ح ٢٤ [٧]

٥- (٥). الكافي: ج ٦ ص ٥٠ ح ٨ [٨] عن كليب الصيداوى، عدّه الداعي: ص ٧٥ [٩]

The Prophet ﷺ said: Love children, be kind to them, and whenever you promise something to them, fulfil it, for they believe that you are the one who provides their sustenance is from you. (1)

(The Prophet ﷺ said: If any of you promises his child, he should fulfil it. (2:361)

al-Sunan al-Kubrā, narrating from 'Abdullah ibn 'Amir ibn Rabi'ah who said: The Messenger of Allah ﷺ came to our house while I was a little child. I went out to play and my mother told me: O 'Abdullah! Come in so that I can give you something

?The Messenger of Allah ﷺ asked her: What do you want to give him

.She answered: I want to give him some dates

(He ﷺ said: Beware that if you do not do so, it will be written for you as a lie. (3)

Imām 'Ali a.s. said: Telling a lie is improper, whether be it 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)

Imām al-Kāzīm a.s. said: When you promise children you must fulfil it for them, for they think that you are the one who gives them sustenance. Indeed Allah does not get angry for anything the way He gets angry for the sake of women and children. (5)

ص: ٢٠٧

1- (1) al-Kāfi, vol. 6, p. 94, h. 3. Tahdhib al-Ahkām, vol. 8, p. 311, h. 983. Both narrating from

.) 'Abdullah ibn Muhammad al-Bijli from Imām al-Sādiq a.s.

2- (2) al-Ja'fariyāt, p. 661, narrating from Imām al-Kāzīm a.s. from his forefathers.

.) a.s.

3- (3) al-Sunan al-Kubrā, vol. 1, p. 533, h. 938. al-Isābah, vol. 4, p. 21.

4- (4) al-Amāli, by al-Saduq, p. 505, h. 696, narrating from Hārith al-A'war. Mishkāt al-

Anwār, p.٢٠٣, h.٥٣٩. Bihār al-Anwār, vol.٢٧, p.٩٥٢, h.٤٢  
al-Kāfi, vol.٦, p.١٥, h.٨, narrating from Kulaib al-Saidāwi. 'Uddah al-Dā'i, p.٥٧. (٥) -٥

## **Fulfilling Promises And Its Impact On In The Upbringing Of Children**

When a child becomes aware and starts to understand things, he is given promises by his parents, which some of them are fulfilled and some of them are not. Islam has given significance to the fulfilment of promises and highly emphasised it. The reason for this emphasis can be analysed and explained below

One of them is the moral aspect of the matter. The breaching of a promise is a bad moral character which applies to everyone and every situation among them children as being clear and evident example

Another aspect is the setting of a bad example for the child. Breaching a promise is forbidden for everyone, but as regards to children, because of their age and upbringing circumstances, it is of more particular importance. A child takes examples from the behavior of others, his parents in particular, and since taking example is done in 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 figure 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 always be pessimistic towards the Lord Almighty and His position. An Islamic tradition that says: Heaven is under the feet of mothers can be relatively considered connected to this matter. 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



٣٦٥: رسول الله صلى الله عليه وآله: إِنَّ فِي الْجَنَّةِ دَاراً يُقَالُ لَهَا: الْفَرَحُ، لَا يَدْخُلُهَا إِلَّا مَنْ فَرَّحَ الصَّبِيَّانَ. (١)

٣٦٦: عنه صلى الله عليه وآله: اشْتَرُوا لِصِبْيَانِكُمُ اللَّحْمَ، وَذَكَّرُوهُمْ يَوْمَ الْجُمُعَةِ. (٢)

٣٦٧: عنه صلى الله عليه وآله: إِنَّ فِي الْجَنَّةِ دَاراً يُقَالُ لَهَا: دَارُ الْفَرَحِ، لَا يَدْخُلُهَا إِلَّا مَنْ فَرَّحَ يَتَامَى الْمُؤْمِنِينَ. (٣)

٣٦٨: عنه صلى الله عليه وآله: مَنْ عَالَ يَتِيماً حَتَّى يَسْتَعْنِيَ، أَوْ جَبَّ اللَّهُ مَعَزَّ وَجَلَّ لَهُ بِذَلِكَ الْجَنَّةَ، كَمَا أَوْجَبَ لِأَكْلِ مَالِ الْيَتِيمِ النَّارَ (٤).

٣٦٩: الكافي عن حبيب بن أبي ثابت: جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَسَلٌ وَتَيْنٌ مِنْ هَمِيدَانَ وَحُلْوَانَ (٥)، فَأَمَرَ الْعُرَفَاءَ (٦) أَنْ يَأْتُوا بِالْيَتَامَى، فَأَمَكَّنَهُمْ مِنْ رُؤُوسِ الْأَزْقَاقِ (٧) يَلْعَقُونَهَا، وَهُوَ يُقَسِّمُهَا لِلنَّاسِ قَدْحًا قَدْحًا، فَقِيلَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا لَهُمْ يَلْعَقُونَهَا؟

ص: ٢١٠

١- (١). الكامل في ضعفاء الرجال: ج ١ ص ٢٠٣ عن عائشه، كنز العمال: ج ٣ ص ١٧٠ ح ٦٠٠٩.

٢- (٢). مستدرک الوسائل: ج ٦ ص ٩٩ ح ٦٥٢٥ [١] نقلاً عن القطب الراوندى فى لب اللباب.

٣- (٣). كنز العمال: ج ٣ ص ١٧٠ ح ٦٠٠٨ نقلاً عن ابن النجار عن عقبه بن عامر.

٤- (٤). الكافي: ج ٧ ص ٥١ ح [٢]٧ عن عبد الرحمان بن الحجّاج عن الإمام الكاظم عن الإمام عليّ عليهما السلام، كتاب من لا يحضره الفقيه: ج ٤ ص ١٩٠ ح ٥٤٣٣ عن سليم بن قيس عن الإمام عليّ عليه السلام عنه صلى الله عليه وآله، بحار الأنوار: ج ٤٢ ص ٢٤٨ ح ٥١. [٣]

٥- (٥). هَمِيدَانَ: مدينه فى إيران، وجنوب غرب طهران، فيها قبر ابن سينا (المنجد فى الأعلام: ص ٧٣٠). حُلْوَانَ: مدينه قديمه فى العراق العجمى (إيران) فتحها العرب سنة ٦٤٠ م. أحرقها السلجوقيون سنة ١٠٤٦ م. وأكمل الزلزال هدمها ١١٤٩ م (المنجد فى الأعلام: ص ٢٥٧).

٦- (٦). الْعُرَفَاءُ: جَمْعُ عَرِيفٍ، وَهُوَ الْقَيِّمُ بِأُمُورِ الْقَبِيلَةِ أَوِ الْجَمَاعَةِ مِنَ النَّاسِ يَلِي أُمُورَهُمْ وَيَتَعَرَّفُ الْأَمِيرُ مِنْهُ أحوالهم (النهايه: ج ٣ ص ٢١٨ «[٤] عرف»).

٧- (٧). الزَّقُّ: السَّقَاءُ يُنْقَلُ فِيهِ الْمَاءُ، أَوْ جِلْدٌ يُجَرَّ شَعْرُهُ وَلَا يُنْتَفِئُ نَتْفَ الْأَدِيمِ. وَقِيلَ: الزَّقُّ مِنَ الْأَهْبِ: كُلُّ وَعَاءٍ أُتْحِدَ لِلشَّرَابِ وَغَيْرِهِ. وَالْجَمْعُ أَزْقَاقٌ وَزِقَاقٌ وَزُقَانٌ (تاج العروس: ج ١٣ ص ١٩٦ «[٥] زق»).

The Prophet ﷺ 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. (١)

The Prophet ﷺ said: Buy meat for your children, and remind them of Friday. (٢)

The Prophet ﷺ 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. (٣)

The Prophet ﷺ said: He who adopts an orphan until he becomes self-sufficient, Allah shall write Paradise for him as He has written Hellfire for those who consume the possessions of an orphan. (٤)

al-Kāfi, narrating from Habib ibn Abu Thābit who said: Some honey and figs were brought for the Commander of the Faithful (a.s.) from Hamadan and Hulwān, (٥) 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 and they began to lick while he divided the containers of honey one by one among the people. He was asked: O Commander of the Faithful! Why do they lick the honey

ص: ٢١١

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al-Kāmil fi Du'afā' al-Rijāl, vol.١, p.٣٠٢, narrating from 'A'ishah. Kanz al-'Ummāl, (١) -١  
vol.٣, p.٠٧١, h.٩٠٠٦

Mustardak al-Wasā'il, vol.٦, p.٩٩, h.٥٢٥٦, narrating from al-Qutb al-Rāwandi in. (٢) -٢  
Lub al-Albāb

Kanz al-'Ummāl, vol.٣, p.٠٧١, h.٨٠٠٦, narrating from Ibn al-Najjār from 'Aqabah. (٣) -٣  
ibn Amir

al-Kāfi, vol.٧, p.١٥, h.٧, narrating from 'Abd al-Rahmān ibn al-Hajjāj from Imām. (٤) -٤

al-Kāzim (a.s.) from Imām 'Ali (a.s.) Kitāb Man lā Yahdarhu al-Faqih, vol.٤, p.٠٩١, h.٣٣٤٥, narrating from Salim ibn Qays from Imām 'Ali (a.s.) from the Prophet ﷺ. (Bihār al-Anwār, vol.٢٤, p.٨٤٢, h.١٥

.Both are cities in Ancient Persia. (۵) -۵

فَقَالَ: إِنَّ الْإِمَامَ أَبُو الْيَتَامَى، وَإِنَّمَا أَلْعَنْتُهُمْ هَذَا بِرِعَايَةِ الْأَبَاءِ. (١)

٣٧٠: ربيع الأبرار عن أبي الطفيل: رَأَيْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَدْعُو الْيَتَامَى فَيَطْعِمُهُمُ الْعَسَلَ، حَتَّى قَالَ بَعْضُ أَصْحَابِهِ: لَوَدِدْتُ أَنِّي كُنْتُ يَتِيمًا. (٢)

٣٧١: المناقب لابن شهر آشوب: نَظَرَ عَلِيٌّ إِلَى امْرَأَةٍ عَلَى كَتِفِهَا قَرِيْبُهُ مَاءً، فَأَخَذَ مِنْهَا الْقَرِيْبَةَ فَحَمَلَهَا إِلَى مَوْضِعِ جِهَا، وَسَأَلَهَا عَنْ حَالِهَا، فَقَالَتْ: بَعَثَ عَلِيٌّ بِنُ أَبِي طَالِبٍ صَاحِبِي إِلَى بَعْضِ الثُّغُورِ فَقَتِلَ، وَتَرَكَ عَلِيٌّ صَبِيَانًا يَتَامَى، وَلَيْسَ عِنْدِي شَيْءٌ، فَقَدِمْتُ الْجَأَتِي الصَّرُورَةَ إِلَى خِدْمَةِ النَّاسِ.

فَانصَرَفَ وَبَاتَ لَيْلَتَهُ قَلِقًا. فَلَمَّا أَصْبَحَ حَمِلَ زَنِيَالًا. فِيهِ طَعَامٌ، فَقَالَ بَعْضُهُمْ: أَعْطِنِي أَحْمِلُهُ عَنْكَ، فَقَالَ: مَنْ يَحْمِلُ وَزْرِي عَنِّي يَوْمَ الْقِيَامَةِ؟! فَأَتَى وَقَرَعَ الْبَابَ، فَقَالَتْ: مَنْ هَذَا؟

قَالَ: أَنَا ذَلِكَ الْعَبْدُ الَّذِي حَمَلَ مَعَكَ الْقَرِيْبَةَ، فَافْتَحِي فَإِنَّ مَعِيَ شَيْئًا لِلصَّبِيَانِ.

فَقَالَتْ: رَضِيَ اللَّهُ عَنْكَ وَحَكَمَ بَيْنِي وَبَيْنَ عَلِيٍّ بِنِ أَبِي طَالِبٍ!

فَدَخَلَ وَقَالَ: إِنِّي أَحْبَبْتُ اكْتِسَابَ الثَّوَابِ، فَاخْتَارِي بَيْنَ أَنْ تَعْجِزِي (٣) وَتَخْزِي، وَبَيْنَ أَنْ تُعْلَلِي (٤) الصَّبِيَانَ لِأَخْبِرَ أَنَا.

ص: ٢١٢

١- (١). الكافي: ج ١ ص ٤٠٦ ح ٥، [١] بحار الأنوار: ج ٤١ ص ١٢٣ ح ٣٠. [٢]

٢- (٢). ربيع الأبرار: ج ٢ ص ١٤٨، [٣] المعيار والموازنه: ص ٢٥١ [٤] نحوه؛ المناقب لابن شهر آشوب: ج ٢ ص ٧٥. [٥]

٣- (٣) كذا في المصدر وبحار الأنوار، ومقتضى القواعد النحويه أن يقال: «أن تعجزي وتخزي... وتعللي»؛ لمكان «أن» الناصبه للفعل المضارع. لكن صاحب النحو الوافي [٦] ذكر أن بعض القبائل العربيه يهملها، فلا- ينصب بها المضارع برغم استيفائها شروط نصبه؛ كقراءه من قرأ قوله تعالى: (وَ الْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنْتِمْ الرِّضَاعَةَ ) برفع المضارع «يتم» على اعتبار «أن» مصدرية مهمله. ثم قال: والأنسب اليوم ترك هذه اللغه لأهلها، والاقتصار على الإعمال؛ حرصاً على الإبانه، وبعداً عن الإلباس ( النحو الوافي: ج ٤ ص ٢٤٧) [٧]

٤- (٤). علله بطعام وحديث ونحوهما: شغله بهما ( لسان العرب: ج ١١ ص ٤٦٩ » [٨] علل).

He answered: The leader is the father of the orphans, and I made them lick the honey  
(in the absence of their fathers. (1

Rabi' al-Abrār, narrating from Abu Tufayl who said: I saw 'Ali )a.s.( calling the orphan  
orphans and making them eat honey to the extent that one of his companions said: I  
(wish I was an orphan. (2

al-Manāqib, 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 Tālib sent my husband to one of the borders and he was  
killed and I was left with his orphans now I have nothing, so I am forced to 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 Tālib

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

.al-Kāfi, vol.1, p.604, h.5.Bihār al-Anwār, vol.14, p.321, h.03.(1) –1  
Rabi' al-Abrār, vol.2, p.841.al-Mi'yār wa al-Muwāzanah, p.152.al-Manāqib by Ibn. (2) –2  
.Shahr Ashub, vol.2, p.57

فَقَالَتْ: أَنَا بِالْخَبِزِ أَبْصُرُ وَعَلَيْهِ أَقْدَرُ، وَلَكِنْ شَأْنُكَ وَالصَّبِيَّانَ فَعَلَّلَهُمْ حَتَّى أَفْرُغَ مِنَ الْخَبِزِ.

فَعَمِدَتْ إِلَى الدَّقِيقِ فَعَجَّنَتْهُ، وَعَمِدَتْ عَلَيَّ عَلَيْهِ السَّلَامُ إِلَى اللَّحْمِ فَطَبَخَهُ، وَجَعَلَ يُلْقِمُ الصَّبِيَّانَ مِنَ اللَّحْمِ وَالتَّمْرِ وَغَيْرِهِ، فَكَلَّمَا نَاوَلَ الصَّبِيَّانَ مِنْ ذَلِكَ شَيْئًا قَالَ لَهُ: يَا بُنَيَّ، اجْعَلْ عَلَيَّ بِنِ أَبِي طَالِبٍ فِي حِلِّ مِمَّا مَرَّ فِي أَمْرِكَ.

فَلَمَّا اخْتَمَرَ الْعَجِينُ قَالَتْ: يَا عَبْدَ اللَّهِ، سَيَجْرُ التَّنُورُ (١). فَبَادَرَ لَسِيَّ جِرَّهُ، فَلَمَّا أَشْعَلَهُ وَلَفَّحَ فِي وَجْهِهِ جَعَلَ يَقُولُ: ذُقْ يَا عَلِيُّ! هَذَا جَزَاءُ مَنْ صَبَّحَ الْأَرَامِلَ وَالتَّيَامِي.

فَرَأَتْهُ امْرَأَةٌ تَعْرِفُهُ، فَقَالَتْ: وَيْحَكَ! هَذَا أَمِيرُ الْمُؤْمِنِينَ. قَالَ: فَبَادَرَتْ الْمَرْأَةَ وَهِيَ تَقُولُ: وَاحْيَايَ مِنْكَ يَا أَمِيرَ الْمُؤْمِنِينَ!

فَقَالَ: بَلْ وَاحْيَايَ مِنْكَ يَا أُمَّةَ اللَّهِ، فِيمَا قَصَّرْتُ فِي أَمْرِكَ! (٢)

٣٧٢: كَشَفَ اليَقِينُ: رُوِيَ أَنَّهُ [عَلِيًّا عَلَيْهِ السَّلَامُ] اجْتَازَ لَيْلَهُ عَلَى امْرَأَةٍ مَسْكِينَةٍ لَهَا أَطْفَالٌ صَغَارٌ يَبْكُونَ مِنَ الْجُوعِ، وَهِيَ تُشَاغِلُهُمْ وَتُلْهِمُهُمْ حَتَّى يَنَامُوا، وَكَانَتْ قَدْ أَشْعَلَتْ نَارًا تَحْتَ قِدْرِ فِيهَا مَاءٌ لَا غَيْرَ، وَأَوْهَمَتْهُمْ أَنَّ فِيهَا طَعَامًا تَطْبُخُهُ لَهُمْ.

فَعَرَفَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَالَهَا، فَمَشَى عَلَيْهِ السَّلَامُ وَمَعَهُ قَتَبٌ إِلَى مَنْزِلِهِ، فَأَخْرَجَ قَوْصِرَهُ (٣) تَمْرًا وَجِرَابًا (٤) دَقِيقًا وَشَيْئًا مِنَ الشَّحْمِ وَالْأَرْزِ وَالْخَبِزِ، وَحَمَلَهُ عَلَى كَتِفِهِ الشَّرِيفِ، فَطَلَبَ قَتَبٌ حَمَلَهُ، فَلَمْ يَفْعَلْ. فَلَمَّا وَصَلَ إِلَى بَابِ الْمَرْأَةِ اسْتَأْذَنَ عَلَيْهَا، فَأَذْنَتْ لَهُ فِي الدُّخُولِ.

ص: ٢١٤

١- (١). سَجَرُ التَّنُورِ: إِذَا حَمَيْتَهُ (مَجْمَعُ الْبَحْرِينَ: ج ٢ ص ٨٢٠ «سَجْر»).

٢- (٢). الْمَنَاقِبُ لِابْنِ شَهْرٍ أَشُوبُ: ج ٢ ص ١١٥، [١] بَحَارُ الْأَنْوَارِ: ج ٤١ ص ٥٢ [٢] وَرَاجِعُ: مَوْسُوعَةُ الْإِمَامِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: ج ٥ (الْقِسْمُ الْعَاشِرُ/الْفَصْلُ الثَّلَاثُ: الْخِصَائِصُ الْعَمَلِيَّةُ/إِمَامُ الْمُسْتَضْعَفِينَ).

٣- (٣). الْقَوْصِرَةُ هِيَ وَعَاءٌ مِنْ قَصَبٍ يَرْفَعُ فِيهِ التَّمْرُ مِنَ الْبُورِي، وَيُشَدَّدُ وَيُخَفَّفُ (لِسَانُ الْعَرَبِ: ج ٥ ص ١٠٤ «[٣] قَصْر»).

٤- (٤). الْجِرَابُ هُوَ وَعَاءٌ مِنْ إِهَابِ الشَّاهِ لَا يُوعَى فِيهِ إِلَّا يَابِسٌ (لِسَانُ الْعَرَبِ: ج ٢ ص ٢٢٨ «جِرَاب»).

The woman said: I am better and more capable in baking bread, so you stay with the children and entertain them until I finish baking bread.

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 Tālib 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! This is indeed the retribution of he who neglects widows and orphans.

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, confused, came to him and said: O Commander of the Faithful! Shame on me!

'Ali (a.s.) said: O servant of Allah! It is I indeed who should be ashamed for neglecting your affairs and needs. (1)

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 trying to keep them busy and entertained in order to make them sleep. She lit 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.



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١- (١) .٢٥، vol.١٤، Bihār al-Anwār، p.٥١١، vol.٢، al-Manāqib by Ibn Shahr Ashub،

فَأَرَمِي شَيْئًا مِنَ الْأُرْزُقِ فِي الْقَدْرِ وَمَعَهُ شَيْءٌ مِنَ الشَّحْمِ، فَلَمَّا فَرَغَ مِنْ نَضِجِهِ عَرَفَهُ (قَرَّبَهُ) لِلصِّغَارِ وَأَمَرَهُمْ بِأَكْلِهِ.

فَلَمَّا شَبِعُوا أَخَذَ يَطُوفُ بِالْبَيْتِ وَيُبْعِعُ لَهُمْ، فَأَخَذُوا فِي الضَّحِكِ.

فَلَمَّا خَرَجَ عَلَيْهِ السَّلَامُ قَالَ لَهُ قَتَبَرٌ: يَا مَوْلَايَ، رَأَيْتُ اللَّيْلَةَ شَيْئًا عَجِيبًا قَدْ عَلِمْتُ سَبَبَ بَعْضِهِ؛ وَهُوَ حَمْلُكَ لِلزَّادِ طَلَبًا لِلثَّوَابِ، أَمَّا طَوَافُكَ بِالْبَيْتِ عَلَى يَدَيْكَ وَرِجْلَيْكَ وَالْبَعْجَعُ فَمَا أُدْرِي سَبَبَ ذَلِكَ!

فَقَالَ عَلَيْهِ السَّلَامُ: يَا قَتَبَرُ، إِنِّي دَخَلْتُ عَلَى هَؤُلَاءِ الْأَطْفَالِ وَهُمْ يَبْكُونَ مِنْ شِدَّةِ الْجُوعِ، فَأَحْبَبْتُ أَنْ أَخْرَجَ عَنْهُمْ وَهُمْ يَضْحَكُونَ مَعَ الشُّبْعِ، فَلَمْ أَجِدْ سَبَبًا سِوَى مَا فَعَلْتُ. (١)

ص: ٢١٦

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١- (١). كشف اليقين: ص ١٣٦ ح ١٢٩. [١]

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 ready he gave it to the children and asked them to eat

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 reason for 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 when they were full and laughing and I did not find any other way to make them laugh other than I did. (1)

ص: ٢١٧

٣٧٣: الكافي عن أبي الصباح: سألت أبا عبد الله عليه السلام عن الذهب يحلّ به الصبيان، فقال: كان علي بن الحسين عليه السلام يحلّي ولده ونساءه بالذهب والفضة. (١)

٣٧٤: الكافي عن الحسين بن خالد: سألت أبا الحسن الرضا عليه السلام عن التهنئة بالوليد متى؟ فقال: إنّه قال: لما ولد الحسن بن علي عليه السلام هبط جبرئيل بالتهنئة على النبي صلى الله عليه وآله في اليوم السابع، وأمره أن يسّميه ويكتبه ويحلق رأسه ويعق عنه ويثقب أذنه، وكذلك كان حين ولد الحسين عليه السلام، أتاه في اليوم السابع فأمره بمثل ذلك. قال: وكان لهما ذؤابتان في القرن الأيسر، وكان الثقب في الأذن اليمنى في شحمه الأذن، وفي اليسرى في أعلى الأذن، فالحق في اليمنى والشنف (٢) في اليسرى. (٣)

٢/٥: مدح عرامه الصبي

٣٧٥: رسول الله صلى الله عليه وآله: عرامه (٤) الصبي في صغره زيادة في عقله في كبره. (٥)

ص: ٢١٨

١- (١). الكافي: ج ٦ ص ٤٧٥ ح ١، [١] مكارم الأخلاق: ج ١ ص ١٩٧ ح ٥٨٥ [٢] عن داوود بن سرحان وفيه «أبي» بدل «علي بن الحسين».

