

Center of Computer

Researches



Ghaemiyeh

Isfahan



WWW. Ghaemiyeh.com
WWW. Ghaemiyeh.org
WWW. Ghaemiyeh.net
WWW. Ghaemiyeh.ir

CHILDREN

In The Qur'an and The Sunnah

Ayatullah Muhammadi Rayshabri

Translated by

International Department of Dar al-Hadith Institute



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Children in the Qurpan and sunnah

:Writer

Muhammad Muhammadi Reyshahri

:Published in print

Dar al-Hadith Publication

:Digital Publisher

Ghaemiyeh center of computerized researches

Contents

٥	Contents
١٤	Children in the Qurpan and sunnah
١٤	Point
١٤	Point
٢٢	المقّدمه
٣٢	SECTION ONE:THE FOUNDA TIONS OF UPBRINGING A CHILD
٣٢	اشاره
٣٤	INTRODU CTION
٣٤	اشاره
٣٤	:ORGANIZING A MERITO RIOUS FAMILY-١
٣٥	THE FUNCTION OF HEREDITY-٢
٣٥	:THE FUNCTION OF THE PARENTS\ ' FOOD-٣
٣٦	LEGITIMATE COPUL ATIONS-٤
٣٨	CHAPTER ONE:FAMILY
٣٨	THE FORMING OF A FAMILY:١/١
٣٨	SEEKING A CHILD:١/٢
٤٣	THE VIRTUE OF A RIGHTEOUS CHILD:١/٣
٤٦	THE BELIEVERS\ ' OFFSPRING WILL BE WITH THEM IN HEAVEN:١/٤
٤٦	THE VIRTUE OF TOLERATING THE TROUBLES OF A CHILD:١/٥
٤٨	ABUNDANT CHILDREN:١/٦
٥١	THE VIRTUE OF GIRLS:١/٧
٥١	THE REWARD OF UPBRINGING GIRLS:١/٨
٥٢	TAKING CARE OF DAUGHTERS:١/٩
٥٢	AFFECTION TOWARDS GIRLS:١/١٠

٥٦	THE BANE OF A BAD CHILD:١/١١
٥٨	BESEECHING ALLAH FOR A RIGHTEOUS FAMILY:١/٢١
٦٠	CHAPTER TWO:HEREDITY
٦٠	BLOOD IS EFFECTIVE:٢/١
٦٢	HEREDITY AND THE CHILD:٢/٢
٦٤	HEREDITY AND THE BEHAVIOR OF A CHILD:٢/٣
٦٧	MARRYING RELATIVES:٢/٤
٦٩	CHAPTER THREE:THE FOOD OF THE PARENTS
٦٩	THE ROLE OF UNLAWFUL FOOD IN A NEWBORN:٣/١
٧١	THE ROLE OF THE FATHER\’S FOOD IN HIS CHILD:٣/٢
٧٣	THE ROLE OF A PREGNANT WOMAN\’S FOOD ON THE FETUS:٣/٣
٧٧	THE ROLE OF A MOTHER\’S FOOD ON THE NEWBORN:٣/٤
٧٩	CHAPTER FOUR:THE FORMING OF THE LIFE-GERM
٧٩	THE EFFECTS OF PURITY OF THE BIRTH:٤/١
٨١	THE EFFECTS OF IMPURE BIRTH:٤/٢
٨٤	THE HARM OF COPULATING WITH A WOMAN DURING HER MENSES:٤/٣
٨٦	THE BLESSINGS OF PRAYING DURING INTERCOURSE:٤/٤
٨٩	THE ROLE OF THE PARENTS STATES ON THE FORMATION OF THE LIFE-GERM:٤/٥
٩٣	SECTION TWO:THE RIGHTS OF CHILDREN
٩٣	اشاره
٩٥	INTRODUCTION
٩٥	اشاره
٩٥	HONORING THE BIRTH-١
٩٥	BATHING THE NEWBORN-٢
٩٧	RECITING ADHĀN AND IQĀMAH IN THE NEWBORN\’S EARS-٣
٩٧	FEEDING THE NEWBORN FOR THE FIRST TIME-٤

٩٩	.....	CHOOSING A GOOD NAME-٥
١٠٠	.....	SHAVING THE NEWBORN\`S HEAD-٦
١٠٠	.....	TO OFFER A SACRIFICE)\`AQIQAH(FOR THE NEWBORN-٧
١٠١	.....	CIRCUMC ISION OF THE BABY-٨
١٠٣	.....	CHAPTER ONE:THE RIGHTS OF A NEWBORN
١٠٣	.....	HONORING THE BIRTH:١/١
١٠٥	.....	WASHING THE NEWBORN:١/٢
١٠٥	.....	RECITING ADHĀN AND IQĀMAH IN THE NEWBORN\`S EARS:١/٣
١٠٩	.....	THE FIRST FEEDING:١/٤
١١١	.....	NAMING:١/٥
١١١	.....	A-Choosing A Good Name
١١١	.....	B-Choosing A Name Before The Birth
١١١	.....	C-The Ahlul Bayt\`s Tradition In Naming
١١٤	.....	D-The Best Of Names And The Rights Of Some Of Them
١٢٤	.....	E-Inapp Ropriate Names
١٢٤	.....	F-The Reason For The Prohib Ition Of Certain Names
١٢٧	.....	SHAVING THE HEAD:١/٦
١٢٧	.....	GIVING AN OFFERING FOR A CHILD:١/٧
١٣١	.....	CIRCUMC ISION:١/٨
١٣٥	.....	CHAPTER TWO:THE RIGHTS OF A SUCKLING INFANT
١٣٥	.....	اشاره
١٣٥	.....	SUITABLE NUTRIT ION-١
١٣٥	.....	RESPECTING THE FEELINGS-٢
١٣٥	.....	اشاره
١٣٨	.....	Breast Feeding The Child:٢/١
١٣٨	.....	A(The Virtue Of Breastf Eeding The Infant

١٣٨	.....	:B) The Blessing Of The Mother's Milk
١٤٠	.....	:C) The Duration Of Nursing
١٤٠	.....	:Choosing A Righteous Wet-nurse To Breastfeed:٢/٢
١٤٢	.....	:Those Whom Should Not Be Asked For Breast Feeding:٢/٣
١٤٤	.....	:Feeding The Child Beneficial Foods:٢/٤
١٤٤	.....	:Respecting The Infant's Feelings:٢/٥
١٤٨	.....	:CHAPTER THREE:EDUCATION
١٤٨	.....	:THE VALUE OF SEEKING KNOWLEDGE AT A YOUNG AGE:٣/١
١٥٠	.....	:THE VALUE OF UPBRINGING:٣/٢
١٥٣	.....	:THE RESPONSIBILITY FOR EDUCATION OF THE CHILD:٣/٣
١٥٥	.....	:THE MOST IMPORTANT OBLIGATORY THING TO TEACH:٣/٤
١٥٥	.....	:A-Islamic Beliefs, Monotheism In Particular
١٥٨	.....	:B-Love For The Prophet And His Household
١٥٨	.....	:C-Obligatory Acts, Especially Prayer And Fasting
١٦٨	.....	:D-The Qurān
١٧٠	.....	:E-Religious Sciences
١٧٢	.....	:F-Writing
١٧٢	.....	:G-Hygiene
١٧٤	.....	:H-Moral Wisdoms
١٧٨	.....	:I-Useful Poems
١٧٨	.....	:اشاره
١٨١	.....	:The Function Of Poetry In A Child's Education And Upbringing
١٨٦	.....	:J-Swimming And Archery
١٨٦	.....	:THE AGE OF UPBRINGING AND DISCIPLINING A CHILD:٣/٥
١٩١	.....	:THE METHOD OF ISLAMIC UPBRINGING:٣/٦
١٩١	.....	:A-Honoring, Gentleness, Sympathy And Love

١٩٤	.....	:B-Strictness And Uncomp Romising
١٩٨	.....	.C-Discip Lining Through Being Practical
١٩٨	.....	اشاره
٢٠٠	.....	An Analysis On The Methods Of Upbringing Children
٢٠٠	.....	اشاره
٢٠٠	.....	The Upbringing Method Based On Strictness-١
٢٠٠	.....	The Upbringing Method Based On Kindness And Lack Of Strictness-٢
٢٠٠	.....	The Upbringing Method Based On Lack Of Kindness And Lack Of Strictness-٣
٢٠١	.....	:The Upbringing Method Based On Affection And Decisi Veness-٤
٢٠١	.....	:The Upbringing Method Based On Love, Strictness And Dignity-٥
٢٠٥	.....	THE BANES OF UPBRI NGING:٣/٧
٢٠٥	.....	:A(Excessi Veness In Love
٢٠٥	.....	:B(Excessi Veness In Reprim Anding
٢٠٥	.....	:C(Discipl Ining At A Time Of Anger
٢٠٧	.....	:D(Harshness
٢٠٩	.....	SEX EDUCATION:٣/٨
٢٠٩	.....	:A(Separation Of Beds
٢٠٩	.....	:B(Avoidance Of Looking At The Private Parts Of The Child And Vice Versa
٢١١	.....	:C(Limits Concerning Kissing A Boy And A Girl
٢١٤	.....	:D(Asking Permission For Entering The Parents\ Room
٢١٧	.....	:F(The Danger Of A Child Seeing His Parents Copulate
٢١٧	.....	اشاره
٢٢٢	.....	Some Words About Sex Education
٢٢٢	.....	Necessary Planning For Sexual Chastity
٢٢٢	.....	اشاره
٢٢٣	.....	A-Covering The Private Parts

٢٢٣	.....:B-Kissing Of A Child By A Non-Mahram
٢٢٣	.....:C-Reproa Ching The Playing With A Child\'s Private Parts
٢٢٤	.....:D-Separation Of Beds
٢٢٤	.....:E-Avoiding Sexual Contacts Of The Parents In Front Of The Children
٢٢٤	.....CHAPTER FOUR:THE ETHICS OF UPBRINGING
٢٢٤	..... ENCOURA GEMENT OF THE LOVE FOR CHILDREN AND HAVING SYMPATHY FOR THEM:٤/١
٢٣٠	..... THE PROPHET\'S CONDUCT IN KINDNESS TO CHILDREN AND DIGNIFYING THEM:٤/٢
٢٣٢	..... GREETING CHILDREN:٤/٣
٢٣٤	..... WARNING AGAINST DISLIKING CHILDREN:٤/٤
٢٣٤	..... THE BOUNDARIES OF LOVE TOWARDS CHILDREN:٤/٥
٢٤٠	..... JUSTICE BETWEEN CHILDREN:٤/٦
٢٤٠	..... اشاره
٢٤٤	..... Being Just Between Children
٢٤٨	..... FULFILLING A PROMISE:٤/٧
٢٤٨	..... اشاره
٢٤٩	..... Fulfilling Promises And Its Impact On In The Upbringing Of Children
٢٥٢	..... BRINGING HAPPINESS:٤/٨
٢٦٠	.....CHAPTER FIVE:ADORNING AND PLAYING
٢٦٠	..... ADORNING CHILDREN:٥/١
٢٦٠	..... PRAISING THE PLAYFUL NESS OF CHILDREN:٥/٢
٢٦٢	..... ALLOWING A CHILD TO PLAY :٥/٣
٢٦٨	..... ACTING IN A CHILDISH MANNER FOR CHILDREN AND PLAYING WITH THEM:٥/٤
٢٧٤	..... THE CHILDREN\'S ENTERTA INMENT PLACE:٥/٥
٢٧٤	..... اشاره
٢٧٤	..... The Function Of Playing In The Growth Of A Child
٢٧٤	..... The Importance Of Playing From A Psycho Logical Viewpoint

٢٧٤	.....	اشاره
٢٧٤	.....	:The Physical Importance-١
٢٧٧	.....	:The Psychological Importance-٢
٢٧٧	.....	:The Upbringing Importance-٣
٢٧٧	.....	:The Social Importance-٤
٢٧٧	.....	:The Educational Importance-٥
٢٧٧	.....	:The Moral Importance-٦
٢٧٨	.....	:A Psychological Analysis Of Playing
٢٧٨	.....	اشاره
٢٧٨	.....	:A-The Theory Of Excess Energy
٢٧٨	.....	:B-The Theory Of Relieving Tension
٢٧٨	.....	:C-The Recreation Theory
٢٨٠	.....	:D-The Theory Of Preparation For Adulthood
٢٨٠	.....	اشاره
٢٨٠	.....	:The Age Of Playing
٢٨٠	.....	:The Parents Playing With The Child
٢٨٣	.....	:CHAPTER SIX:PRAYING
٢٨٣	.....	ENCOURAGING PRAYING FOR CHILDREN:٦/١
٢٨٥	.....	THE PROHIBITION OF PRAYING AGAINST THE CHILDREN:٦/٢
٢٨٥	.....	THE PRAYING OF IMĀM AL-SAJJĀD FOR HIS CHILDREN:٦/٣
٢٨٥	.....	اشاره
٢٩٠	.....	A Father's Prayer For His Child
٢٩٣	.....	:SECTION THREE:THE CHILD'S DUTIES
٢٩٣	.....	اشاره
٢٩٥	.....	:CHAPTER ONE:THE INDIVIDUAL DUTIES OF A CHILD
٢٩٥	.....	OBSERVING DISCIPLINE IN THE AFFAIRS:١/١

٢٩٥ CLEAN LISS:١/٢

٢٩٧ WASHING HANDS BEFORE AND AFTER FOOD:١/٣

٢٩٧ BRUSHING THE TEETH:١/٤

٣٠٠ WASHING HANDS BEFORE SLEEPING:١/٥

٣٠٠ CUTTING NAILS:١/٦

٣٠٥ CHAPTER TWO:THE CHILD\’S DUTIES TOWARDS HIS PARENTS

٣٠٥ THE IMPORTANCE OF THE RIGHTS OF PARENTS:٢/١

٣٠٩ :THE RIGHTS OF PARENTS:٢/٢

٣٠٩ :A(Doing Good

٣١١ :B Standing Up To Show Reverence

٣١١ :C Submiss Iveness At The Time Of Anger

٣١١ :D Avoiding Disobe Dience

٣١٤ GENERAL RIGHTS OF PARENTS:٢/٣

٣١٤ THE BENEFITS OF DOING GOOD TO PARENTS:٢/٤

٣١٨ CHAPTER THREE:THE CHILD\’S DUTIES TOWARDS HIS TEACHER

٣١٨ OBEDIENCE:٣/١

٣١٨ HONORING:٣/٢

٣٢٠ LOWERING THE VOICE:٣/٣

٣٢٠ AVOIDANCE OF BELITTLING:٣/٤

٣٢٤ CHAPTER FOUR:THE CHILD\’S DUTIES TOWARDS ELDERS AND FRIENDS

٣٢٤ INITIATING WITH GREETING:٤/١

٣٢٤ OBSERVING RIGHTS:٤/٢

٣٢٨ TAKING THE ELDERS AS EXAMPLES:٤/٣

٣٢٨ FULFILLING NEEDS:٤/٤

٣٣٠ HONORING:٤/٥

٣٣٠ ASSISTING:٤/٦

३३२	SHARING:५/१
३३२	MAINTAINING FRIENDSHIP:५/४
३३५	GOOD INTERACTION:५/९
३३५	GOOD REMEMBRANCE:५/०१
३३६	ADVICE AND GOODWILL:५/११
३३८	PRESENTING THE DEFECT AS A GIFT:५/२१
३३८	IGNORING FAULTS:५/३१
३४०	AVOIDANCE OF SCORNING:५/५१
३४०	AVOIDING HURTING OTHERS:५/५१
३४१	About center

Point

سرشناسه: محمدی ری شهری، محمد، 1325 -

Muhammadi Reyshahri, Muhammad

عنوان و نام پدیدآور: Children in the Qurpan and sunnah [کودک در قرآن و سنت] / Ayatullah Mulammad Rayshahi :
.translated by International Department of Dar al-Hadith institute

مشخصات نشر: 1389=2010، Dar al-Hadith، Qum.

مشخصات ظاهری: 295ص.

یادداشت: انگلیسی-عربی.

آوانویسی عنوان: چیلدرن...

موضوع: کودکان -- احادیث

موضوع: کودکان -- جنبه های مذهبی -- اسلام

موضوع: احادیث شیعه -- قرن 14

موضوع: احادیث اهل سنت -- قرن 14

شناسه افزوده: دار الحدیث. مرکز چاپ و نشر

رده بندی کنگره: BP141/5 / ک9 م3 1388

رده بندی دیویی: 297/218

شماره کتابشناسی ملی: 2774125

ص: 1

Point

بسم الله الرحمن الرحيم

ص: 2

Children in the Qurpan and sunnah

Ayatullah Mulammad Rayshahi

ص: 3

(وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا). (1)

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

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

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

والمسألة المهمّة هي: كيف يمكن الوصول إلى هذه الأُمّية السامية وتهيته الأرضية لإجابه هذا الدعاء، فيما يتعلّق بالأولاد؟

الجواب: أنّ تربيته الولد الصالح تعتمد على ثلاثة أركان أساسية، وهي:

1. الأسره الصالحه. اممتن

2. رعايه حقوق الطفل.

ص: 10

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

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

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

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

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

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

A righteous family-1

Observing the rights of the child-2

ص: 11

.Qurān, 52:47(1) -1

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

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

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

الفصل الأوّل: حول حقوق المولود، وهي: 1. تكريم الولاده، 2. غسل الولاده، 3. قراءه الأذنان في الأذن اليمنى والإقامه في الأذن اليسرى، 4. التحنيك بماء الفرات وتربه سيّد الشهداء، 5. اختيار الاسم الحسن، 6. حلق شعر الرأس والتصدّق بوزنه ذهباً أو فضه، 7. العقيقه، 8. الختان.

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

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

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

This book 'Children in the Qurān and Sunnah' aims to present the guidance and recommendations of the holy Qurān and the great leaders of Islam regarding these principles in three sections

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

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

The first chapter is about the rights of an infant. These rights include: 1(Honoring the birth of the child; 2(The ritual bath of the newborn; 3(Reciting the Adhān in the right ear of the child and the Iqāmah in the left ear; 4(Giving the newborn a taste of the water of Furāt and the soil of Karbalā; 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, along with the most important aspect of this discussion, which is the method of upbringing a child

Chapter four deals with the ethics of the upbringing of children, such as: being kind to them, respecting and greeting them, dealing

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

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

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

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

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

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

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

The fifth chapter turns the attention of those in charge of upbringing to the role of the child's outer appearance, his sense of beauty, his desire to play and how these things lead to the enhancement of his growth.

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

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

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

The targeted readers of this book 'Children in the Qurān and Sunnah' are families, those in charge of upbringing, trainers and researchers of children education. Children themselves are not the direct addressees in this compilation.

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

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

وهنا أقدم شكرى وتقديرى الخالصين إلى جميع الزملاء الأعزاء و الأفاضل فى «مركز دراسات علوم ومعارف الحديث» الذين آزرونى فى تأليف هذا الأثر المفيد والقيّم، خاصّه فضيله الشيخ عبّاس پسنديده، الذى أخذ على عاتقه تقديم العون والمساعدة لى فى تدوينها وأسأل الله تعالى لهم جميعاً الأجر الذى يليق بفضله جلّ جلاله.

ربّنا تقبّل منّا إنّك أنت السّميع العليم

محمّد محمّدى الرّيشهرى

20 جمادى الثّانى 1431 هـ.ق

ص:16

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

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

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

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

Muhammad Muhammadi Rayshahri

Jamādi al-Thāni, 1341 02

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

June, 0102 3

ص:17

SECTION ONE:THE FOUNDATIONS OF UPBRINGING A CHILD

اشاره

:Introduction

Chapter One:Family

Chapter Two:Heredity

Chapter Three:The Food of the Parents

Chapter Four:The Forming of the Life-germ

ص:19

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

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

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

:ORGANIZING A MERITORIOUS FAMILY-1

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

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

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

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

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

THE FUNCTION OF HEREDITY-2

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

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

:THE FUNCTION OF THE PARENTS' FOOD-3

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 fetus that originates from the consumption of unlawful food will end up with the deviation and aberration of the child. The families who desire happiness for their children must avoid eating prohibited food. Such precautions regarding food must be specifically observed by mothers during their pregnancy, and mothers should not even participate in any feast whose food is doubtful.

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

LEGITIMATE COPULATIONS-4

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

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

ص:23

It must be noted that the authenticity of such narrations is weak; however the weakness of the chain of (1) -1 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.

1: رسول الله صلى الله عليه وآله: ما يمنَعُ المؤمنَ أن يتخذَ أهلاً، لعلَّ اللهَ أن يرزقَهُ نسمَةً تُثقلُ الأرضَ بلا إلهَ إلا اللهُ. (1)

2: عنه صلى الله عليه وآله: خيارُ أمتي المُتأهلون، وشرارُ أمتي العزَّابُ. (2)

3: عنه صلى الله عليه وآله: ما بُنيَ بناءً في الإسلامِ أحبُّ إلى اللهِ تعالى من التَّزويجِ. (3)

4: عنه صلى الله عليه وآله: اتَّخذوا الأهلَ؛ فَإِنَّهُ أَرْزَقُ لَكُمْ. (4)

5: رسول الله صلى الله عليه وآله: اطلبوا الوالدَ وَ التمسوه؛ فَإِنَّهُ قُرَّةُ الْعَيْنِ، وَ رِيحَانَةُ الْقَلْبِ. (5)

6: عنه صلى الله عليه وآله: لا يدَعُ أَحَدُكُمْ طَلَبَ الْوَالِدِ؛ فَإِنَّ الرَّجُلَ إِذَا مَاتَ وَ لَيْسَ لَهُ وَ لَدَّ انْقَطَعَ اسْمُهُ. (6)

1- (1). النَّسَمَةُ: الْإِنْسَانُ (الصحاح: ج 5 ص 2040 «[1] نسَم»).

2- (2). جامع الأخبار: ص 273 ح 748، [2] بحار الأنوار: ج 103 ص 221 ح 32. [3]

3- (3). كتاب من لا يحضره الفقيه: ج 3 ص 383 ح 4343 عن عبدالله بن الحكم عن الإمام الباقر عليه السلام، مكارم الأخلاق: ج 1 ص

429 ح 1456. [4]

4- (4). الكافي: ج 5 ص 329 ح 6 [5] عن ابن القداح عن الإمام الصادق عن أبيه عليهما السلام، بحار الأنوار: ج 103 ص 217 ح 1.

[6]

5- (5). مكارم الأخلاق: ج 1 ص 480 ح 1665، [7] الفردوس: ج 1 ص 79 ح 242 كلاهما عن ابن عمر.

6- (6). المعجم الكبير: ج 23 ص 210 ح 369 عن حفصه، كنز العمال: ج 16 ص 281 ح 44469.

THE FORMING OF A FAMILY:1/1

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

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

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

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

SEEKING A CHILD:1/2

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

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

ص:25

Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.283, h.0434, narrating from Jābir from Imām al-Bāqir.(1) -1
 .)a.s.(.Makārim al-Akhlāq, vol.1, p.924, h.4541

.Jāmi' al-Akhabār, p.372, h.847.Bihār al-Anwār, vol.301, p.122, h.23. (2) -2

Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.383, h.3434, narrating from 'Abdullah ibn al-Hakam. (3) -3
 .from Imām al-Bāqir)a.s.(.Makārim al-Akhlāq, vol.1, p.924, h.6541

al-Kāfi, vol.5, p.923, h.6, narrating from Ibn al-Qaddāh from Imām al-Sādiq)a.s.(from his father. (4) -4
 .)a.s.(.Bihār al-Anwār, vol.301, p.712, h.1

Makārim al-Akhlāq, vol.1, p.084, h.5661.al-Firdaws, vol.1, p.97, h.242.Both narrating from Ibn. (5) -5
 .Umar

al-Mu'jam al-Kabir, vol.32, p.012, h.963, narrating from Hafsah.Kanz al-'Ummāl, vol.61, p.182,. (6) -6
 .h.96444

7: عنه صلى الله عليه وآله: بَيْتٌ لَا صَبِيَّانَ فِيهِ لَا بَرَكَةَ فِيهِ. (1)

8: عنه صلى الله عليه وآله: مَا وُلِدَ فِي أَهْلِ بَيْتِ غُلَامٍ إِلَّا أَصْبَحَ فِيهِمْ عِزٌّ لَمْ يَكُنْ. (2)

9: عنه صلى الله عليه وآله: رِيحُ الْوَالِدِ مِنْ رِيحِ الْجَنَّةِ. (3)

10: عنه صلى الله عليه وآله: الْوَالِدُ لِلْوَالِدِ رِيحَانَةٌ مِنَ اللَّهِ يَشْمُهَا، (قَسَمَهَا) بَيْنَ عِبَادِهِ. (4)

11: عنه صلى الله عليه وآله: الْوَالِدُ تَمَرُ الْقَلْبِ، وَإِنَّهُ مَجْبَبَةٌ مَبْخَلَةٌ مَحْزَنَةٌ. (5)

12: عنه صلى الله عليه وآله: إِنَّ لِكُلِّ شَيْءٍ تَمَرَةً، وَتَمَرَةَ الْقَلْبِ الْوَالِدُ. (6)

13: مسند ابن حنبل عن الأشعث ابن قيس: قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي وَفْدِ كِنْدَةَ، فَقَالَ لِي: هَلْ لَكَ مِنْ وَلَدٍ؟ قُلْتُ: غُلَامٌ وُلِدَ لِي فِي مَخْرَجِي إِلَيْكَ مِنْ ابْنَةِ جَدِّ، (7) وَوُلِدْتُ أَنْ مَكَانَهُ شَبَعُ الْقَوْمِ! قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا تَقُولَنَّ ذَلِكَ، فَإِنَّ فِيهِمْ قُرَّةَ عَيْنٍ وَأَجْرًا إِذَا قُبِضُوا نَمٌّ، وَلَئِنْ قُلْتَ ذَاكَ إِنَّهُمْ لَمَجْبَبَةٌ مَحْزَنَةٌ، إِنَّهُمْ لَمَجْبَبَةٌ مَحْزَنَةٌ. (8)

14: الإمام زين العابدين عليه السلام: مِنْ سَعَادَةِ الرَّجُلِ أَنْ يَكُونَ لَهُ وُلْدٌ يَسْتَعِينُ بِهِمْ. (9)

15: الإمام الكاظم عليه السلام: سَعَدَ امْرُؤٌ لَمْ يَمُتْ حَتَّى يَرَى خَلْفًا مِنْ نَفْسِهِ. (10)

ص: 26

-
- 1- (1). الفردوس: ج 5 ص 359 ح 8435 عن ابن عباس، كنز العمال: ج 16 ص 274 ح 44425.
2- (2). المعجم الأوسط: ج 7 ص 244 ح 7395، تاريخ أصبهان: ج 2 ص 77 ح 1139 [1] كلاهما عن ابن عمر.
3- (3). المعجم الأوسط: ج 6 ص 82 ح 5860 عن ابن عباس، روضه الواعظين: ص 403. [2]
4- (4). عدّه الداعي: ص 76، [3] بحار الأنوار: ج 104 ص 98 ح 68. [4]
5- (5). مسند أبي يعلى: ج 2 ص 10 ح 1028 عن أبي سعيد، كنز العمال: ج 16 ص 284 ح 44486.
6- (6). الفردوس: ج 1 ص 204 ح 779، كنز العمال: ج 16 ص 457 ح 45415 نقلًا عن البزار وفيه «شجره» بدل «شئ» وكلاهما عن ابن عمر.

- 7- (7). جاء في بعض الروايات «بنت جمد» بدلًا من «بنت جد»، والمراد جمد بن وليعه الكندي.
8- (8). مسند ابن حنبل: ج 8 ص 196 ح 21899، [5] المعجم الكبير: ج 1 ص 236 ح 646.
9- (9). الكافي: ج 6 ص 2 ح 2، كتاب من لا يحضره الفقيه: ج 3 [6] ص 164 ح 3598.
10- (10). الكافي: ج 6 ص 4 ح 3، [7] عيون أخبار الرضا عليه السلام: ج 1 ص 30 ح 22 [8] عن جعفر بن خلف.

