Children in the Qur’an and Sunnah
Children in the Qur’an and Sunnah

Muhammadi Reyshahri
Introduction

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

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

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

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

The important question is how can this lofty wish be obtained and how can the grounds for the acceptance of this supplication for children be met.
In answer, bringing up a worthy child is based on three main principles. They are:

1. A righteous family

2. Observing the rights of the child

3. The child having knowledge of his/her responsibilities

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

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

Section two introduces the rights of a child from an Islamic viewpoint, and this section is divided into six chapters.

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

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

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

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

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

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

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

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

The targeted readers of this book ‘Children in the Qur’an and the Sunnah’ are families, upbringers,
trainers and researchers of children education, and so children themselves are not the direct addressees
in this compilation.

Another important point is that diligent attempts were made to combine in this work the most important
teachings of the Qur’an and Islamic traditions in the field of upbringing and education of children.
Important commentaries and necessary explanations have been added in particular places.

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

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

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

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

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

Muhammad Muhammadi Rayshahri
20 Jamadi al-Thani, 1430 A.H.
[The Birth Anniversary of Fatimah al-Zahra (s.a.)]
14 June, 2009

Introduction

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

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

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

1- Organising a Meritorious Family

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

The Holy Qur’an has clearly said that in the Hereafter the believing children will join their family in Paradise, and thereby families who raise meritorious children are admired and encouraged.
On the contrary, the Islamic traditions have seriously warned against the danger of unworthy children, introducing them as the worst afflictions of a family.

**Population Control from the Viewpoint of Islam**

Pondering on the above-mentioned, it becomes clear that the purpose of the traditions that encourage Muslims to have more children is to arrange a program for producing as many healthy and righteous children as possible in order to create an exemplary society. In this case, not only does Islam oppose the control of the growth of population, but it supports the increase of the population of a Godly society. However, in the conditions brought about by economical difficulties and cultural corruption where families do not have the ability to raise qualified children, the increase of children is not desirable and there is a need for family planning to control the population.

Therefore, according to the instructions of the leaders of Islam, the Islamic government and the Muslim families are obliged to organise their programs aimed to increase the population based on their economic and cultural abilities. If it is not possible to upbring righteous people and have an increase in population at the same time, it is preferred to prevent polulation growth and give priority to the upbringing of righteous children.

**2– The Role of Heredity**

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

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

**3– The Role of the Parents’ Food**

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

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

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

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

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.

Chapter 1: Family

1.1: The Forming of a Family

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

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

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

4. The Prophet (s.a.w.) said: “Establish a family, as it will increase your sustenance.”
1.2: Seeking to have a Child

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

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

7. The Prophet (s.a.w.) said: “A house that does not have children does not have blessings.”

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

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

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

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

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

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

15. Imam al-Kazim (a.s.) said: “A person is happy when he sees an offspring for himself before his death.”

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

17. Imam al-Ridha (a.s.) said: “Indeed if Allah the Exalted wishes goodness for a servant, He will not cause him to die until He shows him an offspring.”
1.3: The Virtue of a Righteous Child

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

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

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

21. The Prophet (s.a.w.) said: “From the blessings of Allah upon a man is that his child looks like him.”

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

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

“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.”

24. Imam al-Sadiq (a.s.) said, regarding Allah’s saying: The faithful and their offspring who follow them in faith – We will make their offspring join them”: “The deeds of the offspring are less than that of their fathers, so the offspring will be join their fathers to comfort them.”
1.5: The Virtue of Tolerating the Troubles of a Child

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

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

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

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

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

فَضْلُ تَحْمُلِ أَذى الطَّفْلِ

الكافي عن محمد بن مسلم: كَانَ جَالِسًا عَنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذْ دَخَلَ يُونُسُ بَنُ يَعْقُوبُ فَرَأَاهُ بُنِيّٰٰٰ. فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا لِي أَرَاكَ تَنْبِينَ؟

قَالَ: مَيْلِنَ لِتَنَأَذَبْ بِهِ اللَّيْلَ أَجْمَعَانَ

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يَا يُونُسُ، حِدْنِي أَيِّ مُحَمَّدٌ بَنُ عَلِيٍّ، عَنْ أَبَاهِهِمْ عَلِيْهِمْ السَّلَامُ، عَنْ جَدِّي رَسُولِ اللَّهِ صَلِي اللَّهُ عَلَيْهِ وَآيَاتِهِ وَمَرْأَةِ الْقَوْمِ، فَقَالَ جَبْرُيلُ عَلَيْهِ السَّلَامُ: يَا حَبيبُ اللَّهِ، مَا لِي أَرَاكَ تَنْبِينَ؟

فَقَالَ رَسُولُ اللَّهِ صَلِي اللَّهُ عَلَيْهِ وَآيَاتِهِ وَمَرْأَةِ الْقَوْمِ لَنَا تَنَأَذَبْنَا بِبَكَاءٍ فَقَالَ جَبْرُيلُ مَهْ بَيْنَ مَهْ. فَإِنَّكَ أَحْدِمْتُمُ فَبَكَاءَكُمْ «لا إِلَهَ إِلَّا اللَّهُ» إِلَى أَنْ يَأْتِيَ عَلَيْهِ سَبْعُ سَيْنِينَ، فَإِذَا جَازَ السَّبْعُ فَبَكَاءُكَوْهُ استغفَرْ لَوَلَّدِيْهِ
1.6: Abundant Children

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

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

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

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

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

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

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

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

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

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

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

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

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

1.8: The Reward of Upbringing Girls

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

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

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1. 9: Taking Care of Daughters

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

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1.10: The Censure of Disliking Girls

39. The Prophet (s.a.w.) said: “Do not hate girls because they are friendly company and precious.”
40. Kitab Man la Yahduruhu al-Faqih: “The Prophet (s.a.w.) was informed of the birth of a daughter, and so he looked at the faces of his companions and saw displeasure in them. He said: ‘What is the matter with you? She is a flower which I smell, and her sustenance is from Allah the Exalted’.”

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

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

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

He asked: “What betrayal was it?”

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

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

43. Kasft al-Ghummah, narrating from Ayyub ibn Nuh who said: “Yahya ibn Zachariah [his wife] was expecting a child, so he wrote to him [i.e. Imam al-Hadi] (a.s.), saying: ‘I am expecting a newborn, so please beseech Allah to grant me a son.’

He [the Imam] (a.s.) wrote back to him: ‘Many a time it is that a daughter is better than a son!’ And a daughter was born to him.”
The Bane of Having a Bad Child

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

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


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

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

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

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1.12: Beseeching Allah for a Righteous Family

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

I said: “I do not know.”

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

طلبُ الْإِسْرَأْرِ الصالِحَةُ مِنَ اللَّهِ

الكافي عن أبي بصير: قال لي أبو عبيد الله: عليه السلام: إذا تزوج أحدكم كيف يصنع؟ 50

قلت: لا أدري.
قال: إنما هم بذلك فليصل ركعتين، ويختم الله. ثم يقول: اللهم إني أريد أن أزود فقير لي من النساء أفقهين فرجاً، واحفظهن لي في نفسها وفي مالها، وأوعهي رزقاً، وأعظمهن بركة، وقررت لي ولد أمطار خلقا صالحاً في جيشه وعبيد ملائكي.

8. al-Mu’jam al-Awsat, vol. 6, p. 82, h. 5860, narrating from Ibn ‘Abbas. Rawdah al-Wa’izin, p. 403.
12. In some traditions instead of ‘the daughter of Jadd’, it says ‘the daughter of Jamd’, and he is Jamd ibn Walighah al-Kindi.
13. In Kitab Man la Yahdarhu al-Faqih this tradition is recorded from Abu al-Hasan (a.s.) with no mentioning of another name, but in Makarim al-Akhlaq it mentions the same tradition and ascribes it to Imam al-Ridha (a.s.).
15. al-Kafi, vol. 6, p. 3, h. 11, narrating from al-Sakuni from Imam al-Sadiq (a.s.), and h. 6. ‘Udhah al-Da’i, p. 76.
22. al-Kafi, vol. 5, p. 333, h. 2, narrating from Muhammad ibn Muslim from Imam al-Baqir (a.s.).
Chapter 2: Heredity

2.1: Blood is Contagious

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

52. **The Prophet (s.a.w.) said:** “People are [like] minerals; and blood is contagious and having bad manners is like a bad origin.”
53. The Prophet (s.a.w.) said: “Marry from a righteous family because indeed blood is contagious.”

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

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

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

2.2: The Role of Heredity in the Creation of a Child

57. Imam ‘Ali (a.s.) said: “A man from the Ansar came to the Messenger of Allah (s.a.w.) and said: “O Messenger of Allah (s.a.w.)! This is my uncle’s daughter, and I am so and so, son of so and so –until he mentioned up to ten of his forefathers–, and she is so and so, daughter of so and so –also mentioning up to ten of her forefathers–, and there is no black person in my ancestors nor in her ancestors, but she has given birth to a black child!”
The Messenger of Allah (s.a.w.) cast down his head for a long while, and then he raised his head and said: “Verily, you have ninety nine blood-veins [genes] and she also has ninety nine blood-veins. When you copulate with her, the blood-veins will move and every blood-vein asks Allah Almighty for the child should be similar to it. Stand up, as it is indeed your child and it did not come other than from either a blood-vein from you or from her.” He [Imam ‘Ali] (a.s.) said: “The man stood up and took the hand of his wife and his happiness with his wife and child increased.”

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

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

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

The woman said: “O Messenger of Allah! You have solved my problem!”

59. Imam al-Sadiq (a.s.) said: “Verily Allah has created four containers for the womb. Whatever [sperm] comes into the first container is for the father, whatever comes into the second is for the mother, whatever comes into the third is for paternal uncles, and whatever comes into the fourth is for the maternal uncles.”

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

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

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

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

64. Imam ‘Ali (a.s.) said: “Seek your needs from people who are noble and have principles. It is with them that the need is fulfilled promptly and without obligation.”
65. Muruj al-Dhahab, in mentioning Muhammad ibn al-Hanafiyyah in the crisis of the Battle of the Camel when he stood there facing the spears and arrows: “Then Imam 'Ali (a.s.) came towards him and hit him with the sheath of his sword and said: “A blood from your mother has affected you [your fear is from your mother’s side].”

66. Imam al-Sadiq (a.s.) said, in Ziyarah al-Arba’in: “May my father and my mother be sacrificed for you, O son of the Messenger of Allah! I bear witness that you were a light in the noble loins and pure wombs. Never did the impurities of the Age of Ignorance pollute you, and never did it cover you with its contaminations.”

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

68. The Prophet (s.a.w.) said: “Marry those foreign to your family [non-relatives] so that you do not give birth to weak children.”\(^{20}\)

69. The Prophet (s.a.w.) said: “Do not marry close relatives, as the child will come out weak.”\(^{21}\)

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


8. Ja’fariyat, p. 90. al-Nawadir, p. 178, h. 297. Both narrating from Imam al-Kazim (a.s.) from his forefathers (a.s.).


15. Ghurar al-Hikam, h. 6158.


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


20. al-Mujazat al-Nabawiyah, p. 92, h. 59.

Chapter 3: The Food of the Parents

3.1: The Role of Unlawful Food in a Newborn

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

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

72. Tafsir al-’Ayyashi, narrating from Muhammad from Imam al-Baqir (a.s.) or Imam al-Sadiq (a.s.) who said: ‘The share of Satan is what is produced from unlawful wealth, and the child is born from the partnership of Satan.

He [Satan] will accompany the man until he has intercourse, and so his semen will be mixed with the man’s semen if the wealth consumed was unlawful. He said: “Both [their semen] will be mixed together.” And he said: “The child might be created from the semen of one, or it might be created from both.”

73. Imam al-Sadiq (a.s.) said: “[The effects of] Unlawful income will be seen in one’s offspring.”
3.2: The Role of the Father’s Food in his Child

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

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

He (a.s.) said: “What has prevented you from eating Sawiq? 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.”

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

77. al-Kafi, narrating from ‘Amr ibn Ibrahim from al-Khurasani who said: “Eating a sweet pomegranate increases a man’s semen and makes the child beautiful.”
3.3: The Role of a Pregnant Woman’s Food on the Foetus

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

79. The Prophet (s.a.w.) said: “Feed frankincense to your pregnant women, for when a child is fed with frankincense while in its mother’s womb, its heart will be strengthened and its intellect will increase. If it is a male, he will become brave, and if it is female, her posteriors will grow large and it will be liked by her husband.”

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

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

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

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

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

85. Makarim al-Akhlaq, narrating from the Messenger of Allah (s.a.w.) who said: “Eat quince and give it to each other as a gift, for it brightens the eyesight and grows friendship in the heart, and feed it to your pregnant women, for it makes your children beautiful.”

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

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

87. Imam al-Sadiq (a.s.) said: “Eat endive, for it increases a man’s semen and makes a child handsome. Its nature is hot, it is a laxative and it increases the masculinity of a child.”
88. *al-Kafi,* narrating from Sharhail ibn Muslim who said: “He (a.s.) said concerning a pregnant woman: “She should eat quince, for it will give a nicer scent to her child and a better colour.”
3.4: The Role of a Mother's Food on the Newborn

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

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

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

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

91. Imam al-Sadiq (a.s.) said: “Feed Barni to your women during their post-natal period and your children will turn out forbearing.”
Chapter 4: The Forming of the Life-germ
4.1: The Effects of being Born Pure

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

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

He answered: “Purity of birth. No one will love us except those who are born pure, and no one hates us other than those who are born impure.” 1

93. 'Ilal al-Shara'i', narrating from Abu Ayyub al-Ansari who said: “Present the love of ‘Ali to your children, and those who love him are from you, and those who do not love him you must ask its mother where she got him from, for I heard the Messenger of Allah (s.a.w.) say to ‘Ali ibn Abi Talib: “No one loves you except a believer, and no one hates you except a hypocrite, a person of illegitimate birth, or a child conceived during its mother’s menses.” 2


95. Imam al-Baqir (a.s.) said: “The one whose birth is pure will enter Paradise.” 4

96. Imam al-Sadiq (a.s.) said: “Allah created Paradise clean and pure, so no one will enter it except those who are of pure birth.” 5

97. Imam al-Sadiq (a.s.) said: “He who has found the harmony of our love in his heart must abundantly pray for his mother for she did not betray his father.” 6
The Effects of Impure Birth

4.2: The Effects of Impure Birth

“The Effects of Impure Birth

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

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

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

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

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

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

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

The Prophet (s.a.w.) said: “Have you not read Allah’s saying: “…and share with them in wealth and children…”?”
103. Imam 'Ali (a.s.) said: “He who is vile is a sign of his birth being malevolent.”

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

“They ask you concerning [intercourse during] menses. Say: 'It is hurtful.' So keep away from [intercourse with] wives during the menses, and do not approach them till they are clean. And when they become clean, go into them as Allah has commanded you. Indeed Allah loves the penitent and He loves those who keep clean." 15

105. The Prophet (s.a.w.) said: “He who has intercourse with his wife while she is in her menses and his child is born with leprosy or alphosis, he should not blame anyone other than himself.” 16

106. The Prophet (s.a.w.) said: “My Nation! Indeed Allah the Blessed and Supreme dislikes you to have any of twenty four characteristics and He has reproached you about them: ...He dislikes a man to copulate with his wife while she is in her menses, and if he was to copulate her and the child is born with leprosy or alphosis, he should not blame anyone other than himself.” 17

107. The Prophet (s.a.w.) said: “If someone was to have intercourse with his wife while she is in her menses and then a child is born to them who is afflicted with leprosy, he should not blame anyone other than himself.” 18

108. al-Kafi, narrating from ‘Adhafir al-Sayrafi who said: “Abu ‘Abdullah [al-Sadiq] (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.” 19 20

مَضَارُ وَطَعِ الحَابِضٍ

وَيَسْلُوْتُكْ عَنِ الْمَحْبِضِ فَلْ هُوَ أَدْىَ فَأَعْتِرُلْوَا النَّسَاءَ فِي
4.4: The Blessings of Supplicating During Intercourse

109. The Prophet (s.a.w.) said: "Be alert! If a person, at the time of approaching his wife says: 'In the name of Allah, O Allah! Keep Satan away from us, and keep Satan away from what You have blessed us with', and then a child is determined for them in this intercourse, Satan can never harm him."21

110. The Prophet (s.a.w.) said: "O 'Ali! If you were to have intercourse, say: 'In the name of Allah, O Allah! Keep Satan away from us and keep him away from what you have blessed me with', and if it is destined that a child is conceived from you two, Satan will never harm him."22
111. Imam ‘Ali (a.s.) said: “If a man intends to have intercourse with his wife, he should say: ‘O’ Allah! I made her private part lawful [for myself] by Your command and I accepted her as a trust from you. So, if You have destined a child from her for me, make him a healthy son; and do not allow Satan to have a share in him nor any partnership.”

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

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

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

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

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

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

118. Imam al-Ridha (a.s.) said: “Do not have intercourse with women at the beginning of the night, in neither winter or summer, as the stomach and veins are full and it is not an appropriate act. There is also the fear of colic, chin-trembling gout, renal calculus, urine distillation, hernia, poor eyesight and weak memory. So, if you intend to have intercourse, it must be at the end of the night, for it is healthier for the body and more hopeful for the child [being conceived], and it is better for the increase of intelligence of the child that is conceived between them.”
الإمام الرضا عليه السلام الجماعة بعد الجماعة من غير أن يكون بنيتهما عُسلٌ يورث للولد الجنوبي 117.

عن عليه السلام: لا تقرب السِّناء في أول الليل لا شاها ولا صفاء، و ذلك أن المعدة والمرور تكون صِمّة و هو غير محبود، ينحوف منه القولون والقالي، واللقنة، واللفص، والضحير، والقرين، والقَرْنُ، و ضعف البصر و الدماغ.

فإذا أريد ذلك فليكن في آخر الليل: فإنه أصح للبنن، وأرجي للولد، و أنكى للعقل في الولد الذي يقضي بنيتهما 118.

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7. Qur’an, 17:64.
15. Qur’an, 2:222.
19. al-Kafi, vol. 5, p. 539, h. 5. ‘Ilal al-Shara‘i, p. 82, h. 1, narrating from Ibn Abu ’Adhadir al-Sayrafi.
20. What we can conclude from this set of traditions is that sexual intercourse and becoming pregnant during the period of menstruation can be one reason for having repulsive features or being afflicted with leprosy or alhosis, but it’s not the only factor. Therefore, we cannot say that any child afflicted with any of the above diseases is the result of having unlawful intercourse. There is no clear mentioning in the traditions that could answer as to whether intercourse during the state of menstruation leads to these consequences or not, but rather the negation of these things can be concluded, and scientific research can be helpful in this regard.
Section 2: The Rights of Children

Introduction:

Chapter one : The rights of a Newborn

Chapter two : The rights of a Suckling Infant

Chapter three : Education

Chapter four : Learning and Education

Chapter five : Adorning and Playing

Chapter six : Supplication

Introduction

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

1- Honouring the Birth

The day that Allah Almighty bestows a blessing upon a person is a day of festivity, being auspicious and blessed. A newborn is a great bounty for a family, and in reality a birthday party is a form of expressing gratitude for this great divine blessing. To congratulate and giving a banquet in honour of the newborn is also something highly recommended to do.
Remembering birthdays is to honour the divine blessing of the human being coming into existence. The newborn is brought into this world by Allah as a glorious blessing upon its family.

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

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

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

2- Bathing the Newborn

2- Bathing the Newborn

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

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

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

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

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

3- Reciting Adhan and Iqamah in the Newborn’s ears

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Here are some following points important in this regard:

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

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

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

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

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

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

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

5- Choosing a Good Name

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

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

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

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

D) For those who Allah Almighty has granted four sons, it is blameworthy if they do not name one of them Muhammad.

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

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

G) Certain names like Muhammad and Fatimah have special rights and respect that must be observed because of their connection with great Islamic characters.
H) There are some names that are reprehensible (*makruh*) because they symbolised the wrong and injustice, like: Shahab, Hariq, Hubab, Kalb, Firar, Harb, and Zalim.

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

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

6- Shaving the Newborn’s Head

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

7- To Offer a Sacrifice for the Newborn

Performing a ‘Aqiqah is the sacrificing of a sheep to feed people upon the birth of a child.

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 have even considered it obligatory.

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

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

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

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

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

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.
8- Circumcision of the Baby

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

It is also recommended that at the time of the act of circumcising the child, the related supplication should be recited.\textsuperscript{15}

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

\textsuperscript{2}. Some jurists have presumed that what is meant is the general washing and cleaning of the newborn. Refer to: Jawahir al-Kalam, vol. 5, p. 71.

\textsuperscript{3}. Tahrir al-Wasilah, vol. 2, p. 31.


\textsuperscript{5}. Jawahir al-Kalam, vol. 5, p. 71.

\textsuperscript{6}. Refer to h. 143–145.

\textsuperscript{7}. Refer to h. 142.


\textsuperscript{9}. Refer to h. 148.

\textsuperscript{10}. A goat, cow, or a camel can also be sacrificed, and it is recommended to observe all rulings of slaughtering in them.

\textsuperscript{11}. Tahrir al-Wasilah, vol. 2, p. 316.

\textsuperscript{12}. Like Askafi, Sayyid Murtada and Fayz Kashani. Ahkam al-Atfal, p. 196.

\textsuperscript{13}. Wasa’il al-Shi’ah, vol. 21, p. 428.

\textsuperscript{14}. Wasa’il al-Shi’ah, vol. 15, p. 426–428.

\textsuperscript{15}. Refer to page 115, h. 193.

Chapter 1: The Rights of a Newborn

1.1: Honouring the Birth

“And peace be on him the day he was born, and the day he dies, and the day he shall be raised alive!”\textsuperscript{1}

“And peace be on me the day I was born, and the day I die, and the day I shall be raised alive.”\textsuperscript{2}

119. Imam al-Baqir (a.s.) said: “O child of three [great] days: The day which you were born, the day which you will enter your grave and the day on which you will come out towards your Lord. What great
120. Imam al-Baqir (a.s.) said, while congratulating a man for his newborn child: “I ask Allah to make him a [worthy] successor in your life and a successor after you, for indeed a man succeeds his father in his life and after his death.”

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

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

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

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

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

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

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

1.3: Reciting Adhan and Iqamah in the Newborn’s ears

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

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

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

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

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

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

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

"الاذانَ و الإقامَةُ في أَنْـذَر الولِيِّ"}

رسُوَل اللَّه صلى الله عليه وآلهٍ: مِن وَلِدَهُ فَأَذَنَّ في أُنْظُمِ الْيَمِينِ و أَقَامَ في أُذْنِ الْبُسَرَةِ، لَمْ يُضْرِهُ أَمُ الصِّبِيبَانِ.

"عَن رَسُول اللَّه صلى الله عليه وآلهٍ: مِن وَلِدَهُ مَوْلُودٌ فَلْيُذَنَّٰ في أُذْنِ الْيَمِينِ بِأَذَانِ الصِّلَاةِ، وَلَيُقُومَ في الْبُسَرَةِ؛ قَالَتْ عَنْهُ عُمْلَةُ مِنَ السُّيِّطَانِ الرَّجِيمِ.