٢- (٢). الشنف: من حلّي الأذن (مجمع البحرين: ج ٢ ص ٩٨٠ «شنف»).

٣- (٣). الكافي: ج ٦ ص ٣٣ ح ٦، [٣] تهذيب الأحكام: ج ٧ ص ٤٤٤ ح ١٧٧٦ وفيه «أبا عبد الله» بدل «أبا الحسن الرضا».

٤- (٤). العرام: الشده والقوه والشراسه (النهاية: ج ٣ ص ٢٢٣ «عرم»).

٥- (٥). كنز العمال: ج ١١ ص ٩١ ح ٣٠٧٤٧.

al-Kāfi, narrating from Abu Sabāh who said: I asked Imām al-Sādiq ؑa.s. about: ٣٧٣  
adorning children with gold and he ؑa.s. said: 'Ali ibn al-Husain [al-Sajjād] ؑa.s.  
would put gold and silver ornaments [jewellery] on his children and women. (١)

al-Kāfi, narrating from Husain ibn Khālid who said: When I asked Abu al-Hasan al-Ridā ؑa.s. about when to congratulate 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 Husain ؑ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. (٢)

PRAISING THE PLAYFULNESS OF CHILDREN: ٥/٢

The Prophet ؑs.a.w. said: The child's playfulness in his childhood causes the: ٣٧٥  
increase of his intellect in his adulthood. (٣)

ص: ٢١٩

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al-Kāfi, vol. ٦, p. ٥٧٤, h. ١. Makārim al-Akhlāq, vol. ١, p. ٧٩١, h. ٥٨٥, narrating from. (١) -١

'Dāwud ibn Sarhān, with 'my father' instead of 'Ali ibn al-Husain

al-Kāfi, vol. ٦, p. ٣٣, h. ٦. Tahdhib al-Ahkām, vol. ٧, p. ٤٤٤, h. ٦٧٧١, with 'Abu 'Abdullah'. (٢) -٢

'instead of 'Abu al-Hasan al-Ridā

Kanz al-'Ummāl, vol. ١١, p. ١٩, h. ٧٤٧٠٣, narrating from al-Hakim from 'Amr ibn. (٣) -٣

.Ma'dikub and Abu Musā al-Madini in his Amāli from 'Anas

٣٧٦:الكافي عن صالح بن عقبه: سَمِعْتُ الْعَبْدَ الصَّالِحَ عَلَيْهِ السَّلَامُ يَقُولُ: تُسْتَحَبُّ عَرَامَةُ الصَّبِيِّ فِي صَغَرِهِ لِيَكُونَ حَلِيمًا فِي كِبَرِهِ، ثُمَّ قَالَ: مَا يَتَّبَعِي أَنْ يَكُونَ إِلَّا هَكَذَا.

وَرُوي أَنَّ أكيْسَ الصَّبِيَّانِ أَشَدَّهُمْ بُغْضًا لِلْكِتَابِ (١). (٢)

٣/٥:رُخْصَةُ اللَّعِبِ لِلصَّبِيِّ

٣٧٧:الإمام الصادق عليه السلام: دَعِ ابْنَكَ يَلْعَبُ سَبْعَ سِنِينَ، وَيُؤَدِّبْ سَبْعَ سِنِينَ، وَالزِّمَّهُ نَفْسَكَ سَبْعَ سِنِينَ، فَإِنْ أَفْلَحَ، وَإِلَّا فَإِنَّهُ مِمَّنْ لَا خَيْرَ فِيهِ. (٣)

٣٧٨:الإمام زين العابدين عليه السلام: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لُهُمَا [لِلْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمَا السَّلَامُ]: قُومَا الْآنَ فَاصْطَرَعَا، فَقَامَا لِيَصْطَرَعَا، وَقَدْ خَرَجَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فِي بَعْضِ حَاجَتِهَا، فَدَخَلَتْ فَسَمِعَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ يَقُولُ: يَا حَسَنُ! شُدَّ عَلَيَّ الْحُسَيْنِ فَاصْرَعُهُ.

فَقَالَتْ لَهُ: يَا أَبَاهُ، وَاعْجَبَاهُ! أَتَشْجَعُ هَذَا عَلَيَّ هَذَا، أَتَشْجَعُ الْكَبِيرَ عَلَيَّ الصَّغِيرَ؟!

فَقَالَ لَهَا: يَا بَنِيَّ، أَمَا تَرْضَيْنَ أَنْ أَقُولَ أَنَا: يَا حَسَنُ، شُدَّ عَلَيَّ الْحُسَيْنِ فَاصْرَعُهُ، وَهَذَا حَبِيبِي جَبْرَائِيلُ يَقُولُ: يَا حُسَيْنُ، شُدَّ عَلَيَّ الْحَسَنِ فَاصْرَعُهُ؟ (٥)

ص: ٢٢٠

١- (١). الكُتَابُ:الجمع الكتابيب، موضع التعليم ( لسان العرب: ج ١ ص ٦٩٩ » [١] اكتب«).

٢- (٢). الكافي: ج ٦ ص ٥١ ح ٢ و ٣، كتاب من لا يحضره الفقيه: [٢] ج ٣ ص ٤٩٣ ح ٤٧٤٨ وليس فيه ذيله من: «ثم قال: ما ينبغي».

٣- (٣). كتاب من لا يحضره الفقيه: ج ٣ ص ٤٩٢ ح ٤٧٤٣، مكارم الأخلاق: ج ١ ص ٤٧٧ ح ١٦٤٧. [٣]

٤- (٤). إِيهِ: هذه كلمة يراد بها الاستزاده ( النهاية: ج ١ ص ٨٧ » [٤] إِيهِ«).

٥- (٥). الأُمَالِي لِلصَّدُوقِ: ص ٥٣٠ ح ٧١٧ [٥] عن زيد الشَّحَامِ عن الإمام الصادق عن أبيه عليهما السلام، بحار الأنوار: ج ٤٣ ص ٢٦٨ ح ٢٥. [٦]

al-Kāfi, narrating from Sālih ibn 'Aqabah who said: I heard the 'Righteous Servant' :٣٧٦  
Imām al-Kāzim[ ]a.s.( say:It is a recomm ended practice for a child to play in his  
childhood so that he becomes patient in his adulthood.Then he said:It is not right to do  
.otherwise

It also narrated that the most intelli gent of children are those who hate schooling the  
(most. (١

### ALLOWING A CHILD TO PLAY:٥/٢

Imām al-Sādiq )a.s.( said:Allow the child to play for seven years, then he should be:٣٧٧  
discip lined 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. (٢

Imām al-Sajjād )a.s.( said:The Prophet )s.a.w.( said to both of them ]Hasan and:٣٧٨  
Husain[ ]a.s.(:Stand up and wrestle each other

They stood up to wrestle.When Fātimah )a.s.( who had gone out for some needs came  
back home and heard the Prophet )s.a.w.( say:Again, O Hasan! Take Husain firmly and  
knock him down! So she said to her father:O father, how strange indeed! 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 of mine! Are you not happy that I say:O Hasan!  
Take Husain firmly and knock him down, while my beloved Gabriel is saying:O Husain!  
(Take Hasan firmly and knock him down? (٣

ص:٢٢١

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١- al--Kāfi, vol.٦, p.١٥, h.٢-٣.Kitāb Man lā Yahdarhu al-Faqih, vol.٣, p.٣٩٤, h.٨٤٧٤.(١)  
٢- Kitāb Man lā Yahdarhu al-Faqih, vol.٣, p.٢٩٤, h.٣٤٧٤.Makārim al-Akhlāq, vol.١, . (٢)  
p.٧٧٤, h.٧٤٦١

٣- al-Amāli, by al-Saduq, p.٠٣٥, h.٧١٧, narrating from Zaid al-Shahhām from Imām. (٣)  
al-Sādiq )a.s.( from his father )a.s.( Bihār al-Anwār, vol.٣٤, p.٨٤٢, h.٥٢

٣٧٩: المعجم الكبير عن أبي أيوب الأنصاري: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَالْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا السَّلَامُ يَلْعَبَانِ بَيْنَ يَدَيْهِ وَفِي حِجْرِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَتُحِبُّهُمَا؟ قَالَ: وَكَيْفَ لَا أُحِبُّهُمَا وَهُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا أَشْمُهُمَا! (١)

٣٨٠: المعجم الكبير عن أبي سعيد: جَاءَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُصَلِّي، فَالْتَزَمَ عُنُقَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَامَ بِهِ وَأَخَذَ يَدَهُ، فَلَمْ يَزَلْ مُمَسِّكًا حَتَّى رَكَعَ. (٢)

٣٨١: شرح الأخبار عن جعفر بن فروى بإسناده: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ جَالِسًا مَعَ أَصْحَابِهِ، إِذْ أَقْبَلَ إِلَيْهِ الْحَسَيْنُ وَالْحُسَيْنُ عَلَيْهِمَا السَّلَامُ وَهُمَا صَغِيرَانِ، فَجَعَلَا يَنْزَوَانِ (٣) عَلَيْهِ، فَمَرَّةً يَضَعُ لَهُمَا رَأْسَهُ، وَمَرَّةً يَأْخُذُهُمَا إِلَيْهِ، فَقَبَّلَهُمَا، وَرَجُلٌ مِنْ جُلَسَائِهِ يَنْظُرُ إِلَيْهِ كَالْمُتَعَجِّبِ مِنْ ذَلِكَ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، مَا أَعْلَمُ أَنِّي قَبَّلْتُ وَلَدًا إِلَى قَطُّ!

فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى التَّمَعَ لَوْنُهُ، فَقَالَ لِلرَّجُلِ: إِنْ كَانَ اللَّهُ قَدَ نَزَعَ الرَّحْمَةَ مِنْ قَلْبِكَ فَمَا أَصْنَعُ بِكَ؟ مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُعَزِّزْ كَبِيرَنَا فَلَيْسَ مِنَّا. (٤)

٣٨٢: سنن النسائي عن عبد الله بن شداد عن أبيه: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي إِحْدَى صِيَلَاتِي الْعِشَاءِ وَهُوَ حَامِلٌ حَسِينًا أَوْ حُسَيْنًا، فَتَقَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَوَضَعَهُ، ثُمَّ كَبَّرَ لِلصَّلَاةِ فَصَلَّى، فَسَجَدَ بَيْنَ ظَهْرَانِي صَلَاتِهِ سَجْدَةً أَطَالَهَا، قَالَ أَبِي: رَفَعْتُ رَأْسِي وَإِذَا الصَّبِيُّ عَلَى ظَهْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ سَاجِدٌ، فَرَجَعْتُ إِلَى سِيْجُودِي. فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الصَّلَاةَ، قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ، إِنَّكَ سَيَجِدْتَ بَيْنَ ظَهْرَانِي صِيَلَاتِكَ سَجْدَةً أَطَالَهَا حَتَّى ظَنَنَّا قَدْ أَنَّهُ حَدَثَ أَمْرٌ أَوْ أَنَّهُ يُوحَى إِلَيْكَ.

ص: ٢٢٢

١- (١). المعجم الكبير: ج ٤ ص ١٥٦ ح ٣٩٩٠، كتر العمال: ج ١٣ ص ٦٧١ ح ٣٧٧١٢ نقلًا عن أبي نعيم عن سعد بن مالك.

٢- (٢). المعجم الكبير: ج ٣ ص ٥١ ح ٢٦٥٧، تاريخ دمشق: ج ١٤ ص ١٦٢.

٣- (٣). نَزَا: وَنَبَّ ( القاموس المحيط: ج ٤ ص ٣٩٥ «نزا»).

٤- (٤). شرح الأخبار: ج ٣ ص ١١٥ ح ١٠٦٠.



al-Mu'jam al-Kabir, narrating from Abu Ayub al-Ansāri who said: I went to the Messenger of Allah ﷺ while Hasan and Husain were sitting in front of him in his lap playing, so I said: O Messenger of Allah! Do you love them

He said: How can I not love them when they are my two basils that I smell in this world.

[\(1\)](#)

al-Mu'jam al-Kabir, narrating from Abu Sa'id who said: While the Messenger of Allah ﷺ was praying when Husain a.s. came in and took hold of the Prophet's neck. Then he ﷺ stood up and held Husain's hand and kept on holding it until he

[\(went to bow. \(2\)](#)

Sharh al-Akhbār, narrating from Ja'far ibn Farwi who narrates: The Messenger of Allah ﷺ was sitting down with his companions when Hasan and Husain 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 that gathering was looking at him with astonishment to what he was doing. He said: O Messenger of Allah ﷺ, I don't think I have ever kissed my child. The Messenger of Allah ﷺ got angry very much that the color 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 does not

[\(honor our elders, is not from us. \(3\)](#)

Sunan al-Nisā'i, narrating from 'Abdullah ibn Shaddād, from his father who said: In one of my evening prayers the Messenger of Allah ﷺ came to us while he was carrying either Hasan or Husain. The Messenger of Allah ﷺ came forward and put him on the ground. Then he said his takbir and started his prayer. During his prayer he prostrated for a long time. My father said: I raised my head and saw a child on the back of the Messenger of Allah while he was prostrating, then I returned back to my prostration. When the Messenger of Allah finished his prayer, people said: O Messenger of Allah! You had a long prostration in your prayers in a way that we thought something might have happened or something was being revealed unto you

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- al-Mu'jam al-Kabir, vol.٤, p.٤٥١, h.٠٩٩٣.Kanz al-'Ummāl, vol.٣١, p.١٧٤, h.٢١٧٧٣,(١) -١  
.narrating from Abu Na'im from Sa'd ibn Mālik
- .al-Mu'jam al-Kabir, vol.٣, p.١٥, h.٧٥٤٢.Tārikh Dimashq, vol.٤١, p.٢٤١. (٢) -٢
- .Sharh al-Akhbār, vol.٣, p.٥١١, h.٠٤٠١. (٣) -٣

قال: كُلُّ ذَلِكَ لَمْ يَكُنْ، وَلَكِنَّ ابْنِي ارْتَحَلَنِي فَكَرِهْتُ أَنْ أَعْجِلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ. (١)

٣٨٣: المناقب لابن شهر آشوب عن الليث بن سعد: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ يُصَلِّي يَوْمًا فِي فَتْهِ وَالْحُسَيْنُ عَلَيْهِ السَّلَامُ صَغِيرٌ بِالْقُرْبِ مِنْهُ، وَكَانَ النَّبِيُّ إِذَا سَجَدَ جَاءَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ فَرَكِبَ ظَهْرَهُ ثُمَّ حَرَّكَ رِجْلَيْهِ، وَقَالَ: حِلِّ حِلِّ.

وَإِذَا أَرَادَ رَسُولُ اللَّهِ أَنْ يَرْفَعَ رَأْسَهُ أَخَذَهُ فَوَضَعَهُ إِلَى جَانِبِهِ، فَإِذَا سَجَدَ عَادَ عَلَى ظَهْرِهِ، وَقَالَ: حِلِّ حِلِّ، فَلَمْ يَزَلْ يَفْعَلُ ذَلِكَ حَتَّى فَرَعَ النَّبِيُّ مِنْ صَلَاتِهِ.

فَقَالَ يَهُودِيٌّ: يَا مُحَمَّدُ، إِنَّكُمْ لَتَفْعَلُونَ بِالصَّبِيَّانِ شَيْئًا مَا نَفَعَلَهُ نَحْنُ!

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَمَا لَوْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَبِرَسُولِهِ لَرَحِمْتُمُ الصَّبِيَّانِ.

قال: فَإِنِّي أَوْمِنُ بِاللَّهِ وَبِرَسُولِهِ. فَاسْلَمَ لَمَّا رَأَى كَرَمَهُ مِنْ (٢) عَظَمِ قَدْرِهِ. (٣)

٣٨٤: المستدرک علی الصحیحین عن یعلی العامری: أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى طَعَامِ دُعْوَالِهِ، قَالَ: فَاسْتَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَامَ الْقَوْمِ وَحَسَيْنٌ مَعَ الْغُلَّامَانِ يَلْعَبُ، فَأَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ يَأْخُذَهُ، فَطَفِقَ (٤) الصَّبِيُّ يَفْرُ هَاهُنَا مَرَّةً وَهَاهُنَا مَرَّةً، فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُضَاحِكُهُ حَتَّى أَخَذَهُ.

قال: فَوَضَعَ إِحْدَى يَدَيْهِ تَحْتَ قَفَاهُ، وَالْأُخْرَى تَحْتَ ذَقْنِهِ، فَوَضَعَ فَاهُ عَلَى فِيهِ يُقْبَلُهُ.

ص: ٢٢٤

١- (١). سنن النسائي: ج ٢ ص ٢٢٩، مسند ابن حنبل: ج ١٠ ص ٤٥٣ ح ٤٢٧٧١٨، [١] المستدرک علی الصحیحین: ج ٣ ص ٧٢٦ ح ٦٦٣١.

٢- (٢). فی شرح الأخبار و بحار الأنوار: «مع» بدل «من».

٣- (٣). المناقب لابن شهر آشوب: ج ٤ ص ٧١، [٢] شرح الأخبار: ج ٣ ص ٨٦ ح ١٠١٣، بحار الأنوار: ج ٤٣ ص ٢٩٦ ح ٥٧. [٣]

٤- (٤). طَفِقَ يَفْعَلُ كَذَا: جَعَلَ يَفْعَلُ وَأَخَذَ ( لسان العرب: ج ١٠ ص ٢٢٥ ) «[٤] طَفِقَ».

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 wanted to do.](#) [\(1\)](#)

al-Manāqib, narrating from Ibn Shahr Ashub from Layth bn Sa'd who said: The:٣٨٣  
Prophet ﷺ was praying one day with a group of people and Husain who was a  
young boy was beside him.Whenever the Prophet ﷺ fell in prost ration, Husain  
ﷺ would come and mount on his shoulder and then shake his feet saying:Hie! Hie

When the Prophet of Allah ﷺ wanted to raise his head, he would take him and  
put him beside him, and as soon as he prostrated again, Husain would return on his  
back and say:Hie! Hie! He continued doing so until the Prophet ﷺ 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 ﷺ 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 magnanimity of someone as high ranking as the Prophet.](#) [\(2\)](#)

al-Mustadrak 'alā al-Sahihain, narrating from Ya'lā al-'Amiri who said: He ]Ya'lā[ :٣٨٤  
went out with the Messenger of Allah ﷺ to a feast they were invited to.The  
Messenger of Allah ﷺ was walking in front of the group and Husain was playing  
with some boys.When the Messenger of Allah ﷺ wanted to take him, the child  
]Husain[ would run around here and there, so the Messenger of Allah ﷺ made  
him laugh until he took him

He ﷺ put one of his hands under his neck and the other hand under his chin, and  
then kissed him on his mouth

ص:٢٢٥

.Mustadrak 'alā al-Sahihain, vol.۳, p.۶۲۷, h.۱۳۶۶

al-Manāqib, by Ibn Shahr Ashub, vol.۴, p.۱۷.Sharh al-Akhbār, vol.۳, p.۶۸, (۲) -۲

.h.۳۱۰۱.Bihār al-Anwār, vol.۳۴, p.۶۹۲, h.۷۵

فَقَالَ: حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ، أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا، حُسَيْنٌ سَبِطٌ (١) مِنْ الْأَسْبَاطِ. (٢)

٣٨٥: المناقب لابن شهر آشوب عن عبد الله بن شيبه عن أبيه: أَنَّهُ دُعِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى صِيْلِهِ وَالْحَسَنُ مُتَعَلِّقٌ بِهِ، فَوَضَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُقَابِلَ جَنْبِهِ وَصِيْلِي، فَلَمَّا سَجَدَ أَطَالَ السُّجُودَ، فَرَفَعَتْ رَأْسِي مِنْ بَيْنِ الْقَوْمِ فَإِذَا الْحَسَنُ عَلَى كَتِفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَلَمَّا سَلَّمَ قَالَ لَهُ الْقَوْمُ: يَا رَسُولَ اللَّهِ لَقَدْ سَجَدْتَ فِي صِيْلَتِكَ هَذِهِ سَجْدَةً مَا كُنْتُ تَسْجُدُهَا، كَأَنَّمَا يُوحَى إِلَيْكَ!

فَقَالَ [صلى الله عليه وآله]: لَمْ يُوحَ إِلَيَّ، وَلَكِنَّ ابْنِي كَانَ عَلَيَّ كَتِيفِي فَكَرِهْتُ أَنْ أَعْجِلَهُ حَتَّى نَزَلَ.

وفى روايه عبد الله بن شَدَادٍ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِنَّ ابْنِي هَذَا ارْتَحَلَنِي فَكَرِهْتُ أَنْ أَعْجِلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ. (٣)

٤/٥: التَّصَابِي لِلصَّبِيِّ وَاللَّعِبِ مَعَهُ

٣٨٦: رسول الله صلى الله عليه وآله: مَنْ كَانَ عِنْدَهُ صَبِيٌّ فَلْيَتَّصَبْ لَهُ. (٤)

٣٨٧: الإمام علي عليه السلام: مَنْ كَانَ لَهُ وَلَدٌ صَبَا. (٥)

ص: ٢٢٦

١- (١). إِنَّ مِصْطَلَحَ «سَبِطٌ» فِي لُغَةِ الْقُرْآنِ وَالْحَدِيثِ تَمْشِيرٌ إِلَى الْوَصَايَةِ وَالْخِلَافَةِ، وَيَحْتَمِلُ قَوِيًّا أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَرِيدُ بِهَذَا أَنْ يَبَيِّنَ لِلْأُمَّةِ خِلْفَاءَ مِنْ بَعْدِهِ. السَّبِطُ: الْحَفِيدُ (جَمْعُهُ: الْأَسْبَاطُ).