(The Prophet)s.a.w.(said:A house that does not have children does not have blessings. (1):7

The Prophet)s.a.w.(said:There is no child born in a family without the family gaining honor they did not:8
(previously enjoy. (2

(The Prophet)s.a.w.(said:The scent of a child is a breeze from Paradise. (3):9

The Prophet)s.a.w.(said:A child for a father is a sweet-basil from Allah which he smells, and He has:10
(distri buted it among His worshi ppers. (4

The Prophet)s.a.w.(said:A child is the fruit of the heart, and indeed it is the source of fear, envy and:11
(sorrow. (5

(The Prophet)s.a.w.(said:Verily, everything has a fruit, and the fruit of one's heart is his child. (6):12

Musnad Ibn Hanbal, narrating from al-Ash'ath ibn Qays who said:I went to the Messenger of Allah:13
)s.a.w.(accomp anied by the repr esentat ives 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 (7) , 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. (8

(Imām al-Sajjād)a.s.(said:A part of a man's happiness is having a child who assists him. (9):14

Imām al-Kāzim)a.s.(said:A person is happy that can see a successor)offspring(for himself before his:15
(death. (10

ص:27

al-Firdaws, vol.5, p.953, h.5348, narrating from Ibn 'Abbās.Kanz al-'Ummā1, vol.61, p.472,(1) -1
.h.52444

al-Mu'jam al-Awsat, vol.7, p.442, h.5937.Tārikh Isbahān, vol.2, p.77, h.9311.Both narrating from. (2) -2
.Ibn 'Umar

.al-Mu'jam al-Awsat, vol.6, p.28, h.0685, narrating from Ibn 'Abbās.Rawdah al-Wā'izin, p.304. (3) -3

.Uddah al-Dā'i, p.67.Bihār al-Anwār, vol.401, p.89, h.86'. (4) -4

Musnad Abu Ya'lā, vol.2, p.01, h.8201, narrating from Abu Sa'id.Kanz al-'Ummā1, vol.61, p.482,. (5) -5

al-Firdaws, vol.1, p.402, h.977.Kanz al-'Ummāī, vol.61, p.754, h.51454, narrating from al-. (6) -6
.Bazzār, with 'tree' instead of 'thing'.Both narrating from Ibn 'Umar

In some traditions instead of 'the daughter of Jadd', it says 'the daughter of Jamd', and he is Jamd ibn. (7) -7

.Walighah al-Kindi

.Musnad Ibn Hanbal, vol.8, p.691, h.99812.al-Mu'jam al-Kabir, vol.1, p.632, h.646. (8) -8

.al-Kāfi, vol.6, p.2, h.2.Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.461, h.8953. (9) -9

.al-Kāfi, vol.6, p.4, h.3.'Uyun Akhbār al-Ridā)a.s.(, vol.1, p.03, h.22. (10) -10

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

فَكَتَبَ عَلَيْهِ السَّلَامُ إِلَيَّ: أَطْلُبِ الْوَالِدَ؛ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَرْزُقُهُمْ. (1)

17:الإمام الرضا عليه السلام: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَرَادَ بِعَبْدٍ خَيْرًا لَمْ يُمِتَّهُ حَتَّى يُرِيَهُ الْخَلْفَ (2). (3)

3/1:فَضْلُ الْوَالِدِ الصَّالِحِ

18:رسول الله صلى الله عليه وآله: مِنْ سَعَادَةِ الرَّجُلِ الْوَالِدُ الصَّالِحُ. (4)

19:عنه صلى الله عليه وآله: إِنَّ الْوَالِدَ الصَّالِحَ رِيحَانُهُ مِنْ رِيَّاحِينَ الْجَنَّةِ. (5)

20:عنه صلى الله عليه وآله: الْوَالِدُ الصَّالِحُ رِيحَانُهُ مِنَ اللَّهِ فَسَدَ مَهَا بَيْنَ عِبَادِهِ، وَإِنَّ رِيحَانَتِي مِنَ الدُّنْيَا الْحَسَنُ وَالْحُسَيْنُ، سَدَّ مَيِّتُهُمَا بِاسْمِ سِبْطَيْنِ مِنْ بَنِي إِسْرَائِيلَ: شَبْرًا وَشَبِيرًا (6). (7)

21:عنه صلى الله عليه وآله: مِنْ نِعْمَةِ اللَّهِ عَلَى الرَّجُلِ أَنْ يُشْبِهَهُ وَلَدُهُ. (8)

22:الكافي عن محمد بن سنان عن عمِّه حدثه: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ إِذَا بُشِّرَ بِالْوَالِدِ لَمْ يَسْأَلْ أَذْكَرَ هُوَ أَمْ ائْتَى حَتَّى يَقُولَ: أَسْوَى؟ فَإِنْ كَانَ سَوِيًّا قَالَ: الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْلُقْ مِنِّي شَيْئًا مُسْوَاهًا. (9)

ص: 28

1- (1).الكافي: ج 6 ص 3 ح 7، [1] مكارم الأخلاق: ج 1 ص 480 ح 1664. [2]

2- (2). روى الحديث في المصدر عن أبي الحسن عليه السلام ولم يصرح بكونه الإمام الرضا عليه السلام، ولكن صرح به في مكارم الأخلاق عليه السلام. [3]

3- (3). كتاب من لا يحضره الفقيه: ج 3 ص 481 ح 4690، مكارم الأخلاق: ج 1 ص 472 ح 1615 [4]

4- (4). الكافي: ج 6 ص 3 ح 11 [5] عن السكوني عن الإمام الصادق عليه السلام وح 6، عدّه الداعي: ص 76. [6]

5- (5). الكافي: ج 6 ص 3 ح 10 [7] عن السكوني عن الإمام الصادق عليه السلام، كتاب من لا يحضره الفقيه: ج 3 ص 481 ح 4688.

6- (6). شَبْرٌ وَشَبِيرٌ، إِسْمَانِ أُتِيَ بِهِمَا جَبْرَيْلٌ عَلَيْهِ السَّلَامُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَمَعَادِلَاهُمَا الْعَرَبِيَّانِ الْحَسَنُ وَالْحُسَيْنُ (تاريخ دمشق: ج 14 ص 119 ح 4313؛ كشف الغمّة: ج 2 ص 151).

7- (7). الكافي: ج 6 ص 2 ح 1 [8] عن السكوني عن الإمام الصادق عليه السلام.

8- (8). الكافي: ج 6 ص 4 ح 1 [9] عن السكوني عن الإمام الصادق عليه السلام، كتاب من لا يحضره الفقيه: ج 3 ص 484 ح

4708، مكارم الأخلاق: ج 1 ص 477 ح 1645. [10]

9- (9). الكافي: ج 6 ص 21 ح 1، [11] تهذيب الأحكام: ج 7 ص 439 ح 1754

al-Kāfi, narrating from Bakr ibn Sālih who wrote to Abu al-Hasan [al-Kāzim] a.s.(:I have been:16 avoiding having a child for five years, and it's because my wife does not like it and she says that it will be difficult to raise them due to lack of wealth.What is your opinion?He wrote back:Seek in having a child, for

(Allah will provide their sustenance. (1

Imām al-Ridā (2) a.s.(said:Indeed if Allah the Exalted wishes good for a servant, He will not cause:17

(him to die until He shows him an offspring. (3

THE VIRTUE OF A RIGHTEOUS CHILD:1/3

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

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

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

(Bani Isrā'il, Shubbar and Shubair. (6) (7

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

al-Kāfi, narrating from Muhammad ibn Sanān, from someone who narrated to him that when: 'Ali ibn:22 al-Husain [al-Sajjād] a.s.(was given glad tidings about [the birth of] a child, he did not ask whether it was a boy or a girl rather he would ask:Is it healthy?If it was healthy, he would say:Praise be only to Allah who did

(not create anything unhealthy from me. (9

ص:29

.al-Kāfi, vol.6, p.3, h.7.Makārim al-Akhlāq, vol.1, p.084, h.4661.(1) -1

In Kitāb Man lā Yahdarhu al-Faqih this tradition is recorded from Abu al-Hasan a.s.(with no. (2) -2 mentioning of another name, but in Makārim al-Akhlāq it mentions the same tradition and ascribes it to

.Imām al-Ridā a.s

.Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.184, h.0964.Makārim al-Akhlāq, vol.1, p.274, h.5161. (3) -3

al-Kāfi, vol.6, p.3, h.11, narrating from al-Sakuni from Imām al-Sādiq a.s.(, and h.6.'Uddah al-. (4) -4

.Dā'i, p.67

al-Kāfi, vol.6, p.3, h.01, narrating from al-Sakuni from Imām al-Sādiq a.s.(.Kitāb Man lā. (5) -5

.Yahdarhu al-Faqih, vol.3, p.184, h.8864

Shabbar and Shabir are the names of Aaron's children and they were two names which Gabriel. (6) -6 brought for the Prophet of Allah, and their Arabic equivalent is Hasan and Husain. *Tārīkh Dimashq*, vol.41, p.911, h.3134. *Kashf al-Ghummah*, vol.2, p.151 .). *al-Kāfi*, vol.6, p.2, h.1, narrating from al-Sakuni from Imām al-Sādiq)a.s. (7) -7 *al-Kāfi*, vol.6, p.4, h.1, narrating from al-Sakuni from Imām al-Sādiq)a.s.(. *Kitāb Man lā*. (8) -8 . *Yahdarhu al-Faqih*, vol.3, p.484, h.8074. *Makārim al-Akhḫāq*, vol.1, p.774, h.5461 . *al-Kāfi*, vol.6, p.12, h.1. *Tahdhib al-Ahkām*, vol.7, p.934, h.4571. (9) -9

23: الإمام الباقر عليه السلام: مِنْ سَعَادَةِ الرَّجُلِ أَنْ يَكُونَ لَهُ الْوَلَدُ يُعْرِفُ فِيهِ شِبْهَهُ، خَلَقَهُ وَخُلِقَهُ وَشَمَانِلُهُ. (1)

4/1: إلحاق ذريته المؤمنين بهم في الجنة

(وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ). 2

24: الإمام الصادق عليه السلام- في قول الله: (وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ) -: فَصَرَّتِ الْأَبْنَاءُ عَنْ عَمَلِ الْأَبَاءِ، فَالْحَقُوا الْأَبْنَاءَ بِالْأَبَاءِ لِتَقَرَّرَ بِذَلِكَ أَعْيُنُهُمْ. (2)

5/1: فَضْلُ تَحْمُلِ أَذَى الطِّفْلِ

25: الكافي عن محمد بن مسلم: كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذْ دَخَلَ يُونُسُ بْنُ يَعْقُوبَ فَرَأَيْتُهُ يَبْكُ، فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا لِي أَرَاكَ تَبْكُ؟

قال: طِفْلٌ لِي تَأْذِيْتُ بِهِ اللَّيْلَ أَجْمَعَ.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يَا يُونُسُ، حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ، عَنْ جَدِّي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّ جَبْرَائِيلَ نَزَلَ عَلَيْهِ وَرَسُولُ اللَّهِ وَوَعَلَى صَلَوَاتُ اللَّهِ عَلَيْهِمَا يَبْنَانِ، فَقَالَ جَبْرَائِيلُ عَلَيْهِ السَّلَامُ: يَا حَبِيبَ اللَّهِ، مَا لِي أَرَاكَ تَبْكُ؟

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: طِفْلَانِ لَنَا تَأْذِيْنَا بِبُكَائِهِمَا.

ص: 30

1- (1). الكافي: ج 6 ص 4 ح 2 [1] عن سدير، مكارم الأخلاق: ج 1 ص 477 ح 1644 [2] عن الإمام الصادق عليه السلام.

2- (3). الكافي: ج 3 ص 249 ح 5 [3] عن ابن بكير، التوحيد: ص 394 ح 7 عن أبي بكر الحضرمي.

Imām al-Bāqir)a.s.(said:From among the signs of a man's happiness is that his son is similar to him in:23
(body, morals and behavior. (1

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

The faithful and their offspring who follow them in faith-We will make their offspring join them, and we
(will not stint anything from]the reward of[their deeds.Every man is a hostage to what he has earned. (2

Imām al-Sādiq)a.s.(said, regarding Allah's saying:The faithful and their offspring who follow them in:24
faith-We will make their offspring join them:The deeds of the offspring are less than that of their fathers, so
(the offspring will be joined their fathers to comfort them. (3

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

al-Kāfi, narrating from Muhammad ibn Muslim who said: I was sitting in the presence of Imām al-:25
Sādiq)a.s.(when Yunus ibn Ya'qub entered and I saw him wailing, so Abu 'Abdullah]al-Sādiq[)a.s.(asked
?him:Why do I see you wailing

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

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

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

Gabriel said:O Muhammad, be patient, for soon there will be followers sent for this group of people and if
,one of them weeps

ص:31

al-Kāfi, vol.6, p.4, h.2, narrating form Sadir.Makārim al-Akhlāq, vol.1, p.774, h.4461, narrating.(1) -1
(.).from Imām al-Sādiq)a.s

.Qurān, 25:12. (2) -2

al-Kāfi, vol.3, p.942, h.5, narrating from Ibn Bakir.al-Tawhid, p.493, h.7, narrating from Abu Bakr. (3) -3
.al-Hadrami

فَقَالَ جَبْرَائِيلُ: مَهْ يَا مُحَمَّدٌ، فَإِنَّهُ سَيَبْعَثُ لِهَؤُلَاءِ الْقَوْمِ شَيْعَةً إِذَا بَكَى أَحَدُهُمْ فَبَكَوْهُ «لَا إِلَهَ إِلَّا اللَّهُ» إِلَى أَنْ يَأْتِيَ عَلَيْهِ سَبْعُ سِنِينَ، فَإِذَا جَازَ السَّبْعَ فَبَكَوْهُ اسْتِغْفَارًا لِرِوَالِدِيهِ إِلَى أَنْ يَأْتِيَ عَلَى الْحَدِّ، فَإِذَا جَازَ الْحَدَّ فَمَا أَتَى مِنْ حَسَنَةٍ فَلِرِوَالِدِيهِ، وَمَا أَتَى مِنْ سَيِّئَةٍ فَلَا عَلَيْهِنَّمَا. (1)

6/1: كَثْرَةُ الْأَوْلَادِ

26: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: تَزَوَّجُوا بِكِرًا وَوَلُودًا، وَلَا تَزَوَّجُوا حَسَنَاءَ جَمِيلَةً عَاقِرًا؛ فَإِنِّي أَبَاهِي بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ. (2)

27: عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: تَزَوَّجُوا الْوَدُودَ الْوَلُودَ؛ فَإِنِّي مُكَاثِرٌ بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ. (3)

28: عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: دَعُوا الْحَسَنَاءَ الْعَاقِرَ، وَتَزَوَّجُوا السَّوْدَاءَ الْوَلُودَ؛ فَإِنِّي أَكَاثِرٌ بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ. (4)

29: عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَكْثِرُوا الْوَالِدَ أَكَاثِرٌ بِكُمْ الْأُمَّمَ غَدًا. (5)

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

قَالَ: إِنَّ أَبِي أَمَرَنِي وَقَالَ: إِنْ اسْتَطَعْتَ أَنْ تَكُونَ لَكَ ذُرِّيَّةٌ تُثْقِلُ الْأَرْضَ بِالتَّسْبِيحِ فَافْعَلْ. (6)

ص: 32

1- (1). الكافي: ج 6 ص 52 ح 5، [1] عوالي اللآلي: ج 3 ص 284 ح 23. [2]

2- (2). الكافي: ج 5 ص 333 ح 2 [3] عن محمد بن مسلم عن الإمام الباقر عليه السلام.

3- (3). تاريخ بغداد: ج 12 ص 377 ح 6829 [4] عن ابن عمر، كنز العمال: ج 16 ص 302 ح 44598 عن عمر.

4- (4). المصنّف لعبد الرزاق: ج 6 ص 160 ح 10343 عن محمد بن سيرين، كنز العمال: ج 16 ص 293 ح 44545 نقلًا عن الترمذي.

5- (5). الكافي: ج 6 ص 2 ح 3 [5] عن محمد بن مسلم عن الإمام الصادق عليه السلام، الخصال: ص 615 وفيه «اطلبوا» بدل «اكثروا».

6- (6). الكافي: ج 6 ص 2 ح 4 [6] عن عبدالله بن سنان، عوالي اللآلي: ج 3 ص 288 ح 36 [7] من دون إسناد إلى أحد من أهل البيت.

his crying will be like uttering 'There is no god but Allah' until he becomes seven years old, and from seven years old on until he reaches puberty, his crying will be seeking forgiveness for his parents, and when he passes his age of puberty, every good deed he performs will be [a reward] for his parents, but any bad act he [commits will not affect them. (1

ABUNDANT CHILDREN:1/6

The Prophet)s.a.w.(said:Marry a virgin and fertile woman and do not marry a good and beautiful barren,:26
(for I will boast of you]your abundance[over other nations on Judgment Day. (2

The Prophet)s.a.w.(said:Marry a kind and fertile woman, for I will be proud of you]your abundance[:27
(over other nations on Judgment Day. (3

The Prophet)s.a.w.(said:Leave the beautiful and barren and marry the unattractive and fertile, as I will:28
(boast of you]your abundance[over other nations on Judgment Day. (4

The Prophet)s.a.w.(said:Increase your children, for tomorrow I will boast of your abundance over other:29
(nations. (5

Imām al-Sādiq)a.s.(said:When Yusuf)a.s.(met his brother]Benjamin[, he told him:O brother! How:30
?could you marry women after]losing[me

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

ص:33

.al-Kāfi, vol.6, p.25, h.5.'Awāli al-La'āli, vol.3, p.482, h.32.(1) -1

.al-Kāfi, vol.5, p.333, h.2, narrating from Muhammad ibn Muslim from Imām al-Bāqir)a.s. (2) -2

Tārikh Baghdād, vol.21, p.773, h.9286, narrating from Ibn 'Umar.Kanz al-'Ummāl, vol.61, p.203,. (3) -3
.h.89544, narrating from 'Umar

al-Musannaf, by 'Abd al-Razzāq, vol.6, p.061, h.34301, narrating from Ibn Sirin.Kanz al-'Ummāl,. (4) -4
.vol.61, p.392, h.54544, narrating from al-Tirmidhi

al-Kāfi, vol.6, p.2, h.3, narrating from Muhammad ibn Muslim from Imām al-Sādiq)a.s.(.al-. (5) -5
'Khisāl, p.516, with 'seek' instead of 'increase

al-Kāfi, vol.6, p.2, h.4, narrating from 'Abdullah ibn Sinān.'Awāli al-La'āli, vol.3, p.882, h.63,. (6) -6

.).without mentioning the chain of narrators to the Infallible)a.s

31: رسول الله صلى الله عليه وآله: مِنْ يَمِينِ الْمَرَأَةِ أَنْ يَكُونَ بِكَرْهٍ جَارِيَةً. (1)

32: عنه صلى الله عليه وآله: رِيحُ الْوَالِدِ مِنْ رِيحِ الْجَنَّةِ، وَلَا يُحِبُّ الْبَنَاتُ إِلَّا مُؤْمِنًا. (2)

33: الإمام الصادق عليه السلام: الْبَنُونَ نَعِيمٌ، وَالْبَنَاتُ حَسَنَاتٌ، وَاللَّهُ يُسْأَلُ عَنِ النَّعِيمِ، وَيُثِيبُ عَلَى الْحَسَنَاتِ (3). (4)

8/1: ثَوَابُ تَرْبِيَةِ الْبَنَاتِ

34: رسول الله صلى الله عليه وآله: نِعَمَ الْوَالِدِ الْبَنَاتُ الْمُحَدَّرَاتُ، مَنْ كَانَتْ عِنْدَهُ وَاحِدَةً جَعَلَهَا اللَّهُ سِتْرًا لَهُ مِنَ النَّارِ، وَمَنْ كَانَتْ عِنْدَهُ اثْنَتَانِ أَدْخَلَهُ اللَّهُ بِهِمَا الْجَنَّةَ، وَإِنْ كُنَّ ثَلَاثًا أَوْ مِثْلَهُنَّ مِنَ الْأَخَوَاتِ، وَضَعَّ عَنْهُ الْجِهَادَ وَالصَّدَقَةَ. (5)

35: عنه صلى الله عليه وآله: الْبَنَاتُ هُنَّ الْمُسْتَفِيقَاتُ الْمُجَهَّزَاتُ الْمُبَارَكَاتُ، مَنْ كَانَتْ لَهُ ابْنَةٌ وَاحِدَةٌ جَعَلَهَا اللَّهُ لَهُ سِتْرًا مِنَ النَّارِ، وَمَنْ كَانَتْ عِنْدَهُ ابْنَتَانِ أَدْخَلَ الْجَنَّةَ بِهِمَا، وَمَنْ كَانَتْ عِنْدَهُ ثَلَاثُ بَنَاتٍ أَوْ مِثْلَهُنَّ مِنَ الْأَخَوَاتِ وَضَعَّ عَنْهُ الْجِهَادَ وَالصَّدَقَةَ. (6)

36: عنه صلى الله عليه وآله: مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تُدْرِكََا دَخَلَتْ الْجَنَّةَ أَنَا وَهُوَ كَهَاتَيْنِ وَأَشَارَ بِإصْبَعِيهِ السَّبَابِ وَالْوَسْطَى. (7)

ص: 34

1- (1). الجعفریات: ص 99 [1] عن الامام الكاظم عن آباءه عليهم السلام، النوادر للراوندى: ص 151 ح 220.

2- (2). الفردوس: ج 2 ص 272 ح 3263 عن عائشه.

3- (3). هذا الكلام يعنى أن تربيته البنت هى نوع من العباده والعمل الصالح.

4- (4). الكافى: ج 6 ص 7 ح 12 [2] عن أحمد بن الفضل.

5- (5). مكارم الأخلاق: ج 1 ص 472 ح 1613، [3] روضه الواعظين: ص 404. [4]

6- (6). كنز العمال: ج 16 ص 454 ح 45399 نقلاً عن الديلمى عن أنس.

7- (7). المستدرک على الصحيحين: ج 4 ص 196 ح 7350، الأدب المفرد: ص 264 ح 894 [5] كلاهما عن أنس، جامع الأخبار: ص

285 ح 766 [6] عن أنس.

(The Prophet)s.a.w.(said:From among the blessings of a woman is that her first child is a girl. (1):31

The Prophet)s.a.w.(said:The scent of a child is from the scent of Paradise, and no one likes girls other:32
(than a believer. (2

Imām al-Sādiq)a.s.(said: Sons are bounties and daughters are rewards, (3) and Allah asks about the:33
(bounties and recompenses for the rewards. (4

THE REWARD OF UPBRINGING GIRLS:1/8

The Prophet)s.a.w.(said:What blessed children are girls who are chaste.Whoever has one of them, Allah:34
will appoint her as a shield for him against Hellfire.Whoever has two, Allah will make him enter Paradise
because of them, and if he has three, or like them but sisters, the obligation of]recomm ended[jihad and
(charity will be removed from him. (5

The Prophet)s.a.w.(said:Girls are sympat hetic, helpful, and blessed.Whoever has one of them, Allah:35
will appoint her as a shield for him against Hellfire.Whoever has two, Allah will make him enter Paradise
because of them, and if he has three, or like them but sisters, the obligation of]recomme nded[jihād and
(charity will be removed from him. (6

The Prophet)s.a.w.(said:Whoever raises two girls until they grow up, he and I will enter Paradise like:36
(this-putting his)s.a.w.(index and middle fingers together-. (7

ص:35

al-Ja'fariyāt, p.99, narrating from al-Imām al-Kāzim)a.s.(from his foref athers)a.s.(al-Nawādir,.(1) -1
.by al-Rāwandi, p.151, h.022

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

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

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

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

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

al-Mustadrak 'alā al-Sahihain, vol.4, p.691, h.0537.al-Adab al-Mufrad, p.462, h.498.Both. (7) -7

.narrating from 'Anas.Jāmi' al-Akhhār, 582, h.667, narrating from 'Anas

37: عنه صلى الله عليه وآله: مَنْ عَالَ ثَلَاثَ بَنَاتٍ حَتَّى يُبْنِيَهُنَّ، كُنَّ لَهُ حِجَابًا مِنَ النَّارِ. (1)

9/1: رِعَايَةُ الْإِنَاثِ مِنَ الْأَوْلَادِ

38: رسول الله صلى الله عليه وآله: مَنْ دَخَلَ السُّوقَ فَاشْتَرَى تُحْفَةً، فَحَمَلَهَا إِلَى عِيَالِهِ، كَانَ كَحَامِلٍ صَدَقَهُ إِلَى قَوْمٍ مَحَاوِيحٍ، وَلَيَبْدَأُ بِالْإِنَاثِ قَبْلَ الذُّكُورِ؛ فَإِنَّهُ مَنْ فَرَّحَ انْتَى فَكَأَنَّمَا عَتَقَ رَقَبَةً مِنْ وُلْدِ إِسْمَاعِيلَ، وَمَنْ أَقْرَعَ يَعِينِ ابْنٍ فَكَأَنَّمَا بَكَى مِنْ خَشْيَةِ اللَّهِ، وَمَنْ بَكَى مِنْ خَشْيَةِ اللَّهِ أَدْخَلَهُ اللَّهُ جَنَّاتِ النَّعِيمِ. (2)

10/1: ذَمُّ كِرَاهَةِ الْبَنَاتِ

39: رسول الله صلى الله عليه وآله: لَا تَكْرَهُوا الْبَنَاتِ؛ فَإِنَّهُنَّ الْمُؤْنِسَاتُ الْغَالِيَاتُ. (3)

40: كتاب من لا يحضره الفقيه: بَشَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِابْنَةٍ فَتَنَظَرَ فِي وَجْهِهِ أَصْحَابُهُ، فَرَأَى الْكِرَاهَةَ فِيهِمْ، فَقَالَ: مَا لَكُمْ؟ رِيحَانَةٌ أَشْمُهَا، وَرِزْقُهَا عَلَى اللَّهِ عَزَّ وَجَلَّ. (4)

41: الكافي عن الجارود بن المنذر: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: بَلَّغْنِي أَنَّهُ وُلِدَ لَكَ ابْنَةٌ فَتَسَخَّطُهَا! وَمَا عَلَيْكَ مِنْهَا؟! رِيحَانَةٌ تَشْمُهَا، وَقَدْ كُفِّتَ رِزْقُهَا، وَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبَا بَنَاتٍ. (5)

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

ص: 36

1- (1). تاريخ بغداد: ج 8 ص 316 [1] عن أنس، كنز العمال: ج 16 ص 451 ح 45385.

2- (2). ثواب الأعمال: ص 239 ح 1، الأمالي للصدوق: ص 672 ح 904 [2] كلاهما عن ابن عباس.

3- (3). مسند ابن حنبل: ج 6 ص 134 ح 17378، [3] المعجم الكبير: ج 17 ص 310 ح 856 كلاهما عن عقبه بن عامر، كنز العمال: ج 16 ص 449 ح 45374.

4- (4). كتاب من لا يحضره الفقيه: ج 3 ص 481 ح 4693، ثواب الأعمال: ص 239 ح 2 وفيه «بفاطمه» بدل «بابنه».

5- (5). الكافي: ج 6 ص 6 ح 9. [4]

The Prophet)s.a.w.(said:He who raises three daughters until they marry will be veiled by them from:37
(Hellfire. (1

TAKING CARE OF DAUGHTERS:1/9

The Prophet)s.a.w.(said:He who goes to the market and buys a present and takes it to his family is like:38
one who carries charity to a needy group.He should begin with the females before the males, because
whoever makes a female happy is as if he has freed a slave from among the offspring of Ismā'il.He who
comforts his son is as if he has wept out of fear of Allah, and he who weeps out of fear of Allah, He will make
(him enter the blissful Paradise. (2

AFFECTION TOWARDS GIRLS:1/01

(The Prophet)s.a.w.(said:Do not hate girls because they are precious friendly companions. (3:39

Kitāb Man lā Yahduru al-Faqih:The Prophet)s.a.w.(was informed of the birth of a daughter, and so he:40
looked at the faces of his companions and saw displeasure in them.He said:What is the matter with you?She
(is a flower which I smell, and her sustenance is from Allah the Exalted'. (4

al-Kāfi, narrating from al-Jārud ibn al-Mundhir who said: Abu 'Abdullah [al-Sādiq])a.s.(said to me:I:41
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. (5

al-Kāfi, narrating from Ibrāhim al-Karkhi from a trustworthy person from among our [Shi'a]:42
companions who said I got married in Medina and Abu 'Abdullah [al-Sādiq])a.s.(asked me:How did you
?find marriage

ص:37

.Tārikh Baghdād, vol.8, p.613, narrating from 'Anas.Kanz al-'Ummā, vol.61, p.154, h.58354.(1) -1
Thawāb al-A'māl, p.932.h.1, al-Amāl, by al-Saduq, p.276, h.409.Both narrating from Ibn. (2) -2
'Abbās
Musnad Ibn Hanbal, vol.6, p.431, h.87371.al-Mu'jam al-Kabir, vol.71, p.013, h.658, narrating. (3) -3
.from 'Aqabah ibn 'Amir.Kanz al-'Ummā, vol.61, p.944, h.47354
Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.184, h.3964.Thawāb al-A'māl, p.932, h.2, with 'of. (4) -4

'Fātimah' instead of 'of a daughter

.al-Kāfi, vol.6, p.6, h.9. (5) -5

قُلْتُ: مَا زَاى رَجُلٌ مِّنْ خَيْرٍ فِى امْرَأِهِ إِلَّا وَقَد رَأَيْتُهُ فِيهَا، وَلَكِنْ خَانَتْنِى!

فَقَالَ: وَمَا هُوَ؟

قُلْتُ: وَوَلَدَتْ جَارِيَةً.

قَالَ: لَعَلَّكَ كَرِهْتَهَا، إِنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ: (أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا) 1. 2

43: كَشَفَ الْغَمَّةَ عَنْ أَيُّوبَ بْنِ نُوحٍ: كَانَ لِيَحْيَى بْنِ زَكَرِيَّا حَمَلٌ، فَكَتَبَ إِلَيْهِ [أَيَّ إِلَى الْإِمَامِ الْهَادِي عَلَيْهِ السَّلَامُ]: «إِنَّ لِي حَمَلًا فَادْعُ اللَّهَ - أَنْ يَرْزُقَنِي ابْنًا».

فَكَتَبَ إِلَيْهِ: «رُبَّ ابْنٍ خَيْرٌ مِنْ ابْنٍ»، فَوَلَدَتْ لَهُ ابْنَةً. (1)

11/1: دَمُّ الْوَلَدِ السَّوِّءِ

44: الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ: «وَلَدُ السَّوِّءِ يَهْدِمُ الشَّرْفَ، وَيَشِينُ السَّلْفَ». (2)

45: عَنْهُ عَلَيْهِ السَّلَامُ: «وَلَدُ السَّوِّءِ يَعْرِئُ (3) السَّلْفَ، وَيُفْسِدُ الْخَلْفَ». (4)

46: عَنْهُ عَلَيْهِ السَّلَامُ: «وَلَدٌ عَقُوقٌ مِحْنَةٌ وَسُؤْمٌ». (5)

47: عَنْهُ عَلَيْهِ السَّلَامُ: «أَشَدُّ الْمَصَائِبِ سُوءُ الْخَلْفِ». (6)

ص: 38

1- (3). كَشَفَ الْغَمَّةَ: ج 3 ص 175، بحار الأنوار: ج 50 ص 177. [1]

2- (4) غرر الحكم: ج 10065.