 سنَن أَبِي داود عَنْ أَبي رافعٍ رَأِيتُ رِسُول اللَّه صلى الله عليه وآله وَلدَهُ فِي أَذْنِ الْيَمِينِ بِعَلْيِ جِنٍّ، وَلَقَدْ نَزَحَ"}
1.4: The First Feeding

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

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

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

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

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

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

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

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

130. عليه السلام. أيضاً و أَذْنَ فِي أَنْهُ الْيَوْمِ وَأَقِمْ فِي الْيَسِيرِ، فَتَقَلَّبْ بِهِ ذَلِكَ قَبْلَ أَن تُقَطِّعَ سَرِئَةً؛ فَإِنَّهُ لَبَقْرَةً أَبْنَاءُ، وَلَا تُصِيبْهُ أَمَّ الصِّبْيَانِ.
134. The Imam upon him peace: He among you was a descendant of the Prophet, so whenever the Prophet's descendants are called, you must call him upon him peace. (134)

135. AFTER some of his companions, when they were occupations of the children of the Prophet, he said: When the Prophet's descendants are called, you must call him upon him peace. If you do not do so, you will be precluded from the Prophet's descendant, in the seven generations. (135)

136. The Imam the patient upon him peace: Among the children of the Prophet, there is a foe, and among the children of the Prophet, there is a foe, and among the children of the Prophet, there is a foe, and among the children of the Prophet, there is a foe, and among the children of the Prophet, there is a foe. (136)

137. The Imam the pious upon him peace: In the children of the Prophet, there is a foe, and among the children of the Prophet, there is a foe, and among the children of the Prophet, there is a foe, and among the children of the Prophet, there is a foe, and among the children of the Prophet, there is a foe. (137)

1.5: Naming

A- Choosing a Good Name

138. Imam al-Kazim (a.s.) said: “Someone came to the Prophet (s.a.w.) and said: “O Messenger of Allah! What is the right of my child?”

He answered: “Choosing a good name for him, raising him well and facilitating a good life for him.” (24)

139. Imam al-Kazim (a.s.) said: “The first act of benevolence a man has to his child is choosing a good name for him, so every one of you must choose a good name for your child.” (25)

138. Imam al-Kazim (a.s.) said: “The first act of benevolence a man has to his child is choosing a good name for him, so every one of you must choose a good name for your child.” (25)

139. Imam al-Kazim (a.s.) said: “The first act of benevolence a man has to his child is choosing a good name for him, so every one of you must choose a good name for your child.” (25)
B- Choosing a Name before the Birth

140. Imam 'Ali (a.s.) said: “Choose a name for your children before they are born. If you do not know whether the child is a male or a female, call them by the names which are good for both a male and a female, for the miscarried foetus will meet you on Judgment Day while you have not chosen a name for it, the miscarriage will say to its father: “Why didn’t you choose a name for me? Verily, the Messenger of Allah gave the name to Mu'ín before he was born.” 26

C- The Ahlul Bayt’s Tradition in Naming

141. Sunan al-Tirmidhi, narrating from 'Amr ibn Shu'ayb, from his father from his grandfather who said: “Verily, the Prophet (s.a.w.) commanded the choosing of a name for a newborn on the seventh day [after his birth], and cutting the hair from him and offering a sacrifice.” 27

D- The Best of Names and the Rights of Some of Them

142. The Prophet (s.a.w.) said: “The blessed names are: ‘Abdullah, ‘Abd al-Rahman and similar names that denote the servitude to Allah.” 28

143. The Prophet (s.a.w.) said: “Indeed, the best of names are: ‘Abdullah, ‘Abd al-Rahman, Harithah and Hammam.” 29

144. The Prophet (s.a.w.) said: “If you name the child Muhammad, honour him, make room for him in gatherings and do not frown at him.” 30

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

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

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

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

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

He said: “O’ Sakuni, her weight is on the earth and her sustenance is from Allah. She lives outside the span of your lifetime, and she eats other than your sustenance.”

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

I said: “Fatimah.”

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

‘Be careful! Since you have named her Fatimah, you should not insult her, nor curse her, nor beat her.”

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

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

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

152. Imam al-Baqir (a.s.) said: “The best name is the one which indicates the servitude of Allah, and the best of them are the names of prophets.”

153. Imam al-Sadiq (a.s.) said: “There is no child that is born to us and not named Muhammad, and when seven days have passed, we keep the name if we want or we change it.”
154. **Imam al-Sadiq (a.s.) said:** “Someone came to the Prophet (s.a.w.) and said: “O Messenger of Allah! A child has been born to me, so what do I name him?” He said: “Name him by the dearest of names to me: Hamzah.”

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


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

Then he paid my salary and I returned to my father [Imam Husayn] and told him what happened. He said: “Woe to the son of the blue-eyed[44] woman and [animal] skin tanner. If I were given one hundred sons, I would name them nothing but ‘Ali.”

156. **Tafsir al-‘Ayyashi, narrating from Rib‘i ibn ‘Abdullah who said:** “Abu ‘Abdullah [al-Sadiq] (a.s.) was asked: “May I be your ransom! We name [our offspring] by your names and the names of your fathers, does this benefit us?”

He said: “By Allah, yes it does, and is religion anything but love? Allah has said: ‘... If you love Allah, then follow me, Allah will love you and forgive your sins...’”[46 47]

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

He said: “What are those names?”

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

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

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

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

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

أفضل الأسماء و حَقٌّ يُضِبَّها

رسول الله صلى الله عليه وآله تعمّ الأسماء: عَبْد الله و عَبدُ الرَّحْمَن; الأسماء المُعْبَدَة 142.

عنَّه صلى الله عليه وآله: أَلَا إِنْ خَيْرَ الأسماء: عَبْد الله و عَبدُ الرَّحْمَن و حَارِثَة و مَعَامَ 143.

عنَّه صلى الله عليه وآله: «إِذا سَمِيتَمُّ الْوَلَدُ مُحَمَّدًا فَأَكْرُمُوهُ، و أُوْسِعْوا هُوَ فِي المُجْلِس، و لا تَقِيَحُوا هُوَ وُجِهَاء 144.

عنَّه صلى الله عليه وآله: إِذا سَمِيتَمُّ مُحَمَّدًا فَلا تَقِيَحُوهُ، و لا تَجِهُوهُ، و لا تَضِرْبُوهُ، بُورَكَ لِيْبَتُ فِيهِ مُحَمَّدًا، و
مَجِلِسُ فِيهِ مُحَمَّدًا، و رَفَقَةً فِيهِ مُحَمَّدًا 145.

عنَّه صلى الله عليه وآله: ما يِبِتُ فِيهِ اسْمُ مُحَمَّدًا أَوْسَعَ الله عَلَيْهِمْ الرَّزْقَ، فَإِذَا سَمِيتَمُّوهُم فَلا تَضِرْبُوهُم، و لا تَشْتَمْوهُم 146.

عَنَّه صلى الله عليه وآله: تُسْمُون مُحَمَّدًا ثُمَّ تَسَبُّوهُم 147.

الكافي عن السكنوفي: دَخَلَتُ عَلَى أَبِي عَبدِ الله عليه السلام أَنَا مَعْمَومٌ مَكْرُوبٌ، فَقَالَ لِي: يَا سَكَوْنِي مِمَا
عَلَىٰ أَمْوَث، وَنَتَأَكَّلُ مِنْ عَبْدِ رَزْقِكِمَا 148.

فَقَالَ: يَا سَكَوْنِي، عَلَى الأرْضِ ذَلُّكَ، وَعَلَى اللَّهِ رَزْقُكَا، تَعْشِ بِمَعْمَومٍ مَكْرُوبٍ، وَتَأَكَّلُ مِنْ عَبْدِ رَزْقِكِمَا

فَأَقَلَتْ: لَوَلِي ابْنَةٌ
فَسَرَّ رَسُولُ اللَّهِ ﷺ: مَا سَمَّيَتِهَا؟

كَلِّتُ: فَاطِمَةَ

قَالَ: أَوَّلَمْ نَسْمَعْ بِنَعْمَةٍ عَلَى جَبَّاهِهِ فَقَالَ: رَسُولُ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَآلهَ: "حَقًّا الْوَلَدُ عَلَى وَلَدِهِ إِذَا كَانَ ذَكَرًا

أَنْ يَسْتَفْقِرَ أَمَّهُ، وَيَسْتَهِلَّ اسْمَهَا، وَيُعْلِمُهَا كِتَابَ اللَّهِ، وَيُطَهِّرُهَا، وَيُعْلِمُهَا السَّيَافَةَ، وَإِذَا كَانَ أَنَّ يَسْتَفْقِرَ أَمَّهَا،

وَيَسْتَهِلَّ اسْمَهَا، وَيُعْلِمُهَا سُورَةَ الْبُرًّ، وَيُعْلِمُهَا سُورَةَ الْيَوْمَ الْآخِرِ، وَلَا يَنْزِلَهَا الْعَرَفُ، وَيَعْجِلُ سَرَاحَاهَا إِلَى بَيْتٍ زُوجِهَا.

أَمَا إِذَا سَمَّيَتِهَا فَاطِمَةَ فَلا تَسْبِبْهَا، وَلَا تَتَّلَعْنَهَا وَلَا تَضْرِبْهَا.

رَسُولُ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَآلهَ مِنْ وَلَدِهِ أَرْبعَةً وَأَوَلَدُ لمْ يَسْمَى أَحَدُهُمْ بَيْسِمٍ، فَقَدْ جَفَافَا. 149

كَلِّتُ: فَاطِمَةَ

عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَآلهَ: "تَسْمَوا بِإِسْمَاءِ الأَلَّابِيَاءِ. 150

عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَآلهَ: "مَا مِنْ أَهْلِ بَيْتٍ فِيهِمْ إِسْمُ نَبِيٌّ إِلاَّ يَغْبُتُ اللَّهُ إِلَيْهِمْ مَلَكًا يَقْدِيسُهُمْ مِنْ صَالِةِ الْعَفَّادِ إِلَى

الْعَشَاءِ. 151

الإِمَامُ الْبَاقِرُ عِلْيَهُ السَّلَامُ: أَصْدَقُ الأَسْمَاءِ مَا سَمَّىَ الْعَبْدُوُّيَةً، وَأَفْضِلُهَا أَسْمَاءُ الأَلَّابِيَاءِ. 152

الإِمَامُ الصَّادِقُ عِلْيَهُ السَّلَامُ: لَا يُوْلَدُ لَنَا وَلَدًّا إِلاَّ سَمِيَّةً مُحْمَدًا، فَإِذَا مَضَىَ أَيْضًا أَيْضًا إِنْ شَيْئًا غَيْنَهَا، وَإِنَّ

شَيْئًا تَرَكَنا. 153

عَنْهُ عِلْيَهُ السَّلَامُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلهَ، فَقَالَ: يَا رَسُولُ اللَّهِ، وَلَدُّا يَغْبُتُ اللَّهُ إِلَيْهِمُ مَعْلُومًا، فَمَا زِيَادَهُ عَلَيْهِ وَأَيْضًا، إِنَّ شَيْئًا غَيْنَهَا، وَإِنَّ شَيْئًا تَرَكَنا. 154

عَنْهُ عِلْيَهُ السَّلَامُ: جَاءَ رَجُلٌ إِلَيْهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلهَ، فَقَالَ: يَا رَسُولُ اللَّهِ، وَلَدُّا يَغْبُتُ اللَّهُ إِلَيْهِمُ مَعْلُومًا، فَمَا زِيَادَهُ عَلَيْهِ وَأَيْضًا، إِنَّ شَيْئًا تَرَكَنا. 155

الكَافِيَ عِنْ عِبَادِ الرَّحْمَنِ بْنِ مُحَمَّدِ النَّجُّريِّ: اسْتَعِمَّلُ مَعَاوِيَةَ مَروانَ بْنَ الحَكْمِ عَلَى الْمَدِينَةِ، وَأَمَرَّهُ أَنْ يُغَرَّضَ بِشَيْبَةِ فَرِيقٍ ٌفَرِيقٍ ٌلَّهُمْ.
قال: عليٌّ بن الحسن عليه السلام، أتتني فقال: ما أسمك؟

قالت: عليٌّ بن الحسن.

قال: عليٌّ و عليٌّ ما يُريد أبوي أن يذُكرُ أحدًا من وُلده إلّا اسمه علٌّبًا، ثم فُرجعت إلى أبي فأخبرته. فقال:

ولي علي بن الزرقاء دعاءه الأذم، أو وُلِّد لمنّ أحبّته أن لا اسمه أحدًا منهم إلا عليًا.

تفسير العباشي عن رجاء بن عبد الله: قال لابي عبد الله عليه السلام: جعلت فداك إذا تسمي بأسماءك وأسماء أبيكم، فبتغلنا ذلك؟

قال: في كافٍ و الله و هل الدين إلا الحب؟ قال الله: إن كنتم نجحون الله فاتبعوني بحبكم الله و يغفر لكم ذنوبكم.

الكافي عن ابن مياح، عن فلان بن حميم: أنَّ سأَلَ أبا عبد الله عليه السلام وشاوَرَه في اسم و وَلده، فقال: سمّى بأسماء من العلاويّة. فقال: أَي الأسماء هؤلاء؟ فقال: عبود الرحمن.

الإمام الكاظم عليه السلام: لا يدخل الفحير نبينا في اسم مُحَمَّد أو أحَمَد أو علي أو الحسن أو الحسين أو جعفر أو طالب أو عبد الله أو ماطصة من الناس.

الإمام العسكري عليه السلام: لجعفر بن الشيريف الجرجاني: شكر الله لابي إسحاق إبراهيم بن إسحاق

صنعته إلى شيعتي و، و عَفِّر لَهَ دُنيئَه، و رُفْعَهَ ذُكَرًا سُويًا قائِلًا بالحق، فقال له: يقول لك الحسن بن علي: سُمِّي ابنك أحمد.

كشف الغمّة عن جعفر بن محمد الفلاسي: كتب مُحَمَّد أخى إلى أبي مُحَمَّد عليه السلام و امرأته حامل مغرب

أن يدعو الله أن يخلسنها و يربقه ذكرًا، و يسبيها. فكتب يدعو الله بالصلاة و يقول: رفع الك الله ذكرًا سويًا، و لمَّا الاسم مُحَمَّد و عبود الرحمن. قواتت أثنتين... فتُسَمَّى اثنتين وأحدًا مُحَمَّدًا، و الآخَر عبود الرحمٰن.
E- Inappropriate Names

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

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

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

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

He answered: “Yes.”

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

He answered: “al–Hubab.”

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

165. *al–Mu’jam al–Kabir*, narrating from Ibn Buraydah from his father who said: “The Messenger of Allah (s.a.w.) prohibited anyone to be called Kalb (dog) or Kulaib.”

F- The reason for the Reproaching of Certain Names


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

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

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

He answered: “Name her Zainab!”
1.6: Shaving the Head

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

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

169. The Prophet (s.a.w.) said: “Every boy is held in pledge of his offering (‘Aqiqah) which should be sacrificed for him on the seventh day [after his birth].”

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

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

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

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

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

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

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

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

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

178. *al-Kafi*, narrating from Ishaq ibn ‘Ammar who asked Imam al-Sadiq (a.s.) about the offering for the child, shaving his head, or alms- giving, saying: “I asked him: “Which of them do we start with?”

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

العقيقَةُ

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1.8: Circumcision

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

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

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

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

Then Abu ‘Abdullah [al-Sadiq] (a.s.) said: “Any man who does not recite this at the time of his son’s circumcision should recite it before he reaches puberty, and if he was to recite it, he will be safeguarded from being killed or harmed by the iron.”
183. *al-Kafi*, narrating from ‘Ali ibn Yaqtin who said: “I asked Abu al-Hasan [al-Kazim] (a.s.) about the circumcising of a boy on the seventh day [of his birth], and if it is a Sunnah or can it be postponed?, and which one is better?”

He (a.s.) said: “It is of the Sunnah on the seventh day, and it does not matter if it is delayed.”
1. Qur’an, 19:15.
7. A kind of sweet made from flour, water and honey.
10. It is said that Um al-Sibyan is a kind of sickness in which the person is afflicted with a state that is called ‘wind seized’ and sometimes it causes the person to become unconscious. It has also been said that Um al-Sibyan is a jinn that hurts children. In Persian, Um al-Sibyan refers to the mother of a jinn (hidden creature) and being possessed by a jinn. Refer to: Daneshnameh Pezeshki, vol. 1, p. 677. al-Kafi, vol. 3, p. 40, h. 2. Tahdhib al-Ahkam, vol. 7, p. 436, h. 1738. Both narrating from Abu Yahya al-Razi. Wasa’ il al-Shi’ah, vol. 21, p. 137, h. 2.
18. al-Kafi, vol. 6, p. 24, h. 5, narrating from Abu Basir from Imam al-Sadiq (a.s.). Tahdhib al-Ahkam, vol. 7, p. 427, h. 1741, narrating from Abu Basir. al-Khisal, p. 637, h. 10, narrating from Abu Basir and Muhammad Ibn Muslim from Imam al-Sadiq (a.s.) from his forefathers (a.s.).
24. al-Kafi, vol. 6, p. 18, h. 2, narrating from Imam al-Sadiq (a.s.) from his father (a.s.) from his grandfather (a.s.). al-Khisal, p. 634.
34. Yusuf.
35. Meaning that a girl should not be put in a room where onlookers can see her.
37. al-Kafi, vol. 6, p. 19, h. 6, narrating from 'Asim al-Kuzi from Imam al-Sadiq (a.s.). Tahdhib al-Ahkam, vol. 7, p. 438, h. 1747, narrating from Imam al-Ba'qir (a.s.) from the Prophet (S.a.w.).


39. al-Amali, by al-Tusi, p. 511, h. 1117, narrating from al-Asbagh from Imam 'Ali (a.s.) from the Prophet (S.a.w.).


43. al-Kafi, vol. 6, p. 27, h. 4. Tahdhib al-Ahkam, vol. 7, p. 442, h. 1769. Wasa'il al-Shi'ah, vol. 15, p. 152, h. 11.

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

45. al-Kafi, vol. 6, p. 28, h. 8.

46. al-Kafi, vol. 6, p. 33, h. 4.

47. al-Kafi, vol. 6, p. 27, h. 2. Tahdhib al-Ahkam, vol. 7, p. 442, h. 1769. Wasa'il al-Shi'ah, vol. 15, p. 152, h. 11.


52. al-Kafi, vol. 6, p. 27, h. 2. Tahdhib al-Ahkam, vol. 7, p. 442, h. 1769. Wasa'il al-Shi'ah, vol. 15, p. 152, h. 11.


55. al-Kafi, vol. 6, p. 28, h. 7. Tahdhib al-Ahkam, vol. 7, p. 443, h. 1771.

56. al-Kafi, vol. 6, p. 28, h. 8. Tahdhib al-Ahkam, vol. 7, p. 443, h. 1771.

57. al-Kafi, vol. 6, p. 29, h. 10. Tahdhib al-Ahkam, vol. 7, p. 443, h. 1772. Both narrating from al-Sakuni from Imam al-Sadiq (a.s.).


59. al-Kafi, vol. 6, p. 31, h. 1. Tahdhib al-Ahkam, vol. 7, p. 443, h. 1772. Both narrating from al-Sakuni from Imam al-Sadiq (a.s.).

60. al-Kafi, vol. 6, p. 4, h. 3. Tahdhib al-Ahkam, vol. 7, p. 443, h. 1772. Both narrating from al-Sakuni from Imam al-Sadiq (a.s.).
Chapter 2: The Rights of a Suckling Infant

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

1- Suitable Nutrition

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

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

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

2- Respecting the Feelings

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

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

It frequently happened that people brought a baby to the Prophet (s.a.w.) in order that he would recite an invocation for him. The Prophet of Allah (s.a.w.) took the baby in his bosom and, when he was busy reciting invocation, the infant polluted the Prophet’s clothes. People wanted to separate the baby from
him so that his clothes might not be more polluted, but he (s.a.w.) did not let them do so.

By these kinds of wise treatments, besides appeasing the child’s family, the Prophet of Allah (s.a.w.) would not allow the feelings of the child to be hurt, as he knew that ignoring the child’s sentiments would have some unpleasant sequels in his future life.

2.1: Being Breastfed from the Mother’s Milk, if Possible

A) The virtue of breastfeeding the infant

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

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

B) The Blessing of the Mother’s Milk

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

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

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

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

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

2.2: Choosing a Righteous Wet-nurse to Breastfeed

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

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

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

192. Imam al-Baqir (a.s.) said: “Choose clean and affectionate wet-nurses, for milk transmits [the characteristics of the wet-nurse to the child].”
2.3: Those Who Should not Be Asked for Suckling

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

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

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

2.4: Feeding the Child Beneficial Foods

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

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

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

2.5: Respecting the Infant’s Feelings

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

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

202. Musnad Ibn Hanbal, narrating from ‘A’ishah who said: “Children were often brought to the Messenger of Allah (s.a.w.) and he would pray for them. One time, an infant who was brought to him urinated and the Messenger of Allah (s.a.w.) said: “Pour some water on it.”
Chapter 3: Education

In Islam, knowledge and teaching is the foundation of upbringing and they are accompanied with discipline and self-improvement. According to religious teachings, the best time for education is the childhood period. Therefore, the most important right of a child is to provide the environment for his education and training. All the rights which were previously mentioned and that discussed here are regarded as the preliminary steps for the child’s education. This chapter presents teachings from the infallibles (a.s.) concerning the education of children.

3.1: The Value of Seeking Knowledge at a Young Age

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

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

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

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

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

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

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

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

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

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

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

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

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

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

218. Imam ‘Ali (a.s.) said: “It is the duty of the leader to teach the boundaries of Islam and faith to the people under his command.”

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

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

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

 môn hàng ngày của việc giáo dục và huấn luyện

217. 使者说：你们是他的父亲，就应为他的行为负责。而他的行为又必须和他自己的行为相一致，否则就会导致他的行为和他的行为不符，而且他也会因这种行为而受到惩罚。

218. 《书》18

219. 信仰他的人：他是你们的父亲，你们应该尊重他。于是，他对他自己的行为负责，否则就会导致他的行为和他的行为不符，而且他也会因这种行为而受到惩罚。

220. 《书》18

221. 信仰他的人：他应该尊重他，因为他和他的行为不符，否则就会导致他的行为和他的行为不符，而且他也会因这种行为而受到惩罚。
3.4: The Most Important Obligatory Thing to Teach

A– Islamic beliefs, monotheism in particular

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

223. The Prophet (s.a.w.) said: “When your children begin to speak, teach them: ‘There is no god but Allah’ and then do not care when they will die; and when their milk-teeth start falling, enjoin them to perform prayers.”