٢- (٢). الْمُسْتَدْرَكُ عَلَى الصَّحِيحِينَ: ج ٣ ص ١٩٤ ح ٤٨٢٠، مَسْنَدُ ابْنِ حَنْبَلٍ: ج ٦ ص ١٧٧ ح ١٧٥٧٢، [١] الْأَدَبُ الْمَفْرُودُ: ص ١١٦ ح ٣٦٤. [٢]

٣- (٣). الْمَنَاقِبُ لِابْنِ شَهْرَآشُوبٍ: ج ٤ ص ٢٤، [٣] بَحَارُ الْأَنْوَارِ: ج ٤٣ ص ٢٩٤. [٤]

٤- (٤). كِتَابُ مَنْ لَا يَحْضُرُهُ الْفَقِيهَةُ: ج ٣ ص ٤٨٣ ح ٤٧٠٧، عَوَالِي اللَّالِكِيِّ: ج ٣ ص ٣١١ ح ١٤١. [٥]

٥- (٥). الْكَافِي: ج ٦ ص ٥٠ ح ٤ [٦] عَنِ الْأَصْبَغِ بْنِ نَابَتِهِ.

He ﷺ then said: Husain is from me and I am from Husain. Allah loves he who loves Husain. Husain is an offspring (sibt) among the offsprings (asbāt) of the prophets. (1)

al-Manāqib, by Ibn Shahr Ashub narrates from 'Abdullah bin Shaybah, from his father who said: The Prophet ﷺ was called to prayer while Hasan was clinging to him, so the Prophet ﷺ put him down in front of him and began to pray. 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 ﷺ. 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, as if a revelation was descending unto you

He ﷺ 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 bin Shaddād it is said that the Prophet ﷺ said: My son mounted on my shoulder, and I did not like to put him down hastily until he finished what he was doing. (2)

#### ACTING IN A CHILDISH MANNER FOR CHILDREN AND PLAYING WITH THEM: 5/4

The Prophet ﷺ said: He who has a child must treat him in a childish manner. (3)

Imām 'Ali (a.s.) said: He who has a child he must act as a child with him. (4)

ص: ٢٢٧

The word sibt (grandson) which is seen in the above tradition in the terminology of Hadith and the Qurān points to the succession. The Prophet of Allah most probably intended to point the people to the successors after him

al-Mustadrak 'alā al-Sahihain, vol. 3, p. 491, h. 284. Musnad Ibn Hanbal, vol. 6, p. 771, (2) - 2  
h. 27571. al-Adab al-Mufrad, p. 611, h. 463

al-Manāqib by Ibn Shahr Ashub, vol. 4, p. 42. Bihār al-Anwār, vol. 34, p. 492. (3) - 3

Kitāb Man lā Yahdarhu al-Faqih, vol. 3, p. 384, h. 7074. 'Awāli al-La'āli, vol. 3, p. 113, (4) - 4  
h. 141

.al-Kāfi, vol.٤, p.١٥, h.٤, narrating from al-Asbagh ibn Nabātah. (٥) -٥



٣٨٨: كنز العمال عن أنس: كان [رسول الله صلى الله عليه وآله] يُلاعِبُ زَيْنَبَ (١) بِنْتِ امِّ سَلَمَةَ وَيَقُولُ: يَا زَوَيْنَبُ، يَا زَوَيْنَبُ مِرَارًا.

(٢)

٣٨٩: سنن ابن ماجه عن سعيد بن أبي راشد: أَنَّ يَعْلى بنَ مُرَّةَ حَدَّثَهُمْ أَنَّهم خَرَجُوا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلَى طَعَامٍ دُعُوا لَهُ، فَيَاذَا حَسِبُ مِنْ يَلْعَبُ فِي السُّكَّةِ (٣)، قَالَ: فَتَقَدَّمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَمَامَ الْقَوْمِ وَبَسَّطَ يَدَيْهِ، فَجَعَلَ الْغُلَامُ يَفِرُّ هَاهُنَا وَهَاهُنَا، وَيُضَاحِكُهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَتَّى أَخَذَهُ، فَجَعَلَ إِحْدَى يَدَيْهِ تَحْتَ ذَقَّتِهِ، وَالْأُخْرَى فِي فَأْسٍ (٤) رَأْسِهِ، فَقَبَّلَهُ وَقَالَ: حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ، أَحَبَّ اللهُ مَنْ أَحَبَّ حُسَيْنًا، حُسَيْنٌ سَبَطَ مِنَ الْأَسْبَاطِ (٥). (٦)

٣٩٠: صحيح ابن حبان عن أبي هريره: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَدَلِّعُ (٧) لِسَانَهُ لِلْحَسَنِ، فَيَرَى الصَّبِيَّ حُمْرَةَ لِسَانِهِ، فَيَهْشُ (٨) إِلَيْهِ. فَقَالَ لَهُ عُيَيْنَةُ بْنُ بَدْرِ: أَلَا أَرَاهُ يَصْنَعُ هَذَا بِهَذَا، فَوَاللَّهِ إِنَّهُ لَيَكُونُ لِي الْوَلَدُ قَدْ خَرَجَ وَجْهُهُ وَمَا قَبَّلْتُهُ قَطُّ!

ص: ٢٢٨

١- (١). ريبته.

٢- (٢). كنز العمال: ج ٧ ص ١٤٠ ح ١٨٤٠٣ نقلًا عن كتاب الضياء.

٣- (٣). السُّكَّةُ: الطريقة المصطفاه من النخل، ومنها قيل للأزقة سِكِّكٍ لاصطفاف الدور فيها (النهاية: ج ٢ ص ٣٨٤ [١] سِكِّكٍ).

٤- (٤). فَأَسٌ رَأْسُهُ: هي طرف مؤخره المُشرف على القفا (النهاية: ج ٣ ص ٤٠٥ [٢] فَأَسٌ).

٥- (٥). جاءت كلمة «سَبَطَ» في نص الحديث، وهذه الكلمة تشير في مفهوم القرآن والحديث إلى الوصاية والخلافه، ويحتمل قويا أن رسول الله صلى الله عليه وآله كان يهدف إلى هداية الناس إلى الخلفاء من بعده.

٦- (٦). سنن ابن ماجه: ج ١ ص ٥١ ح ١٤٤، المعجم الكبير: ج ٢٢ ص ٢٧٤ ح ٧٠٢.

٧- (٧). يَدَلِّعُ لِسَانَهُ: أى يُخرجه (النهاية: ج ٢ ص ١٣٠ [٣] دَلِّعُ).

٨- (٨). هَشَّ: تَبَسَّمَ وارتاح (المصباح المنير: ص ٦٣٨ «هشى»).

Kanz al-'Ummāl, narrating from 'Anas, who said: The Messenger of Allah was:ﷺ playing with Zainab bint Um Salamah [his step-daughter] and he repeatedly said:O (little Zainab! O little Zainab. (1)

Sunan bin Mājah, narrating from Sa'id bin Abu Rāshid who said: Ya'lā bin Marrah:ﷺ narrated to them that they went out with the Prophet ﷺ to a feast they were invited to.On their way, they saw Husain ﷺ playing in the alley

The Prophet ﷺ went ahead of the group and stretched out his hands, but the boy [Husain] ﷺ started running around here and there, so the Prophet ﷺ made him laugh until he took him

He ﷺ put one of his hands under his chin and the other hand on the back of his head, and then kissed him

He ﷺ then said:Husain is from me and I am from Husain.Allah loves he who loves (Husain.Husain is an offspring) sibt (of the offsprings) asbāt-of the prophets. (2)

Sahih bin Habbān, narrating from Abu Hurayrah who said: The Prophet ﷺ:ﷺ used to bring out his tongue for Husain who would laugh upon seeing the reddish tip of the tongue.Then 'Uyayna bin Badr asked him:What is it that I am seeing?Why does he act like that for him?I have a son whose beard has grown out, but I have never kissed him

The Prophet ﷺ said:He who does not show mercy will

ص: ٢٢٩

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1- (1) 'Kanz al-'Ummāl, vol.7, p.41, h.30481, narrating from the book al-Diyā.  
2- (2) Sunan Ibn Mājah, vol.1, p.15, h.441.al-Mu'jam al-Kabir, vol.22, p.472, h.207.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ لَا يَرْحَمُ لَا يُرْحَمُ. (١)

٣٩١: المناقب لابن شهر آشوب عن ابن مهاده عن أبيه: [أَنَّ] النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَرَكَ لِلْحَسَنِ وَالْحُسَيْنِ فَحَمَلَهُمَا وَخَالَفَ بَيْنَ أَيْدِيهِمَا وَأَرْجُلَيْهِمَا، وَقَالَ: نِعَمَ الْجَمَلُ جَمَلُكُمَا (٢). (٣)

٣٩٢: فضائل الصحابة عن أبي هريره: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَدْ أَخَذَ بِيَدِي الْحُسَيْنِ بْنِ عَلِيٍّ، وَقَدْ وَضَعَ قَدَمَ الْحُسَيْنِ عَلَى ظَهْرِ قَدَمِيهِ، وَهُوَ يَقُولُ: تَرَقَّ عَيْنَ بَقَّةٍ (٤)، تَرَقَّ عَيْنَ بَقَّةٍ. (٥)

٣٩٣: كفايه الأثر عن أبي هريره: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَبُو بَكْرٍ وَعُمَرُ وَالْفَضْلُ بْنُ الْعَبَّاسِ وَزَيْدُ بْنُ حَارِثَةَ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ، إِذْ دَخَلَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَأَخَذَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَبَلَهُ، ثُمَّ قَالَ: حَبِيقَةُ (٦) حَبِيقَةُ، (٧) تَرَقَّ عَيْنَ بَقَّةٍ (٨)، وَوَضَعَ فَمَهُ عَلَى فَمِهِ، ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أَحِبُّهُ فَأَحِبَّهُ، وَأَحِبَّ مَنْ يُحِبُّهُ. (٩)

ص: ٢٣٠

- ١- (١). صحيح ابن حبان: ج ١٥ ص ٤٣١ ح ٦٩٧٥، موارد الظمان: ص ٥٥٣ ح ٢٢٣٦ وفيه «للحسن» بدل «للحسين».
- ٢- (٢). هذه الحالة ممكنة على صورتين: الأولى: أن يكونا قد جلسا متدابرين أو متقابلين، والثانية: أن يكون كل منهما قد جلس في جانب، أحدهما من الجانب الأيمن، والآخر من الجانب الأيسر.
- ٣- (٣). المناقب لابن شهر آشوب: ج ٣ ص ٣٨٧، [١] بحار الأنوار: ج ٤٣ ص ٢٨٥ ح ٥٠. [٢]
- ٤- (٤). تَرَقَّ عَيْنَ بَقَّةٍ: أى اغل، عين بَقَّةٍ؛ شُبَّهَ بِالْبَقَّةِ لِصِغَرِ جُثَّتِهِ ( تاج العروس: ج ١٣ ص ٤٤ [٣] بقق«).
- ٥- (٥). فضائل الصحابة لابن حنبل: ج ٢ ص ٧٨٧ ح ١٤٠٥، [٤] الأدب المفرد: ص ٩٠ ح ٢٧٠، تاريخ دمشق: ج ١٣ ص ١٩٤ ح ٣١٦١ كلاهما نحوه.
- ٦- (٦). الْحَبِيقَةُ: الْقَصِيرُ ( تاج العروس: ج ١٣ ص ٦٦ «حبق«).
- ٧- (٧). الْحَبِيقَةُ بِكَسْرَتَيْنِ مَشْدَدَةُ الْقَافِ: الْقَصِيرُ ( القاموس المحيط: ج ٣ ص ٢١٩ «حبق«).
- ٨- (٨). فى ن م: «خبقه خبقه» بالخاء المعجمة. وبهامش ن: «عذقه عذقه» بالعين. وبهامش ط: «والأصح: حذقه حذقه» أقول: بل الأصح: «حُزِقَهُ حُزِقَهُ» بضم الحاء وفتحها وضم الزاء وتشديد القاف المفتوحة (هامش المصدر).
- ٩- (٩). كفايه الأثر: ص ٨١، [٥] المناقب لابن شهر آشوب: ج ١ ص ١٤٨ [٦] وفيه «قال صلى الله عليه وآله للحسين عليه السلام: حبِّقه حبِّقه ترقَّ عين بَقَّةٍ فقط.

al-Manāqib, narrating from Ibn Shahr Ashub who narrated from Ibn Mahād from:٣٩١  
his father who said: The Prophet ﷺ once knelt down for Hasan and Husain and  
let them mount and set their hands and legs opposite each other (٢) and he said:Your  
﴿camel is a good camel.﴾ (٣)

Fadā'il al-Sahābah, narrating from Abu Hurayrah who said: I saw the Prophet:٣٩٢  
ﷺ holding the hands of Husain bin 'Ali and was putting his feet on his own feet  
﴿and saying:Come up, O small eyed! Come up, O small eyed!﴾ (٤)

Kifāyah al-Athar, narrating from Abu Hurayrah who said: I along with Abu Bakr,٣٩٣  
'Umar, Fadl bin 'Abbās, Zaid bin Hārithah and 'Abdullah bin Mas'ud were with the  
Prophet ﷺ when Husain bin 'Ali ؑ entered and the Prophet ﷺ took him  
and kissed him, and then said:O little.O little! Come up, O small eyed! He ﷺ then  
put his mouth on Husain's mouth and said:O Allah! I love him.So love him and love  
﴿those who love him.﴾ (٥)

ص:٢٣١

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Sahih Ibn Habbān, vol.٥١, p.١٣٤, h.٥٧٩٤.Mawārid al-Zam'ān, p.٣٥٥, h.٤٣٢٢, with 'for.(١) -١  
'Hasan' instead of 'for Husain

This state can be in two forms:One is that those two sat back on back or face to. (٢) -٢  
face, and the other is that each of them sat on one side, one on the right and the other  
on the left

al-Manāqib by Ibn Shahr Ashub, vol.٣, p.٧٨٣.Bihār al-Anwār, vol.٣٤, p.٥٨٢, h.٠٥. (٣) -٣  
Faddā'il al-Sahābah by Ibn Hanbal, vol.٢, p.٧٨٧, h.٥٠٤١.al-Adab al-Mufrad, p.٠٩,. (٤) -٤  
h.٠٧٢.Tārikh Dimashq, vol.٣١, p.٤٩١, h.١٤١٣

Kifāyah al-Athar, p.١٨.al-Manāqib by Ibn Shahr Ashub, vol.١, p.٨٤١, which only. (٥) -٥  
narrates:He ﷺ said to Husain ؑ:O little.O little! Come up, O small eyed

٣٩٤: رسول الله صلى الله عليه وآله: إِنَّ التُّرَابَ رَبِيعُ الصَّبِيَانِ. (١)

٣٩٥: عنه صلى الله عليه وآله: أَحِبُّ الصَّبِيَانِ لِخَمْسٍ: الْأَوَّلُ: أَنَّهُمْ هُمُ الْبَكَاءُونَ، وَالثَّانِي: يَتَمَرَّغُونَ بِالتُّرَابِ، وَالثَّلَاثُ: يَخْتَصِمُونَ مِنْ غَيْرِ حَقْدٍ، وَالرَّابِعُ: لَا يَدْخِرُونَ لِعَدِّ شَيْئًا، وَالخَامِسُ: يُعَمَّرُونَ ثُمَّ يُخَرَّبُونَ. (٢)

ص: ٢٣٢

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- ١- (١) المعجم الكبير: ج ٦ ص ١٤٠ ح ٥٧٧٥ عن سهل بن سعد، كنز العمال: ج ١٦ ص ٤٥٨ ح ٤٥٤٣.  
٢- (٢). المواعظ العددية: ص ٢٥٩.

(The Prophet )s.a.w.( said:Indeed, soil is the child's place of entertainment. (١) ٣٩٤

The Prophet )s.a.w.( said:I love children for five things:first, they cry a lot; second, ٣٩٥  
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. (٢)

ص: ٢٣٣

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al-Mu'jam al-Kabir, vol.٦, p.٠٤١, h.٥٧٧٥, narrating from Sahl ibn Sa'd.Kanz al-(١) -١  
'Ummāl, vol.٦١, p.٨٥٤, h.٣٤٥٤  
al-Mawā'iz al-'Adadiyah, p.٩٥٢. (٢) -٢



## **The Function 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; 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 impact 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 behavior when he grows up. Having such characteristics is an abnormal conduct that some people are encountered with, in their adolescent and adult age. One of the causes of this abnormality is failure to satisfy this need in childhood, and this need is achieved only through playing.

## **The Importance Of Playing From A Psychological Viewpoint**

إشارة

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.

### **١- The Physical Importance:**

Games which are played along with activities are of high importance and value for the child's muscles and other parts of his body. These kinds of activities can also be useful for letting out the excess energy of the child. If the excess 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.



### **:The Psychological Importance—۲**

Playing gives a child a chance to express his feelings. He can release his compressed energy by means of playing. A child can express feelings such as fear, annoyance, anxiety, happiness and so on in the frame of his desired personalities in any way he likes it and he can also let out his negative energy and inner hatred

### **:The Upbringing Importance—۳**

It is by playing that the true personality of children takes its shape, and considerable changes happen in their state of mind 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 we realize the importance of opportunities and facilities in upbringing children

### **:The Social Importance—۴**

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

### **:The Educational Importance—۵**

By means of playing with different kinds of toys, a child can succeed in learning and recognizing colors, shapes, sizes, materials, different kinds of things and their importance. Playing helps a child recognize the world in which he lives, and also to comprehend, touch, feel, and manage things and finally to differentiate between reality and delusion

### **:The Moral Importance—۶**

In the course 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 any activity, he must be truthful, trustworthy, fair, disciplined, truth seeking, honest, independent and so on.

### **:A Psycho Logical Analysis Of Playing**

اشاره

Different theories have been given by psychologists in regard to analysing and explaining the role of playing in children. Some of these theories are: The theory of excess energy, the theory of relieving tension, the theory of recreation; and the theory of preparation for adulthood.

#### **:A–The Theory Of Excess Energy**

According to this theory, when the energy of the body increases more than its normal level and the organism feels the excess energy within the child's system, it shows itself in the form of playing. This theory cannot explain those motionless and mysterious games that children who do not need any physical activity, play. (1)

#### **:B–The Theory Of Relieving Tension**

This theory says that playing returns back the consumed energy. A person's body will get tired after working hard and doing activities, and it needs a kind of practice by which the tension can be removed, therefore the need to play appears when energy has reached its lowest level, and not when there is still excess energy. This theory which has been presented by Schaller and Maurice Lazarus does not explain the playing that is done when the child has had the full rest.

#### **:C–The Recreation Theory**

Based on this theory that has been suggested by S.Hall, children, in their plays, renew the scenes and activities of their ancestors that had been produced due to the need of

their life. For example, in games such as fishing, boating, hunting and the like, the child repeats the process of the life of his ancestors who were cave-dwellers

ص: ٢٣٧

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١- (١). This attitude has been attributed to Spencer and Schaller.

## **:D--The Theory Of Preparation For Adulthood**

اشاره

According to this theory which was presented by K.Groos, playing is considered as a kind of preparation for a child's future activities. Based on this view, the type of game usually matches those activities that the child must have in the maturity period and adulthood.

Although this theory points out to the function of playing in the socializing of a child that was not mentioned in the former theories, but it cannot yet define all the childish games, 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 referred to as the period of playing, and the second seven years is the period of disciplining. Therefore, it has been emphasized that during the first seven years disciplining should not be executed. 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 allowed to play. The question is that whether playing is forbidden during the second stage? Or what is banned in this stage is to confine it to only playing, that means even though disciplining is allowed, playing is also permitted proportionate to his age and conditions.

It seems that the second idea 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 unlimited like the first seven years, and as it is in the stage of disciplining there must be some limitations. This matter can be studied more thoroughly in psychological researches.

### **:The Parents Playing With The Child**

Besides giving permission to play, playing of the parents with the child is itself another

important factor. On one side, playing is an

ص: ٢٣٨

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Play is a series of general 'preparations' the aim of which is to prepare a ground. (١) -١  
for some organized actions for the future of the child. This attitude has been given by  
.K.Groos

important pillar of the children's life, and on the other side, parents are a part of their lives and they have a particular position for them. That is why it is very important for the child that his parents enter into his world. It is here that playing with the child shows its importance. Since parents are the most important persons for the child, playing with him causes honor for the child and elevates 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, which is one of the necessary features in the parent-child relationship.

Buying various, expensive and advanced toys do not bring about a child's consent in his relationship with his parents. He only wishes that his parents understood him and his world and participated in it.

On this basis, there are two issues that can be seen in the teachings of religion. One is concerning the playing of parents with their children which had been abundantly seen in the conduct of the Messenger of Allah ﷺ, 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 games that satisfies the child and develops his personality and teaches him the skills of life. This is why the Messenger of Allah ﷺ played child-like games with children.

The important point is that adults' playing with children is not vain, and it is a wise, mature, and intellectual practise and it does not decrease their honor.

(وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا). ١

(رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ) ٢.

(رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ) ٣.

٣٩٦: رسول الله صلى الله عليه وآله: دُعَاءُ الْوَالِدِ لِلْوَلَدِ كَالْمَاءِ لِلزَّرْعِ بِصَلَاةِ (١).

٣٩٧: عنه صلى الله عليه وآله: دُعَاءُ الْوَالِدِ لِوَلَدِهِ مِثْلُ دُعَاءِ النَّبِيِّ لِأُمَّتِهِ. (٢)

٣٩٨: عنه صلى الله عليه وآله: رَحِمَ اللَّهُ مَنْ أَعَانَ وَلَدَهُ عَلَى بَرِّهِ؛ وَهُوَ أَنْ يَعْفُوَ عَنِ سَيِّئَتِهِ، وَيَدْعُوَ لَهُ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ. (٣)

ص: ٢٤٠

١- (٤). الفردوس: ج ٢ ص ٢١٣ ح ٣٠٣٨ عن ابن عمر.

٢- (٥). تاريخ أصبهان: ج ١ ص ٢٢٦ ح ٣٤٤، [١] الفردوس: ج ٢ ص ٢١٢ ح ٣٠٣٧ كلاهما عن أنس.

٣- (٦). بحار الأنوار: ج ١٠٤ ص ٩٨ ح ٧٠ [٢] نقلًا عن عدّه الداعي.