3- (5). الْمَعْرَةَ: الْأَمْرُ الْقَبِيحُ الْمَكْرُوهُ وَالْأَذَى (النهاية: ج 3 ص 205) «[2] عرر».

4- (6). غرر الحكم: ج 10066، عيون الحكم والمواعظ: ص 503 ح 9224 وفيه «يضر» بدل «يعر».

5- (7). غرر الحكم: ج 10072، [3] عيون الحكم والمواعظ: ص 504 ح 9247.

6- (8). غرر الحكم: ج 2963. [4]

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

?He asked:What betrayal was it

.I answered:She gave birth to a female

He said:It seems that you hate her.Allah says:your parents and your children–you do not know which of them
(is likelier to be beneficial for you. (1) (2

Kashf al–Ghummah, narrating from Ayyub ibn Nuh who said: Yahyā ibn Zachariah [his wife] was:43
expecting a child, so he wrote to him [i.e.Imām al–Hādi])a.s.(, saying:I am expecting a newborn, so please
.beseech Allah to grant me a son

He [the Imām])a.s.(wrote back to him:Many a time it is that a daughter is better than a son! And a daughter
(was born to him. (3

THE BANE OF A BAD CHILD:1/11

(Imām 'Ali)a.s.(said:A bad child destroys honor and denigrates the ancestors. (4):44

(Imām 'Ali)a.s.(said:A bad child disgraces the ancestors and destroys the offspring. (5):45

(Imām 'Ali)a.s.(said:A disobedient child is [the cause of] trouble and misfortune. (6):46

(Imām 'Ali)a.s.(said:The worst of calamities is a bad offspring. (7):47

ص:39

.Qurān, 4:11.(1) –1

.al–Kāfi, vol.6, p.4, h.1. (2) –2

.Kashf al–Ghummah, vol.3, p.571.Bihār al–Anwār, vol.05, p.771. (3) –3

.Ghurar al–Hikam, h.56001. (4) –4

Ghurar al–Hikam, h.66001.'Uyun al–Hikam wa al–Mawā'iz, p.305, h.4229, with 'harms' instead of. (5) –5
."disgraces

.Ghurar al–Hikam, h.27001.'Uyun al–Hikam wa al–Mawā'iz, p.405, h.7429. (6) –6

.Ghurar al–Hikam, h.3692. (7) –7

48: عنه عليه السلام: نَشْرُ الأَوْلَادِ العَاقِ. (1)

49: الإمام الصادق عليه السلام: إِيَّاكُمْ أَنْ تَعْمَلُوا عَمَلًا يُعَيِّرُونَا بِهِ، فَإِنَّ وَلَدَ السَّوِّءِ يُعَيِّرُ وَالِدَهُ بِعَمَلِهِ. (2)

12/1: طَلَبُ الأَسْرَةِ الصَّالِحَةِ مِنَ اللهِ

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

قُلْتُ: لَا أُدْرِي.

قَالَ: إِذَا هَمَّ بِذَلِكَ فَلْيُصَلِّ رَكَعَتَيْنِ، وَيَحْمَدِ اللهُ، ثُمَّ يَقُولُ: اللهُمَّ إِنِّي أَرِيدُ أَنْ أَتَزَوَّجَ فَقَدِّرْ لِي مِنَ النِّسَاءِ أَعْفَهِنَّ فَرَجًا، وَأَحْفَظَهُنَّ لِي فِي نَفْسِيهَا وَفِي مَالِي، وَأَوْسَعَهُنَّ رِزْقًا، وَأَعْظَمَهُنَّ بَرَكَهً، وَقَدِّرْ لِي وَلَدًا طَيِّبًا تَجْعَلُهُ خَلْفًا صَالِحًا فِي حَيَاتِي وَبَعْدَ مَمَاتِي. (3)

ص: 40

1- (1). غرر الحكم: ح 5688.

2- (2) الكافي: ج 2 ص 219 ح 11 [1] عن هشام الكندي.

3- (3). الكافي: ج 3 ص 481 ح 2، كتاب من لا يحضره الفقيه: ج 3 [2] ص 394 ح 4387 وفيه «قيض» بدل «قدر».

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

Imām al-Sādiq)a.s.(said:Beware of doing acts that would make others scorn us, for a father is scorned:49

(due to the acts of his bad child. (2

BESEECHING ALLAH FOR A RIGHTEOUS FAMILY:1/21

al-Kāfi, narrating from Abu Basir: Imām al-Sādiq)a.s.(told me:If one of you get married, what does he:50

?do

.I said:I do not know

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

(and after my death. (3

ص:41

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

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

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

.instead of 'grant

51: رسول الله صلى الله عليه وآله انظر في أي نصاب (1) تصنع ولدك؛ فإن العرق دساس (2). (3)

52: عنه صلى الله عليه وآله: الناس معادن، والعرق دساس، (4) وأدب السوء كعرق السوء. (5)

53: عنه صلى الله عليه وآله: تزوجوا في الحجر الصالح؛ فإن العرق دساس. (6)

54: عنه صلى الله عليه وآله: تخيروا لطفكم؛ فإن النساء يلدن أشباه إخوانهن وأخواتهن. (7)

55: الإمام علي عليه السلام: إياكم وتزويج الحمقاء؛ فإن صحبتها بلاء، وولدها ضياع. (8)

ص: 42

1- (1). نصاب كل شيء: أصله يقال: فلان يرجع إلى نصاب صدق، وأصله: منبته ومحتده (لسان العرب: ج 1 ص 761 «[1] نصب»).

2- (2). دسه يدسه دسا: إذا أدخله في الشيء (النهاية: ج 2 ص 117 «[2] دسس»).

3- (3). مسند الشهاب: ج 1 ص 371 ح 638، كنز العمال: ج 15 ص 855 ح 43400 نقلاً عن الديلمي وكلاهما عن ابن عمر.

4- (4). العرق دساس: أي دخال، لأنه ينزع في خفاء ولطف.

5- (5). شعب الإيمان: ج 7 ص 455 ح 10974، [3] الفردوس: ج 4 ص 299 ح 6878 كلاهما عن ابن عباس، كنز العمال: ج 3 ص 442 ح 7360.

6- (6). الفردوس: ج 2 ص 51 ح 2291 عن أنس، كنز العمال: ج 16 ص 296 ح 44559، مكارم الأخلاق: ج 1 ص 432 ح 1474 [4] عن الإمام الصادق عليه السلام.

7- (7). تاريخ دمشق: ج 52 ح 362 ح 11068 عن عائشه، كشف الخفاء: ج 2 ص 339 ح 2917.

8- (8). الكافي: ج 5 ص 353 ح 1، [5] تهذيب الأحكام: ج 7 ص 406 ح 31 كلاهما عن السكوني عن الإمام الصادق عليه السلام.

The Prophet)s.a.w.(said:Look into what womb you are going to put your child in, as indeed blood (1) is:51
(effective. (2

The Prophet)s.a.w.(said:People are]like[mines; and blood is effective and having bad manners is like a:52
(bad origin. (3

(The Prophet)s.a.w.(said:Marry from a righteous family because indeed blood is effective. (4:53

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

Imām 'Ali)a.s.(said:Beware of marrying a fool, for her compan ionship is trial and her children are a:55
(loss. (6

ص:43

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

Musnad al-Shihāb, vol.1, p.173, h.836.Kanz al-'Ummā1, vol.51, p.558, h.00434, narrating from. (2) -2
.al-Dailami.Both narrating from Ibn 'Umar

Shu'ab al-Imān, vol.7, p.554, h.47901.al-Firdaws, vol.4, p.992, h.8786.Both narrating from Ibn. (3) -3
'Abbās.Kanz al-'Ummā1, vol.3, p.244, h.0637

al-Firdaws, vol.2, p.15, 1922 Kanz al-'Ummā1, vol.61, p.692, h.95544.Makārim al-Akhlāq,. (4) -4
(.).vol.1, p.234, h.4741, narrating from Imām al-Sādiq)a.s

Tārikh Dimashq, vol.25, p.263, h.86011, narrating from 'A'ishah.Kashf al-Khafā', vol.2, p.933,. (5) -5
.h.7192

al-Kāfi, vol.5, p.353, h.1.Tahdhib al-Ahkām, vol.7, p.604, h.13.Both narrating from al-Sakuni. (6) -6
(.).from Imām al-Sādiq)a.s

56:الإمام الصادق عليه السلام: تَجِبُ لِلْوَالِدِ عَلَى وَالِدِهِ ثَلَاثُ خِصَالٍ: اخْتِيَاؤُهُ لِيُوَالِدَتِهِ، وَتَحْسِينُ اسْمِهِ، وَ الْمُبَالَغَةُ فِي تَأْدِيبِهِ. (1)

2/2:دَوْرُ الْوَرَاثَةِ فِي خَلْقِ الْمَوْلُودِ

57:الإمام عليّ عليه السلام: أَقْبَلَ رَجُلٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: يَا رَسُولَ اللَّهِ، هَذِهِ بِنْتُ عَمِّي، وَأَنَا فَلَانُ ابْنُ فَلَانٍ، حَتَّى عَدَّ عَشْرَةَ آبَاءٍ، وَهِيَ فَلَانَةُ بِنْتُ فَلَانٍ حَتَّى عَدَّ عَشْرَةَ آبَاءٍ، لَيْسَ فِي حَسْبِي وَلَا حَسَبِهَا حَبَشِيٌّ، وَإِنَّهَا وَضَعَتْ هَذَا الْحَبَشِيَّ!

فَأَطْرَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ طَوِيلًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: إِنَّ لَكَ تِسْعَةً وَتِسْعِينَ عِرْقًا، وَلَهَا تِسْعَةٌ وَتِسْعِينَ عِرْقًا، فَإِذَا اشْتَمَلَتْ اضْطَرَبَتْ الْعُرُوقُ، وَسَأَلَ اللَّهُ عَزَّ وَجَلَّ كُلَّ عِرْقٍ مِنْهَا أَنْ يَذْهَبَ الشَّبَهَ إِلَيْهِ، فَمُ فَإِنَّهُ وَلَدَكَ، وَلَمْ يَأْتِكَ إِلَّا مِنْ عِرْقٍ مِنْكَ أَوْ عِرْقٍ مِنْهَا.

قَالَ: فَقَامَ الرَّجُلُ وَ أَخَذَ بِيَدِ امْرَأَتِهِ، وَازْدَادَ بِهَا وَيَوْلِدِهَا عَجَبًا. (2)

58:الإمام الباقر عليه السلام: أَتَى رَجُلٌ مِنَ الْأَنْصَارِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: هَذِهِ ابْنَةُ عَمِّي وَامْرَأَتِي لَا أَعْلَمُ إِلَّا خَيْرًا، وَقَدْ أَتَنَى بَوْلِدٍ شَدِيدِ السَّوَادِ، مُنْتَشِرِ الْمِنْخَرَيْنِ، جَعْدٍ، (3) قَطَطٍ، (4) أَفْطَسٍ (5) الْأَنْفِ، لَا أَعْرِفُ شَبَهَهُ فِي أُخْوَالِي وَلَا فِي أَجْدَادِي!

فَقَالَ لِامْرَأَتِهِ: مَا تَقُولِينَ؟ قَالَتْ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا، مَا أَقَعَدْتُ مَفْعَدَهُ مِنِّي مُنْذُ مَلَكَنِي أَحَدًا غَيْرَهُ.

ص:44

1- (1). تحف العقول:ص322، بحار الأنوار:ج78 ص236 ح67. [1]

2- (2). الجعفریات:ص90، [2]النوادر:ص178 ح297 [3] كلاهما عن الإمام الكاظم عن آبائه عليهم السلام.

3- (3). جَعْدٍ: جَعْدُ الشَّعْرِ ضِدُّ السَّبْطِ، وَالْجَعْدُ: الْقَصِيرُ الْمُتَرَدِّدُ الْخَلْقِ (النَّهَائِيَّة: ج1 ص275 «[4] جَعْدٌ»).

4- (4). الْقَطَطُ: شَدِيدُ الْجَعْدِ (النَّهَائِيَّة: ج4 ص80 «قَطَطٌ»).

5- (5). الْفَطْسُ: عَرَضُ قَصْبِهِ الْأَنْفِ (لسان العرب: ج6 ص164 «[5] فطس»).

Imām al-Sādiq)a.s.(said:There are three things incumbent on the father in regard to the child:to choose:56
(a good mother for him, to give him a good name, and to do his best in disciplining him. (1

HEREDITY AND THE CHILD:2/2

Imām 'Ali)a.s.(said:A man from the Ansār came to the Messenger of Allah)s.a.w.(and said:O:57
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 irq]roots)genes(that transfer people's characteristics to future genera
tions[and she also has ninety nine irq.When you copulate with her, the irq will move and every irq asks Allah
Almighty for the child to be similar to it.Stand up, as it is indeed your child and it came from either an irq of
you or of her.He]Imām 'Ali[)a.s.(said:The man stood up and took the hand of his wife while his happiness
(with his wife and child increased. (2

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

ص:45

.Tuhaf al-'Uqul, p.223.Bihār al-Anwār, vol.87, p.632, h.76.(1) -1
Ja'fariyāt, p.09.al-Nawādir, p.871, h.792.Both narrating from Imām al-Kāzim)a.s.(from his. (2) -2
)forefathers)a.s

قال: فَنَكَسَ رَسُولُ اللَّهِ بِرَأْسِهِ مَلِيًّا، ثُمَّ رَفَعَ بَصَرَهُ إِلَى السَّمَاءِ، ثُمَّ أَقْبَلَ عَلَى الرَّجُلِ فَقَالَ: يَا هَذَا، إِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا بَيْنَهُ وَبَيْنَ آدَمَ تِسْعَةٌ وَ تِسْعُونَ عِرْفًا، كُلُّهَا تَضْرِبُ فِي النَّسَبِ، فَإِذَا وَقَعَتِ النَّطْفَةُ فِي الرَّحِمِ اضْطَرَبَتْ تِلْكَ الْعُرُوقُ؛ تَسْأَلُ اللَّهُ- الشُّبْهَةَ (1) لَهَا، فَهَذَا مِنْ تِلْكَ الْعُرُوقِ الَّتِي لَمْ يَدْركْهَا أَجْدَادُكَ وَلَا أَجْدَادُ أَجْدَادِكَ، خُذْ إِلَيْكَ ابْنَكَ. فَقَالَتِ الْمَرْأَةُ: فَرَجَّتْ عَنِّي يَا رَسُولَ اللَّهِ. (2) 59: الإمام الصادق عليه السلام: إِنَّ اللَّهَ عَزَّوَجَلَّ خَلَقَ لِلرَّحِمِ أَرْبَعَةَ أَوْعِيَةٍ، فَمَا كَانَ فِي الْأَوَّلِ فَلِئَابِ، وَمَا كَانَ فِي الثَّانِي فَلِئَامٌ، وَمَا كَانَ فِي الثَّلَاثِ فَلِلْعُمُومَةِ، وَمَا كَانَ فِي الرَّابِعِ فَلِلْخُرُوقِ. (3)

60: عنه عليه السلام: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَرَادَ أَنْ يَخْلُقَ خَلْقًا جَمَعَ كُلَّ صُورِهِ بَيْنَهُ وَبَيْنَ آدَمَ، ثُمَّ خَلَقَهُ عَلَى صُورِهِ إِحْدَاهُنَّ، فَلَا يَقُولَنَّ أَحَدٌ لَوْلِيهِ: هَذَا لَا يُشْبِهُنِي وَلَا يُشْبِهُ شَيْئًا مِنْ آبَائِي. (4)

3/2: دَوْرُ الْوِرَاثَةِ فِي خُلُقِ الْمَوْلُودِ

61: الإمام علي عليه السلام: حُسْنُ الْأَخْلَاقِ بُرْهَانُ كَرَمِ الْأَعْرَاقِ. (5)

62: عنه عليه السلام: إِذَا كَرَّمَ أَصْلُ الرَّجُلِ كَرَّمَ مَغْيِبُهُ وَمَحْضَرُهُ. (6)

63: عنه عليه السلام: عَلَيكُمْ فِي طَلَبِ الْحَوَائِجِ بِشِرَافِ الثُّفُوسِ، ذَوِي الْأَصُولِ الطَّيِّبَةِ؛ فَإِنَّهَا عِنْدَهُمْ أَفْضَى، وَهِيَ لَدَيْكُمْ أَرْكَى. (7)

ص: 46

1- (1). في عوالي اللآلي: «[1] الشبه» بدل «الشبهه».

2- (2). الكافي: ج 5 ص 561 ح 23، [2] عوالي اللآلي: ج 3 ص 418 ح 21. [3]

3- (3). الكافي: ج 6 ص 17 ح 2، [4] عوالي اللآلي: ج 3 ص 419 ح 22 [5] كلاهما عن محمد بن حمران.

4- (4) كتاب من لا يحضره الفقيه: ج 3 ص 484 ح 4709، علل الشرائع: ص 103 ح 1. [6]

5- (5). غرر الحكم: ح 4855، [7] عيون الحكم والمواعظ: ص 228 ح 4397.

6- (6). غرر الحكم: ح 4163، [8] عيون الحكم والمواعظ: ص 131 ح 2958 وفيه «أهل» بدل «أصل».

7- (7). غرر الحكم: ح 6162. [9]

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

The Messenger of Allah)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 irq
]genes[, and all of them have effects in the descen dents.When the sperm arrives into the womb, the irqs start
to move, and they ask Allah that the child be similar to them.Therefore, this is one of the roots that neither
'your ancestors nor the ancestors of your ancestors have conceived.Take your child

(The woman said:O Messenger of Allah! You have solved my problem! (1

Imām al-Sādiq)a.s.(said:Verily Allah has created four containers for the womb.Whatever]sperm[:59
comes into the first container is for the father, whatever comes into the second is for the mother, whatever
(comes into the third is for paternal uncles, and whatever comes into the fourth is for the maternal uncles. (2

Imām al-Sādiq)a.s.(said:When Allah the Exalted, the High, wishes to create someone, He gathers all:60
the features between that person and up to]the time of[Adam, then He creates him on the feature of one of
them.Therefore, no one should say about their child:This child is neither similar to me nor to any of my
(ancestors. (3

HEREDITY AND THE BEHAVIOR OF A CHILD:2/3

(Imām 'Ali)a.s.(said:Good moral is an indication of the nobility of the irq. (4:61

Imām 'Ali)a.s.(said:When the origin of a person is noble, his behavior is noble in both his absence or in:62
(his presence. (5

Imām 'Ali)a.s.(said:Seek your needs from noble people who have good origins, as your needs will be:63
(better fulfilled by them and doing so is more pleasant for you. (6

ص:47

.al-Kāfi, vol.5, p.165, h.32.'Awāli al-La'āli, vol.3, p.814, h.12.(1) -1
al-Kāfi, vol.6, p.71, h.2.'Awāli al-La'āli, vol.3, p.914, h.22.Both narrating from Muhammad ibn. (2) -2
.Hamrān

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

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

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

."origin

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

64: عنه عليه السلام: عَلَيْكُمْ فِي قَضَاءِ حَوَائِجِكُمْ بِكِرَامِ الْأَنْفُسِ وَالْأَصُولِ، تُنَجِّحَ لَكُمْ عِنْدَهُمْ مِنْ غَيْرِ مِطَالٍ وَلَا مَنْ. (1)

65: مروج الذهب في ذكر مُحَمَّدِ بْنِ الْحَنَفِيَّةِ فِي أَزْمَةِ حَرْبِ الْجَمَلِ لَمَّا وَقَفَ حِينَ وَاجَهَتْهُ الرِّمَاحُ وَالنُّشَابُ-: فَاتَاهُ عَلِيُّ عَلَيْهِ السَّلَامُ: فَضْرَبَهُ بِقَائِمِ سَيْفِهِ وَقَالَ: أَدْرَكَكَ عِرْقٌ مِنْ أُمَّكَ. (2)

66: الإمام الصادق عليه السلام في زيارته الأربعين بأبي أنت و أمي يَا ابْنَ رَسُولِ اللَّهِ، أَشْهَدُ أَنَّكَ كُنْتَ نُورًا فِي الْأَصْلَابِ الشَّامِيخَةِ وَالْأَرْحَامِ الطَّاهِرَةِ، لَمْ تُنَجِّسْكَ الْجَاهِلِيَّةُ بِأَنْجَاسِهَا، وَلَمْ تُلْبَسْكَ الْمُدْلَهَمَاتِ (3) مِنْ ثِيَابِهَا. (4)

67: عنه عليه السلام: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خَطِيْبًا فَقَالَ: أَيُّهَا النَّاسُ، يَا كُمْ وَخَضِرَاءَ الدَّمَنِ، قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا خَضِرَاءُ الدَّمَنِ؟ قَالَ: الْمَرْأَةُ الْحَسَنَاءُ فِي مَنَبَتِ السَّوَاءِ. (5)

4/2: دُوْرُ زَوَاجِ الْأَقَارِبِ

68: رسول الله صلى الله عليه وآله: اغْتَرِبُوا؛ لَا تُضْوُوا (6). (7)

69: عنه صلى الله عليه وآله: لَا تَتَكَبَّرُوا الْقَرَابَةَ الْقَرِيْبَةَ؛ فَإِنَّ الْوَلَدَ يُخَلِّقُ ضَاوِيًا. (8)

ص: 48

-
- 1- (1). غرر الحكم: ج 6158. [1]
 - 2- (2). مروج الذهب: ج 2 ص 375، [2] شرح نهج البلاغه لابن أبي الحديد: ج 1 ص 243. [3]
 - 3- (3). المُدْلَهَمَاتُ: الْأَسْوَدُ (لسان العرب: ج 12 ص 206 «[4] لهم»).
 - 4- (4). تهذيب الأحكام: ج 6 ص 114 ح 201 عن صفوان بن مهران الجمال.
 - 5- (5). الكافي: ج 5 ص 332 ح 4، [5] تهذيب الأحكام: ج 7 ص 403 ح 1608 كلاهما عن السكوني، كتاب من لا يحضره الفقيه: ج 3 ص 391 ح 4377، بحار الأنوار: ج 103 ص 232 ح 10 [6] نقلًا عن معاني الأخبار عن مُحَمَّدِ بْنِ أَبِي طَلْحَةَ.
 - 6- (6). اغْتَرِبُوا لَا- تُضْوُوا: أَي تَزَوَّجُوا الْغَرَائِبَ دُونَ الْقَرَائِبِ، وَمَعْنَى لَا- تُضْوُوا: لَا- تَأْتُوا بِأَوْلَادٍ ضَاوِينَ؛ أَي ضِدِّ عَفَاءِ نُحَفَاءِ (النهاية: ج 3 ص 106 «[7] ضوا»).
 - 7- (7). المجازات النبويَّة: ص 92 ح 59. [8]
 - 8- (8). المحجَّة البيضاء: ج 3 ص 94.

Imām 'Ali)a.s.(said:Seek your needs from people who are noble and have principles.It is with them that:64
(the need is fulfilled promptly and without obligation. (1

Muruj al-Dhahab,-in mentioning Muhammad ibn al-Hanafiyyah in the crisis of the Battle of the Camel:65
when he stopped there facing the spears and arrows-:Then Imām 'Ali)a.s.(came towards him and hit him
with the sheath of his sword and said:A blood)irq(from your mother has affected you]your fear is from your
(mother's side not from me[. (2

Imām al-Sādiq)a.s.(said,-in Ziyārah al-Arba'in (3) -:May my father and my mother be sacrificed for:66
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
(contamin ations. (4

Imām al-Sādiq)a.s.(said:The Prophet of Allah delivered a sermon in which he said:O people! Beware of:67
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. (5

MARRYING RELATIVES:2/4

The Prophet)s.a.w.(said:Marry other than close relatives so that you do not give birth to weak children.:68
(6

(The Prophet)s.a.w.(said:Do not marry close relatives, as the child will come out weak. (7:69

ص:49

.Ghurar al-Hikam, h.8516.(1) -1

.Muruj al-Dhahab, vol.2, p.573.Sharh Nahj al-Balāghah, vol.1, p.342. (2) -2

The visitation recited on the fortieth day after the martyrdom of Imām Husain)a.s.()02th of. (3) -3
].Safar(.]Ed

.Tahdhib al-Ahkām, vol.6, p.411, h.102, narrating from Safwān ibn Mahrān al-Jammāl. (4) -4

al-Kāfi, vol.5, p.233, h.4.Tahdhib al-Ahkām, vol.7, p.304, h.8061.Both narrating from al-. (5) -5

Sakuni.Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.193, h.7734.Bihār al-Anwār, vol.301, p.232, h.01,
.narrating from Ma'āni al-Akhhār from Muhammad ibn Abu Talhah

.al-Mujāzāt al-Nabawiyah, p.29, h.95. (6) -6

.al-Mahajjah al-Baydā', vol.3, p.49. (7) -7

70: رسول الله صلى الله عليه وآله: يَا ابْنَ مَسْعُودٍ: لَا تَأْكُلِ الْحَرَامَ، وَلَا تَلْبَسِ الْحَرَامَ، وَلَا تَأْخُذْ مِنَ الْحَرَامِ، وَلَا تَعَصِ اللَّهَ؛ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ لَا بَلِيسَ: (وَإِنَّ تَفْرِزًا مِّنَ اللَّهِ تَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبَ عَلَيْهِمْ بِخَيْدِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا) 2. 1

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

قَالَ: وَيَكُونُ مَعَ الرَّجُلِ حَتَّى يُجَامِعَ، فَيَكُونُ مِنْ نُطْفَتِهِ وَنُطْفَةِ الرَّجُلِ إِذَا كَانَ حَرَامًا. (1)

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

ص: 50

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

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

Tafsir al-'Ayyāshi, narrating from Muhammad from Imām al-Bāqir)a.s.(or Imām al-Sādiq)a.s.(who:72 said: 'The share of Satan is what is produced from unlawful wealth, and the child is born from the partnership .of Satan

ص:51

.Qurān, 71:46.(1) -1

Makārim al-Akhlaq, vol.2, p.453, h.0662, narrating from 'Abdullah ibn Mas'ud.Bihār al-Anwār,. (2) -2
.vol.77, p.501, h.1

.Qurān, 71:46. (3) -3

.Tafsir al-'Ayyāshi, vol.2, p.992, h.201.Bihār al-Anwār, vol.401, p.631, h.5. (4) -4

إذا كان حراماً، قال: كلتيهما جميعاً مُختلطين، وقال: رُبَّمَا خُلِقَ مِنْ وَاحِدِهِ، وَرُبَّمَا خُلِقَ مِنْهُمَا جَمِيعاً. (1)

73: الإمام الصادق عليه السلام: كَسَبُ الْحَرَامِ يَبِينُ فِي الذَّرِيَّةِ. (2)

2/3: دَوْرُ غِذَاءِ الْوَالِدِ فِي الْوَلَدِ

74: الإمام الصادق عليه السلام: مَنْ أَكَلَ سَفْرَجَلَةً عَلَى الرَّيْقِ طَابَ مَاؤُهُ، وَحَسُنَ وَلَدُهُ. (3)

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

فَقَالَ: مَا يَمْنَعُكَ مِنَ السَّوِيقِ؟ (4) اشْرَبْهُ وَمُرْ أَهْلَكَ بِهِ؛ فَإِنَّهُ يُنْبِتُ اللَّحْمَ، وَيَشُدُّ الْعَظْمَ، وَلَا يُولَدُ لَكُمْ إِلَّا الْقَوِيُّ. (5)

76: الإمام الكاظم عليه السلام: مَنْ أَكَلَ الْبَيْضَ وَالْبَصَلَ وَالزَّيْتِ زَادَ فِي جُمَاعِهِ، وَمَنْ أَكَلَ اللَّحْمَ بِالْبَيْضِ كَبَّرَ عَظْمَ وَلَدِهِ. (6)

77: الكافي عن عمرو بن إبراهيم عن الخراساني: (7) أَكَلَ الرُّمَانَ الْحُلُوَّ يَزِيدُ فِي مَاءِ الرَّجْلِ وَيُحَسِّنُ الْوَلَدَ. (8)

ص: 52

1- (1). تفسير العياشي: ج 2 ص 300 ح 108، [1] بحار الأنوار: ج 103 ص 294 ح 48. [2]

2- (2). الكافي: ج 5 ص 124 ح 4 [3] عن عبيد بن زرارة.

3- (3). الكافي: ج 6 ص 357 ح 3، [4] المحاسن: ج 2 ص 365 ح 2273. [5]

4- (4). السَّوِيقُ: مَا يُتَّخَذُ مِنَ الْحِنْطَةِ وَالشَّعِيرِ (لسان العرب: ج 10 ص 170 «[6] سوق»).