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

225. al-Kafi, narrating from Sulayman ibn Khalid who said: “I asked Abu ‘Abdullah [al-Sadiq] (a.s.): “I have some family members who follow my words, do I invite them to this affair [in becoming Shi‘ah]?” He (a.s.) said: “Yes. Verily, Allah has said in His Book: “O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones…”
B- Love of the Prophet and his Household

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

And mention Isma’il in the Book, verily he was (ever) true to (his) promise, and he was an apostle, a prophet. And he used to enjoin on his family prayer and almsgiving, and he was well pleased in the sight of his Lord.”

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

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

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

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

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

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

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

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

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

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

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

238. *Imam al-Baqir (a.s.) said*: “When our children are five years old, we enjoin them to pray, but you should enjoin them to pray when they are seven. We enjoin our children to fast as much as they can when they are seven, whether it is half of a day or less or more than that. When the thirst or hunger overcomes them, they break their fast so that they become accustomed to fasting and are capable of performing it. So, enjoin your children to fast as much as they can when they are nine years old, and when thirst overcomes them they may break their fast.”

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

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

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

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

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

الإمام زين العابدين عليه السلام أما صوم التأدب فإن يُؤخذ الصبي إذا وافق بالصوم، تأديباً وليس بفرض.

الإمام الباقر عليه السلام: إذا تأمر صبياناً بالصلاة إذا كانوا يبني خمس سنين، فقوموا صبيانكم بالصلاة إذا كانوا يبني سبع سنين، ونحن نأمر صبياناً بالصيام إذا كانوا يبني سبع سنين بما أطافوا من صيام اليوم إن كان إلى نصف النهار أو أكثر من ذلك أو أقل، فإذا علّمهم العطش والرخّة أطروا، حتى يتغولوا الصوم ويتطوعون، فقوموا صبيانكم إذا كانوا يبني تسعة سنين بالصوم ما استطاوا من صيام اليوم، فإذا علّمهم العطش أطروا.

الإمام الباقر والإمام الصادق عليهما السلام: إذا بلغ الغلام ثلاث سنين، يقول له: فل من الله إلا الله لست من النار. 239.

ثم يترك حتى يُبنِم لثلاث سنين وساعةٌ أطول وأطول على يوم، فيقال له: قَلْ: سُبْحَانَ رَسُولَ اللَّهِ سُبْحَانَهَا مَرَاتٌ. و

يتّرك حتى يُبنِم لأربع سنين، ثم يقال له: أَنِّيْعْ شَيْاً شَيْاً مَثْلَكَ، فَإِذَا عِرَفَ ذَلِكَ حَوْلَ وَجَهَةَ إِلَى الْقِبْلَةِ وَيُقَالُ لَهُ: أَسْجَدُ. ثُمَّ يَتّرِكَ لَهُ: أَيْنَمَا يِمِينُكَ وَأَيْنَمَا شَجَالُكَ، فَإِذَا عَرَفَ ذَلِكَ حَوْلَ وَجَهَةَ إِلَى الْقِبْلَةِ وَيُقَالُ لَهُ: أَسْجَدُ. 238.
D- The Qur’an

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

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

246. The Prophet (s.a.w.) said: “There is no man who teaches his child the Qur’an without that child’s parents being crowned on Judgment Day with a crown of sovereignty and they will be clothed with two sets of clothing no people have seen the likes of.”

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

248. The Prophet (s.a.w.) said: “If any among you want to speak with his Lord, he should recite the
249. The Prophet (s.a.w.) said: “He who Allah has granted in memorising His Book and thinks that another person has been given something better has indeed belittled the greatest bounty.”

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

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

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

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E- Religious Sciences

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

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

F- Writing

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

G- Hygiene

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

267. *Tuhaf al-'Uqul*, narrating from Sufyan al-Thawri who said: “I went to al-Sadiq (a.s.) and asked him to advise me. He (a.s.) said: “O Sufyan! My father disciplined me with three good manners and forbade me from three things. As for the good manners, he told me: “O my son! He who accompanies an evil person will not remain safe, he who does not control his speech will regret and he who goes to bad places will be accused.” I [Sufyan] said: “O the son of the daughter of the Messenger of Allah! And what were the three things that he prohibited you from?” He said: “He forbade me from companionship with an envier of bounties, a gloater over the misfortunes of others and a talebearer.”
قال: فما السماحة؟ قال: إجابه السائل، و بدل السائل.

قال: فما الشعث؟ قال: أن ترى القليل سرعاً، و ما أنققت تلقاً.

قال: فما الوقع؟ قال: طلب اليسير، و مفع الحقير.

قال: فما الكفعة؟ قال: التمسك بمن لا يومنك، و النظر فيما لا يعيك.

قال: فما الجهل؟ قال: سرعة الاكتوب على الفرضية قبل الاستيكان منها، و الامتناع عن الجوواب، و بعم العون الصمت في مواطن كثيرة و إن كنت فصيحاً.

ثم أقبل صلوات الله عليه على الحسين ابنه عليه السلام فقال له:

يا بني ما السؤد؟ قال: اصطدام العشيرة، و احتمال الجريزة.

قال: فما الغني؟ قال: فلة أمانيك، و الرضى بما يكفيك.

قال: فما الفقر؟ قال: الطمع، و شدة الكنوتو.

قال: فما اللوم؟ قال: إحرار المرء نفسه، وإسلامه عرسه.

قال: فما الخروق؟ قال: معداته أميرك، و من يقدر على ضررك و نفعك.

ثم التفت إلى الحارث الأعرق، فقال: يا حارث، علموا هذه الحكم أولادكم؛ فإنها زيادة في العقل، و الحزن، والرأي.

تحف العقول عن سفيان الثوري: نخلت على الصادق على السلام فلقت له: أوصني. 267.
The Function of Poetry in a Child’s Education and Upbringing

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

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

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

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

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

80

Is your love ailment and sickness cured?

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

Or is shedding tears caused by being far from the beloved;

Cools down the heat of the day of separation?

O rider, the steps of whose mount are firm!

And paves the old plain, trotting and swiftly.

Give my regards to that grave which is in Najaf.

And in it is he who is the best among Arabs and non–Arabs.

Make your motto humbleness before Allah, and call;

The best successor and the nearest in likeness to the best Prophet, and say:

On the day of Ghadir Khum he had kept them apart from this situation,

When Ahmad, the guide, climbed up the saddles of camels,

And told the people who were near around him,

Those who had resided in front of him, to the audience and those who were the hearers of his words:

O’ ‘Ali! Get up since I have been ordered to;
Convey a message to people and I am worthy of conveying a message,

You are the only spouse of the Prophet’s daughter, al-Zahra (a.s.),

Whom you protect and you are the father of her noble children,

The children, who strive in the path of Allah,

And are the arms of each other for the cause of Allah,

And believe in Him and work for Him.

They lead toward development and perfection that when the darkness of aberration befalls,

They brightly guide better than any shooting star.

May the greeting of the Lord of the Throne in all times;

Be upon the son of Fatimah, he who repels sorrows!

On his [‘Ali’s] two sons, one of whom was killed by a fatal poison,

And the other was buried with a dusty [bloody] face.

After him was the pious one who was mostly in prostration;

Then is the cleaver of science who approached the peak of research.

Next to him are Ja’far and his son Musa.

Then al-Ridha, the righteous, and al-Jawad, the worshipper.

Finally, the two ‘Askaris, and al-Mahdi, who is their Qasim.

And the owner of affair who has worn the garment of guidance.

The one who fills the earth with justice after it is filled with cruelty.

And eradicates the people of aberration and wrong action.

O possessor of the Pond of Kawthar full of limpid water!

Who hinders the enemies from its wholesome water!

By expressing some thoughts and sayings of mine,

Seeking you, I knocked out some of your enemies.
So much so that my opinions, by means of the sword of poetry and lecture.

Put the brand of disgrace on their foreheads.

I resorted to your love and piety as company

They were the best among all the companions I had

Then, provide with the mind of al-‘Abdi a good elegy

That if an elegy violates Your limit, it will not be fair.

Inside me there is a modesty and guidance inclined toward You which is adored by virtue and courtesy.

I put my soul in trouble for Your sake,

With the knowledge that my tranquillity is in such a trouble.

**J- Swimming and Archery**

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

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

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

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**3.5: The Age of Upbringing and Disciplining a Child**

3.5: The Age of Upbringing and Disciplining a Child
273. The Prophet (s.a.w.) said: “A child is a master for seven years, a servant for seven years, and a minister for seven years. If you are content with his upbringing when he is twenty one years old, that is good, and if not, then let him be, for you are excused with Allah.”86

274. Imam ‘Ali (a.s.) said: “A child is to be trained for seven years, to be disciplined for seven years and is employed for seven years. The end of his physical growth is when he is twenty three years old, and the end of the completion of his intellect is when he is thirty five years old, and after that, whatever comes forth is gained by means of experience.”87

275. Imam ‘Ali (a.s.) said: “Your child is your bundle of flowers for seven years, your servant for seven years, and then he will be either your enemy or your friend.”88

276. Imam ‘Ali (a.s.) said, in his advice to his son Hasan: “I hastened with my will for you and wrote its salient points lest death overtakes me before I divulged unto you what I have in my heart, or lest my wit be affected as my body has been affected, or the forces of passions or the evils of the world overtake you in making you like a stubborn camel. Indeed, the heart of a young man is like an uncultivated land as it accepts whatever is strewn on it. So, I hastened to train you properly before your heart hardens up and your mind becomes occupied...

Since I feel for your affairs as a compassionate father should feel, and I aim at teaching and disciplining you, I thought it should be at a time when you are advancing in age and new on the stage of this world, possessing upright intention and a clean heart. Therefore, I should begin with the teaching of the book of Allah the Exalted and its interpretation, along with the laws of Islam and its commands with its lawful and unlawful matters.”89

277. Imam al-Sadiq (a.s.) said: “Leave your son alone until he becomes six years old, then have him accompany you and discipline him with your own discipline. If he accepts it and improves, that is good, otherwise let him be.”90

278. Imam al-Sadiq (a.s.) said: “A boy must be left to play for seven years, taught the Qur’an for seven years and must learn lawful and unlawful for seven years.”91
3.6: The Method of Islamic Upbringing

**A– Honouring, Gentleness, Sympathy and Love**

279. **The Prophet (s.a.w.) said:** “Honour your children and teach them good manners.”

280. **Musnad Ibn Hanbal,** narrating from the uncle of Abu Rafay’ ibn ‘Amr al-Ghaffari who said: “I was a child when I threw pelting stones at a date tree that belonged to the Ansar, and when the Prophet (s.a.w.) came, he was told: “Here is the place where a boy threw stones at our date tree.” I was taken to the Prophet (s.a.w.) and he told me. “O boy! Why do you throw stone at that date tree?” I answered: “I eat [from it].” He said: “Then do not throw stones at the tree, and eat whatever has fallen under it.” Then he (s.a.w.) touched my head kindly and said: “O Allah! Satiate his stomach!”

281. **al-Mu’jam al-Kabir,** narrating from Asad ibn Wida’ah who said: “A man named Juz’ came to the Prophet (s.a.w.) and said: “O Messenger of Allah! My family makes me angry. How should I punish them?”

He said: “Forgive them!”

The man asked him the question again and repeated it three times. Then the Prophet (s.a.w.) said: “If you should punish, then punish what is appropriate to the wrong act, and beware of [striking] the face.”

282. **Imam ‘Ali (a.s.) said:** “Be like a friendly physician who applies medicine where it is useful.”
283. Imam 'Ali (a.s.) said: “Rebuke the evil-doer by rewarding the good-doer.”

284. Imam 'Ali (a.s.) said: “The punishment of the wise is [done] implicitly, while the punishment of the ignorant is [done] explicitly.”

285. Imam 'Ali (a.s.) said: The implicit remark to a wise person’s mistake is among the most painful of blaming for him.

286. Imam 'Ali (a.s.) said: “To speak allusively for a wise person is the worst scorn for him.”

287. Imam al-Sajjad (a.s.) said: “A child’s right is to be kind when educating him, forgiving him, covering his mistakes, acting moderately towards him and helping him. And the right of people of your faith is that ... you consider the elderly [men] amongst them as your father, their young ones as your brothers, the elderly [women] amongst them as your mother and their infants as your children.”

المنهج الثروبي الإسلامي

التكريم والرفق والرحمة والمحبة

رسول الله صلى الله عليه وآله: أكرمو أولادكم، وأحسنوا أدبهم.

مسند ابن حنبل عن عم أبي رافع بن عمرو الغفاري: كَنَّا عَلَّمْنَا أَرْمِي نَخْلًا لِلْأَنْصَارِ، فَأَتَى النَّبِيُّ صلى الله عليه وسلم أَبِي إِلَى النَّبِيِّ صلى الله عليه وسلم، فَقَالَ: ﻋَلَّمَاءِنِّي ﻣَا تَرَمَّنَى النَّخْلِ؟ فَقَالَ: قَلْتُ، أَكْلُ. فَقَالَ: ﻳَعْفَ، ثُمَّ ﻓَقَالَ: ﺑِعْدَمْ نَخْلِ، وَإِنْ أَهْلُهُ ﺗَأْمَرُوا ﻋَلَّمَاءِنِّي، وَإِنْ أَهْلُهُ ﺗُأْمَرُوا ﺑِمَا ﺗَأْمَرُوا ﺑِعْدَمْ نَخْلِ، وَإِنْ أَهْلُهُ ﺗُأْمَرُوا ﺑِعْدَمْ نَخْلِ.

المعجم الكبير عن أحمد بن وداة: أَنْ رَجَلًا يَقَالُ له: ﺟَزَّةَ أَنْ تَأْمَرَ لَهُ نَخْلًا، فَأَتَى النَّبِيُّ صلى الله عليه وسلم، فَقَالَ: ﻳَعْفَ، ﺛُمَّ ﻓَقَالَ: ﻳَعْفَ، ثُمَّ ﻓَقَالَ: ﻳَعْفَ، ثُمَّ ﻓَقَالَ: ﻳَعْفَ، ﺧَذَّلَهُ ﻟِلَّذَيْنَ، ﺑِعْدَمْ نَخْلِ، وَإِنْ أَهْلُهُ ﻻَمْرُوا ﻋَلَّمَاءِنِّي، وَإِنْ أَهْلُهُ ﻻَمْرُوا ﻋَلَّمَاءِنِّي، وَإِنْ أَهْلُهُ ﻻَمْرُوا ﻋَلَّمَاءِنِّي.

الإمام عليّ عليه السلام: كُنّ كِالْطَّحِيبِ الرَّفِيقِ الَّذِي يَضْعُفُ الدَّوَاءَ بِحَبْيَتِ يَنْفِعُ.

عن له عليه السلام: ازْجِرُ المُسِيِّ يَتْوَى المُهْسِن. 283
B- Strictness and Uncompromising

“O you who believe? Save yourselves and your families from a Fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe who flinch not (from) executing the commands they receive from Allah, but do (precisely) what they are commanded.” 102

289. Sahih Muslim, narrating from Abu Hurayrah who said: “When this verse was revealed: ‘And warn your nearest relations’ 103, the Messenger of Allah (s.a.w.) invited Quraysh and they gathered, then he told them all in general and specifically: “O children of Ka’b ibn Lu’ay! 104 Save yourselves from the Fire! O children of Murrah ibn Ka’b! 105 Save yourselves from the Fire!


O Fatimah! Save yourself from the Fire! Because I cannot guarantee for you anything from Allah, except that you have the right of relationship to which I relate with you in this world [and it cannot benefit you in the Hereafter].” 108

290. al-Durr al-Manthur, narrating from Zaid ibn Aslam: “The Prophet of Allah (s.a.w.) recited this verse: “...save yourselves and your families from a fire...” 109 He (s.a.w.) was asked: “O the Messenger of Allah! How can we save our family from the Fire?” He said: “Enjoin them to what Allah likes and prohibit them from what Allah dislikes.” 110
291. Imam 'Ali (a.s.) said, in a letter to one of his agents: “Fear Allah and return to these people their properties. If you do not do so and Allah grants me power over you I shall excuse myself before Allah about you and strike you with my sword that I have not struck anyone without them going to Hell. By Allah, even if Hasan and Husayn had done what you did, there would have been no leniency with me to them and they could not have won their way with me till I had received the right from them and destroyed the wrong produced by their unjust action.”

292. al-Kafi, narrating from Abu Basir: “I asked Abu ‘Abdullah [al-Sadiq] (a.s.) about the saying of Allah: “Save yourselves and your families from a fire…” He (a.s.) said: “By enjoining them [to good] and forbidding them [from evil].”

293. Imam al-Sadiq (a.s.) said: “When the verse: “O you who believe! Save yourselves and your families from a fire…” was revealed, one of the Muslims began weeping and said: “I was not able to manage my own affairs and I became obliged to my family.” The Prophet (s.a.w.) said: “It is enough for you to enjoin them to what you would enjoin yourself, and forbid them from what you forbid yourself.”

294. al-Kafi, narrating from Abu Basir: “[I asked Imam al-Sadiq (a.s.)] “Concerning the saying of Allah: “…Save yourselves and your families from a Fire…” 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.”

الصلاة وعزم المدعوم

يا أباها الذين آمنوا فوا أنفسكم وأهلكم نارا وقودها الناس وحجارة عليها ملائكة غلاظ شيدان لا يغصون الله ما أشرهم ويفعلون ما يؤمنون

صحيح مسلم عن أبي هريرة: لما انزلت هذه الآية: (وأنذر عشيرتك الأقربين) ذكر رسول الله صلى الله عليه وسلم: وأله فرضا فاجتمعوا فعمل وحسن فقال

يا بني كعب بن نوبي! أنقذوا أنفسكم من النار

يا بني مشرة بن كعب! أنقذوا أنفسكم من النار

يا بني عبد شمس! انقذوا أنفسكم من النار
يا بني عبد مناف! أنقذوا أنفسكم من النار.

يا بني هاشم! أنقذوا أنفسكم من النار.

يا بني عبد المطلب! أنقذوا أنفسكم من النار.

يا فاطمة! أنقذوا أنفسكم من النار; فإني لا أملك لكم من الله شيئاً. غير أن لكم رجاء سأبذلها بيلالها.

الدر المنثور عن زيد بن أسلم: قال: رسول الله صلى الله عليه وسلم هذه الآية: {فَوَأَنْفُسُكُمْ وَأَهْلِيكُمْ نَارًا}. فقالوا: يا رسول الله، كيف تقي أهلنا نارًا؟

قال: تأمروني بما يحبة الله، وتنهونه عما يكره الله.

الكافي عن أبي بصير: سألت أبا عبد الله عليه السلام في قول الله: {فَوَأَنْفُسُكُمْ وَأَهْلِيكُمْ نَارًا}; كُفَّ نَق عُمَّا تَمْرُوا به. قالت: أهلنا؟ قال: تأمروني وتنهوني.

الكافي عن أبي بصير: قيل: في قول الله عز وجل: {فَوَأَنْفُسُكُمْ وَأَهْلِيكُمْ نَارًا}، كَفِّ أَيْمِهِمْ. قال: مأمور بهما بما يحبه الله، وتنوه بهم عما يكرهه.

الكافي عن أبي بصير: في قول الله عز وجل: {فَوَأَنْفُسُكُمْ وَأَهْلِيكُمْ نَارًا}، كَفِّ أَيْمِهِمْ أَتَأْمُرُوهُ بِمَا يَحْبُهُ اللَّهُ، وَتَنْهَوْهُ عَمَّا يَكْرُهُهُ.
C- Practical Disciplining

295. Imam ‘Ali (a.s.) said: “He who appoints himself as the leader of people should begin by teaching himself before teaching others and he should discipline them through his actions before he disciplines them by speaking to them. He who educates and disciplines his own self deserves more appraisal than the teacher and discipliner of others” 118

296. Imam al-Sadiq (a.s.) said: “Be inviters to people by means other than your tongue, so that people see piety, diligence, prayer and goodness from you, for this is the correct way to invite.” 119

An Analysis on the Methods of Upbringing Children

Scholars have introduced four methods for upbringing children, and a further fifth point can be found by studying the Islamic sources. They are as follows:

1- The upbringing method based on strictness

Children who were raised with this upbringing method which was mainly practiced by the old and previous generations would not feel any love and affection, and it would often result in anxiety, depression, stress and, at times, even suicide. However, this strictness could cause the child to become responsible and hard working, and parents did not show affection to their children due to the fear that they may become spoiled. They believed that any praise and admiration can cause the child to become spoiled.

2- The upbringing method based on kindness and lack of strictness

This method which was formed in reaction to the first method leads the child to become spoiled, morally weak, dependant, demanding and childish. Moreover, they will lack resistance, patience against
difficulties and would face problems in their family and social lives. Such children do not sense lack of affection and the parents who adopt this method tend to assume their children are right. They give to the child whatever he pleases and they try to avoid any way of displeasing him. In this method, the parents believe that the children are always right, and whatever a child wants must be given to him and we must not upset him in any way.

3- The upbringing method based on lack of kindness and lack of strictness

This upbringing method trains children, who are entangled with sentimental disorder due to not receiving affection, and as there is no decisiveness concerning them, they tend to incline to crime and wrong-doing.

4- The upbringing method based on affection and decisiveness

In this upbringing method children satiate sentimentally and are also raised as being studious, patient and accepting of responsibilities.

Scholars in this field have recognized this method as the being best method for upbringing a child.

However, what is the viewpoint of Islam in this regard? In religious instructions, there are different discussions in this concern, but the important matter is to know the overall system that dominates these issues and deduct an upbringing method from them. Seemingly, the method that we can take from the holy Qur’an and the traditions and is derived from them that which is mentioned in the fifth method.

5- The upbringing method based on love, strictness and dignity

From an Islamic viewpoint, love is one of the principles of the upbringing of a child and has strongly been emphasized upon and the lack of loving and affection has been strongly reproached. However, at the same time, excessive love and affection has also been admonished. Therefore, along with love, firmness and strictness in upbringing a child is also strongly recommended.

Based on this principle, while the child receives affection, he is not free and left to himself to do whatever he wants. On the other side, while he is being raised, he is also given kindness, affection and tolerance; and it is for this reason that he has been reproached from excessive scorning and violence, which is one of the pillars of the method of harshness without affection.

There is a third dimension in the upbringing method of Islam, which is ‘dignifying’.

Dignifying a child means to honour him and giving value for him. In the Islamic approach, a child must not be degraded just because of being a child, and he must not feel that he is worthless or of little value. A child is mostly in need of affection, and an adult is mostly in need of respect, yet this does not mean that the personality of a child must not be respected. The same goes to elders, as one must not forget to respect them, and be kind and loving towards them.
The child who is given value and his personality is respected and honoured feels worthiness with honour and self–dignity, and one who considers value for himself, does not engage in obscenities.

Self–dignity is the main pivot of Islamic morals and upbringing, and its most important way is to respect and dignify people, in particular during childhood. Of course, the concept of dignity is one part of what relates to the teaching of good and bad, but ‘dignifying’ is a very valuable and important concept.

One of the most important upbringing points that must be observed in the respecting of the personality of a child is to take his feelings into consideration during the first seven years of his life. This subject is so important that according to a tradition from the Messenger of Allah (s.a.w.), this age period is counted as the term of the supremacy of a child. He (s.a.w.) said:

“A child is a master for seven years.”