**ENCOURAGING PRAYING FOR CHILDREN:٩/١**

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. (١)

My Lord! Make me a performer of the prayer, and of my offspring )too(; Our Lord! And  
(accept my petition. (٢)

My Lord! Grant me that I may give thank Your favor 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. (٣)

The Prophet )s.a.w.( said:The father's prayer for the child is useful like water is for:٣٩٦  
(plants. (٤)

The Prophet )s.a.w.( said:The father's prayer for his child is like the prayer of a:٣٩٧  
(Prophet for his community. (٥)

The Prophet )s.a.w.( said:May the mercy of Allah be upon he who helps his child in:٣٩٨  
being righteous, and that is by forgiving his wrongs and praying for whatever is  
(between him and Allah. (٦)

ص:٢٤١

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.Qurān, ٥٢:٤٧.(١) -١

.Qurān, ٤١:٠٤. (٢) -٢

.Qurān, ٦٤:٥١. (٣) -٣

.al-Firdaws, vol.٢, p.٣١٢, h.٨٣٠٣, narrating from Ibn 'Umar. (٤) -٤

Tārikh Asbahān, vol.١, p.٦٢٢, h.٤٤٣.al-Firdaws, vol.٢, p.٢١٢, h.٧٣٠٣.Both narrating. (٥) -٥  
.from 'Anas

.Bihār al-Anwār, vol.٤٠١, p.٨٩, h.٠٧, narrating from 'Uddah al-Dā'i. (٦) -٦

٣٩٩: رسول الله صلى الله عليه وآله: لا تدعوا على أنفسكم، ولا تدعوا على أولادكم، ولا تدعوا على أموالكم. (١)

٤٠٠: عنه صلى الله عليه وآله: لا تدعوا على أولادكم أن توافق من الله إجابته. (٢)

٤٠١: الإمام الصادق عليه السلام: أيما رجل دعا على ولده أورثه الله الفقر. (٣)

٣/٦: دعاء الإمام زين العابدين لولده

٤٠٢: الإمام زين العابدين عليه السلام من دعائه لولده اللهم ومن على بقاء وُلدي، وبإصلاحهم لي، وبإمتاعى بهم، إلهي امدد لي في أعمارهم، وزد لي في آجالهم، ورب لي صغيرهم، وقو لي ضعيفهم، وأصح لي أبدانهم وأديانهم وأخلاقهم، وعافهم في أنفسهم وفي حوائجهم وفي كل ما غنيت به من أمرهم، وأدرر لي وعلى يدي أرزاقهم، واجعلهم أبراراً أتقياء بصره سامعين مطيعين لك، ولأوليائك مُحيين مُناصحين، ولجميع أعدائك مُعاندين ومُبغضين، آمين.

اللهم اشدد بهم عضدي، وأقم بهم أودي (٤)، وكثر بهم عدي، وزين بهم محضري، وأحي بهم ذكري، واكفني بهم في غيبتى، وأعني بهم على حاجتى، واجعلهم لي

ص: ٢٤٢

١- (١). صحيح مسلم: ج ٤ ص ٢٣٠٤ ح ٣٠٠٩، سنن أبي داود: ج ٢ ص ٨٨ ح ١٥٣٢ كلاهما عن جابر بن عبد الله.

٢- (٢). تاريخ أصبهان: ج ٢ ص ٢٩٦ ح ١٧٨٤ [١] عن عبد الله بن دينار بن عمر.

٣- (٣). عدّه الداعي: ص ٨٠، [٢] بحار الأنوار: ج ١٠٤ ص ٩٩ ح ٧٧. [٣]

٤- (٤). الأود: العوج (النهاية: ج ١ ص ٧٩ «أود»).

## THE PROHIBITION OF PRAYING AGAINST THE CHILDREN: ٦/٢

The Prophet ﷺ said: Do not pray against yourselves, do not pray against your children and do not pray against your properties. (١)

The Prophet ﷺ said: Do not pray against your children, lest it is accepted by Allah. (٢)

Imām al-Sādiq (a.s.) said: Any man who prays against his child will be stricken by Allah with poverty. (٣)

## THE PRAYING OF IMĀM AL-SAJJĀD FOR HIS CHILDREN: ٦/٢

إشارة

Imām al-Sajjād (a.s.) said, -in his praying for his children-: O Allah, make me obliged by keeping my children alive, making them righteous for me and allowing me to benefit from them

O Allah! Extend their age for me, prolong their lives for me, raise the small ones, strengthen the weak ones, and keep safe and sound their bodies and their faith and moral traits for me. Make them well in their souls, their limbs and everything that I care for them of their affairs, and increase for me and through my hands their provisions

Make them pious, God wary, insightful, hearing and obedient to You, and loving and advising to Your friends, and strict resistant and detesting all Your enemies! Amen

ص: ٢٤٣

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Sahih Muslim, vol.٤, p.٤٠٣٢, h.٩٠٠٣. Sunan Abu Dāwud, vol.٢, p.٨٨, h.٢٣٥١. Both (١) -١  
narrating from Jābir ibn 'Abdullah

.Tārikh Asbahān, vol.٢, p.٦٩٢, h.٤٨٧١, narrating from 'Abdullah ibn Dinār ibn 'Umar. (٢) -٢

.Uddah al-Dā'i, p.٠٨. Bihār al-Anwār, vol.٤٠١, p.٩٩, h.٧٧'. (٣) -٣

مُحَيِّنٍ، وَعَلَىٰ حَيْدِيَيْنَ (١) مُقْبِلِينَ مُسْتَقِيمِينَ لِي، مُطِيعِينَ غَيْرَ عَاصِينَ وَلَا - عَاقِبِينَ، وَلَا - مُخَالَفِينَ وَلَا - خَاطِبِينَ، وَأَعْنِي عَلَىٰ تَرْبِيَّتِهِمْ  
وَتَأْدِيبِهِمْ وَبِرِّهِمْ، وَهَبْ لِي مِنْ لَدُنْكَ مَعَهُمْ أَوْلَادًا ذُكُورًا، وَاجْعَلْ ذَلِكَ خَيْرًا لِي، وَاجْعَلْهُمْ لِي عَوْنًا عَلَىٰ مَا سَأَلْتُكَ.

وَأَعِزَّنِي وَذَرِّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ، فَإِنَّكَ خَلَقْتَنَا وَأَمَرْتَنَا وَنَهَيْتَنَا، وَرَغَّبْتَنَا فِي ثَوَابٍ مَا أَمَرْتَنَا، وَرَهَّبْتَنَا عِقَابَهُ، وَجَعَلْتَ لَنَا عِدُوًا  
يَكِيدُنَا، سَلَّطْتَهُ مِنَّا عَلَىٰ مَا لَمْ نَسْأَلْ لَنَا عَلَيْهِ مِنْهُ، أَسَكَّتَهُ صُدُورَنَا، وَأَجْرَيْتَهُ مَجَارِي دِمَائِنَا، لَا يَغْفُلُ إِنْ غَفَلْنَا، وَلَا يَنْسَىٰ إِنْ نَسِينَا، يُؤْمِنُنَا  
عِقَابِيكَ وَيُخَوِّفُنَا بِغَيْرِكَ، إِنْ هَمَمْنَا بِفَاحِشِهِ شَجَعْنَا عَلَيْهَا، وَإِنْ هَمَمْنَا بِعَمَلٍ صَالِحٍ تَبَطَّنَا (٢) عَنْهُ، يَتَعَرَّضُ لَنَا بِالشَّهَوَاتِ، وَيَنْصِبُ لَنَا  
بِالشُّبُهَاتِ، إِنْ وَعَدْنَا كَذِبًا، وَإِنْ مَنَّا أَخْلَفْنَا، وَإِلَّا تَصْرِفَ عَنَّا كَيْدَهُ يُضِلُّنَا، وَإِلَّا تَقِنَّا حِبَالَهُ يَسْتَرِلُّنَا.

اللَّهُمَّ فَاقْهَرِ سُلْطَانَهُ عَنَّا بِسُلْطَانِكَ، حَتَّىٰ تَحْبِسَهُ عَنَّا بِكَتْرِهِ الدُّعَاءِ لَكَ فَتُصْبِحَ مِنْ كَيْدِهِ فِي الْمَعْصُومِينَ بِكَ.

اللَّهُمَّ أَعْطِنِي كُلَّ سُؤْلِي، وَاقْضِ لِي حَوَائِجِي، وَلَا تَمْنَعْنِي الْإِجَابَةَ وَقَدْ ضَمَنْتَهَا لِي، وَلَا تَحْجُبْ دُعَائِي عَنْكَ وَقَدْ أَمَرْتَنِي بِهِ، وَآمَنْنُ  
عَلَىٰ بِكُلِّ مَا يُصْلِحُنِي فِي دُنْيَايَ وَآخِرَتِي، مَا ذَكَرْتُ مِنْهُ وَمَا نَسَيْتُ، أَوْ أَظْهَرْتُ أَوْ أَخْفَيْتُ، أَوْ أَعْلَنْتُ أَوْ أَسْرَرْتُ، وَاجْعَلْنِي فِي  
جَمِيعِ ذِكْرِكَ مِنَ الْمُصْلِحِينَ بِسُؤَالِي إِلَيْكَ، الْمُنْجِحِينَ بِالطَّلَبِ إِلَيْكَ، غَيْرِ الْمَمْنُوعِينَ بِالتَّوَكُّلِ عَلَيْكَ، الْمَعِيَّ وَدِينَ بِالتَّعَوُّذِ  
بِكَ، الرَّابِحِينَ فِي التِّجَارَةِ عَلَيْكَ، الْمُجَارِينَ بِعِزِّكَ، الْمَوْسِعِ عَلَيْهِمُ الرِّزْقَ الْحَلَالَ مِنْ فَضْلِكَ الْوَاسِعِ بِجُودِكَ وَكَرَمِكَ،

ص: ٢٤٤

١- (١). حَدِبَ فَلَانٌ عَلَىٰ فَلَانٍ: تَعَطَّفَ وَحَنَا عَلَيْهِ ( لسان العرب: ج ١ ص ٣٠١ » [١] حدب »).

٢- (٢). تَبَطَّنَهُ: قَعَدَ بِهِ عَنِ الْأَمْرِ وَشَعَلَهُ عَنْهُ وَمَنَعَهُ تَخْذِيلًا ( المصباح المنير: ص ٨٠ » [٢] تبط »).

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

Help me in their upbringing, their education, and my devotion to them. Give me among them male children from Your esteemed side, make that something good for me, and make them a help for me in what I have asked 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

الْمُعْزِينَ مِنَ الذَّلِّ بِعَكَ، وَالْمُجَارِينَ مِنَ الظَّمِّ بِعِدْلِكَ، وَالْمُعَافِينَ مِنَ البَلَاءِ بِرَحْمَتِكَ، وَالْمُغْنِينَ مِنَ الفَقْرِ بِغِنَاكَ، وَالْمَعْصُومِينَ مِنَ الذُّنُوبِ وَالزَّلَلِ وَالخَطَا بِتَقْوَاكَ، وَالْمُؤَفِّقِينَ لِلخَيْرِ وَالرُّشْدِ وَالصَّوَابِ بِطَاعَتِكَ، وَالْمُحَالِ بَيْنَهُمْ وَبَيْنَ الذُّنُوبِ بِقُدْرَتِكَ، التَّارِكِينَ لِكُلِّ مَعْصِيَتِكَ، السَّاكِنِينَ فِي جِوَارِكَ.

اللَّهُمَّ أَعْطِنَا جَمِيعَ ذَلِكَ بِتَوْفِيقِكَ وَرَحْمَتِكَ، وَأَعِدْنَا مِنْ عَذَابِ السَّعِيرِ، وَأَعْطِ جَمِيعَ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِثْلَ الْعَذَى سَأَلْتُكَ لِنَفْسِي وَلِوَلَدِي فِي عَاجِلِ الدُّنْيَا وَآجِلِ الْآخِرَةِ، إِنَّكَ قَرِيبٌ مُجِيبٌ سَمِيعٌ عَلِيمٌ، عَفُوٌّ غَفُورٌ رَوْوْفٌ رَحِيمٌ، وَآتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. (١)

ص: ٢٤٦

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١- (١). الصحيفه السجاديّه: ص ١٠٥ الدعاء ٢٥. [١]

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 favorably 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 neighborhood

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)

ص: ٢٤٧

There is a prayer narrated in Makārim al-Akhlāq by Shaikh al-Tabarsi entitled: 'A Father's prayer for his child' that has been recommended by some of the great contemporary authorities to be recited in order to improve the behavior 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. ﴿١﴾

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. ﴿٢﴾

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 (Imāms). ﴿٣﴾

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 favor 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. ﴿٤﴾



.Qurān, ٢:٨٢١.(١) -١

.Qurān, ٤١:٠٤-١٤.(٢) -٢

.Qurān, ٥٢:٤٧.(٣) -٣

.Qurān, ٦٤:٥١.(٤) -٤

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( Imam

ص: ٢٤٩



## SECTION THREE:THE CHILD'S DUTIES

اشاره

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

ص: ٢٥١

٤٠٣: الإمام علي عليه السلام - من وصيته له للحسن والحسين عليهما السلام لما ضربته ابن ملجم لعنه الله - أوصيكما وجميع وُلدي وأهلي ومن بلغه كتابي بتقوى الله ونظم أمركم. (١)

٤٠٤: رسول الله صلى الله عليه وآله: إن الله طيب يحب الطيب، نظيف يحب النظافة. (٢)

٤٠٥: عنه صلى الله عليه وآله: تنظفوا بكل ما استطعتم؛ فإن الله تعالى بنى الإسلام على النظافة. (٣)

٤٠٦: عنه صلى الله عليه وآله: إن الإسلام نظيف فتنظفوا؛ فإنه لا يدخل الجنة إلا نظيف. (٤)

٤٠٧: عنه صلى الله عليه وآله: حق على كل مسلم أن يغتسل في كل سبعة أيام يوماً، يغسل فيه رأسه وجسده. (٥)

١- (١). نهج البلاغه: [١] الكتاب ٤٧، روضه الواعظين: ص ١٥٢. [٢]

٢- (٢). سنن الترمذي: ج ٥ ص ١١٢ ح ٢٧٩٩، مسند أبي يعلى: ج ١ ص ٣٦٨ ح ٧٨٦ كلاهما عن سعد بن أبي وقاص.

٣- (٣). كنز العمال: ج ٩ ص ٢٧٧ ح ٢٦٠٠٢ نقلاً عن أبي الصعاليك الطرسوسي في جزئه عن أبي هريره.

٤- (٤). تاريخ بغداد: ج ٥ ص ١٤٣ ح ٢٥٧٦ [٣] عن عائشه.

٥- (٥). صحيح البخاري: ج ١ ص ٣٠٥ ح ٨٥٦، مسند ابن حنبل: ج ٣ ص ٢٤٦ ح ٨٥١١ [٤] وفيه «حق الله» بدل «حق» وكلاهما عن

## CHAPTER ONE:THE INDIVIDUAL DUTIES OF A CHILD

### OBSERVING DISCIPLINE IN THE AFFAIRS:1/1

Imām 'Ali )a.s.( said,—in his will to Hasan and Husain after being hit by Ibn Muljam—:٤٠٣  
may Allah curse him—:I advise you both and all my children and family and all to  
(whom my will reaches, to be God wary and observe order in your affairs. (١)

### CLEAN LINESS:1/٢

The Prophet )s.a.w.( said:Indeed Allah is pure and good and He likes the pure and:٤٠٤  
(good ones and He is clean and He likes cleanl iness. (٢)

The Prophet )s.a.w.( said:Cleanse yourself with anything you can, for Allah has:٤٠٥  
(based Islam on cleanl iness. (٣)

The Prophet )s.a.w.( said:Indeed Islam is clean, so be clean, for only the clean will:٤٠٦  
(enter Heaven. (٤)

The Prophet )s.a.w.( said:It is incumbent on every Muslim to bathe himself every:٤٠٧  
(seven days, washing his head and his body. (٥)

ص:٢٥٣

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- .Nahj al-Balāghah, Letter ٧٤.Rawdah al-Wā'izin, p.٢٥١.(١) —١  
Sunan al-Tirmidhi, vol.٥, p.٢١١, h.٩٩٧٢.Musnad Abu Ya'lā, vol.١, p.٨٦٣, h.٦٨٧.Both. (٢) —٢  
.narrating from Sa'd ibn Abu Waqqās  
Kanz al-'Ummāl, vol.٩, p.٧٧٢, h.٢٠٠٦٢, narrating from Abu al-Sa'ālik al-Tarsuni. (٣) —٣  
.from Abu Hurayrah  
.Tārikh Baghdād, vol.٥, p.٣٤١, h.٦٧٥٢, narrating from 'A'ishah. (٤) —٤  
Sahih al-Bukhāri, vol.١, p.٥٠٣, h.٦٥٨.Musnad Ibn Hanbal, vol.٣, p.٦٤٢, h.١١٥٨, with. (٥) —٥  
'incumbent upon Allah' instead of 'incumbent'.Both narrating from Abu Hurayrah

٤٠٨: عنه صلى الله عليه وآله: إِنَّ اللَّهَ يُبَغِضُ الْوَسِخَ وَالشَّعْثَ (١). (٢)

٤٠٩: كثر الفوائد عن رسول الله صلى الله عليه وآله: إِنَّ اللَّهَ يُبَغِضُ الرَّجُلَ الْقَاذِرَةَ. قِيلَ: وَمَا الْقَاذِرَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: الَّذِي يَتَأَفَّفُ (٣) بِهِ جَلِيسُهُ. (٤)

٤١٠: رسول الله صلى الله عليه وآله: مَنْ اتَّخَذَ ثَوْبًا فَلَيَنْظِفُهُ. (٥)

٤١١: عنه صلى الله عليه وآله: اغسلوا ثيابكم... وتزيّنوا وتنظّفوا. (٦)

٣/١: غَسَلَ الْيَدَيْنِ قَبْلَ الطَّعَامِ وَبَعْدَهُ

٤١٢: الإمام علي عليه السلام: غَسَلَ الْيَدَيْنِ قَبْلَ الطَّعَامِ وَبَعْدَهُ زِيَادَةً فِي الْعُمُرِ... وَيَجْلُو الْبَصَرَ. (٧)

٤/١: السُّوَاكُ

٤١٣: رسول الله صلى الله عليه وآله: استاكوا وتنظّفوا. (٨)

٤١٤: عنه صلى الله عليه وآله: عَلَيْكُمْ بِالسُّوَاكِ، فَتَعِمَّ الشَّيْءُ السُّوَاكُ. (٩)

ص: ٢٥٤

١- (١). رجلٌ شعثٌ: وسخُ الجسدِ، شعثُ الرأسِ أيضا وهو أشعث: أغبر (المصباح المنير: ص ٣١٤ [١] شعث).

٢- (٢) شعب الإيمان: ج ٥ ص ١٦٨ ح ٦٢٢٦ [٢] عن عائشه، كثر العمّال: ج ٦ ص ٦٤١ ح ١٧١٨١.

٣- (٣). الأَفُّ: كَلِمَةٌ تَصْجُرُ، يُقَالُ ذَلِكَ عِنْدَ اسْتِقْدَارِ الشَّيْءِ (لسان العرب: ج ٩ ص ٦ [٣] أفف).

٤- (٤). كثر الفوائد: ج ٢ ص ١٨٥، [٤] بحار الأنوار: ج ٨٠ ص ١٠٦. [٥]

٥- (٥). الكافي: ج ٦ ص ٤٤١ ح ٣ [٦] عن السكوني عن الإمام الصادق عليه السلام، قرب الإسناد: ص ٧٠ [٧] نحوه.

٦- (٦). تاريخ دمشق: ج ٣٦ ص ١٢٤ عن عبدالله بن ميمون القدّاح عن الإمام الصادق عن آبائه عليهم السلام، كثر العمّال: ج ٦ ص ٦٤٠ ح ١٧١٧٥.

٧- (٧). الكافي: ج ٦ ص ٢٩٠ ح ٣ [٨] عن أبي بصير عن الإمام الصادق عليه السلام.

٨- (٨). المصنّف لابن أبي شيبه: ج ١ ص ١٩٧ ح ٢٥ عن سليمان بن سعيد، المعجم الأوسط: ج ٧ ص ٢٥٩ ح ٧٤٤٢ عن سليمان بن سرد.

٩- (٩). كثر العمّال: ج ٩ ص ٣١٤ ح ٢٦١٨٣، الجامع الصغير: ج ٢ ص ١٦٩ ح ٥٥٣١ كلاهما نقلاً عن عبد الجبار الخولاني في تاريخ داريا عن أنس.

(The Prophet )s.a.w.( said:Indeed Allah dislikes a dirty and untidy person. (۱):۴۰۸

Kanz al-Fawā'id: the Messenger of Allah )s.a.w.( said:Indeed Allah dislikes a man:۴۰۹  
.who is al-Qādhurah

?He was asked:O' Messenger of Allah! What is al-Qāthurah

(He answered:Someone who annoys his companions ]by his dirt and bad smell[. (۲)

(The Prophet )s.a.w.( said:He who puts on clothes should keep them clean. (۳):۴۱۰

(The Prophet )s.a.w.( said:Wash your clothe sadorn yourself and clean yourself. (۴):۴۱۱

#### WASHING HANDS BEFORE AND AFTER FOOD:۱/۳

Imām 'Ali )a.s.( said:Washing the hands before and after ]eating[ food increases:۴۱۲  
(the lifespan and it brightens the eye. (۵)

#### BRUSHING THE TEETH:۱/۴

(The Prophet )s.a.w.( said:Brush your teeth, and make yourself clean. (۶):۴۱۳

(The Prophet )s.a.w.( said:Brush your teeth, for brushing is a great act. (۷):۴۱۴

ص: ۲۵۵

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Shu'ab al-Imān, vol.۵, p.۸۶۱, h.۶۲۲۶, narrating from 'A'ishah.Kanz al-'Ummāl, vol.۶, (۱) -۱  
p.۱۴۶, h.۱۸۱۷۱

.Kanz al-Fawā'id, vol.۲, p.۵۸۱.Bihār al-Anwār, vol.۰۸, p.۶۰۱. (۲) -۲  
al-Kāfi, vol.۶, p.۱۴۴, h.۳, narrating from al-Sakuni from Imām al-Sādiq )a.s.(Qurb. (۳) -۳  
al-Isnād, p.۰۷

Tārikh Dimashq, vol.۶۳, p.۴۲۱, narrating from 'Abdullah ibn Maymun al-Qaddāh. (۴) -۴  
from Imām al-Sādiq )a.s.( from his forefa thers )a.s.(Kanz al-'Ummāl, vol.۶, p.۰۴۶,  
h.۵۷۱۷۱

.)al-Kāfi, vol.۶, p.۰۹۲, h.۳, narrating from Abu Basir from Imām al-Sādiq )a.s. (۵) -۵  
al-Musannaf by Ibn Abu Shaybah, vol.۱, p.۷۹۱, h.۵۲, narrating from Sulaymān ibn. (۶) -۶



.Sa'id.al-Mu'jam al-Awsat, vol.٧, p.٩٥٢, h.٢٤٤٧, narrating from Sulaymān ibn Sard  
Kanz al-'Ummāl, vol.٩, p.٤١٣, h.٣٨١٤٢.Jāmi' al-Saghir, vol.٢, p.٩٦١, h.١٣٥٥.Both. (٧) -٧  
.narrating from 'Abd al-Jabbār al-Khulāni in Tārikh Dāriyyā from 'Anas

٤١٥: عنه صلى الله عليه وآله: مِنَ الْفِطْرَةِ الْمَضْمَضَةُ وَالِاسْتِنْشَاقُ وَالسَّوَاكُ. (١)

٤١٦: عنه صلى الله عليه وآله: نَظَّفُوا لثَاتِكُمْ مِنَ الطَّعَامِ وَاسْتَاكُوا، وَلَا تَدْخُلُوا عَلَيَّ فُحْرًا (٢) بُخْرًا (٣). (٤)

٥/١: غَسَلَ الْيَدَيْنِ قَبْلَ النَّوْمِ

٤١٧: رسول الله صلى الله عليه وآله: مَنْ بَاتَ وَفِي يَدِهِ غَمْرٌ فَأَصَابَهُ شَيْءٌ، فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ. (٥)

٤١٨: عنه صلى الله عليه وآله: إِذَا نَامَ أَحَدُكُمْ وَفِي يَدِهِ رِيحٌ غَمْرٌ فَلَمْ يَغْسِلْ يَدَهُ فَأَصَابَهُ شَيْءٌ، فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ. (٦)

٤١٩: عنه صلى الله عليه وآله: أَلَا لَا يَلُومَنَّ امْرُؤٌ إِلَّا نَفْسَهُ، بَيِّتٌ وَفِي يَدِهِ رِيحٌ غَمْرٌ. (٧)

٦/١: قَصُّ الْأَظْفَارِ

٤٢٠: رسول الله صلى الله عليه وآله: تَقْلِيمُ الْأَظْفَارِ يَمْنَعُ الدَّاءَ الْأَعْظَمَ، وَيُيَدِّرُ الرِّزْقَ. (٨)

ص: ٢٥٦

١- (١). سنن ابن ماجه: ج ١ ص ١٠٧ ح ٢٩٤، السنن الكبرى: ج ١ ص ٨٨ ح ٢٤٢ كلاهما عن عمّار بن ياسر.  
٢- (٢). كذا في كثر العمّال، وفي الجامع الصغير: «فُحْرًا»، والظاهر أنّ الصواب «قُلْحًا». قال القرطبي في تفسيره بعد أن ذكر حديثاً قريباً من هذا الحديث ما نصّه: «المحفوظ عندي قُحلاً وقُلْحاً... قال رسول الله صلى الله عليه وآله: استاكوا ما لكم تدخلون علي قُلْحًا» (تفسير القرطبي: ج ٢ ص ١٠٤). [١] والقُلْح: صُفْره في الأسنان ووسخ يركبها من طول ترك السواك (لسان العرب: ج ٢ ص ٥٦٥) [٢] قُلْحٌ».