5- (5). طَبَّ الْأَثَمَةَ لِابْنِي بَسْطَامٍ: ص 88، بحار الأنوار: ج 104 ص 79 ح 4. [7]

6- (6). مَكَارِمُ الْأَخْلَاقِ: ج 1 ص 425 ح 1451، [8] بحار الأنوار: ج 104 ص 84 ح 41. [9]

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

8- (8). الكافي: ج 6 ص 355 ح 17، [10] بحار الأنوار: ج 66 ص 163 ح 46. [11]

He]Satan[will accompany the man until he has intercourse, and so his semen will be mixed with the man's semen if the wealth consumed was unlawful.He said:Both]their semen[will be mixed together.And he (said:The child might be created from the semen of one, or it might be created from both. (1

(Imām al-Sādiq)a.s.(said:)]The effects of[Unlawful income will be seen in one's offspring. (2):73

THE ROLE OF THE FATHER'S FOOD IN HIS CHILD:3/2

Imām al-Sādiq)a.s.(said:Whoever eats a quince before breakfast, his semen will be clean and his child:74 (will be good. (3

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

He)a.s.(said:What has prevented you from eating Sawiq? (4) 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. (5

Imām al-Kāzim)a.s.(said:He who eats egg, onion and]olive[oil will increase his sexual potency.He:76 (who eats meat mixed with eggs will result in his child's bones being strong. (6

al-Kāfi, narrating from 'Amr ibn Ibrāhīm from al-Khurāsāni (7) who said: Eating a sweet pomegranate:77 (increases a man's semen and makes the child beautiful. (8

ص:53

.Tafsir al-'Ayyāshi, vol.2, p.003, h.801.Bihār al-Anwār, vol.301, p.492, h.84.(1) -1

.al-Kāfi, vol.5, p.421, h.4, narrating from 'Ubayd ibn Zurārah. (2) -2

.al-Kāfi, vol.6, p.753, h.3.al-Mahāsin, vol.2, p.563, h.3722. (3) -3

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

.Tibb al-A'immah, by Ibn Bastām, p.88.Bihār al-Anwār, vol.401, p.97, h.4. (5) -5

.Makārim al-Akhlāq, vol.1, p.524, h.1541.Bihār al-Anwār, vol.401, p.48, h.14. (6) -6

Apparently referring to Imām al-Ridā)a.s.(, however the narrator of this tradition is 'Amr ibn. (7) -7

Ibrāhīm who is a companion of Imām al-Sādiq)a.s.(, so it is far from possible that he has narrated this from

.]Imām al-Ridā)a.s.(.]This footnote is mentioned in the source of the tradition

.al-Kāfi, vol.6, p.553, h.71.Bihār al-Anwār, vol.66, p.361, h.64. (8) -8

78: رسول الله صلى الله عليه وآله: أطعموا المرأة في شهرها الذي تلد فيه التمر: فإن ولدها يكون حليماً نقيماً. (1)

79: عنه صلى الله عليه وآله: أطعموا حبالاًكم اللبن: فإن الصبي إذا غدى في بطن أمه باللبن (2) اشتد قلبه، وزيد في عقله، فإن يك ذكراً كان شجاعاً.... (3)

80: الإمام الرضا عليه السلام: أطعموا حبالاًكم ذكر اللبن، فإن يك في بطنها غلام خرج ذكي القلب، عالماً، شجاعاً، وإن تك جارية حسنة خلقها وخلقها و.... (4)

81: رسول الله صلى الله عليه وآله: أطعموا نساءكم الحوامل اللبن: فإنه يزيد في عقل الصبي. (5)

82: عنه صلى الله عليه وآله: ما من امرأة حامله أكلت البطيخ الجبن إلا يكون مولودها حسن الوجه والخلق. (6)

ص: 54

1- (1). مكارم الأخلاق: ج 1 ص 365 ح 1202، [1] بحار الأنوار: ج 66 ص 141 ح 58. [2]

2- (2). اللبن: الكُنْدُر (لسان العرب: ج 13 ص 377 » [3] لبن).

3- (3). الكافي: ج 6 ص 23 ح 6 [4] عن أبي زياد عن الإمام الحسن عليه السلام.

4- (4). الكافي: ج 6 ص 23 ح 7، [5] تهذيب الأحكام: ج 7 ص 440 ح 1758 كلاهما عن محمد بن سنان، مكارم الأخلاق: ج 1 ص 424 ح 1443.

5- (5). مكارم الأخلاق: ج 1 ص 423 ح 1439، [6] بحار الأنوار: ج 66 ص 444 ح 8؛ [7] الفردوس: ج 1 ص 101 ح 331 عن ابن عمر.

6- (6). طب النبي صلى الله عليه وآله: ص 28، بحار الأنوار: ج 62 ص 299. [8]

The Prophet)s.a.w.(said:Feed dates to a woman who is in her month of delivery, for her child will:78
(become patient and clean. (1

The Prophet)s.a.w.(said:Feed frankincense to your pregnant women, for when a child is fed with frankin:79
(cense while in its mother's womb, its heart will be strengthened and its intellect will increase. (2

Imām al-Ridā)a.s.(said:Give wet frankincense to your pregnant women, for if she carries a male in her:80
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,. (3

The Prophet)s.a.w.(said:Give frankincense to your pregnant women, for it will increase in the child's:81
(intellect. (4

The Prophet)s.a.w.(said:Any pregnant woman who eats melon with cheese will give birth to a child with:82
(beautiful face and good character. (5

ص:55

.Makārim al-Akhlāq, vol.1, p.563, h.2021.Bihār al-Anwār, vol.66, p.141, h.85.(1) -1
.al-Kāfi, vol.6, p.32, h.6, narrating from Abu Ziyād from Imām al-Hasan. (2) -2
al-Kāfi, vol.6, p.32, h.7.Tahdhib al-Ahkām, vol.7, p.044, h.8571.Both narrating from Muhammad. (3) -3
.ibn Sinān.Makārim al-Akhlāq, vol.1, p.424, h.3441
Makārim al-Akhlāq, vol.1, p.324, h.9341.Bihār al-Anwār, vol.66, p.444, h.8.al-Firdaws, vol.1,. (4) -4
.p.101, h.133, narrating from Ibn 'Umar
.Tibb al-Nabi, p.82.Bihār al-Anwār, vol.26, p.992. (5) -5

83: عنه صلى الله عليه وآله: أَطْعِمُوا حَبَالَكُمْ السَّفْرَجَلِ؛ فَإِنَّهُ يُحَسِّنُ أَخْلَاقَ أَوْلَادِكُمْ. (1)

84: عنه صلى الله عليه وآله: رَائِحَةُ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ رَائِحَةُ السَّفْرَجَلِ، وَرَائِحَةُ الْحَوْرِ الْعَيْنِ رَائِحَةُ الْأَسِّ (2)، وَرَائِحَةُ الْمَلَائِكَةِ رَائِحَةُ الْوَرْدِ، وَرَائِحَةُ ابْنَتِي فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ رَائِحَةُ السَّفْرَجَلِ وَالْأَسِّ وَالْوَرْدِ، وَلَا بَعَثَ اللَّهُ نَبِيًّا وَلَا وَصِيًّا إِلَّا وَجَدَ مِنْهُ رَائِحَةَ السَّفْرَجَلِ؛ فَكُلُّوْهَا، وَأَطْعِمُوا حَبَالَكُمْ؛ يُحَسِّنُ أَوْلَادَكُمْ. (3)

85: مَكَارِمُ الْأَخْلَاقِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: كُلُّوا السَّفْرَجَلِ وَتَهَادَوْهُ بَيْنَكُمْ؛ فَإِنَّهُ يَجْلُو الْبَصَرَ، وَيُنْبِتُ الْمَوَدَّةَ فِي الْقَلْبِ، وَأَطْعِمُوهُ حَبَالَكُمْ؛ فَإِنَّهُ يُحَسِّنُ أَوْلَادَكُمْ.

وَفِي رَوَايَةٍ: يُحَسِّنُ أَخْلَاقَ أَوْلَادِكُمْ. (4)

86: الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ - لَمَّا نَظَرَ إِلَى غُلَامٍ جَمِيلٍ يَنْبَغِي أَنْ يَكُونَ أَبُو هَذَا الْغُلَامِ أَكَلَ السَّفْرَجَلِ. (5)

87: عَنْهُ عَلَيْهِ السَّلَامُ: عَلَيْكَ بِالْهِنْدَبَاءِ؛ (6) فَإِنَّهُ يَزِيدُ فِي الْمَاءِ، وَيُحَسِّنُ الْوَلَدَ، وَهُوَ حَارٌّ لَيِّنٌ، يَزِيدُ فِي الْوَلَدِ الذُّكُورَةَ. (7)

ص: 56

1- (1). الدعوات: ص 151 ح 405، مكارم الأخلاق: ج 1 ص 372 ح 1230 [1] نحوه، بحار الأنوار: ج 66 ص 177 ح 37. [2]

2- (2). الأس: شَجَرَةٌ وَرَفْهُهَا عَطِرٌ (لسان العرب: ج 6 ص 19) «[3] أوس».

3- (3). جامع الأحاديث للقمي: ص 82، بحار الأنوار: ج 66 ص 177 ح 39 [4] نقلاً عن الإمامه والتبصره.

4- (4). مكارم الأخلاق: ج 1 ص 372 ح 1230، [5] بحار الأنوار: ج 66 ص 176 ح 37. [6]

5- (5). الكافي: ج 6 ص 22 ح 2، [7] المحاسن: ج 2 ص 365 ح 2274 [8] كلاهما عن محمد بن مسلم، مكارم الأخلاق: ج 1 ص 373 ح 1241 وزاد في آخره «ليله الجماع».

6- (6). الهنْدَبَاءُ: بَقْلُهُ مَعْرُوفُهُ، نَافِعُهُ لِلْمَعِدَةِ وَالْكَبِدِ وَالطَّحَالِ أَكْلًا (مجمع البحرين: ج 3 ص 1884 «الهنْدَبَاءُ»).

7- (7). الكافي: ج 6 ص 363 ح 6، [9] المحاسن: ج 2 ص 313 ح 2047 [10] وفيه إلى قوله «يحسن الولد»، مكارم الأخلاق: ج 1 ص

385 ح 1295. [11]

The Prophet)s.a.w.(said:Give quince to your pregnant women, for it will make your children have good:83
(morals. (1

The Prophet)s.a.w.(said:The smell of prophets is the scent of quince, the smell of Houris is the pleasant:84
scent of the 'As tree, the smell of angels is the scent of a rose, and the smell of my daughter Fātimah al-Zahrā
)a.s.(is the scent of quince, the 'As tree and a rose.Allah did not send a prophet or a successor that did not
have the smell of quince, so eat it and feed it to your pregnant women, for it makes your children beautiful.
(2

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

(In another tradition:It]quince[will make your children have good morals. (3

Imām al-Sādiq)a.s.(said,-while looking at a handsome boy-:The father of this boy must have eaten:86
(quince. (4

Imām al-Sādiq)a.s.(said:Eat endive, for it increases a man's semen and makes a child handsome.Its:87
(nature is hot, it is a laxative and it increases the masculi nity of a child. (5

ص:57

al-Da'wāt, p.151, h.504.Makārim al-Akhlāq, vol.1, p.273, h.0321.Bihār al-Anwār, vol.66,(1) -1
.p.771, h.73

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

.Makārim al-Akhlāq, vol.1, p.273, h.0321.Bihār al-Anwār, vol.66, p.671, h.73. (3) -3

al-Kāfi, vol.6, p.22, h.2.al-Mahāsin, vol.2, p.563, h.4722.Both narrating from Muhammad ibn. (4) -4

.Muslim.Makārim al-Akhlāq, vol.1, p.373, h.1421

al-Kāfi, vol.6, p.363, h.6.al-Mahāsin, vol.2, p.313, h.7402.Makārim al-Akhlāq, vol.1, p.583,. (5) -5
.h.5921

88:الكافي عن شرحييل بن مسلم: أنه (1)قال في المرأه الحامل: تأكل السفرجل؛ فإن الولد يكون أطيب ريحا وأصفي لونا. (2)

4/3:دور غذاء النساء في المولود

89:الإمام علي عليه السلام: قال رسول الله صلى الله عليه وآله: ليكن أول ما تأكل النساء الرطب؛ فإن الله تعالى قال لمريم: (وهزي إليك بجذع النخلة تساقط عليك رطباً جنياً). 3

قيل: يا رسول الله، فإن لم يكن أوان الرطب؟

قال: سبغ تمرات من تمر المدينة، فإن لم يكن فسبغ تمرات من تمر أمصاركم؛ فإن الله يقول: وعزتي وجلالي وعظمتي وارتفاع مكاني لا تأكل نساء يوم تلد الرطب فيكون غلاماً إلا كان حليماً، وإن كانت جارية كانت حليمة. (3)

90:عنه عليه السلام: خير ثمركم البرني، (4)فأطعموا النساء في نفاسهن يخرج أولادكم حكماً. (5)

91:الإمام الصادق عليه السلام: أطعموا البرني نساءكم في نفاسهن تحلم أولادكم. (6)

ص: 58

1- (1). كذا في المصدر مضمراً.

2- (2). الكافي: ج 6 ص 22 ح 1، [1] تهذيب الأحكام: ج 7 ص 439 ح 1755.

3- (4). الكافي: ج 6 ص 22 ح 4، [2] تهذيب الأحكام: ج 7 ص 440 ح 1757 وفيه «حكيماً وحكيمة» بدل «حليماً وحليمه»، المحاسن: ج 2 ص 346 ح 2194. [3]

4- (5). البرني: ضرب من التمر أحمر مشرب بصفره، كثير اللحاء، عذب الحلاوه (لسان العرب: ج 13 ص 50 «[4] برن»).

5- (6). تهذيب الأحكام: ج 7 ص 440 ح 20، الكافي: ج 6 ص 22 ح 3 [5] وفيه «زكياً حليماً» بدل «حكماً» كلاهما عن زراره عن الإمام الصادق عليه السلام.

6- (7). الكافي: ج 6 ص 22 ح 5، [6] المحاسن: ج 2 ص 345 ح 2190 [7] كلاهما عن صالح بن عقبه، مكارم الأخلاق: ج 1 ص 366 ح 1206 [8] وفيه «تجملوا» بدل «تحلم».

al-Kāfi, narrating from Sharhabil ibn Muslim who said:He)a.s.(said concerning a pregnant woman:She:88
(should eat quince, for it will give a nicer scent to her child and a better color. (1

THE ROLE OF A MOTHER'S FOOD ON THE NEWBORN:3/4

Imām 'Ali)a.s.(said:The Prophet of Allah said:The first thing a woman in labor should eat is ripe dates,:89
for Allah the Exalted told Mary:Shake the trunk of the palm-tree, freshly picked dates will drop upon you.
(2

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

He said:Then seven dates from the dates of Medina; if that is not found, then seven dates from your own
cities, for Allah)s.w.t.(says:By My honor, My glory, My greatness and the highness of My position, if a
(woman in labor eats ripe dates on the day she delivers, her child, boy or girl, will be forbearing. (3

Imām 'Ali)a.s.(said:The best of your dates is the Barni. (4) Feed it to women while they are in their:90
(post-natal period so your children will become wise. (5

Imām al-Sādiq)a.s.(said:Feed Barni) a type of date (to your women during their post-natal period and:91
(your children will become forbearing. (6

ص:59

.al-Kāfi, vol.6, p.22, h.1.Tahdhib al-Ahkām, vol.7, p.934, h.5571.(1) -1

.Qurān, 91:52. (2) -2

al-Kāfi, vol.6, p.22, h.4.Tahdhib al-Ahkām, vol.7, p.044, h.7571, with 'wise' instead of. (3) -3
'forbearing'.al-Mahāsin, vol.2, p.643, h.4912

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

Tahdhib al-Ahkām, vol.7, p.044, h.02.al-Kāfi, vol.6, p.22, h.3, with 'virtuous and forbearing'. (5) -5
(.instead of 'wise'.Both narrating from Zurārah from Imām al-Sādiq)a.s

al-Kāfi, vol.6, p.22, h.5.al-Mahāsin, vol.2, p.543, h.0912.Both narrating from Sālih ibn. (6) -6
'Aqabah.Makārim al-Akhlāq, vol.1, p.663, h.6021, with will become beautiful' instead of 'will turn out
'forbearing

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

قال: طيب الولادّه، ولا يحببنا إلا من طابت ولادته، ولا يبغضنا إلا من خبثت ولادته. (1)

93: علل الشرائع: أبو أيوب الأنصارى: اعرضوا حبب عليّ على أولادكم، فمن أحببته فهو منكم، ومن لم يحببته فاسألوا أمه من أين جاءت به؛ فإني سمعت رسول الله صلى الله عليه وآله يقول لعليّ بن أبي طالب: «لا يحببك إلا مؤمن، ولا يبغضك إلا منافق أو ولد زنيه، أو حملته أمه وهي طامث». (2)

94: الإمام عليّ عليه السلام: جميل المقصد يدل على طهاره المولد. (3)

95: الإمام الباقر عليه السلام: من طهرت ولادته دخل الجنة. (4)

ص: 60

1- (1). معانى الأخبار: ص 161 ح 1، علل الشرائع: ص 141 ح 1، [1] المحاسن: ج 1 ص 232 ح 419 [2] وفيهما إلى قوله «طابت ولادته».

2- (2). علل الشرائع: ص 145 ح 12، [3] بحار الأنوار: ج 39 ص 301 ح 110. [4]

3- (3). غرر الحكم: ح 4758.

4- (4). المحاسن: ج 1 ص 233 ح 423 عن سدير الصيرفى، بحار الأنوار: ج 5 ص 287 ح 10. [5]

Ma'āni al-Akḥbār, narrating from Husain ibn Zaid, from Imām al-Sādiq, from his fathers)a.s.(The:92 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

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

.Imām 'Ali)a.s.(said:Good intention denotes purity of birth:94

(Imām al-Bāqir)a.s.(said:The one whose birth is pure will enter Paradise. (4:95 (3)

ص:61

.Ma'āni al-Akḥbār, p.161, h.1.'Ilal al-Sharā'i', p.141, h.1.al-Mahāsin, vol.1, p.232, h.914.(1) -1

.Ilal al-Sharā'i', p.541, h.21.Bihār al-Anwār, vol.93, p.103, h.011'. (2) -2

.Ghurar al-Hikam, h.8574. (3) -3

al-Mahāsin, vol.1, p.332, h.324, narrating from Sadit al-Sayrafi.Bihār al-Anwār, vol.5, p.782,. (4) -4

96:الإمام الصادق عليه السلام: إِنَّ اللَّهَ تَعَالَى خَلَقَ الْجَنَّةَ طَاهِرَةً مُطَهَّرَةً، فَلَا يَدْخُلُهَا إِلَّا مَنْ طَابَتْ وِلَادَتُهُ. (1)

97:عنه عليه السلام: مَنْ وَجَدَ بَرْدَ حُبِّنا عَلَى قَلْبِهِ فَلْيَكْثِرِ الدُّعَاءَ لِأُمِّهِ؛ فَإِنَّهَا لَمْ تَخُنْ أَبَاهُ. (2)

2/4:آثَارُ حُبِّ الثِّبْتِ الْوِلَادَةِ

(وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ). 3

98:رسول الله صلى الله عليه وآله: الخُلُقُ الحَسَنُ لَا يُنَزَعُ إِلَّا مِنْ وَلَدٍ حَيْضَةٍ، أَوْ وَلَدٍ زَنِيَةٍ. (3)

99:عنه صلى الله عليه وآله لعلي عليه السلام لا يُبَغِضُكُمْ إِلَّا ثَلَاثَةٌ: وَلَدٌ زَنَا، وَ مُنَافِقٌ، وَ مَنْ حَمَلَتْ بِهِ أُمُّهُ وَ هِيَ حَائِضٌ. (4)

100:كنز العمال عن أبي هريره عن رسول الله صلى الله عليه وآله: يَأْتِي عَلَى النَّاسِ زَمَانٌ يُشَارِكُهُمُ الشَّيَاطِينُ فِي أَوْلَادِهِمْ. قِيلَ: وَ كَائِنُ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: نَعَمْ. قَالُوا: وَ كَيْفَ نَعْرِفُ أَوْلَادَنَا مِنْ أَوْلَادِهِمْ؟ قَالَ: بِقَلْبِهِ الحَيَاءِ، وَقَلْبِهِ الرَّحْمَةِ. (5)

101:رسول الله صلى الله عليه وآله: مَنْ لَمْ يَسْتَحِ فِيمَا قَالَ، أَوْ قِيلَ لَهُ فَهُوَ لِعَيبٍ رَشَدِهِ، أَوْ حَمَلَتْ بِهِ أُمُّهُ عَلَى غَيْرِ طُهْرٍ. (6)

ص:62

1- (1). علل الشرائع: ص 564 ح 1 [1] عن سعد بن عمر الجلاب، المحاسن: ج 1 ص 233 ح 424 [2] عن عبدالله بن سنان.

2- (2). كتاب من لا يحضره الفقيه: ج 3 ص 493 ح 4745، علل الشرائع: ص 142 ح 5 [3] عن المفصل بن عمر.

3- (4). الفردوس: ج 2 ص 200 ح 2992 عن أبي هريره، كنز العمال: ج 3 ص 3 ح 5136.

4- (5). علل الشرائع: ص 142 ح 6 [4] عن ام سلمه، بحار الأنوار: ج 27 ص 151 ح 19. [5]

5- (6). كنز العمال: ج 3 ص 126 ح 5795 نقلاً عن أبي الشيخ عن أبي هريره.

6- (7). أسد الغابه: ج 2 ص 643 ح 2461، [6] الفردوس: ج 3 ص 623 ح 5947 كلاهما عن شويفع، كنز العمال: ج 3 ص 125 ح

5794 نقلاً عن الطبراني.

Imām al-Sādiq)a.s.(said:Allah created Paradise clean and pure, so no one will enter it except those who:96
(are of pure birth. (1

Imām al-Sādiq)a.s.(said:He who has found the harmony of our love in his heart must abundantly pray:97
(for his mother for she did not betray his father. (2

THE EFFECTS OF IMPURE BIRTH:4/2

(and share with them in wealth and children (3

The Prophet)s.a.w.(said:Good morals cannot be taken away from anyone except a child conceived:98
(during menses or a child from adultery. (4

The Prophet)s.a.w.(said to 'Ali)a.s.(: No one will hate you except for three groups of people:the illegit:99
(imately born, the hypocrite and he whose mother got pregnant with him while she was in her menses. (5

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

He said:Yes.They asked:How can we recognize our children from their children?He answered:By having
(very little modesty and very little mercy. (6

The Prophet)s.a.w.(said:He who is not embarrassed from what he says or from what is said about him,:101
(he is either an illegitimate child, or his mother got pregnant with him while being in her menses. (7

ص:63

Ilal al-Sharā'i', p.465, h.1, narrating from Sa'd ibn 'Umar al-Jallāb.al-Mahāsīn, vol.1, p.332,'.(1) -1
.h.424, narrating from 'Abdullah ibn Sinān

Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.394, h.5474.'Ilal al-Sharā'i', p.241, h.5, narrating from. (2) -2
.al-Mufaddal ibn 'Umar

.Qurān, 71:46. (3) -3

al-Firdaws, vol.2, p.002, h, narrating from Abu Hurayrah.2992.Kanz al-'Ummāī, vol.3, p.3,. (4) -4
.h.6315

.Ilal al-Sharā'i', p.241, h.6, narrating from Um Salamah.Bihār al-Anwār, vol.72, p.151, h.91'. (5) -5

.Kanz al-'Ummāī, vol.3, p.621, h.5975, narrating from Abu al-Shaikh from Abu Hurayrah. (6) -6

Usd al-Ghābah, vol.2, p.346, h.1642.al-Firdaws, vol.3, p.326, h.7495.Both narrating from. (7) -7
.Showayfa'.Kanz al-'Ummā1, vol.3, p.521, h.4975, narrating from al-Tabarāni

102:الإمام عليّ عليه السلام: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ فَحَّاشٍ بَدَى قَلِيلِ الْحَيَاءِ، لَا يُبَالِي مَا قَالَ، وَلَا مَا قِيلَ لَهُ؛ فَإِنَّكَ إِنْ فَتَشْتَهُ لَمْ تَجِدْهُ إِلَّا لِعِيبِهِ (1) أَوْ شَرِكِ شَيْطَانٍ، فَقِيلَ: يَا رَسُولَ اللَّهِ، وَفِي النَّاسِ شَرِكُ شَيْطَانٍ!؟

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَمَا تَقْرَأُ قَوْلَ اللَّهِ: (وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ). 2.

103:عنه عليه السلام: مَنْ لَوِّمَ سَاءَ مِيلَادُهُ. (2)

104:الإمام الصادق عليه السلام: لَا يُبَغِضُنَا إِلَّا مَنْ خَبِثَتْ وِلَادَتُهُ، أَوْ حَمَلَتْ بِهِ أُمُّهُ فِي حَيْضِهَا. (3)

3/4:مَضَارُّ وَطْءِ الْحَائِضِ

(وَيَسَدُّ مَلُونَكَ عَنِ الْمَحِيضِ قُلُّ هُوَ أَذَى فَاَعْتَرَلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ). 5

105:رسول الله صلى الله عليه وآله من جامع امرأته وهي حائض فخرج الولد مجذوماً أو أبرص فلا يلومن إلا نفسه. (4)

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

ص:64

1- (1). لِعِيبِهِ: أى مخلوق من زنا، نقيض لِرشدِهِ (مجمع البحرين: ج 2 ص 1343 «[1] غوى»).

2- (3). غرر الحكم: ح 7817.

3- (4). كتاب من لا يحضره الفقيه: ج 1 ص 96 ح 203.

4- (6). كتاب من لا يحضره الفقيه: ج 1 ص 96 ح 201، مكارم الأخلاق: ج 1 ص 459 ح 1557. [2]

Imām 'Ali)a.s.(said:The Messenger of Allah)s.a.w.(said:'Allah has prohibited the entering of:102 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 invest igate him, you would not find him other than being born from an illegitimate relationship or the partnership with Satan

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

(The Prophet)s.a.w.(said:Have you not read Allah's saying:and share with them in wealth and children? (1

(Imām 'Ali)a.s.(said:He who is vile is a sign of his birth being malevolent. (2:103

Imām al-Sādiq)a.s.(said:No one will hate us except he whose birth is impure, or their mother became:104 (pregnant during her menses. (3

THE HARM OF COPULATING WITH A WOMAN DURING HER MENSES:4/3

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. ((4

The Prophet)s.a.w.(said:He who has intercourse with his wife while she is in her menses and his child:105 (is born with leprosy or alphasia, he should not blame anyone other than himself. (5

The Prophet)s.a.w.(said:My Nation! Indeed Allah the Blessed and Supreme dislikes you to have any of:106 twenty four characteristics and He has reproached you about them:He dislikes a man to copulate with his wife while she is in her menses, and if he was to copulate her and the child is born with

ص:65

al-Kāfi, vol.2, p.323, h.3, narrating from sulaym ibn Qays from Imām 'Ali)a.s.(.al-Zuhd, p.7, h.21,.(1) -1
.narrating from sulaym ibn Qays from Imām 'Ali)a.s.(from the Prophet)s.a.w

.Ghurar al-Hikam, h.7187. (2) -2

.Kitāb Man lā Yahdarhu al-Faqih, vol.1, p.69, h.302. (3) -3

.Qurān, 2:222. (4) -4

.Kitāb Man lā Yahdarhu al-Faqih, vol.1, p.69, h.102.Makārim al-Akhlāq, vol.1, p.954, h.7551. (5) -5

الْوَلَدُ مَجْذُومًا أَوْ أَبْرَصَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ. (1)

107: عنه صلى الله عليه وآله: مَنْ وَطِئَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَقُضِيَ بَيْنَهُمَا وَلَدٌ فَأَصَابَهُ جُذَامٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ. (2)

108: الكافي عن عذافر الصيرفي: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: تَرَى هَؤُلَاءِ الْمُشَوَّهِينَ خَلَقَهُمْ؟ قَالَ: قُلْتُ: نَعَمْ.

قَالَ: هَؤُلَاءِ الَّذِينَ أَبَاؤُهُمْ يَأْتُونَ نِسَاءَهُمْ فِي الطَّمْثِ. (3)

4/4: بَرَكَاتُ الدُّعَاءِ عِنْدَ الْجَمَاعِ

109: رسول الله صلى الله عليه وآله: أَمَا لَوْ أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ: «بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا» ثُمَّ قَدَّرَ بَيْنَهُمَا فِي ذَلِكَ أَوْ قُضِيَ وَلَدٌ (4). (5)

110: عنه صلى الله عليه وآله: يَا عَلِيُّ، إِذَا جَامَعْتَ فَقُلْ: «بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي»، فَإِنْ قُضِيَ أَنْ يَكُونَ بَيْنَكُمَا وَلَدٌ لَمْ يَصُرَّ الشَّيْطَانُ أَبَدًا. (6)

111: الإمام عليّ عليه السلام: إِذَا أَرَادَ أَحَدُكُمْ مُجَامَعَةَ زَوْجَتِهِ فَلْيَقُلْ: اللَّهُمَّ إِنِّي اسْتَحَلَلْتُ فَرْجَهَا بِأَمْرِكَ، وَقَبِلْتُهَا بِأَمَانَتِكَ، فَإِنْ قُضِيَ لِي مِنْهَا وَلَدٌ فَأَجْعَلْهُ ذَكَرًا سَوِيًّا، وَلَا تَجْعَلْ

ص: 66

1- (1). كتاب من لا يحضره الفقيه: ج 3 ص 556 ح 4914، الخصال: ص 520 ح 9، الأملالي للصدوق: ص 378 ح 478 [1] كلّها عن الحسين بن زيد عن الإمام الصادق عن آبائه عليهم السلام.