Mastership and supremacy of the child calls for his commandment and obedience from the parents, which means that during his first seven years, a child must command in the house, and therefore, whatever he wants must be provided if it is not harmful for him and it is possible for the parents to do so.

The result of the upbringing of the child as a commander during his first seven years and the correct submission of the parents to him will be the absolute obedience of the child and his love to the parents for the duration of his next seven years. The tradition continues by saying:

“And he is a servant for [the second] seven years.”

The obedience of a child to his parents is the result of the utmost confidence that he has in them which he acquired during the first seven years of his life. The appearance of this state in the child during the second seven years which is the time of his education is of extraordinary importance for his upbringing.

After finishing the second seven years of the child’s life, there comes the period of his ministry in the family, as the tradition continues saying:

“And he is a minister for [the third] seven years.”

In this period the child is no more a servant. The gratification of the personality of the child requires that, as being the minister of the family, he should be consulted with and the things that he is capable of doing can be given to him to do. Consequently, the responsibility of the family in the child’s upbringing and education ends.

3.7: The Banes of Upbringing

A) Excessiveness in love

297. Imam al–Baqir (a.s.) said: “The worst father is he whose kindness is excessive, and the worst
child is the one whose negligence makes him disobey [his parents].”

B) Excessiveness in reprimanding

298. Imam ‘Ali (a.s.) said: “Excessive blame causes the fire of obstinacy to flame.”

299. Imam ‘Ali (a.s.) said: “Avoid reprimanding constantly, for this act provokes the committing of sin and belittles [a real] reprimanding.”

300. Imam ‘Ali (a.s.) said, in one of the wise sayings attributed to him: “If you reprimanded a youth, leave for him a place [for excusing] from his fault, lest he would be drawn to coarseness.”

C) Disciplining at a time of anger

301. al-Kafi, narrating from ‘Ali ibn Asbat, from one of our companions [a Shi‘i] who said: “The Prophet of Allah (s.a.w.) prohibited punishing at the time of anger.”

302. Imam ‘Ali (a.s.) said: “Disciplining is impossible with anger.”
D) Harshness

303. *al-Kafi*, narrating from Yunus ibn Ribat from Imam al-Sadiq (a.s.) who said: “The Messenger of Allah (s.a.w.) said: “May Allah bless he who helps his child in obeying him.”

Someone asked: “How can he help him in obedience?”

He (s.a.w.) said: “That he accepts as little as the child can do, he forgives whatever he cannot do, he should not overburden him and not ask him to do things too hard for him, for there is nothing between him and entering a realm of the realms of disbelief other than that he disobeys his parents or cuts the ties of his kin.”

304. *Sahih Muslim*, narrating from ‘A’ishah who said: “The Prophet of Allah never hit anyone with his hand, neither any woman nor any servant, except while fighting (*jihad*) in the path of Allah.”

305. Imam ‘Ali (a.s.) said, from the wise sayings attributed to him: “Give priority to justice over harshness and you will win love, and do not take action when speaking has an effect.”

306. ‘Uddah al-Da‘i narrates that someone had said: “I complained to Abu al-Hasan Musa [al-Kazim] (a.s.) about my son and he said: “Do not beat him, but just forsake him and do not prolong it!”

الكافي عن يونس بن نسيب عن الإمام الصادق عليه السلام: قال رَسُولُ اللَّهِ صلى الله عليه وَآله وَرَحْمَةُ اللَّهِ عَلَيْهِ: ﴿أَعَانُ وَلَدُهُ عَلَى بَرَّهَ﴾

الخُشْوَةُ

الكافي عن يونس بن رياض عن الإمام الصادق عليه السلام: قال رَسُولُ اللَّهِ صلى الله عليه وَآله وَرَحْمَةُ اللَّهِ عَلَيْهِ: ﴿وَلَا يَخْرُقَ بَيْنَهُ وَلَا يُقَيِّسَ بَيْنَهُ وَلَا يَصِرَّ فِي حَرَّيْنِ مِن حَدَّوِ﴾
3.8: Sex Education

A) Separating beds

307. The Prophet (s.a.w.) said: “Separate the beds of a boy and a boy, a boy and a girl, a girl and a girl when they reach the age of ten.”

308. The Prophet (s.a.w.) said: “When your children become seven years old, separate their beds.”

309. Imam ‘Ali (a.s.) said: “When a child becomes seven years old, his teeth begin to fall, and when he is nine years old he is commanded to prayer, and when he is ten years old his bed must be separated.”

310. Imam al-Sadiq (a.s.) said: “When boys turn ten, their beds are to be separated from those of women.”

التربية الجنسية

التفريق بين الصبي و الصبية في المضايع

رسول الله صلى الله عليه وآله: الصبي و الصبية، والصبي و الصبية، والصبي و الصبية، يفرق بينهم في المضايع. 307: 131 132 133 134
B) Avoidance of looking at the private parts of the child and the child looking at those of others

311. The Prophet (s.a.w.) said: “Parents should not look at their child’s private parts and it is not right that the child looks at the father’s private parts.” 135

312. al-Mustadrak ‘ala al-Sahihain, narrating from Muhammad ibn Bayad who said: “I was taken to the Messenger of Allah (s.a.w.) when I was ten years old and I had some torn clothing on my body and some of my private parts were seen. He (s.a.w.) said: “Cover his nakedness because the veneration of a child’s private parts is the same as veneration of that of an adult, and Allah does not look at one who reveals his private parts.” 136

313. Imam al-Baqir (a.s.) said: “‘Ali ibn al-Husayn [al-Sajjad] (a.s.) would say when delivery time of a woman approached: “Send out the women who are in the room. A woman must not be the first one to look at the newborn’s private parts.” 137 138

الله يُنَظَّر إلى غُورُة الطِّفْلَ وَالعَكِسَ

رسول الله صلى الله عليه وآله: ليس للوالدين أن يُنظَّرَا إلى غُورُة الولد، وليس للولد أن يُنظَّرُ إلى غُورَةِ الولد. 311

المستدرك على الصحيحين عن محمد بن بياض: نفعت إلى رسول الله صلى الله عليه وآله في صغرى وعلي: خرجت وقد كُشفت غورتي، فقال: غُطِّئْوا حُرْمَة غُورَتِي، فإنَّ حُرْمَة غُورَة الصَّغِير كُحُرْمَة غُورَةِ الكِبَر. 312

الإمام الباقر عليه السلام: كان علي بن الحسين عليه السلام إذا حُضَر وصادأ المرأة قال: أخرجوا من في البيت من النساء، لا تكون المرأة أول ناظرٍ إلى غورٍ 313.
C) The permissible limit of kissing a boy and a girl

314. The Prophet (s.a.w.) said: “When a girl becomes six years old do not kiss her, and when a boy completes seven years of age he should not kiss women.”

315. Imam al-Sadiq (a.s.) said: “When a free girl turns six years old, it is recommended that you do not kiss her.”

316. Tahdhib al-Ahkam, narrating from 'Ali ibn 'Aqabah, from one of the Shi’ah who said: “Abu al-Hasan [al-Kazim] (a.s.) was with Muhammad ibn Ibrahim who was the governor of Mecca and the husband of Fatimah, the daughter of Abu ‘Abdullah al-Sadiq (a.s.). Muhammad ibn Ibrahim had a daughter who used to be given beautiful clothing wear and she would come close to men and they would hug her. When she got to Abu al-Hasan [al-Kazim], he stopped her with his hands stretched out and said: “When a girl turns six it is not permissible for a foreign [non-mahram] man to kiss her and embrace her.”

D) Asking Permission for Entering the Parents’ Room

“O you who believe! Do let those whom your right hands possess, and those of you who have not reached to puberty, ask permission of you at three times (for coming into your room): before the morning prayer, and at midday when you put off your clothes, and after the night prayer. (These are) three times of privacy for you. It is no sin for you or for them (if) after those (three times), some of you go round attendant upon the others. Thus, does Allah make clear the revelations for you; and Allah is All-knowing, All-wise.” “And when the children among you reach puberty then let them ask permission even as those before them used to ask it. Thus, does Allah make clear
His revelations for you? Allah is All-knower, All-wise.”

317. *al-Sunan al-Kubra*, narrating from ‘Ata’ ibn Yasar who said: “A man asked the Messenger of Allah (s.a.w.): “O Messenger of Allah! Do I ask permission for entering to see my mother?”

He answered: “Yes.”

The man said: “I live in the same room with her.”

He (s.a.w.) said: “Ask permission from her.”

The man said: “I am serving her.”

The Prophet (s.a.w.) said: “Do you like to see her naked?”

The man answered: “No.”

He (s.a.w.) said: “Then ask permission from her.”

318. Imam ‘Ali (a.s.) said: “A man came to the Messenger of Allah (s.a.w.) and said: “O Messenger of Allah! Do I ask permission when I want to enter and see my mother?”

He (s.a.w.) said: “Yes. Do you like seeing her naked?”

The man said: “No.”

He (s.a.w.) said: “Then ask for her permission.”

319. Imam al-Sadiq (a.s.) said: “When a man wants to enter his father’s room, he should ask for permission, but it is not necessary for a father to ask permission from his son.” He [then] said: “And he must ask for permission from his daughter and his sister when they are married.”

320. Imam al-Sadiq (a.s.) said: “Those who are in your possession and those who have not reached puberty should ask permission in three times as Allah has commanded you. He who has reached puberty should not enter his mother’s room, nor his sister’s, or aunt’s room or the rooms of other people without permission. Do not give permission for entry unless he greets.”


He (a.s.) answered: “Yes. I used to ask permission from my father and my mother was not with him, but it was my father’s wife. My mother died when I was young. They might be doing something in their privacy that I would not like to interfere in, and nor would they like me to intrude. Giving greetings [for asking for permission to enter] is the most correct and better way.”
الاستئناف للدخول إلى الوالدين

يا أيها الذين آمنوا ليستأذنكم الذين ملكت أبائكم و الذين لم يلبغوا الحلم من قبل صلاة الفجر في حين تضعون ياباكم من الظهيرة و من بعد صلاة العشاء ثلاث غؤرات لكم ليس علىكم ولا عليهم جناح بعدم طوالون عليكم بغضكم على بعض كذلك ببين الله لكم الأبات و الله عليكم حكيم و إذا بلغ الأطفال منكم الحلم فلستأذنوا لكمً كذلك ببين الله لكم أبانه و الله عليكم حكيم.

السنن الكبرى عن عطاء بن يسار أن رسول الله صلى الله عليه وآله وسلم رجَّل فقال: أستأذن يا رسول الله. 317

فقال: نعم. فقال: إنه معايا في البيت.


فقال: أنجب أن تراها عريانة؟! قال: لا.

قال: فاستأذن عليها.


قال: فاستأذن عليها إذا.

الإمام الصادق عليه السلام: يستأذن الرجل إذا دخل على أبيه، ولا يستأذن الأب على الابن. 318

قال: ويستأذن الرجل على ابنه واحته إذا كنا مزوجين.

OnInit: 2023-11-10 03:32:43.057799
F) The Danger of a Child Seeing his Parents Copulate

322. The Prophet (s.a.w.) said: “By He who owns my soul, if one was to have intercourse with his wife in a room where a little child is awake and can see them and hear their voice and the sound of their breathing, that person will never prosper. If the child is a boy, he will become an adulterer, and if it is a girl, she will become an adulteress.” 148

322. Imam ‘Ali (a.s.) said: “The Prophet of Allah prohibited that a man has intercourse with his wife while there is a baby in the cradle and looks at them.” 149

323. Imam al-Sadiq (a.s.) said: “At the time when there is a child in the room, a man should not have intercourse with his wife or with his bound-maid, for this act is among the things that causes adultery thereafter.” 150

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 training and education. From the viewpoint of Islam, sex education means providing the grounds of growth and education of the sexual drive in a manner that both sexual chastity is achieved and so is sexual wellbeing. This is one of the features of the viewpoint of religion in that not only does it attend to the sexual wellbeing of a person and his health, but it also focuses on the aspect of sexual chastity.
Another important point is that the attempts to acquire these goals are not subject to being at the age of puberty. According to religious teachings, sex education begins before the age of puberty and it starts from a very young age. Therefore, obtaining these goals in any age is in need of certain particular procedures and plans, and these are referred to in religious texts. The childhood period is the most important stage of life, and any mistake can lead to some irreparable future consequences.

**Necessary Planning for Sexual Chastity**

Some families do not pay enough attention to the sexual affairs of their children for the reason that they think their children are still too young, even though many of the things that children see or hear have a determining impact on their sexual behaviour in future. Both sexual chastity and deviation are existent in a child, and it should not be forgotten that learning in the childhood period is very effective. Whatever a child learns will be fixed and established in him like a carving on a stone, and whatever is given to him he accepts. This is why Islam has paid attention to this part of the child’s life and it has introduced some useful practical instructions which will be briefly pointed out here:

**A- Covering the private parts**

Looking at the private parts of a child and a child looking at the private parts of adults can be discussed from a jurisprudential and an upbringing point of view. From a jurisprudential point of view, it is not forbidden for a child to look at the private parts of an adult. It is also permissible for an adult to look at the private parts of a child, as long it is not a lustful look. However, the effects of covering and exposing cannot be ignored. The child being used to looking at other people’s private parts or others looking at his private parts belittles the vulgarity of this action and brings about negligence and makes indecency something normal. However, children who have not encountered these issues have higher resistance against sexual deviation and enjoy a higher level of chastity. Therefore, it is recommended that one should not look at a child’s private parts nor should he be allowed to look at the private parts of others, and also not to take children into the bathroom in a way that would make the private parts be exposed to others.

**B- The reproach of a child being kissed by a non-mahram**

Even though it is not jurisprudentially prohibited for a child to be kissed by a non-maţram, 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-maţrams in the future, making it difficult for him to observe chastity. Therefore, it is recommended that adults should not kiss children who are not maţram to them.

**C- Reproaching the playing with a child’s private parts**

Playing with the sexual organs of a child may cause sexual stimulation and also premature puberty of
the child. It teaches sexual perversion to the child and brings about sexual irregularity. Some Islamic narrations refer to this kind of playing as a branch of adultery, and such a harsh expression indicates the severe negative effect on the child. Therefore, in religious texts this action has been prohibited.

**D- Separation of beds**

When grown up children are to sleep in one bed, this may result in inappropriate bodily contact, premature sexual stimulation, and might even lead to unlawful relationships. One of the plannings of religion for preventing this impediment is the separating of sleeping arrangements between brothers and sisters and boys and girls.

**E- Hiding any sexual contact of the parents from the children**

The children’s awareness of the parents’ sexual relations is one of the factors that lead to sexual deviation. From the viewpoint of Islamic traditions, this practise has a close to certain and undeniable negative effect, and to prevent this, two solutions have been given: the child asking permission for entering into the parents’ room and their privacy, and the second is the practising of any sexual contact far from the presence of children.

1. Kanz al-Ummal, vol. 10, p. 249, h. 29336, narrating from al-Tabarani. al-Firdaws, vol. 4, p. 135, h. 6420, with ‘is like a drawing on a rock’ instead of ‘is like engraving on a stone’ Both narrating from Abu al-Darda’.
Masahif and al-Dinwari from al-Farazdaq.

58. The angels who frequent between Allah (s.w.t.) and the Prophets (a.s.).
60. The Murji’ites is a sect who believes that faith is only a saying without action, and that statement has precedence over action. They believe that someone who abandons his religious practices can be saved by his faith. They say that with the existence of faith, sin does not cause harm in the same way as infidelity does not conflict with obedience.
67. Tibb al-Nabi (s.a.w.), p. 11.
78. Abu Muhammad Sufyan ibn Mas‘ab al–‘Abdi al-Kufi was a poet who composed poems about Ahlul Bayt (a.s.), and he had sincere devotion for them and was also acknowledged by them. There is no correct date about his birth and death, but it is understood from some evidences that he was alive during the time of the death of Sayyid Humyari (178 A.H.).
79. He had been very skilful in composing poetry and his poems were mostly on the virtues of the Commander of the faithful (a.s.) and introducing Ahlul Bayt (a.s.), and also describing their sufferings and pains. This was done so much to the extent that ‘Allamah Amini claims that he could find no poetry from this poet that was not about Ahlul Bayt (a.s.). He recited poetry for the people about ‘Ashura’ at the house of Imam al-Sadiq (a.s.) and made them so sad that because of their wailing the people of Medina crowded behind that house.
80. He was one of the companions of Imam al-Sadiq (a.s.) and his friendship was not an ordinary one. It was not for the sake of social interaction or because of living during the same time of the Imam (a.s.), but it was because of his sincere inclination, his pure friendship and his untainted faith, so much that the Imam (a.s.) wanted his followers to teach al–‘Abdi’s poetry to their children since it was based on the religion of Allah. Some of his poems are mentioned in this book.
82. For more details on his complete collection of poetry refer to al-Ghadir, vol. 2, p. 290.
84. Children, whether male or female, must be taught what they need according to the requirements of that sex, even...
though in certain circumstances and different times these needs may vary. For example, in regards to boys, the purpose of archery is that it is a military art, and not only shooting with bow, and concerning girls, teaching them to spindle is not what is exclusively meant for all times, but it was mentioned in the tradition because of the need of that time. Moreover, girls and women must be trained with the necessary skills according to the requirements of the time and their own needs.


85. A six years old child is mentally more capable than a two–year old child in accepting requests, guidance, in the imitating of the behaviour of others (who act as a model for the child to imitate), or other types of communications. As the child grows up, these kinds of innate communicative inputs will increasingly produce certain minor and delicate effects. The need of performing complex continual practices may bring about these abilities in a six year old child and will make him respond them, while in most cases the two year old child lacks the recognizing ability for responding to these kinds of directions.

In early period of childhood, the controlled communications of a child to others is also an indication to some changes depending on the age.

A two year old child can manifestly control the behaviour of those around him in particular delicate ways, and which he also does. Yet, he is never able to make others accept the conducts he has in mind in an ideal form with enjoying directions which are sometimes partial, oral, with bodily movement, bodily exhibitions, and the like which can be done by a six year old. Finally, the child who is in the state of growth can control his behaviour in an increasing form. (Rushdshenakhti, p. 106).

86. al-Mu'jam al–Awsat, vol. 6, p. 170, h. 6104, narrating from Abu Jabirah. al–Firdaws, vol. 4, p. 430, h. 7252. Makarim al–Akhaq, vol. 1, p. 478, h. 1649, with 'his morals' instead of 'his upbringing'.


93. Both narrating from ‘Anas.


100. Ghurar al–Hikam, h. 1161.


104. Qur’an, 26:214.

105. He was the seventh ancestor of the Prophet (s.a.w.).

106. He was the sixth ancestor of the Prophet (s.a.w.).

107. ‘Abd al–Mut`alib was Hashim’s son who had complete respect and authority in his tribe. He was a believer in
Monotheism and Resurrection, and that was why he was called the second Abraham. He was the first ancestor of the Prophet (s.a.w.).


113. al–Kafi, vol. 5, p. 62, h. 3.


131. Kitab Man la Yahdarhu al–Faqih, vol. 3, p. 436, h. 4509, narrating from ‘Abdullah ibn Maymun from Imam al–Sadiq (a.s.) from his forefathers (a.s.), and h. 4508, where he also narrates ‘the beds of boys are to be separated at the age of six’. Bihar al–Anwar, vol. 104, p. 96, h. 50.


134. al–Kafi, vol. 6, p. 47, h. 6, narrating from Ibn al–Qaddah. al–Khisal, p. 439, h. 30, narrating from Ibn al–Qaddah from Imam al–Sadiq (a.s.) from his forefathers (a.s.).

135. al–Kafi, vol. 6, p. 503, h. 36, from Imam al–Sadiq (a.s.).


137. This traditions means that the first one who looks at the private parts of the newborn should not be a woman, because usually the first thing women do is look at the private part to see whether the baby is a boy or a girl, but it is recommended that first one to look at the newborn is a man, and he must look at places other than the private parts. (al–Wafi, vol. 23, p. 1315).

Chapter 4: The Ethics of Upbringing

4.1: Encouragement of the Loving of Children and Having Sympathy to Them

325. The Prophet (s.a.w.) said: “Allah will write a reward for he who kisses his child, and Allah will bring happiness on Judgement Day to he who makes his child happy, and he who teaches his child the Qur’an, his parents will be called upon [in the Hereafter] and they will be clothed with two garments with light which will brighten the faces of the people of Heaven.”

326. The Prophet (s.a.w.) said: “If a person makes his crying child so pleased that he becomes silent, Allah will grant that person so much bounties of Heaven until he becomes pleased.”

327. *al-Tabaqat al-Kubra*, narrating from Mu’awiyah ibn Qurrah, from his uncle, who said: “He used to visit the Prophet (s.a.w.) along with his son and would make him sit in front of him (s.a.w.). Once, the Prophet (s.a.w.) said: “Do you love him?” The man said: “Yes, very much.”

Later that boy passed away and the Prophet (s.a.w.) told the man: “It seems that you have become sad upon his death, have you not?”

The man said: “Yes, I have, O Messenger of Allah!”

He (s.a.w.) said: “Will you not be happy when Allah admits you in Heaven and you will find your son at
one of the doors of Paradise which he will open for you?"

The man answered: “Yes.”

He (s.a.w.) said: “Verily you will be in such a state, by the will of Allah.”

328. *Tarikh Dimashq*, narrating from Wathilah ibn al-Asqa’ who said: “The Messenger of Allah (s.a.w.) went to ‘Uthman ibn Maz’un who had a child with him that he had kissed, and the Prophet (s.a.w.) said to him: “‘Uthman, do you love him?”

He answered: “By Allah, yes I do love him, O Messenger of Allah.”

He (s.a.w.) said: “Do you want me to increase your love for him?”

‘Uthman said: “Yes. May my parents be your ransom!”

He (s.a.w.) said: “Indeed he who makes a child from his generation pleased so that he becomes happy, Allah will make him pleased on Judgment Day until he becomes happy.”

329. *Hilyah al-Awliya*, narrating from Anas who said: “A woman went to visit ‘A’ishah along with her two children and ‘A’ishah gave three dates to her and she gave each of her children one date. They ate their own date and then started looking at their mother. She took the [remaining] date and cut it in half and gave half to one child and the second half to the other. The Messenger of Allah (s.a.w.) arrived and ‘A’ishah informed him of the event, and the Prophet (s.a.w.) said: “Why are you surprised from this action? Verily Allah will shower His mercy upon her for the sake of her mercy to her two children.”

330. Imam al-Sadiq (a.s.) said: “Allah will be merciful to His servant for his intense love to his child.”

331. Imam al-Sadiq (a.s.) said: “Musa ibn ‘Imran (a.s.) said: “O Lord! Which act do You consider to be the best?”

Allah Almighty said: “The loving of children, for I have created them with their conviction in My Unity, and if I make them die, I will admit them into Paradise with My mercy.”