٣- (٣). البُخْرُ: تَغَيُّرُ رِيحِ الْفَمِ (النهاية: ج ١ ص ١٠١ «بخر»)

٤- (٤). كثر العمّال: ج ٦ ص ٦٥٥ ح ١٧٢٣٩ نقلاً عن الحكيم عن عبد الله بن كثير.

٥- (٥). سنن الترمذي: ج ٤ ص ٢٨٩ ح ١٨٥٩، [٣] مسند ابن حنبل: ج ٣ ص ٢٥١ ح ٨٥٣٩ [٤] كلاهما عن أبي هريره

٦- (٦). سنن ابن ماجه: ج ٢ ص ١٠٩٦ ح ٣٢٩٧ عن أبي هريره.

٧- (٧). سنن ابن ماجه: ج ٢ ص ١٠٩٦ ح ٣٢٩٦ عن الإمام الحسين عن امه فاطمه عليهما السلام، كثر العمّال: ج ١٥ ص ٢٤٢ ح ٤٠٧٥٩ نقلاً عنه.

٨- (٨). الكافي: ج ٦ ص ٤٩٠ ح ١ [٥] عن الحسن بن راشد، ثواب الأعمال: ص ٤٢ ح ٤ عن أبي بصير، جامع الأخبار: ص ٣٣٤ ح

٩٤٣ [٦] كلاهما عن الإمام الصادق عن آبائه عليهم السلام عنه صلى الله عليه وآله وفيهما «ويزيد في الرزق» بدل «ويدرّ

الرزق»، الخصال: ص ٦١١ ح ١٠ عن أبي بصير ومحمّد بن مسلم عن الإمام الصادق عن آبائه عليهم السلام، تحف العقول: ص

١٠١ كلاهما عن الإمام عليّ عليه السلام، بحار الأنوار: ج ٧٦ ص ١١٩ ح ٢.

The Prophet ﷺ said: It is of one's nature to gargle the mouth and rinse the: ٤١٥  
(nose, and to brush teeth. ١

The Prophet ﷺ said: Clean your gums from food and brush your teeth, and do: ٤١٦  
(not come to me with yellow teeth and a bad odour of the mouth. ٢

### WASHING HANDS BEFORE SLEEPING: ١/٥

The Prophet ﷺ said: He who goes to bed with oily hands and is then afflicted: ٤١٧  
(with something, he should not blame anyone but himself. ٣

The Prophet ﷺ said: If any of you has a smelling oily hand and does not wash: ٤١٨  
it before going to bed and is then afflicted with something, he should not blame  
(anyone but himself. ٤

The Prophet ﷺ said: Beware that he who goes to bed while his hands smell of: ٤١٩  
(fat should not blame anyone but himself. ٥

### CUTTING NAILS: ١/٦

The Prophet ﷺ said: Shortening your nails hinders the great sickness, and: ٤٢٠  
(brings about sustenance. ٦

ص: ٢٥٧

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Sunan Ibn Mājah, vol.١, p.٧٠١, h.٤٩٢. al-Sunan al-Kubrā, vol.١, p.٨٨, h.٢٤٢. Both. (١) -١  
.narrating from 'Ammār ibn Yāsir

Kanz al-'Ummāl, vol.٦, p.٥٥٦, h.٩٣٢٧١, narrating from al-Hakim from 'Abdullah ibn. (٢) -٢  
.Kathir

Sunan al-Tirmidhi, vol.٤, p.٩٨٢, h.٩٥٨١. Musnad Ibn Hanbal, vol.٣, p.١٥٢, h.٩٣٥٨. Both. (٣) -٣  
.narrating from Abu Hurayrah

.Sunan Ibn Mājah, vol.٢, p.٦٩٠١, h.٧٩٢٣, narrating from Abu Hurayrah. (٤) -٤

Sunan Ibn Mājah, vol.٢, p.٦٩٠١, h.٦٩٢٣, narrating from Imām al-Husain ؑa.s.( from. (٥) -٥  
.his mother Fātimah ؑa.s.(. Kanz al-'Ummāl, vol.٥١, p.٢٤٢, h.٩٥٧٠٤, narrating from it

al-Kāfi, vol.٦, p.٠٩٤, h.١, narrating from al-Hasan ibn Rāsihd. Thawāb al-'A'māl, (٦) -٦

p.٢٤, h.٤, narrating from Abu Basir. Jāmi' al-Akhbār, p.٤٣٣, h.٣٤٩. Both narrating from Imām al-Sādiq )a.s.( from his fore fathers )a.s.( from the Prophet )s.a.w.(, with 'increases sustenance' instead of 'and brings about sustenance'. al-Khisāl, p.١١٤, h.١١, narrating from Abu Basir and Muhammad ibn Muslim from Imām al-Sādiq )a.s.( from his forefa thers )a.s.(. Tuhaf al-'Uqul, p.١٠١. Both narrating from Imām 'Ali )a.s.(. Bihār al-Anwār, vol.٤٧, p.٩١١, h.٢

٤٢١: عنه صلى الله عليه وآله: قُصِّوا أَظْفِيرَكُمْ؛ فَإِنَّ الشَّيْطَانَ يَجْرِي مَا بَيْنَ اللَّحْمِ وَالظَّفْرِ. (١)

٤٢٢: عنه صلى الله عليه وآله: قُصِّوا أَظْفِيرَكُمْ، وَادْفُنُوا قَلَامَاتِكُمْ، وَتَقَوُا بِرَاجِمِكُمْ. (٢). (٣)

ص: ٢٥٨

١- (١). تاريخ دمشق: ج ٥٣ ص ٢٤٧ ح ١١٢٣٧، الفردوس: ج ٢ ص ١٦٨ ح ٢٨٤٣ كلاهما عن جابر بن عبد الله الأنصاري.

٢- (٢). البراجم: هي العُقْدُ التي في ظهور الأصابع يجتمع فيها الوَسْخُ (النهاية: ج ١ ص ١١٣) [١] برجم.

٣- (٣). تفسير القرطبي: ج ٢ ص ١٠٢ [٢] عن عبد الله بن بشر المازني، كنز العمال: ج ٦ ص ٦٥٥ ح ١٧٢٣٩.

The Prophet ﷺ said: Cut your nails, for Satan moves between the meat and [\(1\)](#)  
[\(the nail.\)](#)

[\(The Prophet ﷺ said: Cut your nails and bury them, and clean your fingers.\)](#) [\(2\):422](#)

ص: ٢٥٩

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Tārikh Dimashq, vol. ٣٥, p. ٧٤٢, h. ٧٣٢١١. al-Firdaws, vol. ٢, p. ٨٦١, h. ٣٤٨٢. Both narrating. (1) – 1  
from Jābir ibn 'Abdullah al-Ansāri

Tafsir al-Qurtubi, vol. ٢, p. ٢٠١, narrating from 'Abdullah ibn Bishr al-Māzini. Kanz . (2) – 2  
al-'Ummāl, vol. ٦, p. ٥٥٦, h. ٩٣٢٧١

(وَصَيَّنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسَيْنًا وَإِنْ جَاهِدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطْغُهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ). ۱

(وَصَيَّنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتِكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ). ۲

وَصَيَّنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَ لِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ). ۳

۴۲۳: رسول الله صلى الله عليه وآله - لما سُئِلَ عَنْ حَقِّ الْوَالِدَيْنِ عَلَىٰ وَلَدِهِمَا - هُمَا جَنَّتَكَ وَنَارُكَ. (۱)

۴۲۴: صحيح البخارى عن عبد الله: سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟

ص: ۲۶۰

## CHAPTER TWO:THE CHILD\ 'S DUTIES TOWARDS HIS PARENTS

### THE IMPORTANCE OF THE RIGHTS OF PARENTS:٢/١

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.

﴿١﴾

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 favor 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. ﴿٢﴾

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( ﴿٣﴾

The Prophet )s.a.w.( said,-when he was asked about the rights of the parents upon:٤٢٣  
(their child-:They are your Heaven and your Hell. ﴿٤﴾

Sahih al-Bukhāri, narrating from 'Abdullah bin Mas'ud who said: I asked the:٤٢٤  
?Prophet )s.a.w.(What is Allah's most beloved act

ص:٢٤١

.Qurān, ٩٢:٨.(١) -١

.Qurān, ٦٤:٥١.(٢) -٢

.Qurān, ١٣:٤١.(٣) -٣

Sunan Ibn Mājah, vol.٢, p.٨٠٢١, h.٢٦٦٣, narrating from Abu Umāmah.Kanz al-. (٤) -٤  
'Ummāl, vol.٦١, p.٣٦٤, h.٣٥٤٥٤, narrating from it



قال: الصَّلَاةُ عَلَى وَقْتِهَا.

قال: ثُمَّ أَيُّ؟

قال: ثُمَّ بِرُّ الْوَالِدَيْنِ. (١)

٤٢٥: رسول الله صلى الله عليه وآله: رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ، وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ. (٢)

٤٢٦: الإمام زين العابدين عليه السلام - مِنْ دُعَائِهِ لِأَبِيهِ - اللَّهُمَّ اجْعَلْنِي أَهَابُهُمَا هَيْبَةَ السُّلْطَانِ الْعَسُوفِ (٣)، وَأَبْرُهُمَا بِرَّ الْأُمِّ الرَّؤُوفِ، وَاجْعَلْ طَاعَتِي لَوَالِدَيْ وَبِرِّي بِهِمَا أَقْرَبَ لِعَيْنَيْ مَنْ رَقَدَهُ الْوَسْطَانِ، وَأَتْلَجَ لِصِدْرِي مِنْ شَرِّبِهِ الظَّمَانِ؛ حَتَّى أَوْثَرَ عَلَى هَوَايَ هَوَاهُمَا. (٤)

٤٢٧: الإمام الباقر عليه السلام: ثَلَاثٌ لَمْ يَجْعَلِ اللَّهُ عَزَّ وَجَلَّ لِأَحَدٍ فِيهِنَّ رُخْصَةً: أَدَاءُ الْأَمَانَةِ إِلَى الْبِرِّ وَالْفَاجِرِ، وَالْوَفَاءُ بِالْعَهْدِ لِلْبِرِّ وَالْفَاجِرِ، وَبِرُّ الْوَالِدَيْنِ بَرِّينَ كَانَا أَوْ فَاجِرِينَ. (٥)

٤٢٨: الإمام الرضا عليه السلام: إِنَّ اللَّهَ عَزَّ وَجَلَّ... أَمَرَ بِالشُّكْرِ لَهُ وَلِلْوَالِدَيْنِ، فَمَنْ لَمْ يَشْكُرْ وَالِدَيْهِ لَمْ يَشْكُرِ اللَّهَ. (٦)

ص: ٢٦٢

١- (١). صحيح البخارى: ج ١ ص ١٩٧ ح ٥٠٤، صحيح مسلم: ج ١ ص ٩٠ ح ١٣٩ وفى ص ٨٩ ح ١٣٧ «أفضل» بدل «أحب» كلاهما عن عبد الله بن مسعود.

٢- (٢). سنن الترمذى: ج ٤ ص ٣١١ ح ١٨٩٩، [١]المستدرک على الصحيحين: ج ٤ ص ١٦٨ ح ٧٢٤٩ كلاهما عن عبد الله بن عمرو.  
٣- (٣). العسوف: الظلوم ( تاج العروس: ج ١٢ ص ٣٨٧ «عسف»).

٤- (٤). الصحيفه السجاديّه: ص ١٠٢ الدعاء ٢٤. [٢]

٥- (٥). الكافى: ج ٢ ص ١٦٢ ح ١٥ [٣] عن عنبه بن مصعب و ج ٥ ص ١٣٢ ح ١، تهذيب الأحكام: ج ٦ ص ٣٥٠ ح ٩٨٨ كلاهما عن الحسين بن مصعب الهمداني عن الإمام الصادق [٤] عليه السلام وفيه «لا عذر لأحد فيها» بدل «لم يجعل... رخصه».

٦- (٦). الخصال: ص ١٥٦ ح ١٩٦، عيون أخبار الرضا عليه السلام: ج ١ ص ٢٥٨ ح ١٣ [٥] كلاهما عن الدلهات.

.He answered:Performing prayers at its due time

?I said:What else

(He said:Obedience to parents. (1)

The Prophet )s.a.w.( said:The pleasure of the Lord lies in the pleasure of father and:٤٢٥

(the wrath of the Lord is in the wrath of the father. (2)

Imām al-Sajjād said,—from his prayers to his parents—:O Allah! Make me fear them:٤٢٦

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 a deep sleep, and cooler for my breast than a sweet cool drink for a

(thirsty person so that I put their desire before mine. (3)

Imām al-Bāqir )a.s.( said:There are three things in which Allah has not given:٤٢٧

anyone permission to violate:returning a trust to a righteous or corrupt person, fulfilling a promise given to both a righteous or corrupt person, and obedience to

(parents whether they are righteous or corrupt. (4)

Imām al-Ridā )a.s.( said:Indeed Allahhas commanded us to thank Him and the:٤٢٨

(parents.So, he who is not thankful to his parents is not thankful to Allah. (5)

ص:٢٤٣

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Sahih al-Bukhāri, vol.١, p.٧٩١, h.٤٠٥.Sahih Muslim, vol.١, p.٠٩, h.٩٣١ and p.٩٨, h.٧٣١,.(١) -١

.with 'the best' instead of 'most beloved'.Both narrating from 'Abdullah ibn Mas'ud

Sunan al-Tirmidhi, vol.٤, p.١١٣, h.٩٩٨١.al-Mustadrak 'alā al-Sahihain, vol.٤, p.٨٤١,.(٢) -٢

.h.٩٤٢٧.Both narrating from 'Abdullah ibn 'Amr

.al-Sahifah Sajjādiyah, p.٢٠١, Supplication ٤٢. (٣) -٣

al-Kāfi, vol.٢, p.٢٤١, h.٥١, narrating from 'Anbasah ibn Mus'ab, and vol.٥, p.٢٣١,.(٤) -٤

h.١.Tahdhib al-Ahkām, vol.٦, p.٠٥٣, h.٨٨٩, with 'there is no excuse for anyone in it'

instead of 'has not givenp ermission'.Both narrating from al-Husain ibn Mus'ab al-

).Hamadāni from Imām al-Sādiq )a.s

al-Khisāl, p.٤٥١, h.٤٩١.'Uyun Akhbār al-Ridā )a.s.(, vol.١, p.٨٥٢, h.٣١.Both narrating. (٥) -٥  
.from al-Dilhāth

(وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرُهُمَا وَ قُلْ لَهُمَا قَوْلًا كَرِيمًا \* وَ اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا). ١

[نقلا عن عيسى ] (وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا \* وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا). ٢

[في صفه يحيى ] (وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا \* وَ سَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا). ٣

٤٢٩:الإمام الصادق عليه السلام-في قوله تعالى: (وَبِالْوَالِدَيْنِ إِحْسَانًا) - الإحسان أن تحسن صيحتيهما، وألا تكلفيهما أن يسألاك شيئا مما يحتاجان إليه وإن كانا مستغنيين (١). (٢)

٤٣٠:الإمام علي عليه السلام: برُّ الوالدين أكبر فريضة. (٣)

٤٣١:عنه عليه السلام: برُّ الوالدين من أكرم الطَّبَائِعِ. (٤)

ص:٢٦٤

١- (٤). كناية عن لزوم تهيئه مطلوبهم قبل الطلب.

٢- (٥). الكافي: ج ٢ ص ١٥٧ ح ١ [١] عن أبي ولّاد الحنّاط، مشكاة الأنوار: ص ٢٨٢ ح ٨٥٤. [٢]

٣- (٦). غرر الحكم: ح ٤٤٢٣، عيون الحكم والمواعظ: ص ١٩٥ ح ٣٩٨٢.

٤- (٧). دستور معالم الحكم: ص ٢٣، تحف العقول: ص ٨٥ وفيه «كرم الطيبه» بدل «أكرم الطبايع»، بحار الأنوار: ج ٧٧ ص ٢١٢ ح

**: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. (١

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. (٢

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! (٣

Imām al-Sādiq )a.s.( said,-concerning Allah's saying:And )to show( kindness to:٤٢٩  
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 not  
(in need. (٤) (٥

(Imām 'Ali )a.s.( said:Showing kindness to parents is the greatest obligation. (٤:٤٣٠

Imām 'Ali )a.s.( said:Showing kindness to parents is the most exalted of qualities.:٤٣١  
(٧

ص:٢٤٥

.Qurān, ٧١:٣٢-٤٢.(١) -١

.Qurān, ٩١:٢٣-٣٣.(٢) -٢

.Qurān, ٩١:٤١-٥١.(٣) -٣

.It means that you should provide them what they need before they ask. (٤) -٤

al-Kāfi, vol.٢, p.٧٥١, h.١, narrating from Abu Wallād al-Hannāt.Mishkāt al-Anwār,.(٥) -٥

p.۲۸۲, h.۴۵۸

.Ghurar al-Hikam, h.۳۲۴۴.'Uyun al-Hikam wa al-Mawā'iz, p.۵۹۱, h.۲۸۹۳. (۶) -۶  
Dastur Ma'ālim al-Hikam, p.۳۲.Tuhaf al-'Uqul, p.۵۸, with 'the virtue of the nature'. (۷) -۷  
.]of a person[' inseed of 'the most exalted of qualities'.Bihār al-Anwār, vol.۷۷, p.۲۱۲, h.۱

٤٣٢:الإمام علي عليه السلام: قُمْ عَن مَجْلِسِكَ لِأَبِيكَ وَمُعَلِّمِكَ وَإِنْ كُنْتَ أَمِيرًا. (١)

ج الخُضُوعُ عِنْدَ الْغَضَبِ

٤٣٣:رسول الله صلى الله عليه وآله: مِنْ حَقِّ الْوَالِدِ عَلَيَّ وَلَدِهِ أَنْ يَخْضَعَ لَهُ فِي الْغَضَبِ وَالتَّعَبِ. (٢)

د التَّجَنُّبُ مِنَ الْعُقُوقِ

٤٣٤:الإمام الصادق عليه السلام-في قَوْلِهِ تَعَالَى: (إِنَّمَا يَنْبَغُ عِنْدَكَ الْكِبَرُ...) - إِنْ أَضْجَرَكَ فَلَا تَقُلْ لَهُمَا:أُفُّ، وَلَا تَنْهَرُهُمَا إِنْ

ضَرَبَاكَ. (٣)

٤٣٥:عنه عليه السلام: أَدْنَى الْعُقُوقِ:«أُفُّ»،وَلَوْ عَلِمَ اللَّهُ شَيْئًا أَهْوَنَ مِنْهُ لَنَهَى عَنْهُ. (٤)

٤٣٦:عنه عليه السلام-في قَوْلِهِ تَعَالَى: (وَ اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ ) - لَا تَمْلَأْ عَيْنَيْكَ مِنَ النَّظَرِ إِلَيْهِمَا إِلَّا بِرَحْمَةٍ

وَرِقَّةٍ،وَلَا تَرْفَعْ صَوْتَكَ فَوْقَ أَصْوَاتِهِمَا،وَلَا يَدَّكَ فَوْقَ أَيْدِيهِمَا،وَلَا تَقْدِّمُ قَدَامَهُمَا. (٥)

٤٣٧:عنه عليه السلام-في قَوْلِهِ تَعَالَى: (وَقُلْ لَهُمَا قَوْلًا كَرِيمًا) - إِنْ ضَرَبَاكَ فَقُلْ لَهُمَا:غَفَرَ اللَّهُ لَكُمَا. (٦)

٤٣٨:رسول الله صلى الله عليه وآله: يُقَالُ لِلْعَاقِّ:اعْمَلْ مَا شِئْتَ مِنَ الطَّاعَةِ فَإِنِّي لَا أُغْفِرُ لَكَ. (٧)

ص: ٢٦٦

١- (١).غرر الحكم:ج ٢٣٤١.

٢- (٢). تاريخ المدينة المنورة:ج ٢ ص ٥٦٨ عن ابن عباس، كنز العمال:ج ١٦ ص ٤٧٣ ح ٤٥٥١٢ نقلًا عن تاريخ دمشق.

٣- (٣). الكافي:ج ٢ ص ١٥٨ ح ١، كتاب من لا يحضره الفقيه:ج ٤ [١] ص ٤٠٨ ح ٥٨٨٣ كلاهما عن أبي ولاد الحنّاط.

٤- (٤). الكافي:ج ٢ ص ٣٤٨ ح ١ [٢] عن حديد بن حكيم، عيون أخبار الرضا عليه السلام:ج ٢ ص ٤٤ ح ١٦٠ [٣] عن داوود

بن سليمان الفراء عن الإمام الرضا عن آبائه عليهم السلام.

٥- (٥). الكافي:ج ٢ ص ١٥٨ ح ١، كتاب من لا يحضره الفقيه:ج ٤ [٤] ص ٤٠٨ ح ٥٨٨٣ كلاهما عن أبي ولاد الحنّاط.

٦- (٦). الكافي:ج ٢ ص ١٥٨ ح ١، كتاب من لا يحضره الفقيه:ج ٤ [٥] ص ٤٠٨ ح ٥٨٨٣ كلاهما عن أبي ولاد الحنّاط.

٧- (٧). حليه الأولياء:ج ١٠ ص ٢١٦ عن عائشه، روضه الواعظين:ص ٤٠٣ [٦] نحوه.