2- (2). المعجم الأوسط: ج 3 ص 326 ح 3300 عن أبي هريره، كنز العمال: ج 16 ص 352 ح 44885.

3- (3). الكافي: ج 5 ص 539 ح 5، [2] علل الشرائع: ص 82 ح 1 [3] عن ابن أبي عذافر الصيرفي.

4- (4). الظاهر إنّ التردد من الراوى.

5- (5). صحيح البخارى: ج 5 ص 1982 ح 4870، سنن ابن ماجه: ج 1 ص 618 ح 1919 وزاد فيه: «لَمْ يُسَلِّطِ اللَّهُ عَلَيْهِ الشَّيْطَانَ» بعد «ولد»، مسند ابن حنبل: ج 1 ص 465 ح 1867 [4] كلّها عن ابن عبّاس.

6- (6). تحف العقول: ص 12، الاختصاص: ص 134 عن الخدرى.

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

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

((2

al-Kāfi, narrating from 'Adhāfir al-Sayrafi who said: Abu 'Abdullah [al-Sādiq] (a.s.) said: Do you see: 108
?these repulsive looking people

.I said: Yes

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

THE BLESSINGS OF PRAYING DURING INTERCOURSE: 4/4

The Prophet (s.a.w.) said: Be alert! If a person, at the time of approaching his wife says: 'In the name of: 109
Allah, O Allah! Keep Satan away from us, and keep Satan away from what You have blessed us with', and
(then a child is destined for them in this intercourse, Satan can never harm him. (5

The Prophet (s.a.w.) said: O 'Ali! If you were to have intercourse, say: 'In the name of Allah. O Allah!: 110
Keep Satan away from us and keep him away from what you have blessed me with', and if it is destined that a
(child is conceived from you two, Satan will never harm him. (6

Imām 'Ali (a.s.) said: If a man intends to have intercourse with his wife, he should say: 'O Allah! I made: 111
her private part lawful [for myself] by Your command and I accepted her as a trust from you. So, if You have
destined a child from her for me, make him a healthy son; and do not allow Satan to have a

ص: 67

Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.655, h.4194. al-Khisāl, p.025, h.9. al-Amāli, by al-. (1) -1
(.). Saduq, p.873, h.874. All narrating from al-Husain ibn Zaid from Imām al-Sādiq (a.s.)
al-Mu'jam al-Awsat, vol.3, p.623, h.0033, narrating from Abu Hurayrah. Kanz al-'Ummāl, vol.61, (2) -2
.p.253, h.58844

.al-Kāfi, vol.5, p.935, h.5. 'Ilal al-Sharā'i', p.28, h.1, narrating from Ibn Abu 'Adhāfir al-Sayrafi. (3) -3

What we can conclude from this set of traditions is that sexual intercourse and becoming pregnant. (4) -4
during the period of menstruation can be one reason for having repulsive features or being afflicted with
leprosy or alphasia, but it's not the only factor. Therefore, we cannot say that any child afflicted with any of

the above diseases is the result of having unlawful intercourse. There is no clear mentioning in the traditions that could answer as to whether intercourse during the state of 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.

Sahih al-Bukhārī, vol.5, p.2891 h.0784. Sunan Ibn Mājah, vol.1, p.816, h.9191. Musnad Ibn. (5) -5
.Hanbal, vol.1, p.564, h.7681. All narrating from Ibn 'Abbās
.Tuhaf al-'Uqul, p.21. al-Ikhtisās, p.431, narrating from al-Khudri. (6) -6

لِلشَّيْطَانِ فِيهِ نَصِيْبًا وَلَا شَرِيْكًَا. (1)

112:الإمام الباقر عليه السلام: إذا أردت الولد فقل عند الجماع: اللهم ارزقني ولداً، واجعله تقياً ليس في خلقه زيادة ولا نقصان، واجعل عاقبته إلى خير. (2)

113:الإمام الصادق عليه السلام: من أراد أن يُحْبَلَ لَهُ فَلْيُصَلِّ رَكَعَتَيْنِ بَعْدَ الْجُمُعَةِ، يُطِيلُ فِيهِمَا الرُّكُوعَ وَالسُّجُودَ، ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا سَأَلْتُكَ بِهِ زَكَرِيَّا، يَا رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ، اللَّهُمَّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً، إِنَّكَ سَمِيعُ الدُّعَاءِ، اللَّهُمَّ بِاسْمِكَ اسْتَحَلَلْتُهَا، وَفِي أَمَانَتِكَ أَخَذْتُهَا، فَإِنْ قَضَيْتَ فِي رَحْمِهَا وَلَدًا فَاجْعَلْهُ غُلَامًا مُبَارَكًا زَكِيًّا، وَلَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ شَرِكًا وَلَا نَصِيْبًا. (3)

114: تفسير العياشي عن سليمان بن خالد: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا قَوْلُ اللَّهِ: «سَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَعْوَالِ»؟ قَالَ: فَقَالَ: قُلْ فِي ذَلِكَ قَوْلًا: أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ. (4)

5/4: دَوْرُ الْأَحْوَالِ فِي انْعِقَادِ النَّطْفَةِ

115: رسول الله صلى الله عليه وآله: يُكْرَهُ أَنْ يَغْشَى الرَّجُلُ الْمَرْأَةَ وَقَدْ احْتَلَمَ حَتَّى يَغْتَسِلَ مِنْ احْتِلَامِهِ الَّذِي رَأَى، فَإِنْ فَعَلَ وَخَرَجَ الْوَلَدُ مَجْنُونًا فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ. (5)

ص: 68

1- (1). الخصال: ص 637 ح 10 عن أبي بصير ومحمد بن مسلم عن الإمام الصادق عن آبائه عليهم السلام، تحف العقول: ص 125، بحار الأنوار: ج 10 ص 115 ح 1. [1]

2- (2). الكافي: ج 6 ص 10 ح 12، [2] تهذيب الأحكام: ج 7 ص 411 ح 1641 كلاهما عن محمد بن مسلم.

3- (3). الكافي: ج 6 ص 8 ح 3، [3] تهذيب الأحكام: ج 3 ص 315 ح 974 كلاهما عن محمد بن مسلم.

4- (4). تفسير العياشي: ج 2 ص 300 ح 107، [4] بحار الأنوار: ج 103 ص 294 ح 47. [5]

5- (5). تهذيب الأحكام: ج 7 ص 412 ح 1646 عن محمد بن العيص عن الإمام الصادق عليه السلام، كتاب من لا يحضره الفقيه: ج 3 ص 557 ح 4914 عن الحسين بن زيد بن علي بن الحسين عليهما السلام عن الإمام الصادق عن آبائه عليهم السلام عنه صلى الله عليه وآله.

(share in him nor any partne rship. (1

Imām al-Bāqir)a.s.(said:When you intend to have a child, then say at the time of copulation:O Allah!:112
Bless me with a child and make him pious, with no additional or missing organs]physically healthy[and
(make his ending a good one. (2

Imām al-Sādiq)a.s.(said:He who desires his wife to become pregnant, he should perform a two-unit:113
prayer with long bowing and prostr ation after his Friday prayers, and then say:O Allah! I beseech You the
same thing that Zachariah asked You.O Lord! Do not leave me by myself, for You are the best of inheritors!
O' Allah! Bestow upon me from You a pure offspring, indeed You are the hearer of prayers.O' Allah! By Your
name I made her lawful for me and I took her as a trust from You.So, if You have decreed a child in her
(womb, make the child a blessed pure one and do not allow Satan to have a share or partn ership with him. (3

Tafsir al 'Ayyāshi, narrating from Sulaymān ibn Khālid who said: I asked Abu 'Abdullah Jal-Sādiq:114
)a.s.(about the meaning of Allah's saying:'and share with them in wealth and children' He)a.s.(answered:In
this regard, you must say:I seek refuge in Allah the All-Hearing, the All-Knowing from the accursed Satan.

((4

THE ROLE OF THE PARENTS STATES ON THE FORMAT IONOF THE LIFE-GERM:4/5

The Prophet)s.a.w.(said:It is not good for a man to associate with his wife after having a wet dream:115
until he performs his ritual bath from the wet dream, but if he does so]copulate before having a bath[and the
(child is born insane, he should not blame anyone other than himself. (5

ص:69

al-Khisāl, p.736, h.01, narrating from Abu Basir and Muhammad ibn Muslim from Imām al-Sādiq.(1) -1
)a.s.(from his forefa thers)a.s.(.Tuhaf al-'Uqul, p.521.Bihār al-Anwār, vol.01, p.511, h.1

al-Kāfi, vol.6, p.01, h.21.Tahdhib al-Ahkām, vol.7, p.114, h.1461.Both narrating from. (2) -2
.Muhammad ibn Muslim

al-Kāfi, vol.6, p.8, h.3.Tahdhib al-Ahkām, vol.3, p.513, h.479.narrating from Muhammad ibn. (3) -3
.Muslim

.Tafsir al-'Ayyāshi, vol.2, p.003, h.701.Bihār al-Anwār, vol.301, p.492 h.74. (4) -4

Tahdhib al-Ahkām, vol.7, p.214, h.6461, narrating from Muhammad ibn al-'Is from Imām al-. (5) -5
Sādiq)a.s.(.Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.755, h.4194, narrating from al-Husain ibn Zaid ibn
)'.Ali ibn al-Husain)a.s.(from Imām al-Sādiq)a.s.(from his foref athers)a.s.(from the Prophet)s.a.w

116: عنه صلى الله عليه وآله إذا أتى أحدكم أهله فليستتر؛ فإنه إذا لم يستتر استحييت الملائكة وخرجت، وحضره الشيطان، فإذا كان بينهما ولد كان الشيطان فيه شريك (1). (2)

117: الإمام الرضا عليه السلام الجماع بعد الجماع من غير أن يكون بينهما غسل يورث للولد الجنون. (3)

118: عنه عليه السلام: لا تقرب النساء في أول الليل لا شتاء ولا صيفاً، وذلك أن المعدة والعروق تكون ممتلئة وهو غير محمود، يتخوف منه القولنج (4) والفالج، واللقوة، (5) والنقرس، (6) والحصاة، والتقطير، والفتق وضعف البصر والدماغ.

فإذا أريد ذلك فليكن في آخر الليل؛ فإنه أصح للبدن، وأرجى للولد، وأذكى للعقل في الولد الذي يقضى بينهما. (7)

ص: 70

- 1- (1). كذا في المصدر وفي كنز العمال: «كان للشيطان فيه شرك» وهو الصواب.
- 2- (2). المعجم الأوسط: ج 1 ص 63 ح 176 عن أبي هريره، كنز العمال: ج 16 ص 343 ح 44835.
- 3- (3). طب الإمام الرضا عليه السلام: ص 28، [1] بحار الأنوار: ج 62 ص 321. [2]
- 4- (4). القولنج: مرض معوى مؤلم، يُعسر معه خروج الثقل والريح (مجمع البحرين: ج 3 ص 1525 «قولنج»).
- 5- (5). اللقوة: هي مرض يُعرض للوجه فيميله إلى أحد جانبيه (النهاية: ج 4 ص 268 «[3] لقا»).
- 6- (6). النقرس: ورمٌ وجع في مفاصل القدمين وأصابع الرجلين (مجمع البحرين: ج 3 ص 1823 «نقرس»).
- 7- (7). طب الامام الرضا عليه السلام: ص 64، [4] بحار الأنوار: ج 62 ص 327. [5]

The Prophet (s.a.w.) said: If any of you copulates with his wife, he must cover himself, for if he does not: 116
cover himself, the angels will become shy and leave, and Satan will be present, and so if a child is conceived
(from them, Satan has a share in him. (1

Imām al-Ridā (a.s.) said: Having intercourse after intercourse without a ritual bath in between will: 117
(cause insanity in the child]conceived from it[. (2

Imām al-Ridā (a.s.) said: Do not have intercourse with women at the beginning of the night, whether in: 118
winter or summer, as the stomach and veins are full and it is not an appropriate act. There is also the fear of
colic, coarse tremor, gout, renal calculus (stone), dribbling, hernia, poor eyesight and weak memory. So, if
you intend to have intercourse, it must be at the end of the night, for it is healthier for the body and more
hopeful for the child]being conceived[, and it is better for the increase of intelligence of the child that is
(conceived between them. (3) (4

ص: 71

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

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

.Tibb al-Imām al-Ridā (a.s.), p.46. Bihār al-Anwār, vol.26, p.723. (3) -3

It must be said that the role of the different states and times of sexual intercourse in the destiny of the (4) -4
child mentioned in these traditions apparently means that they have a partial effect, and it is not the complete
.cause. And Allāh knows best

SECTION TWO:THE RIGHTS OF CHILDREN

اشاره

:Introduction

Chapter One:The Rights of Newborn

Chapter Two:The Rights of a Suckling Infant

Chapter Three:Education

Chapter Four:The Ethics of Upbringing

Chapter Five:Adorning and Playing

Chapter Six:Praying

ص:73

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

HONORING THE BIRTH-1

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

This festivity is, in fact, honoring the first divine blessing which is the creation of a human being. The newborn is brought into this world by Allah as a glorious blessing upon its family

The Messenger of Allah)s.a.w.(once asked Imām 'Ali)a.s.(:What is the first blessing that Allah gave you Imām 'Ali)a.s.(answered: That He, may His tribute be glorified, created me and I was nothing to be mentioned

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

BATHING THE NEWBORN-2

There are a few notable points in regards to washing a newborn child (2)

ص:75

The Arabic word 'id is derived from the root 'awada which means 'to return', so the day on which (1) -1 missed out blessings are return to a person or to the society is called a festive day. However, this word gradually became used for any auspicious or blessed day. The greater the blessing of Allāh is, the festive is more 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 Imām 'Ali)a.s.(has said: Every day

.in which Allāh is not disobeyed in is a festive id day

Some jurists have presumed that what is meant is the general washing and cleaning of the. (2) -2

.newborn.Refer to:Jawāhir al-Kalām, vol.5, p.17

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

(B(This bathing is recom mended, provided it does not harm the newborn in any way. (1

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

(D(Some of the early jurists viewed that the ritual bathing of a newborn is obligatory. (3

:RECITING ADHĀN AND IQĀMAH IN THE NEWBORN'S EARS-3

:Here are some important points in this regard

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

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

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

:FEEDING THE NEWBORN FOR THE FIRST TIME-4

This means that it is recom mended to mix a very small amount of the soil of Karbalā with some water from .the Euphrates (4) and put in the newborn's mouth

The reason for doing so is that performing such an act will influence the child's aspiration to seek truth, justice and love for Ahlul Bayt)a.s.(, penet rating in newborn's soul from the very beginning of his life, as (has been mentioned in some traditions. (5

ص:76

.Tahrir al-Wasilah, vol.2, p.13.(1) -1

.al-'Urwah al-Wuthqā, vol.2, p.751. (2) -2

.Jawāhir al-Kalām, vol.5, p.17. (3) -3

.Refer to p.76, h.341-541. (4) -4

.Refer to p.76, h.241. (5) -5

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 [\(1\)](#) combine and mix honey, dates and some rain water or water from the Euphrates and then give to the baby.

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

:CHOOSING A GOOD NAME-5

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

A(Families can choose any good name for their child

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

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

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

E(Choosing a name for a child should be done before its birth, and if it is not known what the sex of the expected child is, they may choose a name which is appropriate to both. [\(2\)](#) Of course, there is no problem in changing the name after the delivery

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

ص:77

.Jawāhir al-Kalām, vol.13, p.352.(1) -1

.Refer to p.86, h.841. (2) -2

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

H(There are some names that are rep rehensible)makruh(because they symbolise the wrong and injustice, .like:Shahāb, Hariq, Hubāb, Kalb, Firār, Harb, and Zālim

I(It is disapp roved to put names that indicate pride, or something whose negation in a conver sation is .'considered as a bad omen, such as:Mubārak–the blessed, in which its negation is 'the unblessed

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

SHAVING THE NEWBORN'S HEAD-6

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

TO OFFER A SACRIFICE)'AQIQAH(FOR THE NEWBORN-7

(Performing a 'aqiqah is the sacrifi cing of a sheep (1) to feed people upon the birth of a child. (2

:The things that must be observed in this regard are

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

.B(It is recom mended that the offering for a boy should be a male sheep and for a girl a female sheep

C(The time of sacrifice is the seventh day after the birth, and if it is delayed, any time after that it will still remain as a recom mended practice.If the parents did not perform the 'aqiqah for the child, it is recom mended .that the child himself does so when he becomes mature

ص:78

A goat, cow, or a camel can also be sacrificed, and it is recomm ended to observe all rulings of slaugh.(1) -1 .tering in them

.Tahrir al-Wasilah, vol.2, p.613. (2) -2

.Like Askāfi, Sayyid Murtadā and Fayd Kāshāni.Ahkām al-Atfāl, p.691. (3) -3

- D(It is recommended that the meat of the sacrifice be divided among the believers and ask them to pray for the baby, but it is better to cook the meat and invite at least ten persons to eat and pray for the newborn
- E(It is recommended when cutting up the 'aqiqah not to break the bones. Another recommendation is that one leg and thigh, or rather one fourth of the sacrifice should be given to the midwife
- F(It is disapproved for the parents and those supported by the father, to eat from the offering, in particular (the mother. (1
- G(It is recommended to recite the special supplication for the 'aqiqah while it is being slaughtered. The (supplications narrated from Ahlul Bayt)a.s.(in this regard are abundant. (2

CIRCUMCISION OF THE BABY-8

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

(It is also recommended that at the time of circumcision, the related supplication to be recited. (3

ص:79

.Wasā'il al-Shi'ah, vol.12, p.824.(1) -1

.Wasā'il al-Shi'ah, vol.51, p.624-824. (2) -2

.Refer to page 97, h.391. (3) -3

(وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوتُ وَ يَوْمَ يُبْعَثُ حَيًّا). 1

(وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَ يَوْمَ أَمُوتُ وَ يَوْمَ أُبْعَثُ حَيًّا). 2

119: الإمام الباقر عليه السلام: يَا ابْنَ الْآيَامِ الثَّلَاثِ، يَوْمَكَ الَّذِي وُلِدْتَ فِيهِ، وَ يَوْمَكَ الَّذِي تَنَزَّلُ فِيهِ قَبْرَكَ، وَ يَوْمَكَ الَّذِي تَخْرُجُ فِيهِ إِلَى رَبِّكَ، فَيَا لَهُ مِنْ يَوْمٍ عَظِيمٍ. (1)

120: عنه عليه السلام- فَي تَهْنِئَتِهِ لِرَجُلٍ بِمَوْلُودٍ أَسْأَلَ اللَّهَ أَنْ يَجْعَلَهُ خَلْفًا مَعَكَ، وَ خَلْفًا بَعْدَكَ، فَإِنَّ الرَّجُلَ يُخْلِفُ أَبَاهُ فِي حَيَاتِهِ وَ مَوْتِهِ. (2)

121: الإمام الصادق عليه السلام: أَكْبَرُ مَا يَكُونُ الْإِنْسَانُ يَوْمَ يُولَدُ، وَ أَصْغَرُ مَا يَكُونُ يَوْمَ يَمُوتُ. (3)

122: عنه عليه السلام: هُنَّا رَجُلٌ رَجُلًا أَصَابَ ابْنًا فَقَالَ: يُهْنِتُكَ الْفَارِسُ. فَقَالَ لَهُ الْحَسَنُ عَلَيْهِ السَّلَامُ: مَا عَلِمُكَ يَكُونُ فَارِسًا أَوْ رَاجِلًا؟

قَالَ: جُعِلْتُ فِدَاكَ فَمَا أَقُولُ؟

ص: 80

1- (3). تحف العقول: ص 292، بحار الأنوار: ج 78 ص 171 ح 4. [1]

2- (4). نثر الدر: ج 1 ص 345، [2] نزّه الناظر: ص 100 ح 19، كشف الغمّه: ج 2 ص 362. [3]

3- (5). كتاب من لا يحضره الفقيه: ج 1 ص 194 ح 595.

(And peace be on him the day he was born, and the day he dies, and the day he shall be raised alive! (1

(And peace be on me the day I was born, and the day I die, and the day I shall be raised alive. (2.

Imām al-Bāqir)a.s.(said:O child of three [great] days pointing to three stages of man's life(:The day:119
you were born, the day you will enter your grave and the day you will come out towards your Lord.What great
(days they will be. (3

Imām al-Bāqir)a.s.(said,-while congratulating a man for his newborn child-:I ask Allah to make him:120
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. (4

Imām al-Sādiq)a.s.(said:The greatest day of a person is the day he is born, and his smallest day is the:121
(day he dies. (5

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

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

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

ص:81

.Qurān, 91:51.(1) -1

.Qurān, 91:33. (2) -2

.Tuhaf al-'Uqul, p.292.Bihār al-Anwār, vol.87, p.171, h.4. (3) -3

.Nathr al-Durr, vol.1, p.543.Nazhah al-Nāzir, p.001, h.91.Kashf al-Ghummah, vol.2, p.263. (4) -4

.Kitāb Man lā Yahdarhu al-Faqih, vol.1, p.491, h.595. (5) -5

قال: تقول: شَكَرْتَ الْوَاهِبَ، وَبَوْرِكَ لَكَ فِي الْمَوْهُوبِ، وَبَلَغَ أَشُدَّهُ، وَرَزَقَكَ بِرَّةً. (1)

123: الكافي عن علي بن الحكم عن بعض أصحابنا: أَوْلَمَ أَبُو الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ وَلِيْمَةً عَلَيَّ بَعْضِ وُلْدِهِ، فَأَطَعَمَ أَهْلَ الْمَدِينَةِ ثَلَاثَةَ أَيَّامٍ الْفَالُوذَجَاتِ (2) فِي الْجِفَانِ فِي الْمَسَاجِدِ وَالْأَزْقَةِ. (3)

2/1: غَسَلَ الْمَوْلُودَ

124: الإمام الصادق عليه السلام: غَسَلَ الْمَوْلُودَ وَاجِبٌ. (4)

3/1: الْأَذَانُ وَالْإِقَامَةُ فِي أُذُنِ الْوَلِيدِ

125: رسول الله صلى الله عليه وآله: مَنْ وُلِدَ لَهُ فَأَذَّنَ فِي أُذُنِهِ الْيُمْنَى وَأَقَامَ فِي أُذُنِهِ الْيُسْرَى، لَمْ يَصْرَةَ أُمُّ الصَّبِيَانِ (5). (6)

126: عنه صلى الله عليه وآله: مَنْ وُلِدَ لَهُ مَوْلُودٌ فَلْيُؤَدِّنْ فِي أُذُنِهِ الْيُمْنَى بِأَذَانِ الصَّلَاةِ، وَلْيُيَمِّمْ فِي الْيُسْرَى؛

ص: 82

1- (1). الكافي: ج 6 ص 17 ح 3، كتاب من لا يحضره الفقيه: ج 3 [1] ص 480 ح 4687.

2- (2). الفالوذج: نوعٌ من الحلواء (مجمع البحرين: ج 3 ص 1414 «فلذج»).

3- (3) الكافي: ج 6 ص 281 ح 1، [2] بحار الأنوار: ج 48 ص 110 ح 12. [3]

4- (4). الكافي: ج 3 ص 40 ح 2، [4] تهذيب الأحكام: ج 1 ص 104 ح 270، كتاب من لا يحضره الفقيه: ج 1 ص 78 ح 176 كلهما عن سماعه.

5- (5). أم الصبيان: يطلق هذا المصطلح على نوع من الأمراض التي يبتلى الفرد بسببها بحاله تسمى «الإصابة بالريح»، وقد تؤدي أحيانا إلى الإغماء، كما قيل: إنَّ أم الصبيان نوع من الجن يؤذى الأطفال. (راجع: موسوعه الأحاديث الطبية: ج 1 ص 677).

6- (6). مسند أبي يعلى: ج 6 ص 181 ح 6747، الفردوس: ج 3 ص 632 ح 5982 كلاهما عن الإمام الحسين عليه السلام، كنز العمال: ج 16 ص 457 ح 45414.

He)a.s.(said:Say:you have thanked the Giver]of this bounty[, and may the given be a blessing for you.May
(he reach his perfection and may He make you enjoy his kindness. (1

al-Kāfi, narrating from 'Ali ibn al-Hakam, from one of the Shi'ah who said: For the birth of one of his:123
children, Abu al-Hasan Musā]al-Kāzim[)a.s.(had a feast, and he fed fāluzaj (2) in large bowls to the
(people of Medina in mosques and lanes for three days. (3

WASHING THE NEWBORN:1/2

(Imām al-Sādiq)a.s.(said:Washing the newborn baby is obligatory. (4:124

RECITING ADHĀN AND IQĀMAH IN THE NEWBORN'S EARS:1/3

The Prophet)s.a.w.(said:Whoever is granted a newborn and recites the Adhān in his right ear and the:125
(Iqāmah in his left ear, Um al-Sibyān (5) will not harm it. (6

The Prophet)s.a.w.(said:If someone has a newborn child, he must recite the Adhān in his right ear and:126
the Iqāmah in his

ص:83

.al-Kāfi, vol.6, p.71, h.3.Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.084, h.7864.(1) -1

.A kind of sweet made from flour, water and honey. (2) -2

.al-Kāfi, vol.6, p.182, h.1.Bihār al-Anwār, vol.84, p.011, h.21. (3) -3

al-Kāfi, vol.3, p.04, h.2.Tahdhib al-Ahkām, vol.1, p.401, h.072.Kitāb Man lā Yahdarhu al-Faqih,. (4) -4
.vol.1, p.87, h.671.All narrating from Samā'ah

It is said that Um al-Sibyān is a kind of sickness in which the person is afflicted with a state that is. (5) -5
called 'wind seized' and sometimes it causes the person to become uncon scious.It has also been said that Um
al-Sibyān is a jinn that hurts children.In Persian, Um al-Sibyān refers to the mother of a jinn)div(and being
possessed by a jinn.Refer to:Dāneshnāme Pezeshki, vol.1, p.776

Musnad Abu Ya'lā, vol.6, p.181, h.7476.al-Firdaws, vol.3, p.236, h.2895.Both narrating from. (6) -6
.Imām al-Husain)a.s.(.Kanz al-'Ummāl, vol.61, p.754, h.41454

127: سنن أبي داود عن أبي رافع: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَذَّنَ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ - حِينَ وُلِدَتْهُ فَاطِمَةُ بِالصَّلَاةِ. (2)

128: الإمام عليّ عليه السلام: لَمَّا حَضَرَتْ وَلاَدَةَ فَاطِمَةَ عَلَيْهَا السَّلَامُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِأَسْمَاءَ بِنْتِ عُمَيْسٍ وَامِّ سَلَمَةَ: إِحْضِي رَأْسَهَا، فَإِذَا وَقَعَ وَلاَدُهَا وَاسْتَهَلَّ فَأَذِّنَا فِي أُذُنِهِ الْيُمْنَى وَأَقِيمَا فِي أُذُنِهِ الْيُسْرَى؛ فَإِنَّهُ لَا يُفْعَلُ ذَلِكَ بِمِثْلِهِ إِلَّا عَصَمَ مِنَ الشَّيْطَانِ، وَلَا تُحَدِّثَا شَيْئًا حَتَّى آتِيَكُمَا.

فَلَمَّا وُلِدَتْ فَعَلْنَا ذَلِكَ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَسَرَّهُ وَكَبَّاهُ (3) بِرِيقِهِ، وَقَالَ: اللَّهُمَّ إِنِّي أَعِيذُ بِكَ وَوَلَدَهُ مِنَ الشَّيْطَانِ الرَّجِيمِ. (4)

129: الإمام الصادق عليه السلام- فيما يُفْعَلُ بِالْمَوْلُودِ إِذَا وُلِدَ-: مُرُوا الْقَابِلَةَ أَوْ بَعْضَ مَنْ يَلِيهِ أَنْ تُقِيمَ الصَّلَاةَ فِي أُذُنِهِ الْيُمْنَى؛ فَلَا يُصِيبُهُ لَمَمٌ (5) وَلَا تَابِعَةٌ (6) أَبَدًا. (7)

130: عنه عليه السلام- أيضا-: وَأُذِّنْ فِي أُذُنِهِ الْيُمْنَى وَأَقِمْ فِي الْيُسْرَى، تَعَلَّلْ بِهِ ذَلِكَ قَبْلَ أَنْ تَقْطَعَ سَرَّتَهُ؛ فَإِنَّهُ لَا يَقْزَعُ أَبَدًا، وَلَا تُصِيبُهُ أُمَّ الصَّبِيَّانِ. (8)

ص: 84

1- (1). الكافي: ج 6 ص 24 ح 6 [1] عن السكوني عن الإمام الصادق عليه السلام.

2- (2). سنن أبي داود: ج 4 ص 328 ح 5105، مسند ابن حنبل: ج 9 ص 230 ح 23930. [2]

3- (3) ألباءه بريقه: أي صب ريقه في فيه (لسان العرب: ج 1 ص 150 «[3] لبأ»).

4- (4). كشف الغمّة: ج 2 ص 151، [4] بحار الأنوار: ج 43 ص 255. [5]

5- (5). اللّمم: طرف من الجنون يلتم بالإنسان أي يقرب من الإنسان ويعتريه (النهاية: ج 4 ص 272 «[6] للمم»).

6- (6). التابع والتابعة: الجنّي والجنّيّة يكونان مع الإنسان يتبعانه حيث ذهب (القاموس المحيط: ج 3 ص 8 «تبع»).

7- (7). الكافي: ج 6 ص 23 ح 2 [7] عن حفص الكناسي.