الحَبَّ عَلَى حُبِّ الْأَوْلَادِ وَالشُّفَقَةِ يُؤُمُّ إِلَيْهِمْ رسول الله صلى الله عليه وآله وسلم: من قَبْلٍ وَلَمْ يَكُنْ اللهُ عَزَّ وَجَلَّ لَهُ حَسَنَةً، مِنْ فَرْحٍ فَرَحْتُ اللَّهُ يُؤُمُّ الْقِبَامَةَ. 325. وَمَنْ عَلَمَهُ النَّارَ دُعَيْ بِالْأَبْيَادِ فَيُكَسِّيَانَ حُلْتَينَ يَضِيَ، مِنْ نُورَهُما وَجَوُهُ أَهْلِ الجَنَّةِ.

عَنْهُ صلى الله عليه وآله وسلم: مَنْ يَكُونُ صَبِيًّا لَهُ ۖ فَأَرْضَاهُ حَتَّى يُسْكَنِهِ، أَعْطَاهُ اللهُ عَزَّ وَجَلَّ مَنْ جِنَّةَ حَتَّى يُرْضَى. 326.

قال: أناما يسألون إذا أدخلت الله الجنة أن تجد على باب من أبوابها فكيف؟ قال: يعني.

قال: فإنّه كذلك إن شاء الله.

تاريخ دمشق عن واثلة بن الأسفوق أن رسول الله صلى الله عليه وآله خرج على عثمان بن مطعون ومعه صبيان الله صغيرين بليما، فقال: أنجبه يا عثمان؟ قال: إي والله يا رسول الله، إي لأجهة

قال: أنت أريدك له حياً؟

قال: بل، فداك أبي وامي.

قال: إنّه من ترضى له صغيرا من تسليه حتى يرضى. ترضاه الله يوم القيامة حتى يرضى.

حلية الأولياء عن أنس: أنّ امرأة دخلت على عائشة ومعها صبيان لها، فأعطتها عائشة ثلاث مرات، فأعطت كل صبيٍّ منهما مرة، فأكل الصبيان مرتينهما ثم نظروا إلى أمهما، فأخذت الثمرة فشقتها بصيفان فأعطت ذا نصفها، وذذا نصفها.

فدخل النبي صلى الله عليه وآلته، فقال لها النبي صلى الله عليه وآلته: ما أعجلك من ذلك؟ فإن الله قد رجحها برحمتها صبيانها.

الإمام الصادق عليه السلام: إن الله يزحم العبيد لشذى حبي يوالده. 330.

عن عليه السلام: قال موسي بن عمران عليه السلام: يا زينب، أي الأعمال أفضل عندك؟ 331.
4.2: The Prophet’s Conduct in Kindness to Children and Dignifying Them

332. *Musnad Ibn Hanbal*, narrating from Walid ibn ‘Aqabah who said: “When the Prophet of Allah (s.a.w.) conquered Mecca, the people of Mecca came to him with their children and he patted them over their heads and prayed for them.”

333. *Sahih Muslim*, narrating from ‘Amr ibn Sa’id from Anas ibn Malik who said: “I never saw someone more affectionate to his family than the Messenger of Allah (s.a.w.). Ibrahim [the Prophet’s son] had a wet-nurse in ‘Awali in Medina and the Prophet (s.a.w.) used to go there and we would accompany him. He entered the house and the wet-nurse who was a servant had burnt incense that gave the house a sweet scent. The Prophet (s.a.w.) would pick Ibrahim up, kiss him and go back home.

‘Amr said: “When Ibrahim passed away, the Messenger of Allah (s.a.w.) said: “Ibrahim was my son, though he died while he was still a suckling infant, but he has two wet-nurses in Heaven who completed his suckling period.”

334. *Sahih Muslim*, narrating from ‘Abdullah ibn Ja’far who said: “Whenever the Messenger of Allah (s.a.w.) returned from a journey, he would first visit the children of his family.”

335. *Musnad Ibn Hanbal*, narrating from ‘Urwah who said: “When the Prophet of Allah (s.a.w.) returned from a journey, he would be received by the children.”

336. *al-Mahajjah al-Bayda* : “When the Prophet (s.a.w.) returned from a journey and children would meet him, the Prophet (s.a.w.) would stop for their sake and then he would ask them to climb on his back. Some of them climbed from the front of him and others from his back. He (s.a.w.) also ordered his companions to carry the rest of the children. It happened that after this event the children boasted and said to each other: “The Prophet of Allah carried me in his arms and carried you on his back”, and others would say: “He told his companions to put you on their backs.”

337. *al-Manaqib*, narrating from Ibn Shahr Ashub, from ‘Abd al-‘Aziz in his chain of narrations from the Prophet (s.a.w.) that: “He (s.a.w.) was sitting down and Hasan and Husayn entered and when he saw them he stood up for them, but they were slow in arriving, so he went towards them to receive them and he carried them on his shoulders, saying: “What a good mount your mount is, and what good riders you are! And your father is better than you.”
4.3: Greeting Children

338. *Kanz al-Ummal*, narrating from Anas who said: “Whenever the Messenger of Allah (s.a.w.) passed children, he would greet them.”

339. *Sunan al-Tirmidhi*, narrating from Anas who said: “I was with the Messenger of Allah (s.a.w.) when he passed by some children and he greeted them.”

340. *Makarim al-Akhlaq*, narrating from Anas who said: “When the Messenger of Allah (s.a.w.) met a group of children, he would greet them, even while he was in a hurry.”
341. **The Prophet (s.a.w.) said:** “There are five things that I will not leave doing until I die: Eating food on the ground with the servants, riding on a donkey that has a packsaddle, milking a goat with my own hands, wearing woollen clothes, and greeting children so that it becomes a tradition (sunnah) after me.” 18

342. **Sahih ibn Habban,** narrating from Anas who said: “The Prophet of Allah used to visit the Ansar, greet their children and pat their heads.” 19

4.4: **Reproaching the Disliking of Children**

343. **Sahih Muslim,** narrating from ‘A`ishah who said: “A group of Bedouins came to the Messenger of Allah (s.a.w.) and said: “Do you [Muslims] kiss your children?”

They [the Muslims] said: “Yes.”

Then the Bedouins said: “By Allah! We do not kiss them.”

The Messenger of Allah (s.a.w.) said: “What can I do if Allah has taken mercy away from your hearts?” 20

344. **al-Adab al-Mufrad,** narrating from Abu Hurayrah who said: “At the time when al–Aqra` ibn Habis
al-Tamimi was sitting at the presence of the Messenger of Allah (s.a.w.), the Prophet kissed Hasan ibn ‘Ali al-Aqra’ said: “I have ten children, none of whom I have ever kissed.”

The Prophet of Allah (s.a.w.) cast a glance at him and then said: “He who does not show compassion will not see compassion.”

345. Imam al-Sadiq (a.s.) said: “A man once came to the Prophet (s.a.w.) and said: “I have never kissed a child.” When he left, the Messenger of Allah (s.a.w.) said: “This is someone who, in my view, is one of the people of Hell.”

4.5: The Boundaries of Love to Children

“O you who believe! Let not your wealth, or your children, divert you from the remembrance of Allah; and whoever does that, these are the losers.”

“O you who believe! Surely from your wives and your children there is an enemy to you; therefore beware of them; and if you pardon and forbear and forgive, then surely Allah is Forgiving,
346. **The Prophet of Allah (s.a.w.) said**, while giving advice to ‘Abdullah ibn Mas’ud: “O Ibn Mas’ud! Your sympathy to your family and children should not drive you to disobedience [to Allah] and to unlawful things, for Allah the Exalted says in regards to Judgment Day: “The Day whereon neither wealth nor sons will avail, ‘Except for him who comes to Allah with a safe heart.””

347. *Sunan al-Tirmidhi*, narrating from Ibn ‘Abbas that a person had once asked him about the verse: “O you who believe! Surely from your wives and your children there is an enemy to you; therefore beware of them; …”

He answered: “There were some people from Mecca who had embraced Islam and they wanted to go to the Prophet (s.a.w.), but their wives and children did not let them leave to visit him (s.a.w.). When they finally did come to meet the Messenger of Allah (s.a.w.), they saw that people had become knowledgeable in religion and they wanted to punish them, but Allah sent down the verse: “O you who believe! Surely from your wives and your children there is an enemy to you; therefore beware of them; …”

348. **Imam ‘Ali (a.s.) said**, to one of his companions: “Do not let your wife and children become your entire concern, for if your wife and children are the friends (awliya’) of Allah, He will not neglect the life of His friends, and if they are the enemies of Allah why should you be concerned and preoccupied with the enemies of Allah?”

349. *Mustadrak al-Wasail*: “It is said that when Imam ‘Ali’s two children ‘Abbas and Zainab were infants, the Imam had said to ‘Abbas: “Say one.” He said: “One.” He (a.s.) said: “Say two.” He said: “I feel shy to say two with the tongue I have used to say ‘one’.” Imam ‘Ali (a.s.) kissed him on his eyes and then turned to Zainab who was standing on his left side and ‘Abbas was on his right.

Zainab said: “Dear father! Do you love us?”

He said: “Yes, my child! Our children are our livers.”

She said: “O father! Two loves cannot exist in a believer’s heart: the love of Allah and the love of children, and if it is a must, then let it be that sympathy is for us and pure love is for Allah.” After this, ‘Ali’s love for them increased.

350. *Mustadrak al-Wasail*, narrating that ‘Ali ibn Abu Talib (a.s.) had a son and a daughter and he once kissed his son in front of his daughter. The daughter said: “O father! Do you love him?” He (a.s.) said: “Yes.” She said: I thought you love none but Allah.” He wept and then said: “Love is for Allah and compassion is for children.”

351. **Imam al-Sadiq (a.s.) said**: “My father (a.s.) said: “By Allah! I act with one of my children and make him sit on my knees, show him much affection and thank him a lot, even though my other child is...”
right; but I do so for the sake of protecting him from that child and from others, so that they might not do the same thing against him as the brothers of Yusuf (a.s.) done to him. Allah did not send down the Chapter of Yusuf other than to be an example so that some of us do not feel envy towards others as Yusuf's brothers envied and wronged him.”

ِ بطاقحِ المَحْيَةِ بالاَولادِ

(بِاَيِّبِيُّ الّذِينَ أَمْنُوا إِنْ مِنْ أَزْوَاجُكُمْ وَأَوْلَادُكُمْ عَدَّوًا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تُعَفُّوا وَتَسْفَحُوا وَتَغْفَرُوا فَإِنَّ اللَّهُ غُفُورٌ رَّحِيمٌ)

يا أَيْبَيْبِيْ الّذِينَ أَمْنُوا إِنْ مِنْ أَزْوَاجُكُمْ وَأَوْلَادُكُمْ عَدَّوًا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تُعَفُّوا وَتَسْفَحُوا وَتَغْفَرُوا فَإِنَّ اللَّهُ غُفُورٌ رَّحِيمٌ.

رسُولِ اللَّهِ صَلِّي اللَّهُ عَلَيْهِ وَآلهِ وَسُلَّمُ، فِي مَوْعِظَتِهِ لِأَبِي مَسَعُودٍ، يَا بِنِّي مَسَعُودٍ، لَّا تَحْتَمِلُوا السَّفَقَةَ عَلَى أَهْلٍ وَوَلَدِكَ. 346 (عَلَى الْذَّهَولِ فِي الْمَعَاشِيَةِ وَالْخَرَاجِ، فَإِنَّ اللَّهَ عَلَيْهِ يَقُولُ: (يَوُمَّۢا لَا يَقْعُدُ مَالٌ وَلَا بُكْرَةٌ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ))

سُنَّ التَّرْمُذِيَ عَنْ أَبِي عَبْدٍ- لَمْ أَكَلْيْهِ رَجلٌ عَنْ هَذِهِ الْآيَةِ: (بِاَيِّبِيْبِيْ الّذِينَ أَمْنُوا إِنْ مِنْ أَزْوَاجُكُمْ وَأَوْلَادُكُمْ عَدَّوًا لَكُمْ فَاحْذَرُوهُمْ) 347 هُؤُلَاءِ رَجُلُانَ أَسْلَمُوا مِنْ أَهْلِ مَكَّةِ وَأَرَادُوا أَنْ يَأْتُوا اللَّهَ عَلَيْهِ وَآلهِ، فَأَبَى آزْوَاجُهُمْ وَأَوْلَادُهُمْ أَنْ يَدْعُوهُمْ أَنْ يَأْتُوا رَسُولَ اللَّهِ صَلِّي اللَّهُ عَلَيْهِ وَآلهِ. فَلَمَّا أَتَأَا رَسُولُ اللَّهِ صَلِّي اللَّهُ عَلَيْهِ وَآلهُ رَأَى النَّاسُ قَدْ فَقَهَّوا فِي الْبَيْنِ مَعَوْهُمْ، فَانْزَلَ اللَّهُ عَزَّ وَجَلَّ: (بِاَيِّبِيْبِيْبِيْ الّذِينَ أَمْنُوا إِنْ مِنْ أَزْوَاجُكُمْ وَأَوْلَادُكُمْ عَدَّوًا لَكُمْ فَاحْذَرُوهُمْ)

الْإِمَامُ عَلِيٌّ عَلَيْهِ السَّلَامُ- لِبَعْضٍ أصْحَابِهِ- لَا تَجْعَلُوا أَكْثَرًا شَعْثَكَ بِأَمْلِكَ وَوَلَدِكَ، فَإِنْ يَكُن أَمْلِكَ وَوَلَدُكَ أَوْلَيِّاَءٌ. 348 اللَّهُ فَإِنَّ اللَّهِ لَا يُضِيعُ أَوْلِيَاءَهُ وَهُمْ يَكُونُوا أُمَّهَاتٌ عَلَى أَهْلِهِ وَعَلَى عِضْوَاتِهِ وَهُمْ رَحِيمُ وَعَلِيمُ.
4.6: Justice Between Children

352. The Prophet (s.a.w.) said: “Observe equality between your children when giving gifts, and if I was to give preference to anyone, I would give preference to the women.”

353. The Prophet (s.a.w.) said: “Be just between your children when giving something.”

354. The Prophet (s.a.w.) said: “Be just between your children when granting things to them in the same manner that you would like them to be just with you in obedience and kindness.”

355. The Prophet (s.a.w.) said: “Allah the Exalted likes for you to be equal between your children, even when kissing them.”

356. al-‘Ayāl, narrating from al-Hasan who said: “The Messenger of Allah (s.a.w.) was once speaking with his companions when a child entered and went to a corner of the mosque to his father. The father pat his son’s head and sat him on his right knee. After a while, his daughter entered and went towards him, and he pat her on her head and made her sit on the ground.”

The Prophet of Allah (s.a.w.) said: “Why didn’t you seat her on your other knee?”

Then the man seated her on his other knee, and the Prophet of Allah (s.a.w.) said: “Now you have done justice.”

357. Imam ‘Ali (a.s.) said: “The Prophet once saw a man who had two children and he kissed one of them and left the other. [At this time] the Messenger of Allah (s.a.w.) said to him: “Should you not treat them equally?”

358. Sahih Bukhari, narrating from Nu‘man ibn Bashir who said: “My father gave me a gift, but [my mother] ÝAmarah bint RawÁîah said: “I will not be pleased until you make the Messenger of Allah (s.a.w.) witness this.”
Therefore, he went to the Messenger of Allah (s.a.w.) and said: “O Messenger of Allah! I gave a gift to my son who is from ‘Amarah bint Rawahah and she has told me to take you as a witness.”

He (s.a.w.) said: “Have you given a similar gift to your other children?”

He said: “No.” So, the Prophet (s.a.w.) said: “Have fear in Allah and do justice between your children.”

Then he returned and took back his gift.”

359. Sharh al-Nahj al-Balaghah: “Hasan (a.s.) was the eldest child of ‘Ali (a.s.) and he was noble, gracious, patient and an eloquent speaker, and the Prophet of Allah (s.a.w.) loved him. One day the Prophet (s.a.w.) made a competition between Hasan (a.s.) and Husayn (a.s.) and Hasan won, so the Prophet (s.a.w.) seated him on his right knee and seated Husayn on his left knee.”

359. Sharh al-Nahj al-Balaghah: “Hasan (a.s.) was the eldest child of ‘Ali (a.s.) and he was noble, gracious, patient and an eloquent speaker, and the Prophet of Allah (s.a.w.) loved him. One day the Prophet (s.a.w.) made a competition between Hasan (a.s.) and Husayn (a.s.) and Hasan won, so the Prophet (s.a.w.) seated him on his right knee and seated Husayn on his left knee.”
Being Just Between Children

One of the important discussions in raising children is the administration of justice by parents among their children in being affectionate to them and in giving material resources to them. This issue can be analysed from both a jurisprudential view and from an upbringing perspective.

The issue that is focused on here is the applying of fairness between children from the second point of view.

Administering justice among children can have certain important upbringing effects that can be mentioned as follows:

1- The children in accordance will themselves do good to their parents and observe their rights.

2- They will not be unjust to their own children.

3- Being just between children will prevent them from envy and taking vengeance on each other.

4- More importantly, the child will be brought up from the very beginning of his life with the spirit of being fair and the just behaviour of the family will provide a ground for social justice.

Injustice and discriminatory treatment of the children not only deprives the parents from their love, but it also endangers the future of the children. This is why scholars of education and upbringing in the present era have considered the observing of justice in treating children necessary for the upbringing of virtuous people.

Islam emphasized on this matter fourteen centuries ago and the Messenger of Allah (s.a.w.) used to order the Muslims to observe justice not only in granting material things [like gifts] but also even in
kissing their children.

It is evident that fair behaviour does not mean equal and similar treatment. In many times it happens that observing justice requires that the father interacts more with some of his children because of the differences in their talents or due a sickness, or other issues. This is not considered as injustice, and in these cases he must explain the reasons for his treatment.

When the father feels that observing the rights of one of the children will bring about some negative or dangerous consequences, he should stop it, as Imam al-Sadiq (a.s.) says:

“My father (a.s.) said: “By Allah! I act with one of my children and make him sit on my knees, show him much affection and thank him a lot, even though my other child is right; but I do so for the sake of protecting him from that child and from others, so that they might not do the same thing against him as the brothers of Yusuf (a.s.) done to him. Allah did not send down the Chapter of Yusuf other than to be an example so that some of us do not feel envy towards others as Yusuf’s brothers envied and wronged him.”

As mentioned in this tradition, Imam al-Baqir (a.s.) in order to prevent the envy of some of his children to each other and its evil results not only showed affection to the child whom he must be affectionate more to than the others, but he also showed affection to the other child who was jealous, and in this way he protects the favoured child from the danger of his brother’s jealousy. This is an important lesson for the upbringers, especially for the fathers and mothers.

4.7: Fulfilling a Promise

360. The Prophet (s.a.w.) said: “Love children, be kind to them, and whenever you promise something to them, fulfil it, for they do not know other than thinking that their sustenance is from you.”

361. The Prophet (s.a.w.) said: “If any of you promises his child, he should fulfil it.”

362. al–Sunan al–Kubra, narrating from ‘Abdullah ibn ‘Amir ibn Rabi’ah who said: “The Messenger of Allah (s.a.w.) came to our house while I was a little child. I went to out play and my mother told me: “O ‘Abdullah! Come in so I can give you something.”

The Messenger of Allah (s.a.w.) asked her: “What do you want to give him?”

She answered: “I want to give him some dates.”

He (s.a.w.) said: “Beware that if you do not do so, it will be written for you as a lie.”

363. Imam ‘Ali (a.s.) said: “Telling a lie is improper, whether being a joke or serious. It is also wrong when one of you promises his child and does not fulfil it, for lying leads to debauchery.”
Fulfilling Promises and its Function in the Upbringing of Children

When a child becomes aware and starts to understand things, he is given promises made by his parents, and some of them are fulfilled and some are not. Islam has given significance to the fulfilment of promises and highly emphasises on it. The reason for this emphasis can be analysed and explained in the following:

The moral aspect of the matter, in that all concur that breaching a promise is a bad moral characteristic, and this goes for everyone including children.

Another aspect is it sets a bad example for the child. Breaching a promise is forbidden in general, but in
regards to children, because of their age and special upbringing circumstances, it is of a more particular importance. A child takes examples from the behaviour of others, his parents in particular, and since taking example is done in the childhood age, it has a deeper and longer lasting effect on the child’s personality in a way that correcting any mistake will be impossible or very difficult.

A third aspect is the negative effects it will have on the child’s future relation with Allah. Some researches have shown that the child’s relation with Allah is influenced by the parents’ relationship with their child. Before a child becomes familiar with the concept of Allah, he considers his parents, especially the father, as his master and person of authority. In other words, he believes the parent carries the role of lordship for him, and this is why a child considers his parents always correct and faultless and that they possess all perfections and virtues. A child does not even imagine that they may have a slight defect or deficiency. Now, if the parents do not fulfil the promises that they have given to their child, he will relate this breach of promise to the concept of lordship and in the future this will subconsciously have a negative effect on his relation with Allah.

The expression in the following tradition gives testimony to this: “They think that their sustenance is from you.”

The concept which a child understands about Allah is His attribute of ‘giving sustenance’, and in a child’s view, giving sustenance is equal to His Lordship. So, if he sees a breach of a promise by the lord of his childhood period, he will be always pessimistic towards the Lord Almighty and His position. An Islamic tradition says: “Heaven under the feet of mothers.” can be relatively considered connected to this. This means that besides the efforts that mothers make for the religious upbringing of a child, the form of the mother’s communication with the child has an important effect in the formation of the child’s outlook to Allah Almighty and this can be effective on the child’s future in this regard.

4.8: Bringing Happiness

365. The Prophet (s.a.w.) said: “There is a house in Heaven which is called [the house of] happiness and no one will enter it except he who brings happiness to children.”

366. The Prophet (s.a.w.) said: “Buy meat for your children, and remind them of Friday.”

367. The Prophet (s.a.w.) said: “There is a house in Heaven which is called [the house of] happiness and no one will enter it except he who brings happiness to the orphans of the believers.”

368. The Prophet (s.a.w.) said: “He who adopts an orphan until he becomes self–sufficient will be granted from Allah Heaven by necessity, and in the same way He has made Hellfire incumbent for the consumer of the wealth of an orphan.”

369. al–Kafi, narrating from Habib ibn Abu Thabit who said: “Some honey and figs were brought for the Commander of the faithful (a.s.) from Hamadan and Hulwan, and he (a.s.) asked the chiefs of the
tribes to bring all their orphans. He then gave them the brim of the sacs of honey to lick and he divided
the containers of honey one by one between the people. He was asked: “O Commander of the faithful!
Why do they lick the honey?”

He answered: The leader is the father of the orphans, and I made them lick the honey in the [absent]
position of their fathers.”54

370. Rabi’ al-Abrar, narrating from Abu Tufayl who said: “I saw ‘Ali (a.s.) calling the orphans and making
them eat honey to the extent that one of his companions said: “I wish I was an orphan.” 55

371. al-Manaqib, narrating from Ibn Shahr Ashub who said: “‘Ali (a.s.) saw a woman who was carrying a
water–skin full of water on her shoulder, so he took the water–skin from her and took it to her house. He
then asked her about their life [She did not know who he was].