## **:B Standing Up To Show Reverence**

Imām 'Ali )a.s.( said:Stand up for your father and your teacher, even if you are a:٤٣٢  
(commander. (١

## **:C Submissiveness At The Time Of Anger**

The Prophet )s.a.w.( said:Among the rights of a father upon his child is that the:٤٣٣  
(child should be submissive to him at the time of anger and exhaustion. (٢

## **:D Avoiding Disobedience**

Imām al-Sādiq )a.s.( said,-regarding Allah's saying if one of them or both of them:٤٣٤  
reach old age with you-:If they annoy you, do not say fie to them, if they were to hit  
(you, do not repel them. (٣

Imām al-Sādiq )a.s.( said:The lowest degree of disobedience [to parents] is to say:٤٣٥  
('fie', and if Allah had anything of a word less than this, He would have prohibited it. (٤

Imām al-Sādiq )a.s.( said,-regarding Allah's saying And out of compassion, lower:٤٣٦  
unto them the wing of humility-:Do not use your eyes in looking at them other than 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. (٥

Imām al-Sādiq )a.s.( said,-regarding Allah's saying and speak to them a gracious:٤٣٧  
(word.-:If they were to hit you, say to them:'May Allah forgive you! (٤

The Prophet )s.a.w.( said:It will be said to him who is disobedient to his:٤٣٨  
(parents:Worship as much as you desire, but I will not forgive you. (٧

ص:٢٤٧

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.Ghurar al-Hikam, h.١٤٣٢.(١) -١

Tārikh Madinah al-Munawarah, vol.٢, p.٨٦٥, narrating from Ibn 'Abbās.Kanz al-. (٢) -٢



'Ummāl, vol.٤١, p.٣٧٤, h.٢١٥٥٤, narrating from Tārikh Dimashq  
al-Kāfi, vol.٢, p.٨٥١, h.١.Kitāb Man lā Yahdarhu al-Faqih, vol.٤, p.٨٠٤, h.٣٨٨٥.Both. (٣) -٣  
narrating from Abu Wallād al-Hannāt  
al-Kāfi, vol.٢, p.٨٤٣, h.١, narrating from Hadid ibn Hakim.'Uyun Akhbār al-Ridā. (٤) -٤  
)a.s.(, vol.٢, p.٤٤, h.٠٤١, narrating from Dāwud ibn Sulaymān al-Farrā' from Imām al-  
(.).Ridā )a.s.( from his forefa thers )a.s  
al-Kāfi, vol.٢, p.٨٥١, h.١.Kitāb Man lā Yahdarhu al-Faqih, vol.٤, p.٨٠٤, h.٣٨٨٥.Both. (٥) -٥  
narrating from Abu Wallād al-Hannāt  
al-Kāfi, vol.٢, p.٨٥١, h.١.Kitāb Man lā Yahdarhu al-Faqih, vol.٤, p.٨٠٤, h.٣٨٨٥.Both. (٦) -٦  
narrating from Abu Wallād al-Hannāt  
.Hilyah al-Awliyā', vol.٠١, p.٤١٢, narrating from 'A'ishah.Rawdah al-Wā'izin, p.٣٠٤. (٧) -٧

٤٣٩: عنه صلى الله عليه وآله: مَنْ أَحْزَنَ وَالِدَيْهِ فَقَدْ عَقَّهُمَا. (١)

٤٤٠: صحيح مسلم عن عبد الله بن عمرو بن العاص: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ.

قالوا: يا رَسُولَ اللَّهِ وَهَلْ يَشْتُمُ الرَّجُلُ وَالِدَيْهِ؟

قال: نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ. (٢)

٤٤١: الإمام الباقر عليه السلام: إِنَّ أَبِي نَظَرَ إِلَى رَجُلٍ وَمَعَهُ ابْنُهُ يَمْشِي، وَالْإِبْنُ مُتَّكِيٌّ عَلَى ذِرَاعِ الْأَبِ، قَالَ: فَمَا كَلَّمَهُ أَبِي عَلَيْهِ السَّلَامُ مَقْتًا لَهُ حَتَّى فَارَقَ الدُّنْيَا. (٣)

٤٤٢: الإمام العسكري عليه السلام: جُرَّأُهُ الْوَالِدِ عَلَى وَالِدِهِ فِي صِغَرِهِ، تَدْعُو إِلَى الْعُقُوقِ فِي كِبَرِهِ. (٤)

٣/٢: جوامعُ حقوقِ الوالدين

٤٤٣: رسول الله صلى الله عليه وآله - لَمَّا سُئِلَ عَنْ حَقِّ الْوَالِدِ عَلَى وَالدِهِ - لَا يُسَمِّيهِ بِاسْمِهِ، وَلَا يَمْشِي بَيْنَ يَدَيْهِ، وَلَا يَجْلِسُ قَبْلَهُ، وَلَا يَسْتَسِبُّ لَهُ (٥). (٤)

ص: ٢٤٨

١- (١). كتاب من لا يحضره الفقيه: ج ٤ ص ٣٧٢ ح ٥٧٦٢ عن حماد بن عمرو و أنس بن محمد عن أبيه جميعا عن الإمام الصادق عن آبائه عليهم السلام، الخصال: ص ٦٢١ ح ١٠ عن أبي بصير ومحمد بن مسلم عن الإمام الصادق عن آبائه عن الإمام علي عليهم السلام.

٢- (٢). صحيح مسلم: ج ١ ص ٩٢ ح ١٤٦، السنن الكبرى: ج ١٠ ص ٣٩٧ ح ٢١٠٨٦.

٣- (٣). الكافي: ج ٢ ص ٣٤٩ ح ٨ [١] عن عبدالله بن سليمان، مشكاة الأنوار: ص ٢٨٥ ح ٨٦٢ [٢] عن عبدالله بن مسكان وليس فيه «يمشى».

٤- (٤). تحف العقول: ص ٤٨٩.

٥- (٥). أي ألا يقوم الولد بعمل يسيء إلى سمعه والديه بين الناس ويؤدي إلى لعنهما وسبهما.

٦- (٦). الكافي: ج ٢ ص ١٥٨ ح ٥ [٣] عن درست بن أبي منصور، مشكاة الأنوار: ص ٢٧٧ ح ٨٣٣ [٤] كلاهما عن الإمام الكاظم عليه السلام.

The Prophet ﷺ said: He who makes his parents unhappy has surely disobeyed: (1) (them. (1)

Sahih Muslim, narrating from 'Abdullah bin 'Amr bin al-'As who said: The Messenger of Allah ﷺ 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, that is when 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. (2)

Imām al-Bāqir ᑲ.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. (3)

Imām al-'Askari ᑲ.s. said: The boldness of a child in his childhood against his father will invite to his disobedience in his adulthood. (4)

#### GENERAL RIGHTS OF PARENTS: 2/3

The Prophet ﷺ 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. (5)

ص: ٢٤٩

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Kitāb Man lā Yahdarhu al-Faqih, vol. 4, p. 273, h. 2675, narrating from Hammād ibn 'Amr and 'Anas ibn Muhammad from his father from Imām al-Sādiq ᑲ.s. (from his forefathers) ᑲ.s. (al-Khisāl, p. 126, h. 1), narrating from Abu Basir and Muhammad ibn Muslim from Imām al-Sādiq ᑲ.s. (from his forefathers) ᑲ.s. (from Imām 'Ali ᑲ.s.

Sahih Muslim, vol. 1, p. 29, h. 641. al-Sunan al-Kubrā, vol. 1, p. 793, h. 68012. (2) -2 al-Kāfi, vol. 2, p. 943, h. 8, narrating from 'Abdullah ibn Sulaymān. Mishkāt al-Anwār, (3) -3

!p.٥٨٢, h.٢٦٨, narrating from 'Abdullah ibn Muskān, without 'was walking

.Tuhaf al-'Uqul, p.٩٨٤. (٤) -٤

al-Kāfi, vol.٢, p.٨٥١, h.٥, narrating from Durust ibn Abu Mansur. Mishkāt al-Anwār, . (٥) -٥

.).p.٧٧٢, h.٣٣٨. Both narrating from Imām al-Kāzim )a.s

٤٤٤:الإمام علي عليه السلام: إِنَّ لِلْوَالِدِ عَلَى الْوَالِدِ حَقًّا، وَإِنَّ لِلْوَالِدِ عَلَى الْوَالِدِ حَقًّا، فَحَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُطِيعَهُ فِي كُلِّ شَيْءٍ إِلَّا فِي مَعْصِيَةِ اللَّهِ سُبْحَانَهُ. (١)

٤٤٥:الإمام الصادق عليه السلام: يَجِبُ لِلْوَالِدَيْنِ عَلَى الْوَالِدِ ثَلَاثَةٌ أَشْيَاءُ: شُكْرُهُمَا عَلَى كُلِّ حَالٍ، وَطَاعَتُهُمَا فِيمَا يَأْمُرَانِهِ وَيَنْهَيَانِهِ عَنْهُ فِي غَيْرِ مَعْصِيَةِ اللَّهِ، وَنَصِيحَتُهُمَا فِي السِّرِّ وَالْعَلَانِيَةِ. (٢)

٤/٢: بَرَكَاتُ بَرِّ الْوَالِدَيْنِ

٤٤٦:رسول الله صلى الله عليه وآله: مَنْ سَرَّهُ أَنْ يَمُدَّ لَهُ فِي عُمُرِهِ وَيُزَادَ لَهُ فِي رِزْقِهِ؛ فَلْيَبْرِّ وَالِدَيْهِ، وَلْيَصِلْ رَحِمَهُ. (٣)

٤٤٧:عنه صلى الله عليه وآله: سَيِّدُ الْأَبْرَارِ يَوْمَ الْقِيَامَةِ رَجُلٌ بَرَّ وَالِدَيْهِ بَعْدَ مَوْتِهِمَا. (٤)

٤٤٨:عنه صلى الله عليه وآله: مَنْ بَرَّ وَالِدَيْهِ طُوبَى (٥) لَهُ، زَادَ اللَّهُ فِي عُمُرِهِ. (٦)

٤٤٩:الإمام الصادق عليه السلام: بُرُّوا آبَاءَكُمْ؛ يَبْرِكْكُمْ أَبْنَاءُكُمْ. (٧)

ص: ٢٧٠

١- (١). نهج البلاغه: الحكمه ٣٩٩. [١]

٢- (٢). تحف العقول: ص ٣٢٢، بحار الأنوار: ج ٧٨ ص ٢٣٦ ح ٦٧. [٢]

٣- (٣). مسند ابن حنبل: ج ٤ ص ٥٣٠ ح ١٣٨١٢ و ص ٤٥٨ ح ١٣٤٠٠، [٣] مكارم الأخلاق لابن أبي الدنيا: ص ١٧٨ ح ٢٤٤ وفيهما «من أحب» بدل «من سره» وكلها عن أنس.

٤- (٤). بحار الأنوار: ج ٧٤ ص ٨٦ ح ١٠٠ [٤] نقلًا عن كتاب الإمامه والتبصره عن السكوني عن الإمام الصادق عن آبائه عليهم السلام.

٥- (٥). طُوبَى: قيل: هو اسم شجره في الجنة، وقيل: بل إشارة إلى كل مستطاب في الجنة؛ من بقاء بلا فناء، وعز بلا زوال، وغنى بلا فقر (مفردات ألفاظ القرآن: ص ٥٢٨ [٥] طيب)

٦- (٦). الأدب المفرد: ص ٢٠ ح ٢٢، [٦] المستدرک علی الصحیحین: ج ٤ ص ١٧٠ ح ٧٢٥٧ كلاهما عن معاذ.

٧- (٧). الكافي: ج ٥ ص ٥٥٤ ح ٥ [٧] عن عبيد بن زراره، كتاب من لا يحضره الفقيه: ج ٤ ص ٢١ ح ٤٩٨٥.

Imām 'Ali )a.s.( said:There is a right for the child upon his father and there is a right:٤٤٤  
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. \(١\)](#)

Imām al-Sādiq )a.s.( said:Parents have three rights upon their child:to be grateful:٤٤٥  
to the parents in any condition, to obey them in whatever they order him or prohibit  
him except sinning Allah, and in seeking benevo lence for them in secret and in the  
[open. \(٢\)](#)

### THE BENEFITS OF DOING GOOD TO PARENTS:٢/٤

The Prophet )s.a.w.( said:He who wishes to prolong his lifespan and increase his:٤٤٦  
[sustenance should do good to his parents and keep ties with his kin. \(٣\)](#)

The Prophet )s.a.w.( said:The master of the righteous on Judgment Day is he who:٤٤٧  
[does good to his parents after their death. \(٤\)](#)

The Prophet )s.a.w.( said:Blissful is he who does good to his parents and Allah will:٤٤٨  
[increase his lifespan. \(٥\)](#)

Imām al-Sādiq )a.s.( said:Do good to your parents so that your children will do:٤٤٩  
[good to you. \(٦\)](#)

ص:٢٧١

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١- Nahj al-Balāghah, Wise Saying ٩٩٣.(١)

٢- Tuḥaf al-'Uqul, p.٢٢٣.Bihār al-Anwār, vol.٨٧, p.٦٣٢, h.٧٦. (٢)

٣- Musnad Ibn Hanbal, vol.٤, p.٠٣٥, h.٢١٨٣١ and p.٨٥٤, h.٠٠٤٣١.Makārim al-Akhlāq by. (٣)

٤- Ibn Abu al-Dunyā, p.٨٧١, h.٤٤٢, with 'he who loves' instead of 'he who wishes'.All  
narrating from 'Anas

Bihār al-Anwār, vol.٤٧, p.٦٨, h.٠٠١, narrating from the book al-Imāmah wa al-. (٤)

٥- .).Tabsirah from al-Sakuni from Imām al-Sādiq )a.s.( from his forefat hers )a.s

٦- al-Adab al-Mufrad, p.٠٢, h.٢٢.al-Mustadrak 'alā al-Sahihain, vol.٤, p.٠٧١,. (٥)

٧- h.٧٥٢٧.Both narrating from Ma'ādh

٨- al-Kāfi, vol.٥, p.٤٥٥, h.٥, narrating from 'Ubaid ibn Zurārah.Kitāb Man lā Yahdarhu. (٦)



٤٥٠: رسول الله صلى الله عليه وآله: مَنْ تَعَلَّمَتْ مِنْهُ حَرْفًا، صِرَتْ لَهُ عَبْدًا. (١)

٤٥١: عوالى اللالى: رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ: مَنْ عَلَّمَ شَخْصًا مَسْأَلَةً، فَقَدِمَ مَلَكٌ رَقَبَتَهُ، فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ: أَيْبَعُهُ؟ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا، وَلَكِنْ يَأْمُرُهُ وَيَنْهَاهُ. (٢)

٤٥٢: الإمام على عليه السلام: أَكْرَمَ ضَيْفِكَ وَإِنْ كَانَ حَقِيرًا، وَقَمَّ عَنْ مَجْلِسِكَ لِأَيِّكَ وَمُعَلِّمِكَ وَإِنْ كُنْتَ أَمِيرًا. (٣)

٤٥٣: عنه عليه السلام: ثَلَاثٌ لَا يُسْتَحْيَى مِنْهُنَّ: خِدْمَةُ الرَّجُلِ ضَيْفُهُ، وَقِيَامُهُ عَنِ مَجْلِسِهِ لِأَبِيهِ وَمُعَلِّمِهِ، وَطَلْبُ الْحَقِّ وَإِنْ قَلَّ. (٤)

٤٥٤: الإمام زين العابدين عليه السلام: حَقُّ سَائِسِكَ بِالْعِلْمِ التَّعْظِيمُ لَهُ، وَالتَّوْقِيرُ لِمَجْلِسِهِ، وَحُسْنُ الْإِسْتِمَاعِ إِلَيْهِ، وَالْإِقْبَالُ عَلَيْهِ، وَأَلَّا تَرْفَعَ عَلَيْهِ صَوْتَكَ، وَلَا تُجِيبَ أَحَدًا يَسْأَلُهُ عَنْ

١- (١). عوالى اللالى: ج ١ ص ٢٩٢ ح ١٦٣، [١] بحار الأنوار: ج ٧٧ ص ١٦٥ ح ٢. [٢]

٢- (٢). عوالى اللالى: ج ٤ ص ٧١ ح ٤٣، [٣] منيه المرید: ص ٢٤٣ نحوه.

٣- (٣). غرر الحكم: ح ٢٣٤١.

٤- (٤). غرر الحكم: ح ٤٦٦٦، [٤] عيون الحكم والمواعظ: ص ٢١٢ ح ٤٢٣٠.



## CHAPTER THREE: THE CHILD'S DUTIES TOWARDS HIS TEACHER

### OBEDIENCE: ٣/١

The Prophet ﷺ said: He whom you learn one word from, has made you (become his servant).

Awāli al-La'āli: It is narrated that the Messenger of Allah ﷺ said: He who teaches something to someone owns him.

?It was said: O Messenger of Allah! Can he sell him

(He ﷺ answered: No. But he can command him and forbid him.

### HONORING: ٣/٢

Imām 'Ali a.s. said: Honor your guest even if he is lowly, and stand up for your father and your teacher even if you are a commander.

Imām '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.

Imām al-Sajjād a.s. said: The right of your teacher is to honor 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 to speak with anyone in his meeting, and not to 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

ص: ٢٧٣

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١- (١) .Awāli al-La'āli, vol.١, p.٢٩٢, h.٣٦١. Bihār al-Anwār, vol.٧٧, p.٥٦١, h.٢'.

٢- (٢) .Awāli al-La'āli, vol.٤, p.١٧, h.٣٤. Munyah al-Murid, p.٣٤٢'.

٣- (٣) .Ghurar al-Hikam, h.١٤٣٢.

٤- (٤) .Ghurar al-Hikam, h.٦٦٦٤. 'Uyun al-Hikam wa al-Mawā'iz, p.٢١٢, h.٠٣٢٤.

شَيْءٍ حَتَّى يَكُونَ هُوَ الَّذِي يُجِيبُ، وَلَا تُحَدِّثْ فِي مَجْلِسِهِ أَحَدًا، وَلَا تَغْتَابَ عِنْدَهُ أَحَدًا، وَأَنْ تَدْفَعَ عَنْهُ إِذَا ذُكِرَ عِنْدَكَ بِسَوْءٍ، وَأَنْ تَسْتُرَ عُيُوبَهُ وَتُظْهِرَ مَنَاقِبَهُ، وَلَا تُجَالِسَ لَهُ عِدُوًّا وَلَا تُعَادِيَ لَهُ وَلِيًّا، فَإِذَا فَعَلْتَ ذَلِكَ شَهِدْتَ لِمَكَ مَلَائِكَةُ اللَّهِ عَزَّ وَجَلَّ بِأَنَّكَ قَصِدْتَهُ، وَتَعَلَّمْتَ عِلْمَهُ لِلَّهِ جَلَّ وَعَزَّ اسْمُهُ لَا لِلنَّاسِ. (١)

٣/٣: غَضُّ الصَّوْتِ

(إِنَّ الَّذِينَ يُعْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ). ٢

٤٥٥: رسول الله صلى الله عليه وآله: مَنِ غَضَّ صَوْتَهُ عِنْدَ الْعُلَمَاءِ جَاءَ يَوْمَ الْقِيَامَةِ مَعَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى مِنَ أَصْحَابِي، وَلَا خَيْرَ فِي التَّمَلُّقِ وَالتَّوَاضِعِ إِلَّا مَا كَانَ فِي اللَّهِ فِي طَلَبِ الْعِلْمِ. (٢)

٤/٣: التَّجَنُّبُ عَنِ الْإِسْتِخْفَافِ

٤٥٦: رسول الله صلى الله عليه وآله: ثَلَاثَةٌ لَا يَسْتَحِفُّ بِهِمْ إِلَّا مُنَافِقٌ بَيْنَ نِفَاقِهِ: ذُو شَيْبَةٍ فِي الْإِسْلَامِ، وَمُعَلِّمٌ الْخَيْرِ، وَإِمَامٌ عَادِلٌ. (٣)

ص: ٢٧٤

١- (١). كتاب من لا يحضره الفقيه: ج ٢ ص ٦٢٠ ح ٣٢١٤، الخصال: ص ٥٦٧ ح ١ كلاهما عن أبي حمزة الثمالي (ثابت بن دينار) وراجع تحف العقول: ص ٢٦٠.

٢- (٣). فردوس الأخبار: ج ٤ ص ١٨١ ح ٦٠٧٦ عن سعيد الشامي.

٣- (٤). تاريخ بغداد: ج ٨ ص ٢٧ ح ٤٠٧٤، [١] أسد الغابة: ج ٦ ص ٣٥٤ الرقم ٦٤٣٩ [٢] كلاهما عن عماره القرشي عن أبيه عن جدّه.

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 learnt knowledge for the sake of Allah (the Exalted, and not for the sake of people. (1)

#### LOWERING THE VOICE: 3/3

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. (2)

The Prophet (s.a.w.) said: He who lowers his voice in the presence of the scholars: 455 will come forth on Judgment Day with my companions, whose hearts have been tested with piety by Allah, and there is no good in flattery and humility except for that which is done for Allah for the sake of seeking knowledge. (3)

#### AVOIDANCE OF BELITTLING: 3/4

The Prophet (s.a.w.) said: There are three groups who are not belittled by anyone: 456 except by a hypocrite whose hypocrisy is manifest: the owner of grey hair in Islam [an elder], a teacher of goodness and a just leader. (4)

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Kitāb Man lā Yahdarhu al-Faqih, vol. 2, p. 26, h. 4123. al-Khisāl, p. 765, h. 1. Both. (1) -1  
.narrating from Abu Hamzah al-Thumālī (Thābit ibn Dinār). Tuhaf al-'Uqul, p. 62  
.Qurān, 94:3. (2) -2  
.Firdaws al-Akhabār, vol. 4, p. 181, h. 6706, narrating from Sa'id al-Shāmi. (3) -3  
Tārikh Baghdād, vol. 8, p. 72, h. 4704. Usd al-Ghābah, vol. 6, p. 453, h. 9346. Both. (4) -4  
.narrating from 'Amārah al-Qurashi from his father from his grandfather

٤٥٧: عنه صلى الله عليه وآله: مَنْ احْتَقَرَ صَاحِبَ الْعِلْمِ فَقَدْ احْتَقَرَ نَبِيَّ، وَمَنْ احْتَقَرَ نَبِيَّ فَهُوَ كَافِرٌ. (١)

٤٥٨: الإمام علي عليه السلام: لَا يَسْتَخِفُّ بِالْعِلْمِ وَأَهْلِهِ إِلَّا أَحْمَقُ جَاهِلٌ. (٢)

٤٥٩: عنه عليه السلام: إِيَّاكَ أَنْ تَسْتَخِفَّ بِالْعُلَمَاءِ؛ فَإِنَّ ذَلِكَ يُزْرِي بِكَ، وَيُؤْسِيءُ الظَّنَّ بِكَ وَالْمَخِيلَةَ فِيكَ. (٣)

٤٦٠: عنه عليه السلام: لَا تَجْعَلَنَّ ذَرْبَ (٤) لِسَانِكَ عَلَى مَنْ أَنْطَقَكَ، وَبَلَاغَةَ قَوْلِكَ عَلَى مَنْ سَدَّدَكَ. (٥)

ص: ٢٧٦

١- (١) إرشاد القلوب: ص ١٦٥. [١]

٢- (٢). غرر الحكم: ح ١٠٨٠٧، عيون الحكم والمواعظ: ص ٥٤١ ح ١٠٠٣٠.