8- (8). الكافي: ج 6 ص 23 ح 1، [8] تهذيب الأحكام: ج 7 ص 436 ح 1738 كلاهما عن أبي يحيى الرازي، وسائل الشيعة: ج 21 ص

137 ح 2. [9]

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

Sunan Abu Dāwud, narrating from Abu Rāfi' who said: When Fātimah)a.s.(gave birth to Hasan ibn:127
(Ali)a.s.(, I saw the Messenger of Allah)s.a.w.(reciting the Adhān in his ear. (2

Imām 'Ali)a.s.(said:When the time came for Fātimah to give birth to her child, the Messenger of Allah:128
)s.a.w.(said to Asmā' bint 'Umays and Um Salamah:Stay with her so that when her baby is delivered and
starts to cry, recite the Adhān in its right ear and the Iqāmah in its left ear, for whomever this is done to will
.be safeg uarded from Satan, and then do not do anything until I come

When Fātimah delivered the baby, they did what he)s.a.w.(told them, then the Prophet)s.a.w.(came and
cut his umbilical cord and put a little bit of his saliva in the newborn's mouth and said:O Allah! I seek Your
(protection for him and his offspring from the vice of the cursed Satan. (3

Imām al-Sādiq)a.s.(said,-regarding some of what is done to an infant at the time of his birth-:Tell the:129
midwife or anyone who is with her to recite the Adhān in his right ear so that the child would never become
(insane or followed by a jinn. (4

Imām al-Sādiq)a.s.(said,-mentioning some of the things to be done to an infant at the time of his:130
birth-:Recite the Adhān in his right ear and the Iqāmah in his left ear.Do this before cutting the umbilical
(cord, for the child will never be a coward and will not be afflicted by [the sickness of] Umm al-Sibyān. (5

ص:85

.).al-Kāfi, vol.6, p.42, h.6, narrating from al-Sakuni from Imām al-Sādiq)a.s.(1) -1

.Sunan Abu Dāwud, vol.4, p.823, h.5015.Musnad Ibn Hanbal, vol.9, p.032, h.03932. (2) -2

.Kashf al-Ghammah, vol.2, p.151.Bihār al-Anwār, vol.34, p.552. (3) -3

.al-Kāfi, vol.6, p.32, h.2, narrating from Hafs al-Kināsi. (4) -4

al-Kāfi, vol.6, p.32, h.1.Tahdhib al-Ahkām, vol.7, p.634, h.8371.Both narrating from Abu Yahyā. (5) -5

.al-Rāzi.Wasā'il al-Shi'ah, vol.12, p.731, h.2

131:رسول الله صلى الله عليه وآله: يُحْنِكُ (1)المَوْلُودُ بِالماءِ السُّخَنِ. (2)

132:مسند أبي يعلى عن أبي موسى: وُلِدَ لِي غُلامٌ فَاتَيْتُ بِهِ رَسولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَسَمَّاهُ إِبراهِيمَ وَ حَنَّكَهُ بِتَمْرِهِ، وَ دَعَا لَهُ بِالْبَرَكَهِ، وَ دَفَعَهُ إِلَيَّ. (3)

133:صحيح مسلم عن عائشه: أَنَّ رَسولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَانَ يُؤْتِي بِالصَّبِيانِ فَيُبْرِكُ عَلَيْهِمْ وَ يُحْنِكُهُمْ. (4)

134:الإمام عليّ عليه السلام: حَنَّكُوا أَوْلادَكُمْ بِالتَّمْرِ، هَكَذَا فَعَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِالحَسَنِ وَالحُسَيْنِ عَلَيْهِمَا السَّلَام. (5)

135:الكافي عن يونس عن بعض أصحابه عن أبي جعفر عليه السلام: يُحْنِكُ المَوْلُودُ بِماءِ الفُراتِ، وَ يُقامُ فِي أُذُنِهِ.

وَ فِي رِوايَةٍ أُخْرَى: حَنَّكُوا أَوْلادَكُمْ بِماءِ الفُراتِ وَ بِتُرْبِهِ قَبْرِ الحُسَيْنِ عَلَيْهِ السَّلَام، فَإِنْ لَمْ يَكُنْ فِباءِ السَّماءِ. (6)

136:الإمام الصادق عليه السلام: حَنَّكُوا أَوْلادَكُمْ بِتُرْبِهِ الحُسَيْنِ عَلَيْهِ السَّلَام؛ فَإِنَّها أمانٌ. (7)

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

ص:86

1- (1). حَنَّكَ الصَّبِيَّ: إِذا مَضَغَ تَمْرًا أَوْ غَيْرَهُ فَدَلَكَهُ بِحَنَّكَه كَحَنَّكَه (القاموس المحيط: ج 3 ص 300 «حَنَّكَ»).

2- (2). جامع الاحاديث: ص 141، الإمامه والتبصره: ص 176.

3- (3). مسند أبي يعلى: ج 6 ص 414 ح 7278، كنز العمال: ج 13 ص 268 ح 36788.

4- (4). صحيح مسلم: ج 3 ص 1691 ح 27، المصنّف لابن أبي شيبة: ج 5 ص 430 ح 4.

5- (5). الكافي: ج 6 ص 24 ح 5 [1] عن أبي بصير عن الإمام الصادق عليه السلام، تهذيب الأحكام: ج 7 ص 437 ح 1741 عن أبي بصير، الخصال: ص 637 ح 10 عن أبي بصير ومحمّد بن مسلم عن الإمام الصادق عن آبائه عنه صلى الله عليه وآله.

6- (6). الكافي: ج 6 ص 24 ح 3 و 4، [2] تهذيب الأحكام: ج 7 ص 436 ح 1739 و 1740.

7- (7). تهذيب الأحكام: ج 6 ص 74 ح 143 عن الحسين بن أبي العلاء، الدعوات: ص 185 ح 513.

(The Prophet)s.a.w.(said:The first thing a newborn should be given is warm water. (1):131

Musnad Abu Ya'lā, narrating from Abu Musā who said: A son was born to me.I took him to the:132
Messenger of Allah)s.a.w.(and he named him Ibrāhim.He then fed him a date]as the first piece of food he
(ate[, prayed that he be blessed, and he then returned him to me. (2

Sahih Muslim, narrating from 'A'ishah who said: Newborns were brought to the Messenger of Allah:133
()s.a.w.(and he blessed them and was the first to feed them. (3

Imām 'Ali)a.s.(said:Feed your newborns firstly with dates, as the Prophet)s.a.w.(did so with Hasan:134
(and Husain)a.s.(. (4

al-Kāfi, narrating from Yunus, from one of the companions that Abu Ja'far]al-Bāqir[)a.s.(said: The:135
.first food of a newborn should be the water of the Euphrates, and the Iqāmah is to be recited in his ear

In another narration he)a.s.(said:The first food that should be given to your children is water from the
(Euphrates and soil from the grave of Husain)a.s.(, and if that is not possible, then with rain water. (5

Imām al-Sādiq)a.s.(said:Let the first thing your children take be the soil from the grave of Husain:136
()a.s.(, for it is a safeguard. (6

Imām al-Ridā said,-in al-Fiqh-a book attributed to him--:When a child is born, feed him first with:137
water from the

ص:87

.Jāmi' al-Ahādith, p.141 .al-Imāmah wa al-Tabsirah, p.671.(1) -1

.Musnad Abu Ya'lā, vol.6, p.414, h.8727.Kanz al-'Ummāl, vol.31, p.862, h.88763. (2) -2

.Sahih Muslim, vol.3, p.1961, h.72.al-Musannaf by Ibn Abu Shaybah, vol.5, p.034, h.4. (3) -3

al-Kāfi, vol.6, p.42, h.5, narrating from Abu Basir from Imām al-Sādiq)a.s.(Tahdhib al-Ahkām,. (4) -4

vol.7, p.724, h.1471, narrating from Abu Basir.al-Khisāl, p.736, h.01, narrating from Abu Basir and

(.Muhammad ibn Muslim from Imām al-Sādiq)a.s.(from his forefathers)a.s

.al-Kāfi, vol.6, p.42, h.3-4.Tahdhib al-Ahkām, vol.7, p.634, h.9371-0471. (5) -5

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

بِالْعَسَلِ سَاعَةَ يَوْلَدُ. (1)

5/1: التَّسْمِيَةُ

أَ تَحْسِينُ الْإِسْمِ

138: الإمام الكاظم عليه السلام: جاء رجلٌ إلى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَقَالَ: يَا رَسُولَ اللهِ، مَا حَقُّ ابْنِي هَذَا؟

قَالَ: تُحْسِنُ اسْمَهُ وَ أَدَبَهُ، وَضَعَهُ مَوْضِعًا حَسَنًا. (2)

139: عنه عليه السلام: أَوَّلُ مَا يَبْرُؤُ الرَّجُلُ وَلَدَهُ أَنْ يُسَمِّيَهُ بِاسْمِ حَسَنٍ، فَلْيُحْسِنِ أَحَدُكُمْ اسْمَ وَلَدِهِ. (3)

ب تَسْمِيَةُ الْوَالِدِ قَبْلَ أَنْ يَوْلَدَ

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

(4)

ج سُنَّةُ أَهْلِ الْبَيْتِ فِي التَّسْمِيَةِ

141: سنن الترمذى عن عمرو بن شعيب عن أبيه عن جدّه: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَمَرَ بِتَسْمِيَةِ الْمَوْلُودِ يَوْمَ سَابِعِهِ، وَ وَضَعَ الْأَذَى

عَنْهُ، وَالْعَقَى. (5)

ص: 88

-
- 1- (1). الفقه المنسوب إلى الإمام الرضا عليه السلام: ص 239، [1] مستدرک الوسائل: ج 15 ص 138 ح 17783. [2]
2- (2). الكافي: ج 6 ص 48 ح 1، [3] تهذيب الأحكام: ج 8 ص 111 ح 384 كلاهما عن درست.
3- (3). الكافي: ج 6 ص 18 ح 3، [4] تهذيب الأحكام: ج 7 ص 437 ح 1745 كلاهما عن موسى بن بكر.
4- (4). الكافي: ج 6 ص 18 ح 2، [5] عن أبي بصير عن الإمام الصادق عن أبيه عن جدّه عليهم السلام، الخصال: ص 634.
5- (5). سنن الترمذى: ج 5 ص 132 ح 2832. [6]

(Euphrates if you are able to, otherwise with honey. (1

NAMING:1/5

:A-Choosing A Good Name

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

(He answered:Choosing a good name for him, raising him well and facilitating a good life for him. (2

Imām al-Kāzim)a.s.(said:The first benevolence a man can give his child is choosing a good name for:139
(him, so every one of you must choose a good name for your child. (3

:B-Choosing A Name Before The Birth

māmi 'Ali)a.s.(said:Choose a name for your children before they are born.If you do not know whether:140
the child is a male or a female, call them by the names which are good for both a male and a female, for the
miscarriage whom you have not chosen a name, will meet you on Judgment Day and will say to its
father:Why didn't you choose a name for me?Verily, the Messenger of Allah gave the name to Muhsin before
(he was born. (4

:C-The Ahlul Bayt's Tradition In Naming

Sunan al-Tirmidhi, narrating from 'Amr ibn Shu'ayb, from his father from his grand father who said::141
Verily, the Prophet)s.a.w.(commanded the choosing of a name for a newborn on the seventh day [after his
(birth[, and cutting his hair and offering a sacrifice. (5

ص:89

.al-Fiqh al-Mansub li Imām al-Ridā)a.s.(, p.932, Mustardak al-Wasā'il, vol.51, p.831, h.38771.(1) -1
.al-Kāfi, vol.6, p.84, h.1.Tahdhib al-Ahkām, vol.8, p.111, h.483.Both narrating from Durust. (2) -2
al-Kāfi, vol.6, p.81, h.3.Tahdhib al-Ahkām, vol.7, p.734, h.5471.Both narrating from Musā ibn. (3) -3
.Bakr
al-Kāfi, vol.6, p.81, h.2, narrating from Imām al-Sādiq)a.s.(from his father)a.s.(from his grand. (4) -4
.father)a.s.(.al-Khisāl, p.436

142:رسول الله صلى الله عليه وآله نَعَمَ الْأَسْمَاءُ:عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ؛ الْأَسْمَاءُ الْمُعَبَّدَةُ. (1)

143:عنه صلى الله عليه وآله: أَلَا إِنَّ خَيْرَ الْأَسْمَاءِ:عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ وَ حَارِثُهُ وَ هَمَامٌ. (2)

144:عنه صلى الله عليه وآله «إِذَا سَمَّيْتُمُ الْوَلَدَ مُحَمَّدًا فَأَكْرَمُوهُ، وَأَوْسِعُوا لَهُ فِي الْمَجْلِسِ، وَ لَا تَقْبَحُوا لَهُ وَجْهًا. (3)

145:عنه صلى الله عليه وآله: إِذَا سَمَّيْتُمُ مُحَمَّدًا فَلَا تَقْبَحُوهُ، وَ لَا تَجْبَهُوهُ، (4) وَ لَا تَضْرِبُوهُ، بَوْرِكَ لَبَيْتٍ فِيهِ مُحَمَّدٌ، وَ مَجْلِسٍ فِيهِ مُحَمَّدٌ، وَ رَفَقَهُ فِيهَا مُحَمَّدٌ. (5)

146:عنه صلى الله عليه وآله: مَا مِنْ بَيْتٍ فِيهِ اسْمُ مُحَمَّدٍ إِلَّا أَوْسَعَ اللَّهُ عَلَيْهِمُ الرِّزْقَ، فَإِذَا سَمَّيْتُمُوهُمْ فَلَا تَضْرِبُوهُمْ، وَ لَا تَشْتِمُوهُمْ. (6)

147:عنه صلى الله عليه وآله: تُسْمُونَ مُحَمَّدًا ثُمَّ تَسُبُّونَهُ! (7)

148:الكافي عَنِ السَّكُونِيِّ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَأَنَا مَعْمُومٌ مَكْرُوبٌ، فَقَالَ لِي: يَا سَكُونِيُّ مِمَّا غَمُّكَ؟

قُلْتُ: وُلِدْتُ لِي ابْنَةٌ!

ص:90

1- (1). النوار للراوندى:ص 104 ح 75، [1]الجعفریات:ص 190 [2] وفيه«المعتاده»بدل«المعبده»وكلاهما عن الإمام الكاظم عن

آبائه عليهم السلام، بحار الأنوار:ج104 ص130 ح21. [3]

2- (2). الخصال:ص 251 ح 118 عن جابر عن الإمام الباقر عليه السلام، بحار الأنوار:ج 104 ص 127 ح 2. [4]

3- (3). تاريخ بغداد:ج 3 ص 91 [5] عن زيد بن الحسن عن أبيه عن الإمام علي عليه السلام، شرح نهج البلاغه لابن أبي الحديد:ج 19 ص 369 [6] عن الإمام علي عليه السلام عنه صلى الله عليه وآله.

4- (4). جِبْهَةٌ:ضَرْبٌ جِبْهَتُهُ وَرَدَّةٌ (مجمع البحرين:ج 1 ص 270«جبه»).

5- (5). مكارم الأخلاق:ج 1 ص 65 ح 67 [7] عن أبي رافع، بحار الأنوار:ج 16 ص 239. [8]

6- (6). تنبيه الخواطر:ج 1 ص 32 [9]عن جابر؛ شرح نهج البلاغه لابن أبي الحديد:ج 19 ص 366 [10] عن جابر.

7- (7). كنز العمال:ج 16 ص 422 ح 45222 نقلاً عن عبد بن حميد عن أنس.

:D-The Best Of Names And The Rights Of Some Of Them

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

The Prophet)s.a.w.(said:Indeed, the best of names are:'Abdullah, 'Abd al-Rahmān, Hārithah and:143
(Hammām. (2

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

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

The Prophet)s.a.w.(said:Any household that has the name Muhammad in it Allah will increase their:146
(sustenance.So, if you have named a child Muhammad, you must not beat or insult him. (5

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

al-Kāfi, narrating from al-Sakuni who said: I went to Imām al-Sādiq)a.s.(while I was sad and upset,:148
?and he said to me:'O' Sakuni, why are you sad

.I said:A daughter has been born to me

ص:91

al-Nawādir, by al-Rāwandi, p.401, h.57.al-Ja'fariyāt, p.091, with 'custom' instead of 'names that.(1) -1
denote the servitude to Allah'.Both narrating from Imām al-Kāzim)a.s.(from his forefathers)a.s.(.Bihār
.al-Anwār, vol.401, p.031, h.12

al-Khisāl, p.152, h.811, narrating from Jābir from Imām al-Bāqir)a.s.(.Bihār al-Anwār,. (2) -2
.vol.401, p.721, h.2

Tārikh Baghdād, vol.3, p.19, narrating from Zaid ibn al-Hasan from his father from Imām 'Ali)a.s.. (3) -3

.Makārim al-Akhlāq, vol.1, p.56, h.76, narrating from Abu Rāfi'.Bihār al-Anwār, vol.61, p.932. (4) -4

Tanbih al-Khawātir, vol.1, p.23, narrating from Jābir.Sharh Nahj al-Balāghah, vol.91, p.663,. (5) -5
.narrating from Jābir

فَقَالَ: يَا سَكُونِي، عَلَى الْأَرْضِ تَقْلُهَا، وَعَلَى اللَّهِ رِزْقُهَا، تَعِيشُ فِي غَيْرِ أَجْلِكَ، وَتَأْكُلُ مِنْ غَيْرِ رِزْقِكَ.

فَسُرِّيَ وَاللَّهِ عَنِّي. فَقَالَ لِي: مَا سَمَّيْتَهَا؟

قُلْتُ: فَاطِمَةَ.

قَالَ: آهِ آهِ! ثُمَّ وَضَعَ يَدَهُ عَلَى جَبْهَتِهِ فَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «حَقُّ الْوَالِدِ عَلَى الْوَالِدِ إِذَا كَانَ ذَكَرًا أَنْ يَسْتَفِرَّهُ (1) أُمَّهُ، وَيَسْتَحْسِنَ اسْمَهُ، وَيُعَلِّمَهُ كِتَابَ اللَّهِ، وَيُطَهِّرَهُ، وَيُعَلِّمَهُ السَّبَاحَةَ، وَإِذَا كَانَتْ ائْتَى أَنْ يَسْتَفِرَّهُ أُمُّهَا، وَيَسْتَحْسِنَ اسْمَهَا، وَيُعَلِّمَهَا سُورَةَ التَّوْرِ، وَلَا يُعَلِّمَهَا سُورَةَ يُوسُفَ، وَلَا يُنْزِلُهَا الْغُرْفَ (2)، وَيُعَجِّلُ سَرَاحَهَا إِلَى بَيْتِ زَوْجِهَا».

أَمَّا إِذَا سَمَّيْتَهَا فَاطِمَةَ فَلَا تَسْبِّهَا، وَلَا تَلْعَنُهَا وَلَا تَضْرِبُهَا. (3)

149: رسول الله صلى الله عليه وآله من ولد له أربعة أولادٍ لم يُسمَّ أحدُهم باسمي، فقد جفاني. (4)

150: عنه صلى الله عليه وآله: تَسَمَّوْا بِأَسْمَاءِ الْأَنْبِيَاءِ. (5)

151: عنه صلى الله عليه وآله: مَا مِنْ أَهْلِ بَيْتٍ فِيهِمْ اسْمٌ نَبِيِّ إِلَّا بَعَثَ اللَّهُ إِلَيْهِمْ مَلَكًا يُقَدِّسُهُمْ مِنْ صَلَاةِ الْغَدَاةِ إِلَى الْعِشَاءِ. (6)

ص: 92

1- (1). اسْتَفْرِهُوا: أَي اسْتَحْسِنُوا (مجمع البحرين: ج 3 ص 1390 «فره»).

2- (2). المراد بها هو الغرف التي تطل على الخارج، ويرى الشخص الذي في داخلها من الخارج.

3- (3). الكافي: ج 6 ص 48 ح 6، [1] تهذيب الأحكام: ج 8 ص 112 ح 387.

4- (4). الكافي: ج 6 ص 19 ح 6 [2] عن عاصم الكوزي عن الإمام الصادق عليه السلام، تهذيب الأحكام: ج 7 ص 438 ح 1747 عن الإمام الباقر عليه السلام عنه صلى الله عليه وآله.

5- (5). سنن أبي داود: ج 4 ص 288 ح 4950، مسند أبي يعلى: ج 6 ص 351 ح 7133 كلاهما عن أبي وهب الجشمي.

6- (6). الأمامي للطوسي: ص 511 ح 1117 [3] عن الأصمغ عن الإمام علي عليه السلام عنه صلى الله عليه وآله وبحار الأنوار: ج 104 ص 129 ح 14. [4]

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

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

.I said:Fātimah

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

(Be careful! Since you have named her Fātimah, you should not insult her, nor curse her, nor beat her. (3'

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

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

The Prophet)s.a.w.(said:Every family in which there is the name of a Divine Prophet, Allah sends an:151
(angel to them to sanctify them from the morning prayer until evening prayer. (6

ص:93

.Yusuf.(1)-1

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

.al-Kāfi, vol.6, p.84, h.6.Tahdhib al-Ahkām, vol.8, p.211, h.783. (3)-3

al-Kāfi, vol.6, p.91, h.6, narrating from 'Asim al-Kuzi from Imām al-Sādiq)a.s.(.Tahdhib al-. (4)-4

.).Ahkām, vol.7, p.834, h.7471, narrating from Imām al-Bāqir)a.s.(from the Prophet)s.a.w

Sunan Abu Dāwud, vol.4, p.882, h.0594.Musnad Abu Ya'lā, vol.6, p.153, h.3317.Both narrating. (5)-5

.from Abu Wahab al-Jashmi

al-Amāli, by al-Tusi, p.115, h.7111, narrating from al-Asbagh from Imām 'Ali)a.s.(from the. (6)-6

.Prophet)s.a.w.(.Bihār al-Anwār, vol.401, p.921, h.41

152: الإمام الباقر عليه السلام: أُصِدِّقُ الْأَسْمَاءَ مَا سُمِّيَ بِالْعُبُودِيَّةِ (1)، وَأَفْضَلُهَا أَسْمَاءُ الْأَنْبِيَاءِ. (2)

153: الإمام الصادق عليه السلام: لَا يُولَدُ لَنَا وَكَدٌّ إِلَّا سَمَّيْنَاهُ مُحَمَّدًا، فَإِذَا مَضَى لَنَا سَبْعَةُ أَيَّامٍ فَإِنْ شِئْنَا غَيَّرْنَا، وَإِنْ شِئْنَا تَرَكْنَا. (3)

154: عنه عليه السلام: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَ: يَا رَسُولَ اللَّهِ، وُلِدَ لِي غُلَامٌ فَمَاذَا اسْمُهُ؟ قَالَ: سَمِّهِ بِأَحَبِّ الْأَسْمَاءِ إِلَى حَمْرَةَ. (4)

155: الكافي عن عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْعَزْرَمِيِّ: اسْتَعْمَلَ مُعَاوِيَةُ مَرَّانَ بِنَ الْحَكَمِ عَلَى الْمَدِينَةِ، وَأَمَرَهُ أَنْ يَفْرِضَ لِشَدَّابِ قُرَيْشٍ، فَفَرَضَ لَهُمْ.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: فَأَتَيْتُهُ فَقَالَ: مَا اسْمُكَ؟

فَقُلْتُ عَلِيُّ بْنُ الْحُسَيْنِ.

فَقَالَ مَا اسْمُ أَخِيكَ؟

فَقُلْتُ: عَلِيُّ.

قَالَ: عَلِيُّ وَوَعَلِيُّ! مَا يُرِيدُ أَبُوكَ أَنْ يَدَعَ أَحَدًا مِنْ وُلْدِهِ إِلَّا سَمَّاهُ عَلِيًّا؟ ثُمَّ فَرَضَ لِي، فَرَجَعْتُ إِلَى أَبِي فَأَخْبَرْتُهُ. فَقَالَ: وَيْلَى عَلِيَّ ابْنَ الزَّرْقَاءِ دَبَّاعِهِ (5) الْأَدَمَ، لَوْ وُلِدَ لِي مِنْهُ لِأَحَبِّتُ أَنْ لَا اسْمِي أَحَدًا مِنْهُمْ إِلَّا عَلِيًّا. (6)

ص: 94

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

2- (2). الكافي: ج 6 ص 18 ح 1، [1] تهذيب الأحكام: ج 7 ص 438 ح 1747.

3- (3). الكافي: ج 6 ص 18 ح 4، [2] تهذيب الأحكام: ج 7 ص 437 ح 1746، عدّه الداعي: ص 77 [3] عن الإمام الرضا عليه السلام.

4- (4). الكافي: ج 6 ص 19 ح 9، [4] تهذيب الأحكام: ج 7 ص 438 ح 1749 كلاهما عن ابن القدّاح.

5- (5). زرقة العين لا باعتبارها عيبا جسميا، بل هي كناية عن السوء وقبح الأعمال (مجمع البحرين: ج 1 ص 30 «أدم»).

6- (6). الكافي: ج 6 ص 19 ح 7، [5] بحار الأنوار: ج 44 ص 211 ح 8. [6]

Imām al-Bāqir)a.s.(said:The best name is the one which indicates the servitude (1)]of Allah[, and the:152
(best of them are the names of prophets. (2

Imām al-Sādiq)a.s.(said:Every child born to us we name him Muhammad, and when seven days have:153
(passed, we either change the name or keep it. (3

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

al-Kāfi, narrating from 'Abd al-Rahmān ibn Muhammad 'Azrami who said:Muāwiyah appointed:155
Marwān ibn al-Hakam as the governor of Medina and ordered him to assign a salary for the young ones of
.Quraysh, and he did

Imām Zayn al-'Abidin]al-Sajjād[said:I went to him and he asked:What is your name?I answered:'Ali ibn
.al-Husain.He asked:What is your brother's name?I answered:"'Ali
?He said:"'Ali and 'Ali! What was your father after by naming all his sons 'Ali

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

ص:95

.Meaning names which begin with the prefix 'abd, such as:'Abdullah, 'Abd al-Rahmān, 'Abd al-Hādi.(1) -1
.al-Kāfi, vol.6, p.81, h.1.Tahdhib al-Ahkām, vol.7, p.834, h.7471. (2) -2
al-Kāfi, vol.6, p.81, h.4.Tahdhib al-Ahkām, vol.7, p.734, h.6471.'Uddah al-Dā'i, p.77, narrating. (3) -3
(.from Imām al-Ridā)a.s
.al-Kāfi, vol.6, p.91, h.9.Tahdhib al-Ahkām, vol.7, p.834, h.9471.Both from Ibn al-Qaddāh. (4) -4
.The color of the eye here does not mean it is a defect, but it is referring to evil features and lewdness. (5) -5
.al-Kāfi, vol.6, p.91, h.7.Bihār al-Anwār, vol.44, p.112, h.8. (6) -6

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

فقال: إي والله، وهل الدين إلا الحب؟ قال الله: «إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ» 1. (1)

157: الكافي عن ابن ميثاق، عن فلان بن حميد: أنه سأل أبا عبد الله عليه السلام وشاوره في اسم ولده، فقال: سمّه بأسماء من العبودية. فقال: أي الأسماء هو؟ فقال: عبد الرحمن. (2)

158: الإمام الكاظم عليه السلام: لا يدخل الفقر بيتا فيه اسم محمد أو أحمد أو علي أو الحسن أو الحسين أو جعفر أو طالب أو عبد الله، أو فاطمة من النساء. (3)

159: الإمام العسكري عليه السلام - لجعفر بن الشريف الجرجاني -: شكر الله لأبي إسحاق إبراهيم بن إسماعيل صنعته إلى شيعتنا، وغفر له ذنوبه، ورزقه ذكراً سوياً قائلاً بالحق، فقل له: يقول لك الحسن بن علي: سم ابنك أحمد. (4)

160: كشف الغمّة عن جعفر بن محمد القلانسي: كتب محمد أخى إلى أبي محمد عليه السلام وأمرته حاملاً مقرباً أن يدعو الله أن يخلصها ويرزقه ذكراً، ويسميه. فكتب يدعو الله بالصلاة ويقول: رزقك الله ذكراً سوياً، ونعم الاسم محمد وعبد الرحمن. فولدت اثنين... فسما واحداً محمداً، والآخر... عبد الرحمن. (5)

ص: 96

1- (2) تفسير العياشي: ج 1 ص 167 ح 28، [1] بحار الأنوار: ج 104 ص 130 ح 19. [2]

2- (3). الكافي: ج 6 ص 18 ح 5. [3]

3- (4). الكافي: ج 6 ص 19 ح 8، [4] تهذيب الأحكام: ج 7 ص 438 ح 1748 كلاهما عن سليمان الجعفرى.

4- (5) الخرائج والجرائح: ج 1 ص 424 ح 4، كشف الغمّة: ج 3 ص 217 [5] كلاهما عن جعفر بن الشريف الجرجاني.