The woman said: “‘Ali ibn Abu Talib sent my husband to one of the borders and he was killed and left
these orphaned children for me; and I have nothing, so my neediness made me work as a servant for
people.”

‘Ali (a.s.) returned and slept uneasily that night, and when he woke up in the morning, he carried a
basket of food. A person said to him: “Let me carry it for you!” He said: “Who will carry my burden for
me on the Judgment Day?”

Then he went to the woman’s house and knocked on the door. The woman said: “Who is it?”

He (a.s.) said: “I am the same servant who carried your water–skin yesterday. Open the door as I have
brought some things for the children.”

The woman said: “May Allah be pleased with you and may He judge between me and ‘Ali ibn Abu
Talib.”

Then ‘Ali (a.s.) entered the house and said: “I would indeed like to obtain reward, so would you knead
and bake bread, or would you entertain the children so that I could bake the bread?”

The woman said: “I am better and more capable in baking bread, so you be with the children and
entertain them until I finish baking bread.”

The woman took the flour and kneaded it while ‘Ali (a.s.) picked up the meat and cooked it, and in the
meantime, he made morsels from dates, meat, and other food stuffs and fed it to the children. Whenever
each of the children ate something, he would say to them: “My dear child! Forgive ‘Ali ibn Abu Talib for
what he has done to you!”

When the woman kneaded the flour, she said: “O servant of Allah! Kindle the oven!”

‘Ali (a.s.) hastened to kindle the oven, and when he lit it and the heat struck his face, he ceaselessly
said: “O ‘Ali! Taste! This is the retribution of the one who leaves widows and orphans alone.”

Another woman who knew ‘Ali (a.s.) came and saw him and she said to the mother: “Woe unto you! This is the Commander of the faithful.”

The woman came to him in a confused state and said: “O Commander of the faithful! Shame on me!” ‘Ali (a.s.) said: “O servant of Allah! But it is me who should be ashamed for neglecting your affairs and needs.”

372. *Kashf al-Yaqin*: “It is narrated that one night ‘Ali (a.s.) met a poor woman who had some little children who were crying from hunger. The woman was keeping them occupied to make them sleep by lighting a fire under a pot which only contained some water so the children would think that there was food in it and she was cooking it for them.

The Commander of the faithful (a.s.) became aware of her condition and went to her house with Qanbar. He (a.s.) took along with him a basket of dates, a bag of flour, some fat, rice and bread, and he carried them on his holy shoulder. Qanbar wanted to carry them but he did not let him.

When he reached the woman’s house, he asked permission to enter and she gave him permission. He then poured some rice and fat in a pot to cook, and when it was cooked he gave it to the children and told them to eat.

When they became full, he started to roam around the house and bleating for them and they were laughing.

As soon as he and Qanbar left the house, Qanbar told him: “O master! I saw some odd things tonight. I understood the cause of some of them, like carrying the provisions for earning reward, but I did not understand the reason for you going around the house and bleating.”

He (a.s.) said: “O Qanbar! I went to these children while they were crying out of severe hunger and I wanted to leave them while they were full and laughing and I did not find any way [for making them laugh] other than by what I did.”

إدخال السعور

رسول الله صلى الله عليه وآله: إن في الجبنَة داراً يُقال لِنها: الفَرُجُ، لا يدخلها إلا من فَرُج الصَّبيان. 365

عَنِ نَبِيِّ اللَّهِ صلى الله عليه وآله وسلم: اشترِوا لصِيِبَانِكَم اللَّحم، وذَكَّروهُمْ يَومَ الْجُمْعَةِ. 366
الكافى عن حبيب بن أبي ثابت: جاء إلى أمير المؤمنين عليه السلام غزل وتين من مهدان وحلوان، فأمر. 1369. العرفة أن يأتي بالتينا. فأمكنه من رؤوس الأرقاق يلقوه بها. وهو يقسمها للناس فحشاً. فقيل له: يا أمير المؤمنين. ما له في فقال: إن الإمام أبو الينامى، وإنما أعطى هذا إرعايا الآباه.

ربيع الأُبرار عن أبي الطفيل: رأيت علياً عليه السلام يدعو الينامى فيطعنهُ الله تعالى. حتى قال بعض أصحابه: 1370. لودبت أن كنبت تيماً.

المناقب لعبد شهر أشوب: نظر على إلى أمراء على كتبها قرية ماء، فأخذ منها القرية فحملها إلى موضعها، 1371. وسألها عن حالها، فقالت: يعتني ببن أبي طالب صاحبي إلى بعض الطرق فقيل، وترك على صيبانًا ينامى، وليس عندي شيء، فقد ألجأني عظورته إلى خديجة الناس.

فأصرفها وابت ليلته قلقاً. فلما أصبح حمل زنيناً فيه طعام، فقال بعضهم: أعطني أحلامك عنك، فقال: من يحمل وزري على يوم القيامة؟ فأتأمر ورفع الباب، فقالت: من هذا؟

قال: أن ذلك العبد الذي حمل مغفرة، فافتح فكان معي شفأً للصحاباء.

فقالت: رضي الله عنك وحكم بني وبيبة علي بن أبي طالب.

فدخل وقال: إنني أحبنيك انكاسب النوائب، فأجابت بين أن تفعين وتخيرين، وبين أن تعيين الصبيان لأخر.

فقال: أنا لفظت أبيض وعلى أقدر، ولكن شئاك والصحاباء فعليهم حتى أفزع من الخضر.

فعمدت إلى الدقيق ففجعته، وعمدت علي عليه السلام إلى اللحم فقطعه، وجعل يفقوم الصبيان من اللحم والتمر وغيره، فكَّلها ناول الصبيان من ذلك شفأ قال له: يا بني، اجعل علي بن أبي طالب في حلٍ ممأ مأ في أمرك.
فلما احتضر العجین قالت: يا عذب الله، سبح النبي، فبشر لي سجور، فلم أشعر ولا نفح في وجهي جعل يقول: دو با عليا؟! هذا جزاء من ضياع الأرامل واليتامى.

فإن كان أمرأة تعرفه، فقالت: وياك! هذا أمير المؤمنين. فانى: فبادرت المرأة وهي تقول: وأحياء ملك يا أمير المؤمنين!

فقال: بل وحياوي ملك يا أمه الله فيما قصدت في أمرك.

كشف اليقين: روي أنه [عليه السلام] اجتزأ ليلة على امرأة مسكونة له أطفال صغار ي يكونون من الجوع، 372 وهي تضايقهم وتباهتهم حتى يناموا، وكانت قد أشعلت نارا تحت قدر فيها ماء لا غبر، وأوحت لهم أن فيها طعاما تطبخه لهم.

فقرر أمير المؤمنين عليه السلام حالها، فمشى عليه السلام ومغع قبر إلى منزلها، فأخرج قرصية نمر وجراب يقيق وشينا من الشحم والأرز والخبز، وحملها على كتفه الشريف، فطلب قبر حملا، فلم يفعل، فلما وصل إلى باب المرأة استأذن عليها، فأذنت له في الدخول.

فأقرى شيئا من الأرز في القدر ومعه شيء من الشحم، فلم يفرغ من نضجه عرقه في الصبار وأمرهم بأكله.

فلما شعوا أخذ بتوالب ويبعث لهم، فأخذوا في الضحك.

فلما خرج عليه السلام قال له: قبر يا مولى، رأيت الليلة شيئا غريبا قد علمنا سبب تعبيده: وهو حملت للزاد طفيا اللثواب، أما طوالك بالبيت على يديك ورجلك والبيعة فما أدرى سببا ذلك.

فقال عليه السلام: يا قنبر، إن دخلت على هؤلاء الأطفال وهم ي يكونون من شدة الجوع، فأجربت أن أخرج عنهم، وهم يضحكون، فلم أجد سببا سوى ما فعلت.

1. al-Kafi, vol. 6, p. 49, narrating from al-Fadl ibn Abu Qurrah from Imam al-Sadiq (a.s.). 'Uddah al-Da'i, p. 79.
2. al-Firdaws, vol. 3, p. 549, h. 5715, narrating from Thawban.
7. Prophet Moses.


18. al-Khisal, p. 271, h. 12, narrating from Isma‘il ibn Ziyad. ‘Uyun Akhbar al-Ridha (a.s.), vol. 2, p. 81, h. 14, narrating from al-‘Abbas ibn Hilal from Imam al-Ridha (a.s.) from his forefathers (a.s.).


22. al-Kafi, vol. 6, p. 50, h. 7. Tahdhib al-Ahkam, vol. 8, p. 113, h. 391.


27. Qur’an, 64:14.


37. This could be Imam Hasan al-Mujtaba (a.s.), or Hasan al-Basri.

38. al-‘Ayal, vol. 1, p. 173, h. 36.

39. al-Ja‘fariyat, p. 55. al-Nawadir, p. 96, h. 43. Both narrating from Imam al-Kazim (a.s.) from his forefathers (a.s.).


42. Given that there are differences in Islamic narrations about parents’ giving priority to some of their children when giving gifts to them, there are also differences of opinion among the Shi‘ah and Sunni jurists.

There are three views among the Shi‘ah jurists:

1) Preference (differentiating between children) is permissible except for the time when the person who gives the gift is not financially capable, or is sick, in which case giving a gift becomes unrecommended (makruh); and if the sickness leads to death, the gift will be counted from the whole wealth and not from the one third of it.
2) Preference of a child is discouraged and equality between the children is a recommended action.
3) Preference of a child is prohibited, unless he has a particular privilege.

The Sunni jurists are divided into two groups: the followers of analogy and counsel (Ahl al-Qiyas wa al-Ra’i), and the followers of the apparent text (Ahl al-Zahir).

The followers of analogy and counsel say: It is a consensus that anybody can gift all his wealth and property to another person, so presenting a part of the wealth to some of his children cannot be counted as unlawful. Therefore, the narrations that refer to the unlawfulness of preference should be regarded as an unrecommended act.

As for the followers of the apparent text, they are of two groups: Some who take the surface meaning of the words and so consider it prohibited, and the other group have added the phrase: “Then others should take witness on this.” to their arguments, concluding that if giving priority was prohibited, the Prophet should have not asked for another witness. Therefore, combining these traditions, the conclusion should be that it is unrecommended.

Chapter 5: Ornamentation and Playing

5.1: Ornamenting Children


374. al-Kafi, narrating from Husayn ibn Khalid who said: “When I asked Abu al–Hasan al–Ridha (a.s.) about when to congratulate for a child’s birth, he said: ‘When Hasan ibn ‘Ali (a.s.) was born Gabriel descended on the seventh day to congratulate the Prophet (s.a.w.) and ordered him to choose a name
It also narrated that the most intelligent of children are those who hate schooling the most. The same thing happened when Husayn (a.s.) was born, where on the seventh day Gabriel came to the Prophet (s.a.w.) and ordered him to do the same things.” He then said: “They had two ringlets on the left ear. The hole in the right ear was on the earlobe and the hole on the left ear was on the upper part. The right ear had an earring (qurt) and the left ear had an ear ornament (shant).”

5.2: Praising the Playfulness of Children

375. The Prophet (s.a.w.) said: “The child’s playfulness in his childhood causes his intellect to strengthen in his adult age.”

376. al-Kafi, narrating from Salih ibn ‘Aqabah who said: “I heard the ‘Righteous Servant’ [Imam al-Kazim] (a.s.) say: “It is a recommended practice for a child to play in his childhood so that he becomes patient in his adult age.” Then he said: “It is not right to do otherwise.”

It also narrated that the most intelligent of children are those who hate schooling the most.
5.3: Allowing a Child to Play

377. Imam al-Sadiq (a.s.) said: “Leave the child alone to play for seven years, then he is to be disciplined for seven years, and then keep him close to you for seven years. If he became prosperous then that is good, but if not, he is among those in whom there is no good.”

378. Imam al-Sajjad (a.s.) said: “The Prophet (s.a.w.) said to the two [Hasan and Husayn] (a.s.): “Stand up and wrestle each other.”

They stood up to wrestle when Fatimah (a.s.) who had gone out for some needs had come back home and heard the Prophet (s.a.w.) saying: “Again, O Hasan! Take Husayn firmly and knock him down!”

So she said to her father: “O father, what a wonder! Do you encourage one against the other? Do you encourage the elder against the younger?”

Then he (s.a.w.) said to her: “O daughter! Are you not happy that I say: “O Hasan! Take Husayn firmly and knock him down,” while my beloved Gabriel is saying: “O Husayn! Take Hasan firmly and knock him down?”

379. al-Mu’jam al-Kabir, narrating from Abu Ayub al-Ansari who said: “I went to the Messenger of Allah (s.a.w.) while Hasan and Husayn were sitting in front of him on his lap playing, so I said: “O Messenger of Allah! Do you love them?”

He said: “How can I not love them and they are my two basils that I scent in this world.”

380. al-Mu’jam al-Kabir, narrating from Abu Sa’id who said: “The Messenger of Allah (s.a.w.) was praying when Husayn (a.s.) came in and took hold of the Prophet’s neck. Then he (s.a.w.) stood up and held Husayn’s hand and kept on holding it until he went to bow.”

381. Sharh al-Akhbar, narrating from Ja’far ibn Farwi who narrates: “The Messenger of Allah (s.a.w.) was sitting down with his companions when Hasan and Husayn (a.s.) came to him. They were young and they were leaping on him, so at times he would bring his head down for them and at other times he would pick them up and kiss them. A man who was in his gathering was looking at him with astonishment to what he was doing. He said: “O Messenger of Allah (s.a.w.), I don’t think I have ever kissed my child.” The Messenger of Allah (s.a.w.) got angry so much that the colour of his skin changed and he said to the man: “If Allah has extracted mercy from your heart, then what can I do to you? He who does not have mercy on our little ones and honours our elders is not considered among us.”

382. Sunan al-Nisai, narrating from ‘Abdullah ibn Shaddad, from his father who said: “In one of the evening and night prayers the Messenger of Allah (s.a.w.) came to us while he was carrying either
Hasan or Husayn. The Messenger of Allah (s.a.w.) came forward and put him on the ground. Then he performed his takbir and started his prayer. During his prayer he prostrated for a long time. My father said: “I raised my head and I saw a child on the back of the Messenger of Allah while he was prostrated, then I returned back to my prostration. When the Messenger of Allah finished the prayer, the people said: “O Messenger of Allah! You had a long prostration in the middle of your prayers in a way that we thought something might have happened or something was being revealed unto you.”

He said: “It was neither, but my son mounted on my shoulder and I did not like to dismount him hastily until he finished what he was doing.”

383. al-Manaqib, narrating from Ibn Shahr Ashub from Layth ibn Sa’d who said: “The Prophet (s.a.w.) was praying one day with a group of people when Husayn who was a young boy was beside him. Whenever the Prophet (s.a.w.) fell in prostration, Husayn (a.s.) would come and mount on his shoulder and then shake his feet saying: “Hie! Hie!”

When the Prophet of Allah (s.a.w.) wanted to raise his head, he would take him and put him beside him, and as soon as he prostrated again, Husayn would return on his back and say: “Hie! Hie!” He did not cease doing it until the Prophet (s.a.w.) finished his prayers.

It was at this time that a Jew said: “O Muhammad! You treat the children a way that we do not.”

The Prophet (s.a.w.) said: “Indeed if you believed in Allah and His Messenger, you would certainly be kind to the children.”

The Jew said: “I therefore believe in Allah and His Messenger.” He became a Muslim when he saw the generosity of someone who was of very high ranking importance.”

384. al-Mustadrak ‘ala al-Sahihain, narrating from Ya’la al-‘Àmiri who said: “He [Yahya] went out with the Messenger of Allah (s.a.w.) to a feast they were invited to. The Messenger of Allah (s.a.w.) was walking in front of the group and Husayn was playing with some boys. When the Messenger of Allah (s.a.w.) wanted to take him, the child [Husayn] would run around here and there, so the Messenger of Allah (s.a.w.) made him laugh until he took him.

He (s.a.w.) put one of his hands under his neck and the other hand under his chin, and then kissed him on his mouth.

He (s.a.w.) then said: “Husayn is from me and I am from Husayn. Allah loves he who loves Husayn. Husayn is an offspring (sibt) among the offsprings (asbat of the prophets).”

385. al-Manaqib, by Ibn Shahr Ashub narrates from ‘Abdullah ibn Shaybah, from his father who said: “The Prophet (s.a.w.) was called to prayer while Hasan was clinging onto him, so the Prophet (s.a.w.) put him down in front of him and prayed. When prostrating he prolonged the prostration. From among people, I raised my head and I saw Hasan (a.s.) on the shoulder of the Messenger of Allah (s.a.w.).
When he concluded his prayers, people told him: “O Messenger of Allah! You performed a prostration in your prayer that you do not usually perform, like as if a revelation was descending unto you.”

He (s.a.w.) said: “There was no revelation, but my son was on my shoulder, and I did not want to hasten until he himself would come down.”

And in the narration by ‘Abdullah ibn Shaddad it is said that the Prophet (s.a.w.) said: “My son mounted on my shoulder, and I did not like to put him down hastily until he finished what he was doing.”  

الإمام الصادق عليه السلام: دع ابنك يلعب سبع سنين، ويودع سبع سنين، وأبرمك تفسك سبع سنين، فإنك

الإمام زين العابدين عليه السلام: قال النبي صلى الله عليه وآله وسلم: إنه بنى صلى الله عليه وسلم في بعض حائجته، فدخلت في الحبس، والله إنه أمرت في الحبس، فأولاه وقد ورد في المسند.

فقالت له: يا أبي، واعجبوا! أنشج هذا على الصغير؟

فقال لها: يا بني، أما ترضي أن أقول أنا: يا حسن، شد على الحسنين قاصرة، وهذا حبيب جربنيل يقول: يا حسن، شد على الحسنين قاصرة؟

المعجم الكبير عن أبي أيوب الأنصاري: دخلت على رسول الله صلى الله عليه وآله وسلم فدخلت في حائجته، فقلت: يا رسول الله أحببها؟ قال: وكيف لا أحبها وهم رباحناي从中تنابع: أبشرها

المعجم الكبير عن أبي سعيد: جاء الحسن عليه السلام ورسول الله صلى الله عليه وآله وسلم، وقال: أبشراه حتى ركع

شرح الأخبار عن جعفر بن فروي بإسناده: أن رسول الله صلى الله عليه وآله كان جالسًا مع أصحابه إذ أقبل إلى الحسن والحسن عليه السلام وهما صغيران، فجعل ينظرون عليه، فجاءه يجلس عليه، ومرأته يصفع لهما رأسًا، ومرأته ياخذها، فجاءه، فقبلهما، وجعل من جلسته أنه ينظر إليهما كالمساجب من ذلك، ثم قال: يا رسول الله، ما أعلم أن بي قبلت ولدا إلى
فَهُدَى رَسُولُ اللَّهِ صلى الله عليه وآله وسلم نَجْحِي لَوْ أَنْ، فَقَالَ لِلرَّجُلِ: إِنْ كَانَ اللَّهُ قَدْ نَزَعَ الْرُّحْمَةَ مِنْ قَلْبِكَ فَمَا أَصْنَعْكَ؟ مَنْ لَمْ يَرْجِمْ صَغْرِنَا وَيَعْرِفْ كِبْرِيَنَا فَلِيُسْ نَأَخُذُهُ؟

سَنَةُ الْهَيْدَرِيَّةِ عَنِ إِبْنِ الْلِّيْثِ بْنِ سَعْدٍ عَنْ أَبِيهِ: حَرَّرَ عَلَى نَبِيِّ اللَّهِ صلى الله عليه وآله وسلم إِلَيْهِ هَذِهِ صَلَايُهُ، فَقَُلْتَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: ثُمَّ كَرِيْرُ الشَّمْسِ فَصَلِّيْتُ، ثُمَّ نُسِبَ الْوَجْدُ مِنْ حِجْرٍ مَّعْلُومٍ مِّمَّا حَضَرَتُ، ثُمَّ كَرِيْرُ النَّافِئِ فَصَلِّيْتُ، ثُمَّ آتَيْتُ وَسَيْلَ الْيَدِينَ ثُمَّ كَرِيْرُ الْزَّوْجِ، ثُمَّ نُسِبَ الْوَجْدُ مِنْ حِجْرٍ مَّعْلُومٍ مِّمَّا حَضَرَتُ، ثُمَّ كَرِيْرُ النَّافِئِ فَصَلِّيْتُ، ثُمَّ آتَيْتُ وَسَيْلَ الْيَدِينَ. أَذَكَّرْتُ أَنَّ اللَّهَ يُهْدِي الْمُحْتَذِينَ، ثُمَّ قُلْتُ وَلَمْ يَعْرِفْ كِبْرِيَنَا.

فَقَالَ، كَلَّذِكَ لَمْ يَكُنَّ، وَلَكِنَّ إِبْنِي ارْتَحَلْتُ فَقَرَّرْتُ أَنْ اسْجُلْ أَحْدَى الْضَّيْقَيْنِ. 

المناقب لَبِنْ شَهْرٍ شَهْرِ أَشْوَابِ عَنِ الْلِّيْثِ بْنِ سَعْدِ: أَنَّ النَّبِيَّ صَلِّيْلَهُ عَلَيْهِ وَآَلِهِ كَانَ يُصَلِّيْنَ بِيَدِهِ وَالْحَمْسَينِ، ثُمَّ سَنَدَ أَحْدَى الْضَّيْقَيْنِ. أَذَكَّرْتُ أَنَّ اللَّهَ يُهْدِي الْمُحْتَذِينَ، ثُمَّ قُلْتُ وَلَمْ يَعْرِفْ كِبْرِيَنَا.

فَقَالَ: إِنَّا لَمْ نَتَفْلَعْنَ بِالْصِّبْيَانِ شَيْئًا مَا نَفَعَلْهُ نَحْنُ.

فَقَالَ: فَأَلْيَ عَمَّيْنِ بِاللَّهِ وَبِرَسُوْلِهِ لِحَجَمْتُمُ الصِّبْيَانِ

فَقَالَ: فَأَلْيَ عَمَّيْنِ بِاللَّهِ وَبِرَسُوْلِهِ. فَأَلْسَمَ لَمْ أَرُأَ كَرِيْمًا مِّن عَظْمٍ قَدِهِرٍ

المَسْتَدْرَكُ عَلَى الْبَصِيحِيِّنَ عَنِ بَلِيَّ الْعَامِرِيِّ: أَنَّهُ حَرَّرَ مَعَ رَسُولِ اللَّهِ صَلِّيْلَهُ عَلَيْهِ وَآَلِهِ إِلَى طَعَامٍ ذُوِّوا لَهُ، فَقَالَ: فَأَسْتَفْلَى رَسُولُ اللَّهِ صَلِّيْلَهُ عَلَيْهِ وَآَلِهِ إِلَى طَعَامٍ ذُوِّوا لَهُ، فَأَرَادَ رَسُولُ اللَّهِ صَلِّيْلَهُ عَلَيْهِ وَآَلِهِ إِلَى طَعَامٍ ذُوِّوا لَهُ، فَأَسْتَفْلَى رَسُولُ اللَّهِ صَلِّيْلَهُ عَلَيْهِ وَآَلِهِ إِلَى طَعَامٍ ذُوِّوا لَهُ، فَأَرَادَ رَسُولُ اللَّهِ صَلِّيْلَهُ عَلَيْهِ وَآَلِهِ إِلَى طَعَامٍ ذُوِّوا لَهُ، فَأَسْتَفْلَى رَسُولُ اللَّهِ صَلِّيْلَهُ عَلَيْهِ وَآَلِهِ إِلَى طَعَامٍ ذُوِّوا لَهُ، فَأَرَادَ رَسُولُ اللَّهِ صَلِّيْلَهُ عَلَيْهِ وَآَلِهِ إِلَى طَعَامٍ ذُوِّوا لَهُ.
5.4: Acting in a Childish Manner for Children And Playing with Them

386. The Prophet (s.a.w.) said: “He who has a child must treat him in a childish manner.”

387. Imam ‘Ali (a.s.) said: “He who has a child he must act as a child [with him].”

388. Kanz al-Ummal, narrating from ÞAnas, who said: “The Messenger of Allah was playing with Zainab bint Um Salamah [his step-daughter] and he repeatedly said: “O little Zainab! O little Zainab.”