٣- (٣). غرر الحكم: ح ٢٧٣٢، [٢] عيون الحكم والمواعظ: ص ١٠٠ ح ٢٢٩٨.

٤- (٤). ذَرْبَ لِسَانِهِ: إِذَا كَانَ حَادًّا لِللسانِ لَا يُبَالِي (النهاية: ج ٢ ص ١٥٦) «[٣] ذرب».

٥- (٥). نهج البلاغة: الحكمه ٤١١، [٤] غرر الحكم: ح ١٠٣٨٥.

The Prophet ﷺ said: He who humiliates a person of knowledge has indeed:  
(humiliated me and he who humiliates me is a disbeliever. (1)

Imām 'Ali a.s.: No one belittles knowledge and knowledgeable people except one:  
(who is foolish and ignorant. (2)

Imām 'Ali a.s. said: Be careful not to belittle scholars, for this action will make:  
(yourself belittled, and it will bring suspicion on and negative views about you. (3)

Imām '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 discip  
(lined you. (4)

ص: ٢٧٧

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.Irshād al-Qulub, p.٥٦١.(١) -١

.Ghurar al-Hikam, h.٧٠٨٠١, 'Uyun al-Hikam wa al-Mawā'iz, p.١٤٥, h.٠٣٠٠١. (٢) -٢

.Ghurar al-Hikam, h.٢٣٧٢.'Uyun al-Hikam wa al-Mawā'iz, p.٠٠١, h.٨٩٢٢. (٣) -٣

.Nahj al-Balāghah, Wise Saying ١١٤.Ghurar al-Hikam, h.٥٨٣٠١. (٤) -٤

٤٦١: رسول الله صلى الله عليه وآله: يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ. (١)

٤٦٢: عنه صلى الله عليه وآله: أَوْلَى النَّاسِ بِاللَّهِ وَبِرَسُولِهِ مَنْ بَدَأَ بِالسَّلَامِ. (٢)

٤٦٣: عنه صلى الله عليه وآله: أَطْوَعُكُمْ لِلَّهِ الَّذِي يَبْدَأُ صَاحِبَهُ بِالسَّلَامِ. (٣)

٤٦٤: الإمام علي عليه السلام: لِلْسَّلَامِ سَبْعُونَ حَسَنَةً؛ تَسْعُ وَسِتُونَ لِلْمُبْتَدِئِ وَوَاحِدَةٌ لِلزَّادِ. (٤)

٤٦٥: الإمام علي عليه السلام- فِي وَصِيَّتِهِ لِابْنِهِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ- يَا بُنَيَّ... لَا تُضَيِّعَنَّ حَقَّ أَخِيكَ اتِّكَالًا عَلَى مَا بَيْنَكَ وَبَيْنَهُ؛ فَإِنَّهُ لَيْسَ لَكَ بِأَخٍ مَنْ أَضَعْتَ حَقَّهُ. (٥)

٤٦٦: عنه عليه السلام: مَا أَقْبَحَ بِالرَّجُلِ أَنْ يَعْرِفَ أَخُوهُ حَقَّهُ، وَلَا يَعْرِفَ حَقَّ أَخِيهِ! (٦)

١- (١). صحيح البخارى: ج ٥ ص ٢٣٠١ ح ٥٨٧٧ عن أبى هريره، الكافى: ج ٢ ص ٦٤٦ ح ١ [١] عن جراح المدائنى عن الإمام الصادق عليه السلام.

٢- (٢). الكافى: ج ٢ ص ٦٤٤ ح ٣ [٢] عن السكونى عن الإمام الصادق عليه السلام، بحار الأنوار: ج ٧٦ ص ١٢ ح ٥٠. [٣]

٣- (٣). كتر العمال: ج ٩ ص ١١٦ ح ٢٥٢٥٣ نقلاً عن الطبرانى عن أبى الدرداء.

٤- (٤). مشكاة الأنوار: ص ٣٤٦ ح ١١٠٦، تحف العقول: ص ٢٤٨ عن الإمام الحسين عليه السلام، بحار الأنوار: ج ٧٦ ص ١١ ح ٤٦.

٥- (٥). كتاب من لا يحضره الفقيه: ج ٤ ص ٣٩٢ ح ٥٨٣٤، نهج البلاغه: [٥] الكتاب ٣١.

٦- (٦). مصادقه الإخوان: ص ١٤٤ ح ٥ [٦] عن مرزم.

## CHAPTER FOUR:THE CHILD\ 'S DUTIES TOWARDS ELDER'S AND FRIENDS

### INITIATING WITH GREETING:٤/١

The Prophet ﷺ said:The younger person should greet the elder, the one:٤٤١  
passing by should greet the one who is sitting, and a small group should greet the  
large group. ١

The Prophet ﷺ said:The nearest person to Allah and His Messenger is he who:٤٤٢  
is first to greet. ٢

The Prophet ﷺ said:The most obedient of you to Allah is he who is first in:٤٤٣  
greeting his friend. ٣

Imām 'Ali ؑ said:Greeting has seventy rewards, sixty nine of which are for he:٤٤٤  
who initiates the greeting and one is for the responder. ٤

### OBSERVING RIGHTS:٤/٢

Imām 'Ali ؑ said,-in his advice to Muhammad bin al-Hanafiyah-:O my child! Do:٤٤٥  
not encroach upon the right of your brother because of what a problem is between  
you and him, for he whose rights you breach is not your brother. ٥

Imām 'Ali ؑ said:How bad is it for a man, whose brother recognizes his rights:٤٤٦  
but he does not recognize the rights of his brother. ٦

ص:٢٧٩

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Sahih al-Bukhāri, vol.٥, p.١٠٣٢ h.٧٧٨٥, narrating from Abu Hurayrah.al-Kāfi, vol.٢,(١) -١  
p.٤٤٤, h.١, narrating from Jarrāh al-Madā'ini from Imām al-Sādiq ؑ

al-Kāfi, vol.٢, p.٤٤٤, h.٣, narrating from al-Sakuni from Imām al-Sādiq ؑ.(Bihār. (٢) -٢  
al-Anwār, vol.٦٧, p.٢١, h.٠٥

Kanz al-'Ummāl, vol.٩, p.٦١١, h.٣٥٢٥٢, narrating from al-Tabarāni from Abu al- (٣) -٣  
'Dardā

Mishkāt al-Anwār, p.٤٤٣, h.٦٠١١.Tuhaf al-'Uqul, p.٨٤٢, narrating from Imām al- (٤) -٤  
.Husain ؑ.(Bihār al-Anwār, vol.٦٧, p.١١, h.٤٤

.Kitāb Man lā Yahdarhu al-Faqih, vol.٤, p.٢٩٣, h.٤٣٨٥.Nahj al-Balāghah, letter١٣. (٥) -٥

.Musādiqah al-Ikhwān, p.٤٤١, h.٥, narrating from Marāzīm. (٤) -٤





## An explanation about a child greeting elders

Based on the traditions mentioned in regard to the upbringing of the children, one of the methods of the Prophet of Allah ﷺ was greeting children. He has explicitly said that by this behavior he wanted this custom to continue in the society. He ﷺ said: There are five things which I do not abandon till I die and one of them is [greeting the children so that it can remain a custom after me.](#) <sup>(1)</sup>

However, it can be gathered from the traditions narrated in this chapter, that all Muslims should precede each other in greeting, especially the young generation

Little contemplation will clarify that these narrations are not in conflict with each other, 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. If for any reason, the younger person delays or hesitates to greet the elder one, the elder has a moral 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 educational impact, and this is why the Prophet of Islam ﷺ used to greet the children in order to attract the attention of his followers to the upbringing effects of honoring the personality of the child and respecting his feelings

ص: ٢٨١

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١- (١). ٤١، h. ١٨، p. ٢، vol. ٢، 'Uyun Akhbār al-Ridā a.s. (، ٢١، h. ١٧٢، p. ،al-Khisāl،

٤٦٧: الإمام علي عليه السلام: لِيَتَأَسَّ صَـغِيرُكُمْ بِكَبِيرِكُمْ، وَلِيَرَأَفَ كَبِيرُكُمْ بِصَـغِيرِكُمْ، وَلَا تَكُونُوا كَجُفَاءِ الْجَاهِلِيَّةِ؛ لَا فِي الدِّينِ يَتَفَقَّهُونَ، وَلَا عَنِ اللَّهِ يَعْقِلُونَ، كَقَيْضِ بَيْضٍ فِي أَدَاحٍ؛ يَكُونُ كَسْرُهَا وَزَرًا، وَيَخْرُجُ حِصَانُهَا شَرًّا (١). (٢)

٤/٤: فِضَاءُ الْحَاجِّهِ

٤٦٨: رسول الله صلى الله عليه وآله: الْمُؤْمِنُونَ إِخْوَةٌ، يَقْضَى بَعْضُهُمْ حَوَائِجَ بَعْضٍ، فَبِقِضَاءِ بَعْضِهِمْ حَوَائِجَ بَعْضٍ يَقْضِي اللَّهُ حَوَائِجَهُمْ يَوْمَ الْقِيَامَةِ. (٣)

٤٦٩: عنه صلى الله عليه وآله: مَنْ كَانَ فِي حَاجَةٍ أَخِيهِ فَإِنَّ اللَّهَ فِي حَاجَتِهِ. (٤)

٤٧٠: الكافي عن صفوان الجمال: كُنْتُ جَالِسًا مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ مَكَّةَ يُقَالُ لَهُ «مَيْمُونٌ»، فَشَكَا إِلَيْهِ تَعَذَّرَ الْكِرَاءِ عَلَيْهِ، فَقَالَ لِي: قُمْ فَأَعِنَ أَخَاكَ.

ص: ٢٨٢

١- (١). القَيْضُ: الكسر والفلق. واستعارَ عليه السلام لفظه «الأداحي» للأعشاش مجازاً؛ لأنَّ الأداحي لا تكون إلَّا للنعام تدحوها بأرجلها وتبيض فيها، ودحوها: توسيعها. شبَّههم عليه السلام ببيض الأفاعي في الأعشاش، يُظَنُّ بِيضِ القِطَا فلا يحلَّ لمن رآه أن يكسره لأنَّه يظنُّه ببيض القِطَا، وخصانه يخرج شراً؛ لأنَّه يفضُّ عن أفعى (شرح نهج البلاغه لابن أبي الحديد: ج ٩ ص ٢٨٢ و ٢٨٣). [١]

٢- (٢). نهج البلاغه: الخطبة ١٦٦، [٢] بحار الأنوار: ج ٣٤ ص ١١٣ ح ٩٥٠. [٣]

٣- (٣). الأُمالي للمفيد: ص ١٥٠ ح ٨ عن الحسين بن زيد، مصادقه الإخوان: ص ١٦٠ ح ٥ [٤] كلاهما عن الإمام الصادق عن أبيه عليهما السلام نحوه.

٤- (٤). سنن أبي داود: ج ٤ ص ٢٧٣ ح ٤٨٩٣، مسند ابن حنبل: ج ٢ ص ٤٠٠ ح ٥٦٥٠ [٥] كلاهما عن عبد الله بن عمر؛ الأُمالي للطوسي: ص ٩٧ ح ١٤٧ [٦] عن محمَّد بن يحيى المدني عن الإمام الصادق [٧] عليه السلام وفيه «أخيه المؤمن المسلم» بدل «أخيه» وزاد في آخره «ما كان في حاجه أخيه».

Imām 'Ali )a.s.( said: The young among you should take example from your elders, ٤٦٧ and the elders should be affectionate to the young ones. You should not be like the harsh 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. (١

FULFILLING NEEDS: ٤/٤

The Prophet )s.a.w.( said: The believers are brethren. They fulfil the needs of each ٤٦٨ other, and by fulfilling each other's needs, Allah will fulfil their needs on Judgment Day.

((٢

The Prophet )s.a.w.( said: Allah will grant all the needs of one who seeks to fulfil the ٤٦٩ (need of his brother. (٣

al-Kāfi, narrating from Safwān al-Jammāl who said: I was sitting with Abu ٤٧٠ 'Abdullah )al-Sādiq( )a.s.( when a man from Mecca named Maymun entered and complained about paying the rent of his animals. The Imām said to me: Stand up and help your brother

So I stood up with him and Allah solved his problem of the rent, then I returned to my place ]in the gathering[. Then Abu 'Abdullah )al-Sādiq( )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

ص: ٢٨٣

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١- Nahj al-Balāghah, Sermon ٦٦١. Bihār al-Anwār, vol. ٤٣, p. ٣١١, h. ٥٩. (١)  
٢- al-Amāli, by al-Mufid, p. ٥١, h. ٨, narrating from al-Husain ibn Zaid. Musādiqah al- (٢)  
٣- Ikhwān, p. ٦١, h. ٥. Both narrating from Imām al-Sādiq )a.s.( from his father )a.s  
Sunan Abu Dāwud, vol. ٤, p. ٣٧٢, h. ٣٩٨٤. Musnad Ibn Hanbal, vol. ٢, p. ١٠٤, h. ٥٦٥. Both. (٣)  
narrating from 'Abdullah ibn 'Umar. al-Amāli, by al-Tusi, p. ٧٩, h. ٧٤١, narrating from

Muhammad ibn Yahyā al-Madani from Imām al-Sādiq (a.s.), with 'his believing Muslim  
'brother' instead of 'his brother

فَقُمْتُ مَعَهُ، فَيَسَّرَ اللَّهُ كِرَاهَهُ، فَرَجَعْتُ إِلَى مَجْلِسِي.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا صَنَعْتَ فِي حَاجَةِ أَخِيكَ؟ فَقُلْتُ: قَضَاهَا اللَّهُ بِأَبِي أَنْتَ وَأُمِّي.

فَقَالَ: أَمَا إِنَّكَ أَنْ تَعِينَ أَخَاكَ الْمُسْلِمَ أَحَبُّ إِلَيَّ مِنْ طَوَافِ اسْبُوعٍ بِالْبَيْتِ مُبْتَدِئًا. (١)

٥/٤: الإِكْرَامُ

٤٧١: رسول الله صلى الله عليه وآله: مَنْ أَكْرَمَ أَخَاهُ فَإِنَّمَا يُكْرِمُ اللَّهَ، فَمَا ظَنُّكُمْ بِمَنْ يُكْرِمُ اللَّهَ بِأَنْ يُفْعَلَ بِهِ؟! (٢)

٤٧٢: عنه صلى الله عليه وآله: أَكْرَمَ مَنْ وَدَّكَ، وَاصْفَحَ عَنِّ عَدُوَّكَ؛ يَتِمُّ لَكَ الْفَضْلُ. (٣)

٦/٤: النَّصْرَةُ

٤٧٣: رسول الله صلى الله عليه وآله: مَنْ نَصَرَ أَخَاهُ الْمُسْلِمَ وَهُوَ يَسْتَطِيعُ ذَلِكَ، نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ. (٤)

٤٧٤: عنه صلى الله عليه وآله: اللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. (٥)

٤٧٥: الإمام علي عليه السلام: إِذَا تَبَّتِ الْوُدُّ، وَجَبَ التَّرَافُدُ (٦) وَالتَّعَاضُدُ. (٧)

ص: ٢٨٤

١- (١). الكافي: ج ٢ ص ١٩٨ ح ٩، [١] مصادقه الإخوان: ص ١٧٦ ح ١٠. [٢]

٢- (٢). ثواب الأعمال: ص ٣٣٩ عن أبي هريره وعبدالله بن عباس، عدّه الداعي: ص ١٧٦ [٣] عن الإمام علي عليه السلام.

٣- (٣). غرر الحكم: ح ٢٣٦٨.

٤- (٤). حليه الأولياء: ج ٣ ص ٢٥، شعب الإيمان: ج ٦ ص ١١٢ ح ٧٦٣٩ [٤] نحوه وكلاهما عن عمران بن حصين.

٥- (٥). صحيح مسلم: ج ٤ ص ٢٠٧٤ ح ٣٨، سنن الترمذي: ج ٥ ص ١٩٥ ح ٢٩٤٥ [٥] كلاهما عن أبي هريره، الكافي: ج ٢ ص

٢٠٠ ح ٥ [٦] عن ذريح المحاربي عن الإمام الصادق عليه السلام وفيه «المؤمن» بدل «العبد» في الموضعين.

٦- (٦). رَفَدَهُ: أَعْطَاهُ وَأَعَانَهُ (المصباح المنير: ص ٢٣٢ «رَفَدَ»).

٧- (٧). غرر الحكم: ح ٤١٣٢.

He )a.s.( said:Indeed helping your Muslim brother is more beloved to me than seven  
(recomm ended[ circumambu lations around the Ka'bah for the first time. (1)

#### HONORING: 4/5

The Prophet )s.a.w.( said:He who honors his brother has honored Allah.Can you: 471  
(imagine what will be done to one who honors Allah? (2)

The Prophet )s.a.w.( said:Honor he who loves you and forgive your enemy and you: 472  
(will attain complete virtue. (3)

#### ASSISTING: 4/6

The Prophet )s.a.w.( said:He who is capable of assisting and does so, Allah will: 473  
(assist him in this world and in the Hereafter. (4)

The Prophet )s.a.w.( said:Allah will continue to assist the servant as long as the: 474  
(servant assists his brother. (5)

Imām 'Ali )a.s.( said:When friendship grows, helping and coop eration will become: 475  
(incumbent. (6)

ص: 285

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.al-Kāfi, vol.2, p.891, h.9.Musādiqah al-Ikhwān, p.671, h.1.(1) -1  
Thawāb al-A'māl, p.933, narrating from Abu Hurayrah and 'Abdullah ibn. (2) -2  
)'.Abbās.'Uddah al-Dā'i, p.671, narrating from Imām 'Ali )a.s.  
.Ghurar al-Hikam, h.8632. (3) -3  
Hilyah al-Awliyā', vol.3, p.52.Shu'ab al-Imān, vol.6, p.211, h.9367.Both narrating. (4) -4  
from 'Imrān ibn Hasin  
Sahih Muslim, vol.4, p.4702, h.83.Sunan al-Tirmidhi, vol.5, p.591, h.5492.Both. (5) -5  
narrating from Abu Hurayrah.al-Kāfi, vol.2, p.102, h.5, narrating from Dharih al-  
Muhāribi from Imām al-Sādiq )a.s.(, with 'the believer' instead of 'the servant' in both  
.places  
.Ghurar al-Hikam, h.2314. (6) -6

٤٧٦:الإمام الصادق عليه السلام: ما من مؤمنٍ يَخْذُلُ أخاهُ وَهُوَ يَقْدِرُ عَلَى نُصْرَتِهِ، إِلَّا خَذَلَهُ اللهُ فِي الدُّنْيَا وَالْآخِرَةِ. (١)

٧/٤:المُؤاساةُ (٢)

٤٧٧:الإمام عليّ عليه السلام: ابْدَلْ مَالَكَ فِي الْحُقُوقِ، وَوَسِّ بِهِ الصَّدِيقِ؛ فَإِنَّ السَّخَاءَ بِالْحُرِّ أَخْلَقُ. (٣)

٤٧٨:عنه عليه السلام: ما حَفِظْتَ الْأَخُوَّةَ بِمِثْلِ الْمُؤاسَاةِ. (٤)

٤٧٩:عنه عليه السلام: إِنَّ مُؤاساةَ الرَّفِاقِ مِنْ كَرَمِ الْأَعْرَاقِ. (٥)

٨/٤:حِفْظُ الْوُدِّ

٤٨٠:الإمام عليّ عليه السلام: كُنْ لِلْوُدِّ حَافِظًا وَإِنْ لَمْ تَجِدْ مُحَافِظًا (٦). (٧)

٤٨١:عنه عليه السلام: إِنَّ اللَّهَ جَلَّ ذِكْرُهُ لَيَحْفَظُ مَنْ يَحْفَظُ صَدِيقَهُ. (٨)

ص: ٢٨٦

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١- (١). ثواب الأعمال: ص ١٧٧ ح ١، الأُمالي للصدوق: ص ٥٧٤ ح ٧٨٥، [١] المحاسن: ج ١ ص ١٨٣ ح ٢٩٦ [٢] كَلِّهَا عَنْ إِبْرَاهِيمَ بْنِ عَمْرِو الْيَمَانِيِّ.

٢- (٢). المؤاساة: إشرارك الإنسان للآخرين فيما يمتلكه، الإيثارة، التضحية في المال.

٣- (٣). غرر الحكم: ح ٢٣٨٤، [٣] عيون الحكم والمواعظ: ص ٨٥ ح ٢٠٤٤.

٤- (٤). غرر الحكم: ح ٩٥٧٨، عيون الحكم والمواعظ: ص ٤٧٧ ح ٨٧٥٨.

٥- (٥). غرر الحكم: ح ٣٤٠٥، عيون الحكم والمواعظ: ص ١٤٣ ح ٣١٩٣.

٦- (٦). أي: حتّى وإن لم يفعل الآخرون ذلك.

٧- (٧). غرر الحكم: ح ٧١٥٧، عيون الحكم والمواعظ: ص ٣٩١ ح ٦٦٢٦.

٨- (٨). الكافي: ج ٨ ص ١٦٢ ح ١٦٦ [٤] عن عبيد بن زرارة.



Imām al-Sādiq )a.s.( said:A believer who fails his brother while he is capable of:٤٧٦  
(assisting him will be forsaken by Allah in this world and in the Hereafter. (١)

#### SHARING:٤/٧

Imām 'Ali )a.s.( said:Spend your wealth on paying the dues and share it with your:٤٧٧  
(friend, for generosity to a person who does not ask is more fitting. (٢)

(Imām 'Ali )a.s.( said:Nothing protects brother hood as much as equal sharing. (٣:٤٧٨

(Imām 'Ali )a.s.( said:Sharing with friends is of the nobility of the family. (٤:٤٧٩

#### MAINTAINING FRIENDSHIP:٤/٨

(Imām 'Ali )a.s.( said:Protect friendship, even though you do not find a protector. (٥:٤٨٠

Imām 'Ali )a.s.( said:Allah, may His name be Exalted, will protect he who protects:٤٨١  
(his friend. (٦

ص:٢٨٧

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Thawāb al-A'māl, p.٧٧١, h.١.al-Amāli, by al-Saduq, p.٤٧٥, h.٥٨٧.al-Mahāsin, vol.١,(١) -١  
.p.٣٨١, h.٦٩٢.All narrating from Ibrāhim ibn 'Umar al-Yamāni  
.Ghurar al-Hikam, h.٤٨٣٢.'Uyun al-Hikam wa al-Mawā'iz, p.٥٨, h.٤٤٠٢. (٢) -٢  
.Ghurar al-Hikam, h.٨٧٥٩.'Uyun al-Hikam wa al-Mawā'iz, p.٧٧٤, h.٨٥٧٨. (٣) -٣  
.Ghurar al-Hikam, h.٥٠٤٣.'Uyun al-Hikam wa al-Mawā'iz, p.٣٤١, h.٣٩١٣. (٤) -٤  
.Ghurar al-Hikam, h.٧٥١٧.'Uyun al-Hikam wa al-Mawā'iz, p.١٩٣, h.٦٢٦٦. (٥) -٥  
.al-Kāfi, vol.٨, p.٢٦١, h.٦٦١, narrating from 'Ubaid ibn Zurārah. (٦) -٦

٤٨٢: رسول الله صلى الله عليه وآله: الْقَ أَخَاكَ بِوَجْهِ مُبْسِطٍ. (١)

٤٨٣: الإمام الصادق عليه السلام: مَنْ قَالَ لِأَخِيهِ الْمُؤْمِنِ: «مَرْحَبًا»، كَتَبَ اللَّهُ تَعَالَى لَهُ مَرْحَبًا إِلَى يَوْمِ الْقِيَامَةِ. (٢)

٤٨٤: الإمام علي عليه السلام: إِذَا لَقَيْتُمْ إِخْوَانَكُمْ فَتَصَافَحُوا وَأَظْهِرُوا لَهُمُ الْبَشَاشَةَ وَالْبِشْرَ؛ تَتَفَرَّقُوا وَمَا عَلَيْكُمْ مِنَ الْأَوْزَارِ قَدْ ذَهَبَ.