5- (6). كشف الغمّة: ج 3 ص 208، [6] بحار الأنوار: ج 50 ص 298 ح 72. [7]

Tafsir al-'Ayyāshi, narrating from Rib'i ibn 'Abdullah who said: Abu 'Abdullah]al-Sādiq[)a.s.(was:156 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... (1) (2

al-Kāfi, narrating from Ibn Mayyāh from Fulān ibn Hamid who said that he asked and sought advice:157 from Abu 'Abdullah]al-Sādiq[)a.s.(about the name of his son.The Imām said: Name him by a name that .indicates servitude

?He said:What are those names

(He)a.s.(said:)]Names[like 'Abd al-Rahmān. (3

Imām al-Kāzim)a.s.(said:Poverty will not enter the house that has someone from the men with the:158 name of Muhammad, Ahmad, 'Ali, Hasan, Husain, Ja'far, Tālib, or 'Abdullah, or from among the women (with the name Fātimah. (4

Imām Hasan al-'Askari)a.s.(said to Ja'far ibn Sharif al-Jurjāni: May Allah thank and reward Abu:159 Ishāq Ibrāhim ibn Ismā'il for his service to our followers, and may He forgive his sins and bless him with a (good son who believes in the truth.Tell him that al-Hasan ibn 'Ali says:Name your son Ahmad. (5

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

(Then his wife gave birth to twins and he named one of them Muhammad and the other 'Abd al-Rahmān. (6

ص:97

.Qurān, 3:13.(1) -1

Tafsir al-'Ayyāshi, vol.1, p.761, h.82.Bihār al-Anwār, vol.401, p.031, h.91. (2) -2

.al-Kāfi, vol.6, p.81, h.5. (3) -3

al-Kāfi, vol.6, p.91, h.8.Tahdhib al-Ahkām, vol.7, p.834, h.8471.Both narrating from Sulaymān. (4) -4

.al-Ja'fari

al-Kharā'ij wa al-Jarā'ih, vol.1, p.424, h.4.Kashf al-Ghummah, vol.3, p.712.Both narrating from. (5) -5

.Ja'far ibn al-Sharif al-Jurjāni

.Kashf al-Ghummah, vol.3, p.802.Bihār al-Anwār, vol.05, p.892, h.27. (6) -6

161: رسول الله صلى الله عليه وآله: لا تُسَمُّوا أولادكم الحَكَمَ، ولا أبَا الحَكَمِ؛ فَإِنَّ اللهَ هُوَ الحَكَمُ. (1)

162: عنه صلى الله عليه وآله: لا تُسَمِّينَ غُلامَكَ يَساراً، ولا رَباحاً، ولا نَجيحاً، ولا أَفْلَحَ. (2)

163: عنه صلى الله عليه وآله: شَرُّ الأَسْماءِ: ضِرارٌ، ومُرَّةٌ، وحَرْبٌ، وظالِمٌ. (3)

164: مجمع الزوائد عن عبد الرحمن بن أبي سبرة: دَخَلْتُ أُمَّ أَوْ أَبِي عَلِيَّ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ لِأَبِي: هَذَا ابْنُكَ؟ قُلْتُ: نَعَمْ. قَالَ: مَا اسْمُهُ؟ قَالَ: الحُبَابُ.

قَالَ: لا تُسَمِّهِ الحُبَابَ؛ فَإِنَّ الحُبَابَ شَيْطانٌ، وَ لَكِنْ هُوَ عَبْدُ الرَّحْمَنِ. (4)

165: المعجم الكبير عن ابن بريده عن أبيه: نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنْ يُسَمَّى كَلْبٌ أَوْ كُليبٌ. (5)

وَسَبَبُ النَّهْيِ عَنِ بَعْضِ الأَسْمَاءِ

166: سنن أبي داود: عن مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ سَأَلَتْهُ: مَا سَمَّيْتَ ابْنَتَكَ؟ قَالَ سَمَّيْتُهَا بَرَّةً. (6)

قَالَتْ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَدْ نَهَى عَنِ هَذَا الإِسْمِ، سَمَّيْتُ بَرَّةً، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا تُرْكُوا أَنْفُسَكُمْ، اللهُ أَعْلَمُ بِأَهْلِ البِرِّ مِنْكُمْ. فَقَالُوا: مَا نُسَمِّيْهَا؟ قَالَ: سَمُّوْهَا زَيْنَبَ. (7)

ص: 98

1- (1). علل الشرائع: ص 583 ح 23 [1] عن الإمام علي عليه السلام، بحار الأنوار: ج 76 ص 175 ح 2. [2]

2- (2). صحيح مسلم: ج 3 ص 1685 ح 12، سنن أبي داود: ج 4 ص 290 ح 4958 كلاهما عن سمرة بن جندب، كنز العمال: ج 1 ص 465 ح 2023.

3- (3). الخصال: ص 250 ح 118 عن جابر عن الإمام الباقر عليه السلام، بحار الأنوار: ج 104 ص 127 ح 2. [3]

4- (4). مجمع الزوائد: ج 3 ص 306 ح 4677.

5- (5). المعجم الكبير: ج 2 ص 23 ح 1163، كنز العمال: ج 16 ص 424 ح 45234.

6- (6). في المصدر: «سَمَّيْتُهَا مَرَّةً»، والصحيح «بَرَّةً» بقرينه ذيل الحديث و المصادر الأخرى، والظاهر وقوع التصحيف فيه.

7- (7). سنن أبي داود: ج 4 ص 288 ح 4953، المعجم الكبير: ج 24 ص 280 ح 709.

:E-Inappropriate Names

The Prophet)s.a.w.(said:Do not name your children Hakam and Abu al-Hakam, for Allah is the Hakam:161
()Arbitrator(.(1

(The Prophet)s.a.w.(said:Do not name your son:Yasār, Rabāh, Najih, or Aflah. (2):162

(The Prophet)s.a.w.(said:The worst names are:Dirār, Murrah, Harb, and Zālim. (3):163

Majma' al-Zawā'id, narrating from 'Abd al-Rahmān ibn Abu Sabrah who said: My father and I went to:164
?the Prophet)s.a.w.(He asked my father:Is this your son
.He answered:Yes

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

.He answered:al-Hubāb

(He)s.a.w.(said:Do not call him al-Hubāb, for al-Hubāb is Satan, but rather call him 'Abd al-Rahmān. (4

al-Mu'jam al-Kabir, narrating from Ibn Buraydah from his father who said: The Messenger of Allah:165
()s.a.w.(prohibited anyone to be called Kalb)dog(or Kulaib. (5

:F-The Reason For The Prohibition Of Certain Names

Sunan Abu Dāwud, narrating from Muhammad ibn 'Amr ibn 'Atā' who said: Zainab bint Abu Salamah:166
?asked him]Muhammad ibn 'Amr ibn 'Atā'[:What did you name your daughter
)He said:I named her Barraah)Righteous

She said:Verily, the Messenger of Allah)s.a.w.(reproached this name:I was named Barraah 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! (6

-
- .Ilal al-Sharā'i', p.385, h.32, narrating from Imām 'Ali)a.s.(.Bihār al-Anwār, vol.67, p.571, h.2'.(1) -1
Sahih Muslim, vol.3, p.5861, h.21.Sunan Abu Dāwud, vol.4, p.092, h.8594.Both narrating from. (2) -2
.Samarah ibn Jundab.Kanz al-'Ummāl, vol.1, p.564, h.3202
al-Khisāl, p.052, h.811, narrating from Jābir from Imām al-Bāqir)a.s.(.Bihār al-Anwār,. (3) -3
.vol.401, p.721, h.2
.Majma' al-Zawā'id, vol.3, p.603, h.7764. (4) -4
.al-Mu'jam al-Kabir, vol.2, p.32, h.3611.Kanz al-'Ummāl, vol.61, p.424, h.43254. (5) -5
.Sunan Abu Dāwud, vol.4, p.882, h.3594.al-Mu'jam al-Kabir, vol.42, p.082, h.907. (6) -6

167: الإمام الصادق عليه السلام - و سُئِلَ عَنْ عِلَّةِ حَلَقِ رَأْسِ الْمَوْلُودِ فَقَالَ: - تَطْهِيرُهُ مِنْ شَعْرِ الرَّحِمِ. (1)

168: الكافي عن علي بن جعفر عن الإمام الكاظم عليه السلام، قال: سَأَلْتُهُ عَنْ مَوْلُودٍ يُحَلَّقُ رَأْسُهُ بَعْدَ يَوْمِ السَّابِعِ؟ فَقَالَ: إِذَا مَضَى سَبْعَةُ أَيَّامٍ فَلَيْسَ عَلَيْهِ حَلْقٌ. (2)

7/1: الْعَقِيقَةُ

169: رسول الله صلى الله عليه وآله: كُلُّ غُلَامٍ رَهِينَةٌ بِعَقِيقَتِهِ، يُذَبِّحُ عَنْهُ يَوْمَ سَابِعِهِ. (3)

170: الإمام الباقر عليه السلام إذا كَانَ يَوْمُ السَّابِعِ وَقَدْ وُلِدَ لِأَخِيكُمْ غُلَامٌ أَوْ جَارِيَةٌ فَلْيَعُقَّ عَنْهُ كَبْشًا؛ عَنِ الذَّكْرِ ذِكْرًا، وَعَنِ الْأُنْثَى مِثْلَ ذَلِكَ، عُقِّقُوا عَنْهُ وَأَطْعَمُوا الْقَابِلَةَ مِنَ الْعَقِيقَةِ، وَسَمَّوْهُ يَوْمَ السَّابِعِ. (4)

171: الإمام الصادق عليه السلام: الْمَوْلُودُ إِذَا وُلِدَ عُقِّقَ عَنْهُ وَحُلِقَ رَأْسُهُ، وَتُصَدِّقُ بِوَزْنِ شَعْرِهِ وَرِقًا، (5) وَاهْدِي إِلَى الْقَابِلَةِ الرَّجُلُ وَالْوَرِكُ، (6) وَيُدْعَى نَقْرٌ مِنَ الْمُسْلِمِينَ فَيَأْكُلُونَ وَيَدْعُونَ لِلْغُلَامِ، وَيُسَمَّى يَوْمَ السَّابِعِ. (7)

ص: 100

1- (1). كتاب من لا يحضره الفقيه: ج 3 ص 489 ح 4728، علل الشرائع: ص 505 ح 1، [1] مكارم الأخلاق: ج 1 ص 488 ح 1693. [2]

2- (2). الكافي: ج 6 ص 38 ح 1، كتاب من لا يحضره الفقيه: ج 3 [3] ص 489 ح 4729.

3- (3). سنن الدارمي: ج 1 ص 511 ح 1903، [4] السنن الكبرى: ج 9 ص 510 ح 19290 [5] كلاهما عن سمره.

4- (4). الكافي: ج 6 ص 27 ح 4، [6] تهذيب الأحكام: ج 7 ص 442 ح 1769، وسائل الشيعة: ج 15 ص 152 ح 11. [7]

5- (5). الورق: الفِضَّةُ (لسان العرب: ج 10 ص 375 « [8] ورق »).

6- (6). الورك: ما فوق الفخذ (النهاية: ج 5 ص 176 « [9] ورك »).

7- (7). الكافي: ج 6 ص 28 ح 5، [10] تهذيب الأحكام: ج 7 ص 442 ح 1770 كلاهما عن حفص الكناسي.

When Imām al-Sādiq)a.s.(was asked about the reason for shaving the head of a baby, he answered: To:167
 (clean the head from the hair]of the period[of the womb. (1

al-Kāfi, narrating from 'Ali ibn Ja'far asking Imām al-Kāzim: I asked him about a newborn child and:168
 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. (2

GIVING AN OFFERING FOR A CHILD:1/7

The Prophet)s.a.w.(said:Every boy)his well-being(is dependent on his offering)'aqiqah(which:169
 (should be sacrificed for him on the seventh day]after his birth[. (3

Imām al-Bāqir)a.s.(said:On the seventh day of the birth of a child, a boy or a girl, one should sacrifice:170
 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. (4

Imām al-Sādiq)a.s.(said:When the child is born, an offering is to be sacrificed for him, his head is to:171
 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[. (5

ص:101

Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.984, h.8274.'Ilal al-Sharā'i', p.505, h.1.Makārim al-(1) -1
 .Akhlāq, vol.1, p.884, h.3961

.al-Kāfi, vol.6, p.83, h.1.Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.984, h.9274. (2) -2

Sunan al-Dārami, vol.1, p.115, h.3091.al-Sunan al-Kubrā, vol.9, p.015, h.09291.Both narrating. (3) -3
 .from Samarah

al-Kāfi, vol.6, p.72, h.4.Tahdhib al-Ahkām, vol.7, p.244, h.9671.Wasā'il al-Shi'ah, vol.51,. (4) -4
 .p.251, h.11

al-Kāfi, vol.6, p.82, h.5.Tahdhib al-Ahkām, vol.7, p.244, h.0771.Both narrating from Hafs al-. (5) -5
 .Kanā'isi

172: عنه عليه السلام: كُلُّ مَوْلُودٍ مُرْتَهَنٌ بِالْعَقِيْقَةِ. (1)

173: عنه عليه السلام: الْعَقِيْقَةُ يَوْمَ السَّابِعِ، وَتُعْطَى (2) الْقَابِلَةَ الرَّجُلَ مَعَ الْوَرِكِ، وَلَا يَكْسِرُ الْعَظْمَ. (3)

174: عنه عليه السلام: تَقُولُ عَلَى الْعَقِيْقَةِ إِذَا عَقَقْتَ: «بِسْمِ اللَّهِ وَيَا لَهِ، اللَّهُمَّ عَقِيْقَةَ عَن فُلَانٍ، لِحَمِّهَا بِلِحْمِهِ، وَدَمِّهَا بِدَمِّهِ، وَعَظْمُهَا بِعَظْمِهِ، اللَّهُمَّ اجْعَلْهُ وَقَاءً لَأَلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَعَلَيْهِمْ». (4)

175: الكافي عن عمّار بن موسى عن الإمام الصادق عليه السلام، قال: سَأَلْتُهُ عَنِ الْعَقِيْقَةِ عَنِ الْمَوْلُودِ كَيْفَ هِيَ؟

قال: ... يُعْطَى الْقَابِلَةَ رُبْعُهَا، وَإِنْ لَمْ تَكُنْ قَابِلَةً فَلَأُمَّهُ تُعْطِيهَا مَنْ شَاءَتْ، وَتُطْعَمُ مِنْهُ عَشْرَةٌ مِنَ الْمُسْلِمِينَ، فَإِنْ زَادُوا فَهِيَ أَفْضَلُ. (5)

176: الكافي عن أبي الصّباح الكناني: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّبِيِّ الْمَوْلُودِ، مَتَى يُذَبِّحُ عَنْهُ، وَيُحْلَقُ رَأْسُهُ، وَيُتَصَدَّقُ بِوَزْنِ شَعْرِهِ، وَيُسَمَّى؟

قال: كُلُّ ذَلِكَ فِي الْيَوْمِ السَّابِعِ. (6)

ص: 102

1- (1). الكافي: ج 6 ص 24 ح 2، [1] تهذيب الأحكام: ج 7 ص 441 ح 1762، كتاب من لا يحضره الفقيه: ج 3 ص 484 ح 4711
كلّها عن أبي خديجه.

2- (2). في المصدر «ويعطى»، والتصويب من المصادر الأخرى.

3- (3). الكافي: ج 6 ص 29 ح 11، [2] تهذيب الأحكام: ج 7 ص 443 ح 1772 كلاهما عن الكاهلي، وسائل الشيعة: ج 15 ص 150 ح 5. [3]

4- (4). الكافي: ج 6 ص 30 ح 1 [4] عن إبراهيم الكرخي، وسائل الشيعة: ج 15 ص 154 ح 1. [5]

5- (5). الكافي: ج 6 ص 28 ح 9، [6] تهذيب الأحكام: ج 7 ص 443 ح 1771.

6- (6). الكافي: ج 6 ص 28 ح 8. [7]

(Imām al-Sādiq)a.s.(said:Every newborn child)his well-being(is dependent o n an offering. (1):172

Imām al-Sādiq)a.s.(said:The offering of sacrifice is done on the seventh day, and the foot of the sheep:173

(and its leg should be given to the midwife, and its bones should not be broken. (2

Imām al-Sādiq)a.s.(said:When performing the offering, say over it:In the name of Allah, and by:174

Allah, O Allah! This is an offering)'aqiqah(from so and so, its flesh is for his flesh, its blood is for his blood and its bone is for his bone.O Allah! Make it as a protection for the progeny of Muhammad, praise of Allah be

(upon him and them. (3

al-Kāfi, narrating from 'Ammār ibn Musā: I asked Imām al-Sādiq)a.s.(about the offering for a child:175

)'aqiqah(and how it should be.The Imām)a.s.(answered:one fourth of it is given to the midwife.If there was no midwife, it's given to its mother to give it to anyone she desires.The mother should feed from it ten

(Muslims and the more the better. (4

al-Kāfi, narrating from Abu al-Sabbāh al-Kanāni who said: I asked Abu 'Abdullah]al-Sādiq[)a.s.(:176

about a newborn child when an offering should be done for him, when his head should be shaved, when the alms equal to the weight of his hair should be given and when a name should be chosen for him

(He)a.s.(answered:They should all be done on the seventh day. (5

ص:103

al-Kāfi, vol.6, p.42, h.2.Tahdhib al-Ahkām, vol.7, p.144, h.2671.Kitāb Man lā Yahdarhu al-.(1) -1

.Faqih, vol.3, p.484, h.1174.All narrating from Abu Khadijah

al-Kāfi, vol.6, p.92, h.11.Tahdhib al-Ahkām, vol.7, p.344, h.2771.Both narrating from al-. (2) -2

.Kāhili.Wasā'il al-Shi'ah, vol.51, p.051, h.5

.al-Kāfi, vol.6, p.03, h.1.Wasā'il al-Shi'ah, vol.51, p.451, h.1. (3) -3

.al-Kāfi, vol.6, p.82, h.9.Tahdhib al-Ahkām, vol.7, p.344, h.1771. (4) -4

.al-Kāfi, vol.6, p.82, h.8. (5) -5

177:الكافي عن جميل بن درّاج: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْعَقِيقَةِ وَالْحَلْقِ وَالتَّسْمِيَةِ بِأَيِّهَا يُبَدَأُ؟ قَالَ: يُصْنَعُ ذَلِكَ كُلُّهُ فِي سَاعَةٍ وَاحِدَةٍ، يُحَلَّقُ وَيُذَبِّحُ وَيُسَمَّى، ثُمَّ ذَكَرَ مَا صَنَعَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ لِوَلَدِهَا. ثُمَّ قَالَ: يوزنُ الشَّعْرُ، وَيُتَصَدَّقُ بِوزنهِ فَضَّهً. (1)

178:الكافي عن إسحاق بن عمّار عن الإمام الصادق عليه السلام- في العَقِّ عَنِ المَوْلُودِ وَحَلِقِهِ وَالتَّصَدُّقِ عَنْهُ- قَالَ: قُلْتُ لَهُ: بِأَيِّ ذَلِكِ نَبَدَأُ؟ قَالَ: تَحْلِقُ رَأْسَهُ، وَتَعَقُّ عَنْهُ، وَتَصَدَّقُ بِوزنِ شَعْرِهِ فَضَّهً، وَيكونُ ذَلِكَ فِي مَكَانٍ وَاحِدٍ. (2)

8/1:الخِتانُ

179:رسول الله صلى الله عليه وآله: طَهَّرُوا أَوْلَادَكُمْ يَوْمَ السَّابِعِ؛ فَإِنَّهُ أَطْيَبُ وَأَطْهَرُ وَأَسْرَعُ لِنَبَاتِ اللَّحْمِ، وَإِنَّ الأَرْضَ تَنْجُسُ مِنْ بَوْلِ الأَغْلَفِ أَرْبَعِينَ صَبَاحًا (3). (4)

180:الإمام الصادق عليه السلام: اخْتَنُوا أَوْلَادَكُمْ لِسَبْعَةِ أَيَّامٍ؛ فَإِنَّهُ أَطْهَرُ وَأَسْرَعُ لِنَبَاتِ اللَّحْمِ، وَإِنَّ الأَرْضَ لَتَكْرَهُ بَوْلَ الأَغْلَفِ. (5)

181:عنه عليه السلام: خِتانُ الغُلامِ مِنَ السُّنَنِ، وَخَفْضُ الجَوَارِي لَيْسَ مِنَ السُّنَنِ. (6)

ص:104

1- (1).الكافي:ج 6 ص 33 ح 4. [1]

2- (2).الكافي:ج 6 ص 27 ح 2، [2]تهذيب الأحكام:ج 7 ص 442 ح 1767.

3- (3). المراد من التلوّث هو مخالفه السنّه، لا التلوّث والنجاسه الظاهرية، فغير البالغ بسبب مخالفه والديه للسنّه، والبالغ بسبب مخالفته هو لها.

4- (4).الكافي:ج 6 ص 35 ح 2، [3]تهذيب الأحكام:ج 7 ص 445 ح 1778 كلاهما عن السكوني عن الإمام الصادق عليه السلام.

5- (5).الكافي:ج 6 ص 34 ح 1، [4]تهذيب الأحكام:ج 7 ص 444 ح 1777 كلاهما عن مسعده بن صدقه.

6- (6).الكافي:ج 6 ص 37 ح 2 [5] عن عبد الله بن سنان.

al-Kāfi, narrating from Jamil ibn Darrāj who said: I asked Abu 'Abdullah [al-Sādiq] a.s. (about the:177
sacrifice, the offering, shaving the head, or naming the child which one should be done first

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

Then he mentioned what Fātimah a.s. (had done for her child. After that he said: The hair must be weighed
(and silver equal to its weight is to be given as alms. (1

al-Kāfi, narrating from Ishāq ibn 'Ammār: I asked Imām al-Sādiq a.s. (about the offering for the:178
child, shaving his head, or alms-giving, and that which of them we should start with

He answered: Shave his head, offer the sacrifice for him, and then give silver equal to the weight of his hair as
(alms, and all of these are done in one place. (2

CIRCUMCISION: 1/8

The Prophet s.a.w. (said: Purify your children by circumcision on the seventh day, for it is more:179
pleasant and purer, and it causes the flesh to grow faster, and indeed the earth remains polluted for forty days
(with the urine of he who is not circumcised. (3) (4

Imām al-Sādiq a.s. (said: Circumcise your sons on the seventh day, for it is more pure and helps the:180
(flesh to grow faster, and the earth detests the urine of he who is not circumcised. (5

Imām al-Sādiq a.s. (said: Circumcising the boy is of the Sunnah, but female circumcision is not of the:181
(Sunnah. (6

ص: 105

.al-Kāfi, vol.6, p.33, h.4.(1) -1

.al-Kāfi, vol.6, p.72, h.2.Tahdhib al-Ahkām, vol.7, p.244, h.7671. (2) -2

Pollution here means performing what is opposite to the Sunnah, and not material impurity and. (3) -3
uncleanliness. If the child is not mature (bāligh), it refers to the parent's not following the Sunnah, and if he
is mature, then it is his own opposition to the Sunnah

al-Kāfi, vol.6, p.53, h.2.Tahdhib al-Ahkām, vol.7, p.544, h.8771. Both narrating from al-Sakuni. (4) -4
(.from Imām al-Sādiq a.s

al-Kāfi, vol.6, p.43, h.1.Tahdhib al-Ahkām, vol.7, p.444, h.7771. Both narrating from Mas'adah. (5) -5
.ibn Sadaqah

182: كتاب من لا يحضره الفقيه عن مرزم بن حكيم الازدي عن الإمام الصادق عليه السلام في الصبي إذا ختن، قال:- يقول:

اللَّهُمَّ هَذِهِ سُنَّتُكَ، وَ سُنَّةُ نَبِيِّكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ، وَ اتِّبَاعُ مِنَّا لَكَ وَ لِنَبِيِّكَ، بِمَسِيَّتِكَ وَ بِإِرَادَتِكَ وَ قَضَائِكَ؛ لِأَمْرٍ أَنْتَ أَرَدْتَهُ، وَ قَضَاءِ حَتَمَتِهِ، وَ أَمْرٍ أَنْفَذْتَهُ، فَأَذَقْتَهُ حَرَّ الْحَدِيدِ فِي خِتَانِهِ وَ حِجَامَتِهِ لِأَمْرٍ أَنْتَ أَعْرَفْتَ بِهِ مِنِّي، اللَّهُمَّ فَطَهِّرْهُ مِنَ الذُّنُوبِ، وَ زِدْ فِي عُمُرِهِ، وَ ادْفَعْ الْآفَاتِ عَنْ بَدَنِهِ، وَ الْأَوْجَاعَ عَنْ جِسْمِهِ، وَ زِدْهُ مِنَ الْغِنَى، وَ ادْفَعْ عَنْهُ الْفَقْرَ، فَإِنَّكَ تَعْلَمُ وَ لَا نَعْلَمُ.

وقال أبو عبد الله عليه السلام: أي رجل لم يقلها عند ختان ولده فليقلها عليه من قبل أن يحتلم، فإن قالها كفي حر الحديد من قتل أو غيره.

(1)

183: الكافي عن علي بن يقطين: سألت أبا الحسن عليه السلام عن ختان الصبي لسبعه أيام؛ من السنة هو أو يؤخر؟ وأيها أفضل؟

قال: لسبعه أيام من السنة، وإن أخر فلا بأس. (2)

ص: 106

1- (1). كتاب من لا يحضره الفقيه: ج 3 ص 488 ح 4726، وسائل الشيعة: ج 15 ص 169 ح 1. [1]

2- (2). الكافي: ج 6 ص 36 ح 7، [2] تهذيب الأحكام: ج 7 ص 445 ح 1780، وسائل الشيعة: ج 15 ص 165 ح 1. [3]

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

Then Abu 'Abdullah]al-Sādiq[)a.s.(said:Any man who does not recite this at the time of his son's circumcission should recite it before he reaches puberty, and if he recites it, he will be safeguarded from being killed or (harmed by the iron. (1

al-Kāfi, narrating from 'Ali ibn Yaqtin who said: I asked Abu al-Hasan]al-Kāzīm[)a.s.(about the:183 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. (2

ص:107

.Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.884, h.6274.Wasā'il al-Shi'ah, vol.51, p.961, h.1.(1) -1
al-Kāfi, vol.6, p.63, h.7.Tahdhib al-Ahkām, vol.7, p.544, h.0871.Wasā'il al-Shi'ah, vol.51,. (2) -2
.p.561, h.1

:During the period of breastf eeding, an infant has two fundam ental rights

:SUITABLE NUTRIT ION-1

According to the recomm endations of the great leaders of Islam, the best food for a baby is the mother's milk .and nothing can substitute it.Therefore, one of the rights of a baby is to be breastfed by its mother, if possible

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

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

:RESPECTING THE FEELINGS-2

Another important aspect to be noticed in the conduct of the Prophet)s.a.w.(in observing the rights of suckling babies is respecting their feelings.According to a tradition, the messenger of God one day, unlike usual, ended his prayers so fast that Muslims thought a new revelation was coming down to him.When they asked him about its reason, they

?surprisingly heard him say: Did you not hear the cry of the baby

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

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

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

أفضل إرضاع الولد

184: رسول الله صلى الله عليه وآله: إذا حملت المرأة كانت بمنزلة الصائم القائم، المجاهد بنفسه و ماله في سبيل الله، فإذا وضعت كان لها من الأجر ما لا تدرى ما هو لعظمه، فإذا أرضعت كان لها بكل مصه كعدل عتق محرر من ولد إسماعيل، فإذا فرغت من رضاعه ضرب ملك على جنبها، وقال: استأنفى العمل؛ فقد غفر لك. (1)

185: عنه صلى الله عليه وآله: حاملات وإدات مرضعات رحيمات، لو لا ما يأتين إلى بُعولتهن ما دخلت مُصليةً منهن النار. (2)

ب بركة لبن الأم

186: رسول الله صلى الله عليه وآله: ليس للصبي لبن خير من لبن أمه. (3)

187: الإمام علي عليه السلام: ما من لبن يرضع به الصبي أعظم بركة عليه من لبن أمه. (4)

ص: 110

1- (1). الأمالى للصدوق: ص 496 ح 678 [1] عن أبي خالد الكعبى عن الإمام الصادق عليه السلام، بحار الأنوار: ج 104 ص 106 ح 1. [2]

2- (2). الكافى: ج 5 ص 514 ح 2 [3] عن أبي بصير عن الإمام الصادق عليه السلام، بحار الأنوار: ج 22 ص 146 ح 138؛ [4] المعجم الكبير: ج 8 ص 253 ح 7989، عن أبي امامه نحوه، كنز العمال: ج 16 ص 407 ح 45133.

3- (3). عيون أخبار الرضا: ج 2 ص 34 ح 69، [5] صحيفه الإمام الرضا عليه السلام: ص 101 ح 42 [6] كلاهما عن أحمد بن عامر بن سليمان الطائى عن الإمام الرضا عن آبائه عليهم السلام.

4- (4). الكافى: ج 6 ص 40 ح 1، [7] تهذيب الأحكام: ج 8 ص 108 ح 365 كلاهما عن طلحه بن زيد عن الإمام الصادق عليه السلام، كتاب من لا يحضره الفقيه: ج 3 ص 475 ح 4663.