389. Sunan ibn Majah, narrating from Sa‘id ibn Abu Rashid who said: “Ya’la ibn Marrah narrated to them that they went out with the Prophet (s.a.w.) to a feast they were invited to. On their way, they saw Husayn (a.s.) playing in the alley. The Prophet (s.a.w.) went ahead of the group and stretched out his hands, but the boy [Husayn] (a.s.) started running around, so the Prophet (s.a.w.) made him laugh until he took him. He (s.a.w.) put one of his hands under his chin and the other hand on the back of his head, and then kissed him. He (s.a.w.) then said: “Husayn is from me and I am from Husayn. Allah loves he who loves Husayn. Husayn is an offspring (sibt) of the offsprings (asbat of the prophets).”

390. Sahih ibn Habban, narrating from Abu Hurayrah who said: “The Prophet (s.a.w.) would stick out his tongue for Husayn who when seeing the reddish tip of the tongue he would laugh. Then ‘Uyayna ibn Badr asked him: “What do I see and why does he do this for him? I have a son whose beard has grown
out, but I have never kissed him.”

The Prophet (s.a.w.) said: “He who does not show mercy will not be shown mercy.”19

391. al-Manaqib, narrating from Ibn Shahr Ashub who narrated from Ibn Mahad from his father who said: “The Prophet (s.a.w.) once knelt down for Hasan and Husayn and let them mount and set their hands and legs opposite each other20 and he would say: “Your camel is a good camel.”21

392. Fada’il al-Sahabah, narrating from Abu Hurayrah who said: “I saw the Prophet (s.a.w.) holding the hands of Husayn ibn ‘Ali and was putting his feet on his own feet and saying: “Come up, O small eyed! Come up, O small eyed!”22

393. Kifayah al-Athar, narrating from Abu Hurayrah who said: “I along with Abu Bakr, ‘Umar, Fadl ibn ‘Abbas, Zaid ibn Harithah and ‘Abdullah ibn Mas’ud were with the Prophet (s.a.w.) when Husayn ibn ‘Ali (a.s.) entered and the Prophet (s.a.w.) took him and kissed him, and then said: “O little. O little! Come up, O small eyed!” He (s.a.w.) then put his mouth on Husayn’s mouth and said: “O Allah! I love him. So love him and love those who love him.”23

النصابي لصبيّ واللعب معهّ

رسول الله صلى الله عليه وآله: من كان عندهي صبيّ فقلنصاب له.386

الإمام علي عليه السلام: من كان له ولد صبيّ.387

كتر العمال عن أنس: كان [رَسُولُ الْلَّهِ صلى الله عليه وآله] يلعبُ زُينْبُ بنتُ سَلَمَةُ ويقول: يا زُينْبُ، يا زُينْبُ.388

سنن ابن ماجة عن سعيد بن أبي راشد: أنَّ يُبْنَى بن مُرْدَةَ حذَلَهُمُ أَنْ هُمْ حَرَّجُوا مُعَ النَّبِيّ صلى الله عليه وآله إلى طعام دُعوا له، فإذا حسَنَ يَلْعَبُ في السِّبْكَةَ، قال: فقُلْتُما النَّبِيّ صلى الله عليه وآله أَمَامَ النَّقُومِ وسِبَّتْ بَدْيُهُ، فجَعَلَ النَّفَثُ يُخْرِجُهُ هَاهِناً وَهَاهِناً، وَيُضَاحِكُهُ النَّبِيّ صلى الله عليه وآله حَتَّى أَخْذَهُ، فجَعَلَ إِنْ يَنْبِئَهُ تَجْعَلُهُ تَجْعَل، وَالآخَرَ في مَكَابِسِ، فَأَسَّ رَأْسَهُ، فقَبَّلَهُ وقال: حَسَنُ بَني وأنا من حَسَنِينِ، أَحْبَبْ اللَّهُ مِنْ أَحْبَبْ حَسَنَا، حَسَنُ سَبْطُ مِن الأَسْبَاطِ.389

صحيح ابن حبان عن أبي هريرة: كان النبي صلى الله عليه وآله يَبْلُغُ لسَانَةَ للحَسْنِينِ، فقَرَرَ النَّبِيّ صلى الله عليه وآله: من لا يَرْجِمُ لا يَرْجِمُ.390
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, and they are things that only hinder advancement and progress, but as for a child, it is the cause of his growth and development. The child’s period of playing is not a period of the ceasing of progress, but it is a period of flourishing of talents through playing. This is why it has been recommended that you let your children play, and children who are playful will be clever and patient when they become adults.

The second tradition refers to the fundamental function playing has in the growth and elevation of one’s
personality. A child who has not satiated his childhood in playing will show some childish behaviour when he grows up, and having such characteristics is an abnormal conduct some people are inflicted with in their adolescent and adult age. One of the causes of this abnormality is a child not fulfilling his natural needs, and this need is achieved only through acting like a child and playing.

The Importance of Playing from a Psychological Viewpoint

Any healthy and useful game a child engages in has many important benefits that can be easily seen in the psychological growth of the child’s personality.

1- The Physical Importance

The playing along with activities for the growth of the child’s muscles and giving exercises to different parts of the body is of high importance and value. These kinds of activities can also be useful for letting out the additional energy of the child. If the additional energy is not used in a correct way and it is stored unsatisfied in the child’s body, it makes him uneasy, nervous and bad tempered.

2- The Psychological Importance

Playing gives a child a chance to express his feelings. He can bring out his pressed energy by means of play. A child can express his feelings through fear, annoyance, anxiety, happiness and so on in the frame of his desired personalities however he likes and he can also let out his negative energy and inner hate.

3-The Upbringing Importance

It is by playing that the true personality of children takes it shape, and considerable changes happen in their spirit all of which are a passage to the higher stage of growth. Playing will provide a kind of development for the children, and it is here that the opportunities and facilities in upbringing are made manifest and certain.

4-The Social Importance

In playing a child learns how to socially communicate with others who are outside his family unit and learns how to solve the problems and difficulties emerging from these kind of communications, and he also learns how to socially adapt with others.

5-The Educational Importance

By means of playing with different kinds of toys a child can succeed to learn and recognize colours, shapes, sizes, materials, different kinds of things and their importance. Playing helps a child recognize the world in which he lives in, and also to comprehend, touch, feel, and manage things. It also helps him
to differentiate between reality and delusion.

6-The Moral Importance

In the period of playing, a child learns what is good and what is bad! The child finds out that if he desires to be counted as an acceptable person in an activity he must be truthful, trustworthy, fair, disciplined, truth seeking, honest, independent and so on.

A Psychological Analysis of Playing

Different theories have been given by psychologists in regards to analysing and explaining the role of playing in children. Some of these theories are: The theory of extra power, the theory of removing tension, the theory of evolving renewal; and the theory of pre-exercise.

A- The Theory of Extra Power

According to this theory, when the energy of the body increases more than its normal level as seen in playing, their bodily organs feel extra powerful. This theory cannot justify the motionless and hidden playing of children that do not need any physical activity.26

B- The Theory of Removing Tension

This theory that says playing returns back the consumed power, means a person’s body will get tired after working and doing activities, and it needs a kind of practice by which the tension can be removed, which is to play. Therefore, the need to play appears when the bodily power has reached its lowest level, and not when it has extra energy. This theory which has been offered by Schaller and Muris Lazarus does not identify the playing that is done after the full resting of a child.

C- The Theory of Evolving Renewal

Based on this theory that has been suggested by S. Hall, children renew the scenes and activities of their ancestors that were produced due to the need of their life in their plays. For example, in certain playing fishing, boating, hunting and the like, the child repeats the outline of the life of his ancestors who were cave dwellers.

D- The Attitude of Pre-exercise

Basing upon this theory which was given by K. Groos, playing is considered as a kind of preparation in a child for his future activities. According to this view, the content of playing is formed by activities that the child must have in the maturity period and adult age.

Although this theory points to the function of playing in the socializing of a child that was not mentioned
in the former theories, but it can not yet define all the childish playing, like imitating animals. 27

**The Age of Playing**

Another issue is the age of playing. Some traditions indicate that a child must be allowed to play until he is seven years old. Does this mean that after this age he should not be allowed to play? In narrations the first seven years is counted as the period of playing, and the second seven years is the period of disciplining. Accordingly, it mostly emphasizes that during the first seven years disciplining should not be performed. Of course, there is no doubt that the narration indicates that the first seven years is specifically for playing and in this age the child must be left to play. But is playing forbidden during this period? Or is it that playing is reproached during this time, and even though disciplining is done but playing is allowed according to the age and any certain conditions.

It seems that the second state is more fitting, meaning that in the second seven years disciplining begins, but according to a child’s conditions he can also play. Of course, this playing is not general and without limitations (like the first seven years), and as it is in the period of disciplining it must have some limitations. This matter can be studied more in psychological researches.

**The Parents Playing with the Child**

Besides giving permission to play, the parents’ themselves playing with the child is itself another important factor. On one side, playing is an important pillar of the child’s life, and on the other side, parents are a part of child’s life and they have a particular position for them. This is why it is very important for the child that his parents enter into his world. It is here that playing with child takes its importance. Since parents are the most important persons for the child, playing with him causes honour for the child and elevation of his self esteem. It produces the feeling of self-worthiness and self-motivation. It also strengthens the relationship of the child with the parents, and it has a fundamental function in the loyalty and sincerity of their relationship, being one of the necessary features in the parent–child relationship.

Buying various toys which are sophisticated and expensive does not bring about a child’s consent in his relationship with his parents. He only wishes that his parents understand him and his world and participate in it.

On this basis, there are two issues that can be seen in the teachings of religion. One is the parents playing with children (which had been abundantly seen in the conduct of the Messenger of Allah (s.a.w.)), and the other is that parents should play with their children like a child. Adults’ playing their own way is not pleasant and satisfying for the child, but it is childish playing that satisfies the child and develops his personality and teaches him the skills of life. This is why the Messenger of Allah (s.a.w.) played childishly with children.
The important point is that adults’ playing with children is not vain and amusement, but it is a wise, mature, and intellectual practise and it does not decrease their honour.


6. al-Amali, by al-Saduq, p. 530, h. 717, narrating from Zaid al-Shahham from Imam al-Sadiq (a.s.) from his father (a.s.). Bihar al-Anwar, vol. 43, p. 268, h. 25.


12. The word sibt (grandson) which is seen in the above tradition in the terminology of Hadith and the Qur’an points to the succession. The Prophet of Allah most probably intended to point the people to the successors after him.


16. al-Kafi, vol. 6, p. 50, h. 4, narrating from al-Asbagh ibn Nabatah.


20. This state can be in two forms: One is that those two sat back on back or face to face, and the other is that each of them sat on one side, one on the right and the other on the left.


23. Kifayah al-Athar, p. 81. al-Manaqib by Ibn Shahr Ashub, vol. 1, p. 148, which only narrates: “He (S.a.w.) said to Husayn (a.s.): ‘O little! O little! Come up, O small eyed’.”


26. This attitude has been attributed to Spencer and Schaller.

27. Play is a series of general ‘pre-exercises’ the aim of which is to prepare a ground for some organized actions for the future of the child. This attitude has been given by K. Groos.
Chapter 6: Supplication

6.1: Encouraging Supplication for Children

“And those who say: ‘O’ our Lord! Grant us from our wives and our offspring the joy of our eyes, and make us for the pious ones (their) Imams.”

“My Lord! Make me a performer of the prayer, and of my offspring (too); Our Lord! And accept my petition.”

“My Lord! Grant me that I may give thank Your favour which You have bestowed on me and on my parents, and that I may do good which pleases You and do good to me in respect of my offspring; surely I turn to You, and surely I am of those who submit.”

396. The Prophet (s.a.w.) said: “The father’s prayer for the child is useful like water is for plants.”

397. The Prophet (s.a.w.) said: “The father’s prayer for his child is like the prayer of a Prophet for his nation.”

398. The Prophet (s.a.w.) said: “May the mercy of Allah be upon he who helps his child in being righteous, which is to forgive his faults and supplicate to Allah for him.”
6.2: Reproaching of Supplicating Against the Children

399. The Prophet (s.a.w.) said: “Do not supplicate against yourselves, do not supplicate against your children and do not supplicate against your properties.”

400. The Prophet (s.a.w.) said: “Do not supplicate against your children, lest it is accepted by Allah.”

401. Imam al-Sadiq (a.s.) said: “Any man who supplicates against his child will be stricken by Allah with poverty.”

6.3: The Supplication of Imam al-Sajjad (a.s.) for his Children

402. Imam al-Sajjad (a.s.) said, in his supplication for his children: “O Allah, grant me by keeping my children alive, making them righteous for me and allowing me to be happy with them!

O Allah! Extend their ages for me, prolong their lives for me, raise the small ones, strengthen the weak ones, and safeguard their bodies for me and their faith and moral traits. Make them well in their souls, their limbs and everything that concerns me of their affairs, and pour out for me and through my hands their provisions!

Make them pious, fearing, insightful, hearing and obedient to You, and loving and advising to Your friends, and strictly resistant and detesting to all Your enemies! Amen!

O Allah! Strengthen my arm through them, straighten my bending back, multiply my number, adorn my presence, keep alive my remembrance, suffice me when I am away, help me in my needs, and make them loving towards me, affectionate, approaching, upright and obedient, and never disobedient,
disrespectful, opposing, or offending!

Help me in their upbringing, their education, and my devotion to them. Give me male children among them from Yourself, make that something good for me, and make them a help for me in what I ask from You!

Give me and my progeny refuge from the accursed Satan, for You have created us, commanded us, and prohibited us, and made us desire the reward of what You have commanded, and fear its punishment! You assigned to us an enemy who schemes against us, gave him an authority over us in a way that You did not give us authority over him, allowed him to dwell in our breasts and let him run in our blood vessels; he is not heedless, though we are heedless, he does not forget, though we forget; he makes us feel secure from Your punishment and fills us with fear toward other than You. If we are about to commit an indecency, he gives us courage to do so, and if we are about to perform a righteous work, he holds us back from it. He opposes us through passions, and sets up for us doubts. If he promises us, he lies, and if he raises our hopes, he fails to fulfil them. If You do not turn his trickery away from us, he will misguide us, and if You do not protect us from his corruption, he will cause us to slip.

O Allah! So defeat his authority over us through Your authority, such that You hold him back from us through the frequency of our supplication to You and we leave his trickery and rise up among those preserved by You from sin!

O Allah! grant me my every request, accomplish for me my needs, withhold not from me Your response when You have made Yourself accountable for it to me, veil not my supplication from Yourself, when You have commanded me to make it, and be kind to me through everything that will set me right in this world and the next, in everything that I remember or forget, display or conceal, make public or keep secret!

In all of this, place me through my asking You among those who set things right, those who are answered favourably when they request from You and from whom is not withheld when they put their trust in You, those accustomed to seek refuge in You, those who profit through commerce with You, those granted sanctuary through Your might, those given lawful provision abundantly from Your boundless bounty through Your munificence and generosity, those who reach exaltation after abasement through You, those granted sanctuary from wrong through Your justice, those released from affliction through Your mercy, those delivered from need after poverty through Your riches, those preserved from sins, slips, and offences through reverential fear toward You, those successful in goodness, right conduct, and propriety through obeying You, those walled off from sins through Your power, the abandoners from every act of disobedience toward You, the dwellers in Your neighbourhood!

O Allah! Give me all of that through Your bestowal of success and Your mercy, grant us refuge from the chastisement of the burning, and give to all the Muslims, male and female, and all the faithful, male and female, the like of what I have asked for myself and my children, in the immediate of this word and the
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! 10
A Father’s Prayer for His Child

There is a prayer narrated in Makarim al-Akhlaq by Shaikh al-Tabarsi entitled: ‘A Father’s prayer for his child’ that has been recommended to be recited by some of the great contemporary authorities in favour of improving the state of one’s children, and it is also encouraged for the mother to recite this prayer as well.

This prayer consists of four units (rak‘ah). In the first unit, after reciting Surah al-Hamd, the following verse should be recited ten times:

“Our Lord make us submissive to You and show us our ways of worship, and turn to us (mercifully); for surely You are the Oft-Returning, the Most Merciful.”1

In the second unit, after reciting Surah al-Hamd, the following verse should be recited ten times:

“My Lord! Make me a performer of the prayer, and of my offspring, (too): Our Lord! And accept my petition;” “Our Lord! Forgive me and my parents, and the believers on the Day when the reckoning shall come to pass.”2

In the third unit, after reciting Surah al-Hamd, the following verse should be recited ten times:

“…Our Lord! Grant us from our wives and our offspring the joy of our eyes, and make us for the pious ones (their) Imams.”3

In the fourth unit, after reciting Surah al-Hamd, the following verse should be recited ten times:

“My Lord! Grant me that I may give thanks for Your favour which You have bestowed on me and on my parents, and that I may do good which pleases You and do good to me in respect of my offspring; surely I turn to You, and surely I am of those who submit.”4

After completely finishing this prayer, the following verse should again be recited ten times: “…Our Lord! Grant us from our wives and our offspring the joy of our eyes, and make us for the pious ones (their) Imams.”

2. Qur’an, 14:40.
Section 3: The Child’s Duties

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

Chapter 1: The Individual Duties of a Child

1.1: Observing Discipline in the Affairs

403. Imam ‘Ali (a.s.) said, in his will to Hasan and Husayn after being hit by Ibn Muljam—may Allah curse him—: “I advise you both and all my children and family and all whom my will reaches to be in awe of Allah and manage your affairs.”

النَّظُمُ في الأَمْوَر

الإِمَامُ عَلِيُّ عَلَيْهِ السَّلاَمُ ﻣِنْ وَصْيَةِ لَهُ ﻟِلِحَسَنِ وَالحَسَنِ ﻋَلَيْهِمَا السَّلَامُ ﻟَمْا ﺣَضْرَيْهِ آبِنَ مُلْتِجمَ لَعْنَهُ اللَّهُۖ ۴٠۳. أَوْصِيَكُمْ ﺑِجَمِيعِ أَوْلَدِي وَأُهْلِي وَمَنْ بَلغُتُّ كُتَابِي ﺑَيْقَوْى اللَّهُ وَيَنْظُمُ أَمْرُكُمْ.
1.2: Cleanliness

404. The Prophet (s.a.w.) said: “Indeed Allah is pure and He likes the pure ones and He is clean and He likes cleanliness.”

405. The Prophet (s.a.w.) said: “Cleanse yourself with anything you can, for Allah has based Islam on cleanliness.”

406. The Prophet (s.a.w.) said: “Indeed Islam is clean, so be clean, for only the clean will enter Heaven.”

407. The Prophet (s.a.w.) said: “It is incumbent on every Muslim to bathe himself every seven days, washing his head and his body.”

408. The Prophet (s.a.w.) said: “Indeed Allah dislikes a dirty and untidy person.”

409. Kanz al-Fawa’id: the Messenger of Allah (s.a.w.) said: “Indeed Allah dislikes a man who is al-Qadhurah.”

He was asked: “O’ Messenger of Allah! What is al-Qadhurah?”

He answered: “Someone who annoys his companions [by his dirt and bad smell].”

410. The Prophet (s.a.w.) said: “He who keeps clothes should keep them clean.”

411. The Prophet (s.a.w.) said: “Wash your clothes...look after yourself and clean yourself.”
1.3: Washing hands before and after Food

412. Imam 'Ali (a.s.) said: “Washing the hands before and after [eating] food increases the lifespan and it brightens the eye.”

413. The Prophet (s.a.w.) said: “Brush your teeth, and make yourself clean.”

414. The Prophet (s.a.w.) said: “Brush your teeth, for brushing is a great act.”

415. The Prophet (s.a.w.) said: “It is of one’s nature to rinse water in the mouth and nose, and to brush your teeth.”

416. The Prophet (s.a.w.) said: “Clean your gums from food and brush your teeth, and do not come to me with yellow teeth and a bad mouth odour.”

1.4: Brushing the Teeth

417. The Prophet (s.a.w.) said: “It is one’s nature to rinse water in the mouth and nose, and to brush your teeth.”

418. The Prophet (s.a.w.) said: “Clean your gums from food and brush your teeth, and do not come to me with yellow teeth and a bad mouth odour.”
1.5: Washing Hands before Sleeping

417. The Prophet (s.a.w.) said: “He who goes to bed with oily hands and is then afflicted with something, he should not blame anyone but himself.”  

418. The Prophet (s.a.w.) said: “If any of you has a smelling oily hand and does not wash it before going to bed and is then afflicted with something, he should not blame anyone but himself.”  

419. The Prophet (s.a.w.) said: “Beware that he who goes to bed while his hands smell of fat should not blame anyone but himself.”

1.6: Cutting Nails

420. The Prophet (s.a.w.) said: “Shortening your nails hinders the great sickness, and brings about sustenance.”  

421. The Prophet (s.a.w.) said: “Cut your nails, for Satan moves between the meat and the nail.”  

422. The Prophet (s.a.w.) said: “Cut your nails and burry them, and clean your fingers.”
 رسول الله صلى الله عليه وآله: تَقِيمُ الأَطْفاَر يُمْنَعُ الدَّاءُ الأَعْظَمُ، وَيُبْرِرُ الرَّزْقُ.

6. Kanz al-Fawa'id, vol. 6, p. 441, h. 3, narrating from al-Sakuni from Imam al-Sadiq (a.s.). Qurb al-Isnad, p. 70.
7. Kanz al-Ummal, vol. 6, p. 655, h. 17239, narrating from Abu Basir from Imam al-Sadiq (a.s.).
8. al-Kafi, vol. 6, p. 290, h. 3, narrating from Abu Basir from Imam al-Sadiq (a.s.).
Chapter 2: The Children’s Duties towards their Parents

2.1: The Importance of the Rights of Parents

“And We have enjoined on man goodness unto his parents; and if they strive with you that you should associate (others) with Me, of which you have no knowledge, then do not obey them, unto Me is your return, and I will inform you of what you were doing.”¹

“And We have enjoined on men doing of good to his parents, with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: ‘My Lord! Grant me that I may give thanks for Your favour which You have bestowed on me and on my parents, and that I may do good which pleases You and do good to me in respect of my offspring; surely I turn to You, and surely I am of those who submit.”²

“And We did enjoin upon man concerning his parents, did his mother bear him with fainting upon fainting and his weaning takes two years, (saying:) ‘Be grateful to Me and to your parents: unto Me is the ultimate return (of all).”³

423. The Prophet (s.a.w.) said, when he was sked about the rights of the parents upon their child: “They are your Heaven and your Hell.”⁴

424. Sahih al-Bukhari, narrating from ‘Abdullah ibn Mas’ud who said: “I asked the Prophet (s.a.w.): “What is Allah’s most beloved act?”