(٣)

٤٨٥: عنه عليه السلام: الْبَشَاشَةُ فَخُّ الْمَوَدَّةِ. (٤)

٤٨٦: عنه عليه السلام: إِنَّ اللَّهَ عَزَّ وَجَلَّ يُبْغِضُ الْمُعْبَسَ فِي وُجُوهِ إِخْوَانِهِ. (٥)

١٠/٤: حُسْنُ الذِّكْرِ

٤٨٧: رسول الله صلى الله عليه وآله: الْمُؤْمِنُ أَخُو الْمُؤْمِنِ؛ حَيْثُ يَغِيبُ يَحْفَظُهُ مِنْ وَرَائِهِ، وَيَكْفُفُ عَنْهُ ضَمِيرَهُ، وَالْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ.

(٦)

ص: ٢٨٨

١- (١). الكافي: ج ٢ ص ١٠٣ ح [١] ٣ عن أبي بصير عن أبي جعفر عليه السلام، تحف العقول: ص ٤٢، بحار الأنوار: ج ٧٤ ص

١٧١ ح ٣٨. [٢]

٢- (٢). الكافي: ج ٢ ص ٢٠٦ ح [٣] ٢ عن جميل بن دراج، ثواب الأعمال: ص ١٧٦ ح ١ عن إسحاق بن عمار.

٣- (٣). الخصال: ص ٦٣٣ ح ١٠ عن أبي بصير و محمد بن مسلم عن الإمام الصادق عن آبائه عليهم السلام، بحار الأنوار: ج ٧٦

ص ٢٠ ح ٣. [٤]

٤- (٤). تحف العقول: ص ٢٠٢، بحار الأنوار: ج ٧٨ ص ٣٨ ح ١٣. [٥]

٥- (٥). الفردوس: ج ١ ص ١٥٣ ح ٥٥٥، كنز العمال: ج ٣ ص ٤٤١ ح ٧٣٥٠.

٦- (٦). شعب الإيمان: ج ٦ ص ١١٣ ح ٧٦٤٤، [٦] كنز العمال: ج ١ ص ١٥٢ ح ٧٥٦ نقلاً عن الخرائطي في مكارم الأخلاق

وكلاهما عن المطلّب بن عبد الله بن حنطب.

(The Prophet )s.a.w.( said:Meet your brother with a happy face. (۱):۴۸۲

Imām al-Sādiq )a.s.( said:Whoever says to his brother in faith 'You are welcome',:۴۸۳  
(Allah the Exalted will write 'welcome' for him until Judgment Day. (۲)

Imām 'Ali )a.s.( said:Whenever you meet your brethren, shake hands and show:۴۸۴  
them your happiness, this way you leave each other while your sins have certainly  
(been forgiven. (۳)

(Imām 'Ali )a.s.( said:Cheerfulness is a net to obtain friendship. (۴):۴۸۵

Imām 'Ali )a.s.( said:Indeed Allah hates him who frowns in the faces of his brothers.:۴۸۶  
(۵)

GOOD REMEMBRANCE: ۴/۱۱

The Prophet )s.a.w.( said:A believer is the brother of a believer.He protects him in:۴۸۷  
his absence and guards his properties for him; and a believer is the mirror of the  
(believer. (۶)

ص: ۲۸۹

al-Kāfi, vol.۲, p.۳۰۱, h.۳, narrating from Abu Basir from Abu Ja'far ]al-Sādiq[ )a.s..(۱) -۱  
(.Tuhaf al-'Uqul, p.۲۴.Bihār al-Anwār, vol.۴۷, p.۱۷۱, h.۸۳

al-Kāfi, vol.۲, p.۶۰۲, h.۲, narrating from Jamil ibn Darrāj.Thawāb al-A'māl, p.۶۷۱, (۲) -۲  
h.۱, narrating from Ishāq ibn 'Ammār

al-Khisāl, p.۳۳۶, h.۱, narrating from Abu Basir and Muhammad ibn Muslim from. (۳) -۳  
Imām al-Sādiq )a.s.( from his forefa thers )a.s.(.Bihār al-Anwār, vol.۶۷, p.۰۲, h.۳

.Tuhaf al-'Uqul, p.۲۰۲.Bihār al-Anwār, vol.۸۷, p.۸۳, h.۳۱. (۴) -۴

.al-Firdaws, vol.۱, p.۳۵۱, h.۵۵۵.Kanz al-'Ummāl, vol.۳, p.۱۴۴, h.۰۵۳۷. (۵) -۵

Shu'ab al-Imān, vol.۶, p.۳۱۱, h.۴۴۶۷.Kanz al-'Ummāl, vol.۱, p.۲۵۱, h.۶۵۷, narrating. (۶) -۶  
from al-Kharā'iti in Makārim al-Akhlāq.Both narrating from al-Muttalib ibn 'Abdullah  
.ibn Hantab

٤٨٨: عنه صلى الله عليه وآله: الْمُؤْمِنُ مِرَاةٌ لِأَخِيهِ الْمُؤْمِنِ؛ يَنْصِيحُهُ إِذَا غَابَ عَنْهُ، وَيُؤَمِّطُهُ (١) عَنْهُ مَا يَكْرَهُ إِذَا شَهِدَ، وَيُوسِّعُ لَهُ فِي الْمَجْلِسِ. (٢)

٤٨٩: الإمام الصادق عليه السلام: اذْكُرُوا أَخَاكُمْ إِذَا غَابَ عَنْكُمْ بِأَحْسَنِ مَا تُحِبُّونَ أَنْ تَذْكُرُوا بِهِ إِذَا غَبْتُمْ عَنْهُ. (٣)  
١١/٤: النَّصِيحَةُ

٤٩٠: رسول الله صلى الله عليه وآله: لِيَنْصَحِ الرَّجُلُ مِنْكُمْ أَخَاهُ كَنَصِيحَتِهِ لِنَفْسِهِ. (٤)

٤٩١: عنه صلى الله عليه وآله: الْمُؤْمِنُ أَخُو الْمُؤْمِنِ؛ لَا يَدْعُ نَصِيحَتَهُ عَلَى كُلِّ حَالٍ. (٥)

٤٩٢: الإمام علي عليه السلام: ابْدِلْ لِيَصْدِيقَكَ نُصْحَكَ، وَلِمَعَارِفِكَ مَعُونَتَكَ، وَلِكَافِهِ (٦) النَّاسِ بِشْرَكَ. (٧)

٤٩٣: عنه عليه السلام: النَّصْحُ يُثْمِرُ الْمَحَبَّةَ. (٨)

٤٩٤: عنه عليه السلام: الْمُؤْمِنُ غَرِيزَتُهُ النَّصْحُ. (٩)

ص: ٢٩٠

١- (١). إِمَاطَةُ الْأَذَى: أَي تَنْجِيئُهُ (النهاية: ج ٤ ص ٣٨٠ «ميط»).

٢- (٢). النوادر للراوندي: ص ٩٩ ح ٥٦، [١] الجعفریات: ص ١٩٧ [٢] كلاهما عن الإمام الكاظم عن آبائه عليهم السلام، بحار الأنوار: ج ٧٤ ص ٢٣٣ ح ٢٩. [٣]

٣- (٣). الأُمَالِي لِلطُّوسِي: ص ٢٢٥ ح ٣٩١ [٤] عن عبيد الله بن عبد الله، بحار الأنوار: ج ٧٨ ص ١٩٦ ح ١٧. [٥]

٤- (٤). الكافي: ج ٢ ص ٢٠٨ ح ٤، [٦] الأُمَالِي لِلطُّوسِي: ص ٢٣١ ح ٤١٠ [٧] كلاهما عن جابر عن الإمام الباقر عليه السلام بحار الأنوار: ج ٧٤ ص ٣٥٨ ح ٧. [٨]

٥- (٥). الجامع الصغير: ج ٢ ص ٦٦٢ ح ٩١٥٦، كنز العمال: ج ١ ص ١٤٢ ح ٦٨٧ كلاهما نقلاً عن ابن النجار عن جابر.

٦- (٦). في المصدر: «ولكأنه» وهو تصحيف، والصحيح ما أثبتناه.

٧- (٧). غرر الحكم: ح ٢٤٦٦.

٨- (٨). غرر الحكم: ح ٦١٤، عيون الحكم والمواعظ: ص ٣٢ ح ٥٥٨.

٩- (٩). غرر الحكم: ح ١٣٠٥، عيون الحكم والمواعظ: ص ٤٧ ح ١١٩١.

The Prophet ﷺ 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. (1)

Imām al-Sādiq a.s. said: Speak about your brother in his absence in the best form, better than what you would like to be mentioned about when you are absent from him. (2)

#### ADVICE AND GOODWILL: 4/11

The Prophet ﷺ said: Every one of you should wish good for his brother the same way that he wishes for himself. (3)

The Prophet ﷺ said: A believer is the brother of the believer and does not stop advising him at any time. (4)

Imām 'Ali a.s. said: Grant your good will to your friend, your help to your acquaintances, and your good manners to all people. (5)

(Imām 'Ali a.s. said: Benevolence will produce love. (6): 493)

(Imām 'Ali a.s. said: It is the nature of a believer to want good for others. (7): 494)

ص: ٢٩١

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al-Nawādir, by al-Rāwandi, p. 99, h. 65. al-Ja'fariyāt, p. 791, narrating from Imām al- (1) - 1

.Kāzim a.s. (from his forefathers) a.s. (Bihār al-Anwār, vol. 47, p. 332, h. 92)

al-Amāli, by al-Tusi, p. 522, h. 193, narrating from 'Ubaidullah ibn 'Abdullah. Bihār (2) - 2

.al-Anwār, vol. 87, p. 691, h. 71

al-Kāfi, vol. 2, p. 802, h. 4. al-Amāli, by al-Tusi, p. 132, h. 14. Both narrating from Jābir (3) - 3

.from Imām al-Bāqir a.s. (Bihār al-Anwār, vol. 47, p. 853, h. 7)

al-Jāmi' al-Saghir, vol. 2, p. 266, h. 6519. Kanz al-'Ummāl, vol. 1, p. 241, h. 786. Both (4) - 4

.narrating from Ibn al-Najjār from Jābir

.Ghurar al-Hikam, h. 6642. (5) - 5

.Ghurar al-Hikam, h. 416. 'Uyun al-Hikam wa al-Mawā'iz, p. 23, h. 855. (6) - 6

.Ghurar al-Hikam, h.٥٠٣). 'Uyun al-Hikam wa al-Mawā'iz, p.٧٤, h.١٩١١. (٧) -٧

٤٩٥: رسول الله صلى الله عليه وآله: خَيْرُ إِخْوَانِكُمْ مَنْ أَهْدَى إِلَيْكُمْ عُيُوبَكُمْ. (١)

٤٩٦: الإمام علي عليه السلام: الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ؛ لِأَنَّهُ يَتَأَمَّلُهُ فَيَسُدُّ فَاقَتَهُ، وَيُجَمِّلُ حَالَتَهُ. (٢)

٤٩٧: عنه عليه السلام: ثَمَرَةُ الْأَخُوَّةِ حِفْظُ الْعَيْبِ، وَإِهْدَاءُ الْعَيْبِ. (٣)

٤٩٨: عنه عليه السلام: مَنْ أَبَانَ لَكَ عَيْبَكَ فَهُوَ وَدُودُكَ. (٤)

٤٩٩: الإمام الصادق عليه السلام: أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى إِلَيَّ عُيُوبِي. (٥)

١٣/٤: الصَّفْحُ عَنِ الزَّلَّاتِ

٥٠٠: الإمام علي عليه السلام: عَلَيْكَ بِمُدَارَاةِ النَّاسِ، وَإِكْرَامِ الْعُلَمَاءِ، وَالصَّفْحِ عَنِ زَلَّاتِ الْإِخْوَانِ؛ فَقَدْ أَدَّبَكَ سَيِّدُ الْأَوَّلِينَ وَالْآخِرِينَ بِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أُعِفُّ عَمَّنْ ظَلَمَكَ، وَصَلَّ مِنْ قَطَعَكَ، وَأَعْطَى مَنْ حَرَمَكَ. (٦)

٥٠١: عنه عليه السلام: احْتَمِلْ زَلَّةَ وَلِيِّكَ لَوْ قَتِ وَثْبَهُ عَدُوِّكَ. (٧)

ص: ٢٩٢

١- (١). تنبيه الخواطر: ج ٢ ص ١٢٣. [١]

٢- (٢). تحف العقول: ص ١٧٣، بحار الأنوار: ج ٧٧ ص ٤١٤ ح ٣٨. [٢]

٣- (٣). غرر الحكم: ح ٤٦٣٣، عيون الحكم والمواعظ: ص ٢٠٨ ح ٤١٦٧.

٤- (٤). غرر الحكم: ح ٨٢١٠، عيون الحكم والمواعظ: ص ٤٤٤ ح ٧٧٨٦.

٥- (٥). الكافي: ج ٢ ص ٦٣٩ ح ٥، [٣] تحف العقول: ص ٣٦٦.

٦- (٦). تذكره الخواص: ص ١٣٦، [٤] بحار الأنوار: ج ٧٨ ص ٧١ ح ٣٤. [٥]

٧- (٧). الإرشاد: ج ١ ص ٢٩٩، [٦] كنز الفوائد: ج ١ ص ٩٣، [٧] بحار الأنوار: ج ٧٧ ص ٤١٩ ح ٤٠. [٨]

The Prophet ﷺ said: Your best of brothers is he who shows you your defects. (١) ٤٩٥

Imām 'Ali (a.s.) said: A believer is the mirror of the believer, for he observes him (he) (٢) ٤٩٦  
(sees in to his needs) and then fulfils his need and beautifies his character. (٢)

Imām 'Ali (a.s.) said: The fruit of brotherhood is protecting one in his absence and (٣) ٤٩٧  
(gifting him his defect. (٢)

(Imām 'Ali (a.s.) said: He who makes your defect manifest for you is your friend. (٤) ٤٩٨

Imām al-Sādiq (a.s.) said: The most beloved of my friends is he who gifts me my (٥) ٤٩٩  
(defects. (٥)

IGNORING FAULTS: ٢/٣١

Imām 'Ali (a.s.) said: Be moderate with people, honor scholars and ignore the faults (٦) ٥٠٠  
of your brethren; for the Master of the first and the last ﷺ 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 him who has deprived you. (٦)

Imām 'Ali (a.s.) said: Tolerate the fault of your friend for the time your enemy (٧) ٥٠١  
(attacks. (٧)

ص: ٢٩٣

١- Tanbih al-Khawātir, vol. ٢, p. ٣٢١. (١) -١

٢- Tuhaf al-'Uqul, p. ٣٧١. Bihār al-Anwār, vol. ٧٧, p. ٤١٤, h. ٨٣. (٢) -٢

٣- Ghurar al-Hikam, h. ٣٣٦٤. 'Uyun al-Hikam wa al-Mawā'iz, p. ٨٠٢, h. ٧٦١٤. (٣) -٣

٤- Ghurar al-Hikam, h. ١٢٨. 'Uyun al-Hikam wa al-Mawā'iz, p. ٤٤٤, h. ٦٨٧٧. (٤) -٤

٥- al-Kāfi, vol. ٢, p. ٩٣٦, h. ٥. Tuhaf al-'Uqul, p. ٦٦٣. (٥) -٥

٦- Tadhkirah al-Khawās, p. ٦٣١. Bihār al-Anwār, vol. ٨٧, p. ١٧, h. ٤٣. (٦) -٦

٧- al-Irshād, vol. ١, p. ٩٩٢. Kanz al-Fawā'id, vol. ١, p. ٣٩. Bihār al-Anwār, vol. ٧٧, p. ٩١٤. (٧) -٧



٥٠٢: الإمام الصادق عليه السلام: لا- تَطْعَنُوا فِي عُيُوبِ مَنْ أَقْبَلَ إِلَيْكُمْ بِمَوَدَّتِهِ، ولا- تَوَقَّفُوهُ عَلَى سَيِّئِهِ يَخْضَعُ لَهَا؛ فَإِنَّهَا لَيْسَتْ مِنْ أَخْلَاقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمِنْ أَخْلَاقِ أَوْلِيَائِهِ. (١)

٥٠٣: رسول الله صلى الله عليه وآله: أَدْلُ النَّاسِ مَنْ أَهَانَ النَّاسَ. (٢)

٥٠٤: عنه صلى الله عليه وآله: مَنْ آذَى مُؤْمِنًا فَقَدْ آذَانِي، وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ عِزًّا وَجَلًّا، وَمَنْ آذَى اللَّهَ فَهُوَ مَلْعُونٌ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَالْفِرْقَانِ. (٣)

٥٠٥: عنه صلى الله عليه وآله- فِي بَيَانِ حُقُوقِ الْجَارِ- إِذَا اشْتَرَيْتَ فَابْتِئْتِ فَاهِدًا لَهُ، فَإِنْ لَمْ تَفْعَلْ فَأَدْخِلْهَا سِتْرًا، وَلَا يَخْرُجْ بِهَا وَلَدُكَ لِيَغِيظَ بِهَا وَلَدَهُ. (٤)

٥٠٦: الإمام الصادق عليه السلام: وَاللَّهِ الْأَبْرَارُ، أَتَدْرِي مَنْ هُمْ؟ هُمُ الَّذِينَ لَا يُؤْذُونَ الذَّرَّ (٥). (٦)

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- ١- (١). الكافي: ج ٨ ص ١٥٠ ح ١٣٢، [١] تنبيه الخواطر: ج ٢ ص ١٤٦ [٢] كلاهما عن مسعده بن صدقه.
- ٢- (٢). كتاب من لا يحضره الفقيه: ج ٤ ص ٣٩٦ ح ٥٨٤٠ عن يونس بن ظبيان، معاني الأخبار: ص ١٩٥ ح ١ عن أبي حمزه الثمالي وكلاهما عن الإمام الصادق عن أبيه عن آبائه عليهم السلام، بحار الأنوار: ج ٧٥ ص ١٤٢ ح ٢.
- ٣- (٣). مشكاة الأنوار: ص ١٤٩ ح ٣٥٨، [٣] روضه الواعظين: ص ٣٢١، [٤] بحار الأنوار: ج ٦٧ ص ٧٢ ح ٤٠. [٥]
- ٤- (٤). الترغيب و الترهيب: ج ٣ ص ٣٥٧ ح ٢٠؛ مسكن الفؤاد: ص ١٠٥ كلاهما عن عمرو بن شعيب عن أبيه عن جدّه، بحار الأنوار: ج ٨٢ ص ٩٤ ح ٤٦. [٦]
- ٥- (٥). الذَّرُّ: صِغَارُ النَّمْلِ (المصباح المنير: ص ٢٠٧ «ذر»).
- ٦- (٦). تفسير القمّي: ج ٢ ص ١٤٦ [٧] عن حفص بن غياث، بحار الأنوار: ج ٢ ص ٢٧ ح ٥ و ج ٧٨ ص ١٩٣ ح ٧. [٨]

Imām al-Sādiq ؑa.s.ؑ said: Do not scorn the faults of he who has come to you with: ٥٠٢  
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. ؓ

AVOIDING HURTING OTHERS: ٤/٥١

ؓThe Prophet ؑs.a.w.ؑ said: The lowest of people is he who humiliates people. ؓ: ٥٠٣

The Prophet ؑs.a.w.ؑ said: Whoever hurts a believer has hurt me, and whoever: ٥٠٤  
hurts me surely has hurt Allah, and whoever hurts Allah is cursed in the Torah, the  
ؓGospel, the Psalm and the Qurān. ؓ

The Prophet ؑs.a.w.ؑ said, –concerning the rights of a neighbor–: When you buy fruit, : ٥٠٥  
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.

ؓؓ

Imām al-Sādiq ؑa.s.ؑ said: By Allah, the righteous are victorious. Do you know who: ٥٠٦  
ؓthey are? They are those who do not hurt even a small ant. ؓ

ص: ٢٩٥

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al-Kāfi, vol.٨, p.٠٥١, h.٢٣١. Tanbih al-Khawātir, vol.٢, p.٤٤١. Both narrating from. (١) –١

.Mas'adah ibn Sadaqah

Kitāb Man lā Yahdarhu al-Faqih, vol.٤, p.٤٩٣, h.٠٤٨٥, narrating from Yunus ibn . (٢) –٢

Zabyān. Ma'āni al-Akhhār, p.٥٩١, h.١, narrating from Abu Hamzah al-Thumālī. Both

narrating from Imām al-Sādiq ؑa.s.ؑ from his forefathers ؑa.s.ؑ. Bihār al-Anwār, vol.٥٧,

p.٢٤١, h.٢

Mishkāt al-Anwār, p.٩٤١, h.٨٥٣. Rawdah al-Wā'izin, p.١٢٣. Bihār al-Anwār, vol.٧٤, . (٣) –٣

p.٢٧, h.٠٤

al-Tarhib wa al-Tarhib, vol.٣, p.٧٥٣, h.٠٢. Musakkin al-Fu'ād, p.٥٠١. Both narrating . (٤) –٤

from 'Amr ibn Shu'aib from his father from his grand father. Bihār al-Anwār, vol.٢٨,

p.٤٩, h.٤٤

Tafsir al-Qummi, vol.٢, p.٤٤١, narrating from Hafs ibn Ghiyāth. Bihār al-Anwār, . (٥) -٥  
.vol.٢, p.٧٢, h.٥ and vol.٨٧, p.٣٩١, h.٧

## About center

In the name of Allah

هَلِيسَتْوَيَالَّذِيَتَعْلَمُونَوَالَّذِيَتَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

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.It's obvious that all the responsibilities are due to the author

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable  
.friends who contributed their help and data to us to reach the holy goal we follow

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