He answered: “Performing prayers at its due time.”

I said: “What else?”

He said: “Obedience to parents.”⁵

425. The Prophet (s.a.w.) said: “The content of the Lord lies in the content of father and the wrath of the Lord is in the wrath of the father.”⁶

426. Imam al-Sajjad said, from his supplication to his parents: “O Allah! Make me fear them like one’s fear of a tyrant king, and that I do good to them like the goodness of a kind mother, and make my obedience to my parents and my kindness to them sweeter for my eyes than sleepy eyes, and cooler for my breast than the drink of a thirsty person so that I put their desire ahead of mine.”⁷
427. Imam al-Baqir (a.s.) said: “There are three things in which Allah has not given anyone permission to violate: returning a trust to the righteous person and the corrupt, fulfilling a promise given to both the righteous person and the corrupt, and obedience to parents whether they are righteous or corrupt.”

428. Imam al-Ridha (a.s.) said: “Indeed Allah...has commanded to thank the Lord and the parents. So, he who is not thankful to his parents is not thankful to Allah.”
2.2: The Rights of Parents

A) Doing Good

“And your Lord has commanded that you worship none but Him and (to show) kindness to parents, if one of them or both of them reach old age with you, do not say to them ‘fie’, nor repulse them, and speak to them a gracious word. And out of compassion, lower unto them the wing of humility, and say: ‘My Lord! Have mercy on them both as they cherished me when I was little.’”

“And (He has made me) kind to my mother, and He has not made me arrogant unblesed. And peace be on me the day I was born, and the day I die, and the day I shall be raised alive.”

Describing Yahya:

“And kindness to his parents and (unto the people) he was neither insolent (nor) disobedient. And peace on him the day he was born, and the day he dies, and the day he shall be raised a live!”

Imam al-Sadiq (a.s.) said, in concerning Allah’s saying: “… And (to show) kindness to parents, …”: Showing kindness is that you be good company for them and that you should not make them ask you for something they need from you even if they are rich.

Imam ‘Ali (a.s.) said: “Showing kindness to parents is the greatest obligation.”

Imam ‘Ali (a.s.) said: “Showing kindness to parents is the most exalted of qualities.”
B) Standing up to Show Reverence

432. Imam ‘Ali (a.s.) said: “Stand up for your father and your teacher, even if you are a commander.”

C) Submissiveness at the Time of Anger

433. The Prophet (s.a.w.) said: “Among the rights of a father upon his child is that the child should be submissive to him at the time of anger and exhaustion.”
D) Avoiding Disobedience

434. Imam al-Sadiq (a.s.) said, regarding Allah’s saying “...if one of them or both of them reach old age with you...”: “If they annoy you, do not show your inconvenience and if they were to hit you, do not shout at them and be harsh at them.” 19

435. Imam al-Sadiq (a.s.) said: “The lowest degree of disobedience [to parents] is to say ‘fie’, and if Allah had anything of a word less than this, He would have prohibited it.” 20

436. Imam al-Sadiq (a.s.) said, regarding Allah’s saying “And out of compassion, lower unto them the wing of humility...”: “Do not use your eyes in looking at them other with a glance of compassion and sympathy to them, do not raise your voice louder than their voice, do not extend your hand higher than their hands, and do not precede them in steps.” 21

437. Imam al-Sadiq (a.s.) said, regarding Allah’s saying “…and speak to them a gracious word.”: “If they were to hit you, say to them: ‘May Allah forgive you!’” 22

438. The Prophet (s.a.w.) said: “It will be said to he who is disobedient to his parents: “Worship as much as you desire, but I will not forgive you.” 23

439. The Prophet (s.a.w.) said: “He who makes his parents unhappy has surely disobeyed them.” 24

440. Sahih Muslim, narrating from ‘Abdullah ibn ‘Amr ibn al-‘As who said: “The Messenger of Allah (s.a.w.) said: “Among the major sins is swearing at one’s own parents.”

Some people said: “O Messenger of Allah! Can someone really swear at his own parents?”

He answered: “Yes, in a manner that someone swears at another person’s father, and so he swears back at his father, or someone swears at another person’s mother, and he swears back at his mother.” 25

441. Imam al-Ba‘qir (a.s.) said: “My father saw a man whose son was walking with him and the son was leaning on his father’s arm. My father being annoyed of the son did not speak to him until he left this world.” 26

442. Imam al-‘Askari (a.s.) said: “The boldness of a child in his childhood against his father will invite to his disobedience in his adult age.” 27
الإمام الصادق عليه السلام - في قوله تعالى: (إِمَّا يَبْذَلَ فِي عَطَالٍ كَبِيرٍ ...)- إن أضجراً فلا تقل لهما: افتحوا، ولا تهرهم ما إن ضرركاً.

عنه عليه السلام: أدلى الفوائد: "افتحوا؟ وعلم الله شيخًا أنه من نهانه عنهم.

عنه عليه السلام - في قوله تعالى: (وَ اخْفِضْ لَهُمَا جَنَاحَ الْدُّلُوْجِ مِنَ الرَّحْمَةِ)... لا تتملأ عينك فرجاً من النظر إليهما إلّا 436. برحمة ورفقة، ولا توقع صووانك فوق أصولهما، ولا تدقّ فدارهما، ولا تقدم قدما مهما.

عنه عليه السلام - في قوله تعالى: (وَ قِلْ لَهُمَا قَوْلًا كَرِيمًا...)- إن ضرركاً فقل لهما: عُفر الله لكما 437.

رسول الله صلى الله عليه وآله: يقال للعاق: اعمل ما شئت من الطاعة فإنه لا بغيء لله 438.

عنه صلى الله عليه وآله: من أحزن والذين فقد عظهما 439.

صحيح مسلم عن عبد الله بن عمرو بن العاص: أن رسول الله صلى الله عليه وآله قال: من الكبائر شتيم الرجل والذين.

قالوا: يا رسول الله وقل شتيم الرجل والذين؟

قال: تعم، يَسْتَبِعُ أَبا الرَّجُلَ فِي يَسْتَبِعُ أباه، ويَسْتَبِعُ أَمَّهَا يَسْتَبِعُ أَمَّهَا 440.

الإمام الباقر عليه السلام: إن أبي نظر إلى رجل وعمه ابنه يمشي، والابن متكدر على ذراع الأب، قال: فما كَلَّمته 441. أبي عليه السلام مقتاً له حتى قارى الدنيا.

الإمام العسكري عليه السلام: جرارة الولد على والده في صغرى، تدعو إلى الفوائد في كبيرة 442.

2.3: General Rights of Parents

443. The Prophet (s.a.w.) said, when asked about the rights of parents upon their child: “He should not
call his father by his name; he should not walk in front of him; he should not sit before him; and he
should not be the cause of his father getting sworn at.”

444. Imam ‘Ali (a.s.) said: “There is a right for the child upon his father and there is a right for the father
upon the child. The right of the father upon the child is that the child obeys him in everything other than
sinning Allah.”

445. Imam al-Sadiq (a.s.) said: “Parents have three rights upon their child: to be grateful to the parents
in any condition, to obey them in whatever they order him or prohibit him except sinning Allah, and in
seeking benevolence for them in secret and publically.”

2.4: The Benefits of Doing Good to Parents

446. The Prophet (s.a.w.) said: “He who wishes to prolong his lifespan and increase his sustenance
should do good his parents and keep ties with his kin.”

447. The Prophet (s.a.w.) said: “The master of the righteous on Judgment Day is he who does good to
his parents after their death.”

448. The Prophet (s.a.w.) said: “Blissful is he who does good to his parents, and Allah will increase his
lifespan.”

449. Imam al-Sadiq (a.s.) said: “Do good to your parents so that your children will do good to you.”
رسول الله صلى الله عليه وآله: من سأله أن يُعطِّه لو في عُمره وزيادَ له في رزقه فليلبِّه وآله، وليصَلِرَحمه.

عَنْهُ صلى الله عليه وآله: سَيَدَ الأُمَّامُ يَوْمُ القيامةّ رَجُلًا يَلَّوَّهُ قُوَّةً.

الإمام الصادق عليه السلام: يُؤْتُوا أَباهُم: يُبَرَّكُ أَبَاهُم.

1. Qur’an, 29:8.
2. Qur’an, 46:15.
7. al-Sahifah Sajjadiyah, p. 102, Supplication 24.
8. al-Kafi, vol. 2, p. 162, h. 15, narrating from ‘Abbasah ibn Mus’ab, and vol. 5, p. 132, h. 1. Tahdhib al-Ahkam, vol. 6, p. 350, h. 988, with ‘there is no excuse for anyone in it’ instead of ‘has not given...permission’. Both narrating from al-Husayn ibn Mus’ab al-Hamadani from Imam al-Sadiq (a.s.).
13. It means that you should provide them what they need before they ask.
17. Ghurar al-Hikam, h. 2341.
24. Kitab Man la Yahdarhu al-Faqih, vol. 4, p. 372, h. 5762, narrating from Hammad ibn ‘Amr and ‘Anas ibn Muhammad...
Chapter 3: The Child’s Duties Towards His Teacher

3.1: Obedience

450. The Prophet (s.a.w.) said: “He whom you learn one word from, has made you become his servant.”

451. ‘Awali al-La’ali: It is narrated that the Messenger of Allah (s.a.w.) said: “He who teaches something to someone owns him.”

It was said: “O Messenger of Allah! Can he sell him?”

He (s.a.w.) answered: “No. But he can command him and forbid him.”

الإطاعة

رسول الله صلی الله عليه وآله: مِن تَعَلَّمَتْ مِنْهُ حَرَفًا، صَيْرَتُ لَهُ عِبَادًا.

عَوَاليُّ الْلَّاَلِيُّ رُوِيٌّ عَنْ النَّبِيِّ صلی الله عليه وآله أنَّهُ قالَ: مِنْ عَلَمَ شَخْصًا مُسَأَلَةً، فَقُدْ مُلَكَ رَقَبَتُهُ، فَقُبْلَ لَهُ بِاِیْدًا.

الإطاعة

رسول الله صلی الله عليه وآله: مِن تَعَلَّمَتْ مِنْهُ حَرَفًا، صَيْرَتُ لَهُ عِبَادًا.

عَوَاليُّ الْلَّاَلِيُّ رُوِيٌّ عَنْ النَّبِيِّ صلی الله عليه وآله أنَّهُ قالَ: مِنْ عَلَمَ شَخْصًا مُسَأَلَةً، فَقُدْ مُلَكَ رَقَبَتُهُ، فَقُبْلَ لَهُ بِاِیْدًا.

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It was said: “O Messenger of Allah! Can he sell him?”

He (s.a.w.) answered: “No. But he can command him and forbid him.”
3.2: Honouring

452. Imam ‘Ali (a.s.) said: “Honour your guest even if he is menial, and stand up for your father and your teacher even if you are a commander.”

453. Imam ‘Ali (a.s.) said: “There are three things of which you should not be ashamed of: A man serving his guest, standing up for his father and his teacher, and demanding his right even if it is little.”

454. Imam al-Sajjad (a.s.) said: “The right of your teacher is to honour him, revere his presence, listen to him carefully and heed him. You must not raise your voice over him, not answer a person who has asked him until he himself answers, not speak with anyone in his meeting, and you should not backbite anyone in his presence. You should defend him when someone speaks against him, you should conceal his defects and reveal his virtues, and you should not associate with his enemy and not be hostile with his friend. If you were to do this, the angels of Allah will bear witness for you that you have gone to him and you have learnt his knowledge for the sake of Allah the Exalted, and not for the sake of people.”

3.3: Lowering the Voice

“Surely those who lower their voice before Allah’s Apostle are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward.”
455. The Prophet (s.a.w.) said: “He who lowers his voice in the presence of the scholars will come forth on Judgment Day with my companions whose hearts have been tested with piety by Allah, and there is no goodness in flattery and humility except for that which is done for Allah for the sake of seeking knowledge.”

456. The Prophet (s.a.w.) said: “There are three groups who are not belittled by any one except a hypocrite whose hypocrisy is manifest: the owner of grey hair in Islam [an elder], a teacher of goodness and a just leader.”

457. The Prophet (s.a.w.) said: “He who humiliates a person of knowledge has indeed humiliated me and he who humiliates me is a disbeliever.”

458. Imam ‘Ali (a.s.): “No one belittles knowledge and knowledgeable people except one who is foolish and ignorant.”

459. Imam ‘Ali (a.s.) said: “Be careful not to belittle scholars, for this action will make yourself belittled, and it will bring suspicion to you and negative views about you.”

460. Imam ‘Ali (a.s.) said: “Do not use the sharpness of your tongue against he who has taught you to speak, or use the eloquence of your speech against he who has disciplined you.”

3.4: Avoidance of Belittling
Chapter 4: The Child’s Duties Towards Elders and Friends

4.1: Initiating with Greeting

461. The Prophet (s.a.w.) said: “The younger person should greet the elder, the one passing by should greet the one who is sitting, and a small group should greet the large group.”

462. The Prophet (s.a.w.) said: “The nearest person to Allah and His Messenger is he who initiates with greeting.”

463. The Prophet (s.a.w.) said: “The most obedient of you to Allah is he who initiates greeting his friend.”

464. Imam ‘Ali (a.s.) said: “Greeting has seventy rewards, sixty nine of which are for he who initiates the greeting and one is for the responder.”
4.2: Observing Rights

465. Imam ‘Ali (a.s.) said, in his advice to Muhammad ibn al-Hanafiyah: “O my child! Do not encroach upon the right of your brother because of what is between you and him, because he whose rights you breach is not your brother.”

466. Imam ‘Ali (a.s.) said: “How bad is it for a man, whom his brother recognizes his rights but he does not recognize the rights of his brother.”

An explanation about a child greeting elders

Based on the traditions mentioned on the manner of raising children, one of the upbringing methods of the Prophet of Allah (s.a.w.) was greeting children. He has explicitly said that by this behaviour he wanted this custom to continue in the society. He (s.a.w.) said: “There are five things which I do not abandon till I die and (one of them) is greeting children so that it can remain a custom after me.”
However, it can be gathered from the traditions narrated in this chapter that all Muslims should precede each other in greeting, especially it being the duty of the young greeting the elder.

Little contemplation will clarify that these narrations are not in conflict, but they are complementary to each other and it is best to practice all of them.

This means that the duty of every person in the Islamic society is to precede in the greeting, but etiquette requires that the younger greet the older, but if for any reason the younger person delays or hesitates to greet the elder one, the elder has an upbringing duty to greet the younger one and thereby making him understand his shortcomings and faults. This action, especially in respect to children, has a better upbringing effect, and this is why the Prophet of Islam (s.a.w.) used to greet the children in order to attract the attention of his followers to the upbringing effects of honouring the personality of the child and respecting his feelings.

4.3: Taking the Elders as Examples

467. Imam ‘Ali (a.s.) said: “The young among you should take example of your elders, and the elders should be affectionate to the young ones. You should not be like the crude men of the Age of Ignorance who neither had the understanding of religion nor did they contemplate about Allah. It is like the egg of a viper that is found in the nest of an ostrich whose breaking is a sin and the little one that comes out of it is harmful.”

4.4: Fulfilling Needs

468. The Prophet (s.a.w.) said: “The believers are brethren. They fulfil the needs of each other, and by fulfilling each other’s needs, Allah will fulfil their needs on Judgment Day.”

469. The Prophet (s.a.w.) said: “Allah will grant all the needs of he who seeks to fulfil the need of his brother.”

470. al-Kafi, narrating from Safwan al-JammAl who said: “I was sitting with Abu ‘Abdullah [al-Sadiq] (a.s.) when a man from Mecca named Maymun entered and complained about paying the rent of his animals. The Imam said to me: “Stand up and help your brother.”

So I stood up with him and Allah solved his problem of his rent, then I returned to my place [in the
gathering]. Then Abu ‘Abdullah [al-Sadiq] (a.s.) said: “What did you do with the need of your brother?”

I said: “Allah solved it for him, may my parents be your ransom.”

He (a.s.) said: “Indeed helping your Muslim brother is more beloved for me than seven [recommended] circumambulations around the Ka’bah for the first time.”

4.5: Honouring

471. The Prophet (s.a.w.) said: “He who honours his brother has honoured Allah, and what do you think will be done to one who has honoured Allah?”

472. The Prophet (s.a.w.) said: “Honour he who loves you and turn away from your enemy and you will attain complete virtue.”
4.6: Assisting

473. The Prophet (s.a.w.) said: “He who is capable of assisting and does so, Allah will assist him in this world and in the Hereafter.”

474. The Prophet (s.a.w.) said: “Allah will continue to assist the servant as long as the servant assists his brother.”

475. Imam ‘Ali (a.s.) said: “When friendship grows, helping and cooperation will become incumbent.”

476. Imam al-Sadiq (a.s.) said: “A believer who fails his brother while he is capable of assisting him will be forsaken by Allah in this world and in the Hereafter.”

4.7: Sharing

477. Imam ‘Ali (a.s.) said: “Spend your wealth on paying the rights and share it with your friend, for generosity to a person who does not ask is more fitting.”

478. Imam ‘Ali (a.s.) said: “Nothing protects brotherhood as much as equal sharing.”

479. Imam ‘Ali (a.s.) said: “Sharing with friends is of nobility of a family.”
4.8: Maintaining Friendship

480. Imam ‘Ali (a.s.) said: “Protect friendship, even though you do not find a protector.”

481. Imam ‘Ali (a.s.) said: “Allah, may His name be Exalted, will protect he who protects his friend.”

4.9: Good Interaction

482. The Prophet (s.a.w.) said: “Meet your brother with a happy face.”

483. Imam al-Sadiq (a.s.) said: “Whoever says to his brother in faith ‘You are welcome’, Allah the Exalted will write ‘welcome’ for him until Judgment Day.”

484. Imam ‘Ali (a.s.) said: “Whenever you meet your brethren, shake hands and show them your happiness, this way you leave each other while your sins have certainly been forgiven.”

485. Imam ‘Ali (a.s.) said: “Cheerfulness is a trap for friendship.”

486. Imam ‘Ali (a.s.) said: “Indeed Allah hates he who frowns in the faces of his brothers.”
4.10: Good Remembrance

487. The Prophet (s.a.w.) said: “A believer is the brother of a believer. He protects him in his absence and guards his properties for him; and a believer is the mirror of the believer.” 28

488. The Prophet (s.a.w.) said: “A believer is the mirror of his believing brother. When he is absent he wishes good for him, and when he is present he keeps away from him what he dislikes and he makes a place for him in a gathering.” 29

489. Imam al-Sadiq (a.s.) said: “Speak about your brother in his absence in the best form, better than what you like to be mentioned about when you are absent from him.” 30
4.11: Advice and Goodwill

490. The Prophet (s.a.w.) said: “Every one of you should give advice [want good] to their brother the same way that he is for himself.”

491. The Prophet (s.a.w.) said: “A believer is the brother of the believer and does not stop advising him at any time.”

492. Imam ‘Ali (a.s.) said: “Grant your good will to your friend, your help to your acquaintances, and your good manners to all people.”

493. Imam ‘Ali (a.s.) said: “Benevolence will produce love.”

494. Imam ‘Ali (a.s.) said: “It is the nature of a believer to want good for others.”

4.12: Presenting the Defect as a Gift

495. The Prophet (s.a.w.) said: “Your best of brothers is he who shows you your defects.”

496. Imam ‘Ali (a.s.) said: “A believer is the mirror of the believer, for he observes him and then fulfills his need and beautifies his character.”

497. Imam ‘Ali (a.s.) said: “The fruit of brotherhood is protecting one in his absence and gifting him his defect.”
498. Imam 'Ali (a.s.) said: “He who makes your defect manifest for you is your friend.”

499. Imam al-Sadiq (a.s.) said: “The most beloved of my friends is he who gifts me my defects.”

4.13: Ignoring Faults

500. Imam 'Ali (a.s.) said: “Be moderate with people, honour scholars and ignore the faults of your brethren; for the Master of the first and the last (s.a.w.) has disciplined you with his saying: “Forgive he who has done injustice to you, keep ties with he who has cut his ties with you, and give to he who has deprived you.”

501. Imam 'Ali (a.s.) said: “Tolerate the fault of your friend for the time your enemy attacks.”
4.14: Avoidance of Scorning

502. Imam al-Sadiq (a.s.) said: “Do not scorn the faults of he who has come to you with his friendship, and do not hold against him his wrongs that he is ashamed of, for this is not of the morals of the Messenger of Allah or of the morals of his friends.”

4.15: Avoiding Hurting Others

503. The Prophet (s.a.w.) said: “The lowest of people is he who humiliates people.”

504. The Prophet (s.a.w.) said: “Whoever hurts a believer has hurt me, and whoever hurts me surely has hurt Allah, and whoever hurts Allah is cursed in the Torah, the Gospel, the Psalm and the Qur’an.”

505. The Prophet (s.a.w.) said, concerning the rights of a neighbour: “When you buy fruit, gift some to him, and if you do not want to do so, carry it [into the house] secretly and do not let your child come outside with it, lest the feelings of his children become hurt.”

506. Imam al-Sadiq (a.s.) said: “By Allah, the righteous are victorious. Do you know who they are? They are those who do not even hurt a small ant.”
الإمام الصادق عليه السلام: والله الأبرار، أنتدي مِن هُم، هُمُ الذين لا يُؤدون الدّرَءة

9. al-Amali, by al-Mufid, p. 150, h. 8, narrating from al-Husayn ibn Zaid. Musadiqah al-Ikhwan, p. 160, h. 5. Both narrating from Imam al-Sadiq (a.s.) from his father (a.s.).
12. Thawab al-'A'mal, p. 339, narrating from Abu Hurayrah and 'Abdullah ibn 'Abbas. 'Uddah al-Da'i, p. 176, narrating from Imam 'Ali (a.s.).
17. Thawab al-'A'mal, p. 177, h. 1. al-Amali, by al-Sadiq, p. 574, h. 785. al-Mahasin, vol. 1, p. 183, h. 296. All narrating from Ibrahim ibn 'Umar al-Yamani.
22. al-Kafi, vol. 8, p. 162, h. 166, narrating from 'Ubaid ibn Zurarah.
25. al-Khisal, p. 633, h. 10, narrating from Abu Basir and Muhammad ibn Muslim from Imam al-Sadiq (a.s.) from his forefathers (a.s.). Bihar al-Anwar, vol. 76, p. 20, h. 3.