:A (The Virtue Of Breast Feeding The Infant

The Prophet)s.a.w.(said:When a woman becomes pregnant, her station will be like a person who fasts:184 during the day and is vigilant by night, and she is like a struggler who strives with her soul and wealth in the path of Allah.When she delivers her child, she has such a reward that you do not know what it is because of its magnitude.When she breast feeds, for every suckle made, she will receive the reward of emancipating one of the children of Isma'il; and when the time of weaning comes an angel will say:Resume your act [of breast feeding], for you have been forgiven. (1

The Prophet)s.a.w.(said:If it were not for hurting their husbands, no pregnant, wet-nursing and comp:185 (passionate woman who perform prayers, would enter Hellfire. (2

:B (The Blessing Of The Mother's Milk

(The Prophet)s.a.w.(said:There is no milk better for an infant than its mother's milk. (3):186

(Imām 'Ali)a.s.(said:There is no milk that the infant feeds on more blessing than its mother's milk. (4):187

ص:111

al-Amāli, by al-Saduq, p.694, h.876, narrating from Abu Khālid al-Ka'bi from Imām al-Sādiq.(1) -1
)a.s.(.Bihār al-Anwār, vol.401, p.601, h.1

al-Kāfi, vol.5, p.415, h.2, narrating from Abu Basir from Imām al-Sādiq)a.s.(.Bihār al-Anwār,. (2) -2
vol.22, p.641, h.831.al-Mu'jam al-Kabir, vol.8, p.352, h.9897, narrating from Abu Umāmah.Kanz al-
'Ummāl, vol.61, p.704, h.33154

Uyun Akhbār al-Ridā)a.s.(, vol.2, p.43, h.96.Sahifah al-Imām al-Ridā)a.s.(, p.101, h.24.Both'. (3) -3
.narrating from Ahmad ibn 'Amir ibn Sulaymān al-Tā'i from Imām al-Ridā)a.s.(from his forefathers)a.s
)

al-Kāfi, vol.6, p.04, h.1.Tahdhib al-Ahkām, vol.8, p.801, h.563.Both narrating from Talhah ibn. (4) -4
.Zaid from Imām al-Sādiq)a.s.(.Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.574, h.3664

(وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمِّمَ الرِّضَاعَةَ). 1

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ...). 2

188:الإمام الصادق عليه السلام: الرِّضَاعُ وَاحِدٌ وَعِشْرُونَ شَهْرًا، فَمَا نَقَصَ فَهُوَ جَوْرٌ عَلَى الصَّبِيِّ. (1)

2/2:إِسْتِرْضَاعُ الْمُرْضِعَةِ الصَّالِحَةِ

189:الإمام عليّ عليه السلام: تَخَيَّرُوا لِلرِّضَاعِ كَمَا تَتَخَيَّرُونَ لِلنِّكَاحِ؛ فَإِنَّ الرِّضَاعَ يُغَيِّرُ الطَّبَاعَ. (2)

190:الإمام عليّ عليه السلام: انظُرُوا مَنْ تُرْضِعُ أَوْلَادَكُمْ؛ فَإِنَّ الْوَلَدَ يَشَبُّ عَلَيْهِ. (3)

191:الإمام الباقر عليه السلام: اسْتَرْضِعْ لَوْلَدِكَ بِلَبَنِ الْحِسَانِ، وَإِيَّاكَ وَالْقَبَاحِ؛ فَإِنَّ اللَّبْنَ قَدْ يُعْدَى. (4)

ص:112

1- (3). الكافي: ج 6 ص 40 ح 3، [1] تهذيب الأحكام: ج 8 ص 106 ح 357، كتاب من لا يحضره الفقيه: ج 3 ص 474 ح 4661 كلّها عن سماعه.

2- (4). بالإسناد: ص 93 ح 312 عن الحسين بن علوان عن الإمام الصادق عن أبيه عليهما السلام، بحار الأنوار: ج 103 ص 323 ح 10. [2]

3- (5). الكافي: ج 6 ص 44 ح 10 [3] عن غياث بن إبراهيم عن الإمام الصادق عليه السلام.

4- (6). الكافي: ج 6 ص 44 ح 12 [4] عن محمد بن مروان، تهذيب الأحكام: ج 8 ص 110 ح 376 عن الهيثم بن محمد بن مروان.

And the mothers shall suckle their children for two whole years for the one who desires to complete the
(period of suckling (1

and We did enjoin upon man concerning his parents, did his mother bear him with fainting upon fainting and
(his weaning takes two years (2

Imām al-Sādiq)a.s.(said:Nursing is to twenty one months, and anything less than that is injustice to:188
(the infant. (3

Choosing A Righteous Wet-nurse To Breastfeed:2/2

Imām 'Ali)a.s.(said:Choose]a righteous wet-nurse[for breast feeding]the infant[the same way that:189
(you choose someone for marriage, for milk changes one's nature. (4

Imām 'Ali)a.s.(said:Be mindful of the one who breast feeds your children, for a child will grow up:190
(based on that]milk[. (5

Imām al-Bāqir)a.s.(said:Feed your child with the milk of an attractive wet-nurse, and avoid the milk:191
(of the unattractive ones, for milk transmits]the characteristics of the wet-nurse to the child[. (6

ص:113

.Qurān, 2:332.(1) -1

.Qurān, 13:41. (2) -2

al-Kāfi, vol.6, p.04, h.3.Tahdhib al-Ahkām, vol.8, p.601, h.753.Kitāb Man lā Yahdarhu al-Faqih,. (3) -3
.vol.3, p.474, h.1664.All narrating from Samā'ah

Qurb al-Isnād, p.39, h.213, narrating from al-Husain ibn 'Alwān from Imām al-Sādiq)a.s.(from. (4) -4
.his father)a.s.(Bihār al-Anwār, vol.301 p.323, h.01

.)al-Kāfi, vol.6, p.44, h.01, narrating from Ghiyāth ibn Ibrāhim from Imām al-Sādiq)a.s. (5) -5

al-Kāfi, vol.6, p.44, h.21, narrating from Muhammad ibn Marwān.Tahdhib al-Ahkām, vol.8,. (6) -6
.p.011, h.673, narrating from al-Haytham ibn Muhammad ibn Marwān

192: عنه عليه السلام: عَلَيْكُمْ بِالْوَضَاءِ (1) مِنَ الطُّوْرَةِ (2)؛ فَإِنَّ اللَّبْنَ يُعْدَى. (3)

3/2: مَنْ لَا يَنْبَغِي اسْتِرْضَاعُهُ

193: رسول الله صلى الله عليه وآله: تَوَقَّوْا عَلَيَّ أَوْلَادِكُمْ لَبَنَ الْبَغِيِّ (4) مِنَ النِّسَاءِ وَالْمَجْنُونَةِ؛ فَإِنَّ اللَّبْنَ يُعْدَى. (5)

194: عنه صلى الله عليه وآله: لَا تَسْتَرِضِعُوا الْحَمَقَاءَ وَلَا الْعَمَشَاءَ (6)؛ فَإِنَّ اللَّبْنَ يُعْدَى. (7)

195: عنه صلى الله عليه وآله: لَا تَسْتَرِضِعُوا الْحَمَقَاءَ؛ فَإِنَّ اللَّبْنَ يُعْدَى، وَإِنَّ الْغُلَامَ يَنْزَعُ (8) إِلَى اللَّبَنِ؛ يَعْنِي إِلَى الطُّرِّ فِي الرُّعُونَةِ (9) وَالْحَمَقِ. (10)

ص: 114

1- (1). وِضَاءٌ: أَي حِسَانٌ نِقَاءً (لسان العرب: ج 1 ص 195 «[1] وِضَاءٌ»).

2- (2) الطُّرُّ: العاطفه على ولد غيرها المرضعه له، والجمع: أَطُورٌ وَأَطَارٌ وَطُورٌ وَطُورَةٌ (القاموس المحيط: ج 2 ص 80 «طَارٌ»).

3- (3). الكافي: ج 6 ص 44 ح 13، [2] تهذيب الأحكام: ج 8 ص 110 ح 377، كتاب من لا يحضره الفقيه: ج 3 ص 478 ح 4677 كَلَّهَا عَنْ زَرَارِهِ.

4- (4). الْبَغِيُّ: الْمَرْأَةُ الْفَاجِرَةُ (مجمع البحرين: ج 1 ص 172 «بغى»).

5- (5). الْخِصَالُ: ص 615 ح 10 عَنْ أَبِي بَصِيرٍ وَمُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الْإِمَامِ الصَّادِقِ عَنْ أَبِيهِ عَلَيْهِمُ السَّلَامُ، تَحْفَ الْعُقُولُ: ص 105، مَكَارِمُ الْأَخْلَاقِ: ج 1 ص 479 ح 1655، [3] بَحَارُ الْأَنْوَارِ: ج 103 ص 323 ح 9. [4]

6- (6). الْعَمَشُ: ضَعْفُ رُؤْيِهِ الْعَيْنِ مَعَ سَيْلَانِ دَمْعِهَا (لسان العرب: ج 6 ص 320 «[5] عَمَشُ»)

7- (7). عِيُونَ أَخْبَارِ الرِّضَا عَلَيْهِ السَّلَامُ: ج 2 ص 34 ح 67، [6] صَحِيفَةُ الْإِمَامِ الرِّضَا عَلَيْهِ السَّلَامُ: ص 100 ح 41 [7] كَلَاهِمَاعِنِ أَحْمَدَ بْنِ عَامِرِ الطَّائِي عَنِ الْإِمَامِ الرِّضَا عَنْ أَبِيهِ عَلَيْهِمُ السَّلَامُ.

8- (8). نَزَعَ إِلَيْهِ: أَشْبَهَهُ (القاموس المحيط: ج 3 ص 88 «نزع»).

9- (9). الْأَرْعَنُ: الْأَهْوَجُ فِي مَنْطِقِهِ وَالْأَحْمَقُ الْمُسْتَرْخِي (القاموس المحيط: ج 4 ص 228 «رعن»).

10- (10). الكافي: ج 6 ص 43 ح 8، [8] تهذيب الأحكام: ج 8 ص 110 ح 375، كتاب من لا يحضره الفقيه: ج 3 ص 478 ح 4679 كَلَّهَا عَنْ مُحَمَّدِ بْنِ قَيْسٍ.

Imām al-Bāqir)a.s.(said:Choose clean and affection ate wet-nurses, for milk transmits]the charact:192
(eristics of the wet-nurse to the child[. (1

Those Whom Should Not Be Asked For Breast Feeding:2/3

The Prophet)s.a.w.(said:Avoid letting your children suckle from debauch or insane women, for milk:193
(transmits]the charac teristics of the wet-nurse to the child[. (2

The Prophet)s.a.w.(said: Do not ask a foolish, blear-eyed or sick woman to breastfeed]your child[, for:194
(milk transmits]the characte ristics of the wet-nurse to the child[. (3

The Prophet)s.a.w.(said: Do not ask a foolish woman to breastfeed]your child[, for milk transmits]the:195
charact eristics of the wet-nurse to the child[and the child will become resembling to the milk, meaning in
(foolish ness and idiocy. (4

ص:115

al-Kāfi, vol.6, p.44, h.31.Tahdhib al-Ahkām, vol.8, p.011, h.773.Kitāb Man lā Yahdarhu al-(1) -1
.Faḥih, vol.3, p.874, h.7764.All narrating from Zurārah
al-Khisāl, p.516, h.01, narrating from Abu Basir and Muāmmad ibn Muslim from Imām al-Sādiq. (2) -2
)a.s.(from his forefa thers)a.s.(.Tuhaf al-'Uqul, p.501.Makārim al-Akhlāq, vol.1, p.974, h.5561.Bihār
.al-Anwār, vol.301, p.323, h.9
Uyun Akhbār al-Ridā)a.s.(, vol.2, p.43, h.76.Sahifah al-Imām al-Ridā)a.s.(, p.001, h.14.Both'. (3) -3
(.narrating from Ahmad ibn 'Amir al-Tā'i from Imām al-Ridā)a.s.(from his forefa thers)a.s
al-Kāfi, vol.6, p.34, h.8.Tahdhib al-Ahkām, vol.8, p.011, h.573.Kitāb Man lā Yahdarhu al-Faḥih,. (4) -4
.vol.3, p.874, h.9764.All narrating from Muhammad ibn Qays

196:الكافي عن عبيد الله الحلبي: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: امْرَأَةٌ وُلِدَتْ مِنَ الرَّثْنِ، أَتَّخِذُهَا ظِئْرًا؟

قال: لا تَسْتَرِضِعُهَا، وَلَا ابْنَتَهَا. (1)

4/2:إِطْعَامُ الْأَغْذِيَةِ التَّافِعِهِ

197:الإمام عليّ عليه السلام: أَطْعِمُوا صَبِيانَكُمْ الرُّمَانَ؛ فَإِنَّهُ أَسْرَعُ لِاسْتِنْتِهِمْ. (2)

198:الإمام الصادق عليه السلام أَطْعِمُوا صَبِيانَكُمْ الرُّمَانَ؛ فَإِنَّهُ أَسْرَعُ لِشَبَابِهِمْ. (3)

199:المحاسن عن خضر: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَأَتَانَهُ رَجُلٌ لَمْ يَنْصُرْهُ أَحَدٌ، فَقَالَ لَهُ: يَوْمَئِذٍ لَنَا الْمَوْلُودُ فَيَكُونُ مِنْهُ الْقِلَّةُ

(4) وَالضَّعْفُ، فَقَالَ: مَا يَمْنَعُكَ مِنَ السَّوِيقِ (5) فَإِنَّهُ يَشُدُّ الْعِظْمَ، وَيُنْبِتُ اللَّحْمَ؟ (6)

ص:116

1- (1). الكافي: ج 6 ص 42 ح 1، [1] تهذيب الأحكام: ج 8 ص 108 ح 367، دعائم الإسلام: ج 2 ص 242 ح 911 عن رسول الله صلى الله عليه وآله قاله نحوه.

2- (2). الأماشي للطوسي: ص 362 ح 753 [2] عن علي بن علي الدعبلبي عن الإمام الرضا عن آبائه عليهم السلام عن النزال بن سيرة، مكارم الأخلاق: ج 1 ص 371 ح 1227. [3]

3- (3). المحاسن: ج 2 ص 360 ح 2254 [4] عن عبد الرحمن بن الحجاج، بحار الأنوار: ج 66 ص 164 ح 47. [5]

4- (4). قال العلاء مه المجلسي: كأنّ المراد بالقلة قلة اللحم و الهزال، وفي المكارم «العله» وهو الأصوب (بحار الأنوار: ج 66 ص 277). [6]

5- (5). السَّوِيقُ: ما يعمل من الحنطة والشعير (المصباح المنير: ص 296 «[7] سوق»).

6- (6). المحاسن: ج 2 ص 287 ح 1938، [8] مكارم الأخلاق: ج 1 ص 418 ح 1415 [9] نحوه، بحار الأنوار: ج 66 ص 276 ح 7. [10]

al-Kāfi:From 'Ubaydullah al-Halabi who said: I asked Abu 'Abdullah [al-Sādiq] a.s.(:Can I get a:196
woman who is born from an adulterine person to breastfeed.He answered:No.Ask neither her nor her
(daughter to breastfeed. (1

Feeding The Child Beneficial Foods:2/4

Imām 'Ali a.s.(said:Give pomegr anate to your children, for it will make their teeth grow more:197
(rapidly. (2

Imām al-Sādiq a.s.(said:Give pomegr anate to your children, for it will make them become mature:198
(faster. (3

al-Mahāsin, narrating from Khidr who said: I was with Abu 'Abdullah [al-Sādiq] a.s.(when one of his:199
followers came to him and said:Our children are [usually] born light weighted and weak.The Imām
(said:Why do you not give them sawiq, (4) for it hardens the bone and makes the flesh grow. (5

ص:117

al-Kāfi, vol.6, p.24, h.1.Tahdhib al-Ahkām, vol.8, p.801, h.763.Da'ā'im al-Islām, vol.2, p.242,(1) -1
(.h.119, narrating from the Prophet)s.a.w

al-Amāli, by al-Tusi, p.263, h.357, narrating from 'Ali ibn 'Ali al-Di'bali from Imām al-Ridā a.s.. (2) -2
(from his fore fathers)a.s.(from al-Nazāl ibn Sirah.Makārim al-Akhlāq, vol.1, p.173, h.7221

al-Mahāsin, vol.2, p.063, h.4522, narrating from 'Abd al-Rahmān ibn al-Hajjāj.Bihār al-Anwār,. (3) -3
.vol.66, p.461, h.74

.Pulverized wheat or barley mixed with sugar and flavored with cardamoms. (4) -4

al-Mahāsin, vol.2, p.782, h.8391.Makārim al-Akhlāq, vol.1, p.814, h.5141.Bihār al-Anwār,. (5) -5
.vol.66, p.672, h.7

200: الإمام الصادق عليه السلام: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الظُّهْرَ وَالْعَصْرَ فَخَفَّفَ الصَّلَاةَ فِي الرَّكْعَتَيْنِ، فَلَمَّا انصَرَ رَفَعَ قَالَ لَهُ النَّاسُ: يَا رَسُولَ اللَّهِ أَحَدَتْ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: وَمَا ذَاكَ؟ قَالُوا: خَفَّفْتَ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ! فَقَالَ لَهُمْ: أَمَا سَمِعْتُمْ صُرَاخَ الصَّبِيِّ؟! (1)

201: مكارم الأخلاق: كَانَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُؤْتَى بِالصَّبِيِّ «الصَّغِيرِ لِيَدْعُو لَهُ بِالْبَرَكَهِ أَوْ يُسَدِّ حَمِيَّهُ، فَيَأْخُذُهُ فَيَضَعُهُ فِي حِجْرِهِ؛ تَكْرِمَةً لِأَهْلِهِ، فَرُبَّمَا بَالَ الصَّبِيُّ عَلَيْهِ، فَيَصِيحُ بَعْضُ مَنْ رَأَاهُ حِينَ بَالَ، فَيَقُولُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا تُزْرِمُوا بِالصَّبِيِّ، فَيَدْعُهُ حَتَّى يَقْضِيَ بَوْلَهُ، ثُمَّ يَفْرُغُ لَهُ مِنْ دُعَائِهِ أَوْ تَسْمِيَّتِهِ، وَيَبْلُغُ سُورُورَ أَهْلِهِ فِيهِ، وَلَا يَرُونَ أَنَّهُ يَتَأَذَى بِبَوْلِ صَبِيَّهِمْ، فَإِذَا انصَرَفُوا غَسَلَ ثَوْبَهُ بَعْدَ. (2)

202: مسند ابن حنبل عن عائشه: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُؤْتَى بِالصَّبِيَّانِ فَيَدْعُو لَهُمْ، وَإِنَّهُ أُتِيَ بِصَبِيِّ «فَبَالَ عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: صُبُّوا عَلَيْهِ الْمَاءَ صَبًّا. (3)

ص: 118

1- (1). تهذيب الأحكام: ج 3 ص 274 ح 796، الكافي: ج 6 ص 48 ح 4 [1] نحوه وكلاهما عن عبد الله بن سنان.

2- (2). مكارم الأخلاق: ج 1 ص 65 ح 68، [2] بحار الأنوار: ج 16 ص 240. [3]

3- (3). مسند ابن حنبل: ج 9 ص 299 ح 24247، [4] مسند إسحاق بن راهويه: ج 2 ص 116 ح 587.

Imām al-Sādiq)a.s.(said:The Messenger of Allah)s.a.w.(while performing the noon and afternoon:200 prayer finished the]last[two units quickly.When he finished, people asked him:O Messenger of Allah)s.a.w.(! Has anything new about prayer been sent down?He said:Why are you asking?They answered:You (performed the last two units quickly.He said:Did you not hear the cry of a child?! (1

Makārim al-Akhlāq: People used to bring children to the Prophet)s.a.w.(for him to pray for them to be:201 blessed and to give them a name.He)s.a.w.(used to hold them in his arms out of honor to their families.Sometimes it happened that the child would pass urine]on his)s.a.w.(clothes[and those who saw this would call out, but he)s.a.w.(would say:Do not interrupt the child.So, they would leave the child to finish.Then he)s.a.w.(would continue to finish his prayer for the child or naming him, bringing happiness to their family in such a way that they never felt that he)s.a.w.(was displeased by the child's urinating.Then, (when they left, he would wash his clothes. (2

Musnad Ibn Hanbal, narrating from 'A'ishah who said: Children were often brought to the Messenger of:202 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. (3

ص: 119

Tahdhib al-Ahkām, vol.3, p.472, h.697.al-Kāfi, vol.6, p.84, h.4.Both narrating from 'Abdullah ibn.(1) -1 .Sinān

.Makārim al-Akhlāq, vol.1, p.56, h.86.Bihār al-Anwār, vol.61, p.042. (2) -2

.Musnad Ibn Hanbal, vol.9, p.992, h.74242.Musnad Ishāq ibn Rāhwayh, vol.2, p.611, h.785. (3) -3

203: رسول الله صلى الله عليه وآله: مَثَلُ الَّذِي يَتَعَلَّمُ فِي صِغَرِهِ كَالنَّقْشِ فِي الْحَجَرِ، وَمَثَلُ الَّذِي يَتَعَلَّمُ فِي كِبَرِهِ كَالَّذِي يَكْتُبُ عَلَى الْمَاءِ.

(1)

204: الإمام عليّ عليه السلام: مُرُوا أَوْلَادَكُمْ بِطَلَبِ الْعِلْمِ. (2)

205: عنه عليه السلام: مَنْ سَأَلَ فِي صِغَرِهِ أَجَابَ فِي كِبَرِهِ. (3)

206: عنه عليه السلام: مَنْ لَمْ يَتَعَلَّمْ فِي الصَّغَرِ لَمْ يَتَقَدَّمْ فِي الكِبَرِ. (4)

207: سنن الدارمي عن شرحبيل بن سعد: دَعَا الْحَسَنُ عَلَيْهِ السَّلَامُ بَنِيهِ وَبَنَى أَخِيهِ فَقَالَ: يَا بَنِيَّ وَبَنَى أَخِي، إِنَّكُمْ صِغَارُ قَوْمٍ يَوْشِكُ أَنْ تَكُونُوا كِبَارَ آخِرِينَ، فَتَعَلَّمُوا الْعِلْمَ، فَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ أَنْ يَرَوِيَهُ أَوْ قَالَ: يَحْفَظُهُ فَلْيَكْتُبْهُ، وَلِيَضَعَهُ فِي بَيْتِهِ. (5)

ص: 120

-
- 1- (1). كنز العمّال: ج 10 ص 249 ح 29336 نقلاً عن الطبراني، الفردوس: ج 4 ص 135 ح 6420 وفيه «كمثل الوشم على الصخره» بدل «كالنقش في الحجر» وكلاهما عن أبي الدرداء.
- 2- (2). كنز العمّال: ج 16 ص 584 ح 45953 نقلاً عن جزء ابن عمشليق.
- 3- (3). غرر الحكم: ح 8273، عيون الحكم والمواعظ: ص 447 ح 7879.
- 4- (4). غرر الحكم: ح 8937، عيون الحكم والمواعظ: ص 463 ح 8424.
- 5- (5). سنن الدارمي: ج 1 ص 137 ح 517، [1] منيه المرید: ص 340. [2]

THE VALUE OF SEEKING KNOWLEDGE AT A YOUNG AGE: 3/1

The Prophet)s.a.w.(said: Learning at a young age is like engraving on a stone, and the parable of he who: 203
 (learns in his adult age is like one who writes on water. (1

(Imām 'Ali)a.s.(said: Order your children to seek knowledge. (2): 204

Imām 'Ali)a.s.(said: He who asks]questions[while at a young age, will answer]questions[when he is: 205
 (old. (3

(Imām 'Ali)a.s.(said: He who does not learn in his young age, will not advance in his adult age. (4): 206

Sunan al--Dārami, narrating from Shurhabil ibn Sa'd who said: Once Hasan gathered his children and: 207
 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. (5

ص: 121

Kanz al-'Ummāī, vol.01, p.942, h.63392, narrating from al-Tabarānī.al-Firdaws, vol.4, p.531,(1) -1
 h.0246, with 'is like a drawing on a rock' instead of 'is like engraving on a stone' Both narrating from Abu al-
 .Dardā

.Kanz al-'Ummāī, vol.61, p.485, h.35954, narrating from Juz' ibn 'Amshaliq. (2) -2

.Ghurar al-Hikam, h.3728.'Uyun al-Hikam wa al-Mawā'iz, p.744, h.9787. (3) -3

.Ghurar al-Hikam, h.7398.'Uyun al-Hikam wa al-Mawā'iz, p.364, h.4248. (4) -4

.Sunan al-Dārami, vol.1, p.731, h.715.Munyah al-Murid, p.043. (5) -5

حَرَضَ بَنِيكَ عَلَى الْآدَابِ فِي الصَّغَرِ كَمَا تَقَرَّرَ بِهِمْ عَيْنَاكَ فِي الْكِبَرِ

وَإِنَّمَا مِثْلُ الْآدَابِ تَجْمَعُهَا فِي عُنْفُوَانِ الصَّبَا كَالنَّقْشِ فِي الْحَجَرِ

هِيَ الْكُنُوزُ الَّتِي تَنْمُو ذَخَائِرُهَا وَلَا يُخَافُ عَلَيْهَا حَادِثُ الْغَيْرِ (1)

2/3:قِيمَةُ التَّرْبِيَةِ

209:رسول الله صلى الله عليه وآله: حَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُحْسِنَ اسْمَهُ، وَيُحْسِنَ مِنْ مُرْضِعِهِ، وَيُحْسِنَ أَدَبَهُ. (2)

210:عنه صلى الله عليه وآله: مَا وَرَثَ وَالِدٌ وَلَدًا خَيْرًا مِنْ أَدَبٍ حَسَنٍ. (3)

211:عنه صلى الله عليه وآله مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نُحْلٍ (4) أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ. (5)

212:عنه صلى الله عليه وآله: أَكْرَمُوا أَوْلَادَكُمْ، وَأَحْسِنُوا أَدَبَهُمْ؛ يُغْفَرَ لَكُمْ. (6)

213:عنه صلى الله عليه وآله: مِنْ حَقِّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُحْسِنَ أَدَبَهُ، وَالْأَبُّ يَجْحَدُ نَسَبَهُ. (7)

ص:122

1- (1).الديوان المنسوب إلى الإمام عليّ عليه السلام:ص 242 ح 163

2- (2) شعب الإيمان:ج 6 ص 401 ح 8667 [1] عن عائشه، كنز العمال:ج 16 ص 417 ح 45193.

3- (3) .المعجم الأوسط:ج 4 ص 77 ح 3658 عن سالم بن عبد الله عن أبيه، كنز العمال:ج 16 ص 460 ح 45435 نقلاً عن العسكري وابن النجار.

4- (4) .النُّحْلُ:العطيّة والهبة ابتداءً من غير عوض ولا استحقاق (النهاية:ج 5 ص 29 «[2]نحل»).

5- (5) .سنن الترمذي:ج 4 ص 338 ح 1952، [3]المستدرک على الصحيحين:ج 4 ص 292 ح 7679 السنن الكبرى:ج 2 ص 28 ح 2273 كلاهما نحوه وكلّها عن أيّوب بن موسى عن أبيه عن جدّه.

6- (6) .مكارم الأخلاق:ج 1 ص 478 ح 1651، [4]سنن ابن ماجه:ج 2 ص 1211 ح 3671، تاريخ دمشق:ج 17 ص 138 ح 4072 كلاهما عن أنس وليس فيهما «يغفر لكم».

7- (7) .تاريخ المدينة:ج 2 ص 568 عن ابن عباس، كنز العمال:ج 16 ص 473 ح 45512 نقلاً عن تاريخ دمشق عن ابن مسعود وابن عباس.

Encourage your sons in their childhood to learn etiquette; so that in their grown up age they can be the joy of
.your eyes

Indeed the parable of the etiquettes you assemble in 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.

[\(\(1](#)

THE VALUE OF UPBRINGING:3/2

The Prophet)s.a.w.(said:The right of a child upon his father is that he should choose a good name for:209

[\(him, choose a good wet-nurse for him, and raise him well. \(2](#)

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

[\(manners. \(3](#)

[\(The Prophet \)s.a.w.\(said:No father has granted a gift to his child better than good manners. \(4:211](#)

[\(The Prophet \)s.a.w.\(said:Honor your children and raise them well and you will be forgiven. \(5:212](#)

The Prophet)s.a.w.(said:Among the rights of a child upon his father is that he should properly bring up:213

[\(his child and does not deny his relation to him. \(6](#)

ص:123

al-Diwān al-Mansub ilā al-Imām 'Ali)a.s.(]The collection of poems attributed to Imām 'Ali)a.s..(1) -1
.[, p.242, h.361

Shu'ab al-Imān, vol.6, p.104, h.7668, narrating from 'A'ishah.Kanz al-'Ummā1, vol.61, p.714,. (2) -2
.h.39154

al-Mu'jam al-Awsat, vol.4, p.77, h.8563, narrating from Sālim ibn 'Abdullah from his father.Kanz. (3) -3
.al-'Ummā1, vol.61, p.064, h.53454, narrating from al-'Askari and Ibn al-Najjār

Sunan al-Tirmidhi, vol.4, p.833, h.2591.al-Mustadrak 'alā al-Sahihain, vol.4, p.292 h.9767.al-. (4) -4

Sunan al-Kubrā, vol.2, p.82, h.3722.All narrating from Ayyub ibn Musā from his father from his grand
.father

Makārim al-Akhḫāq, vol.1, p.874, h.1561.Sunan Ibn Mājah, vol.2, p.1121, h.1763.Tārikh. (5) -5
.Dimashq, vol.71, p.831, h.2704.Both narrating from 'Anas, without 'you will be forgiven
Tārikh al-Madinah, vol.2, p.865, narrating from Ibn 'Abbās.Kanz al-'Ummāl, vol.61, p.374,. (6) -6
.h.21554, narrating from Tārikh Dimashq from Ibn Mas'ud and Ibn 'Abbās

214: الإمام الصادق عليه السلام: إن خير ما ورث الآباء لأبنائهم الأدب لا المال؛ فإن المال يذهب، والأدب يبقى. (1)

215: عنه عليه السلام: لا يزال العبد المؤمن يُورث أهل بيته العلم والأدب الصالح، حتى يدخلهم الجنة جميعاً، حتى لا يفقد منهم صغيراً ولا كبيراً ولا خادماً ولا جاراً، ولا يزال العبد العاصي يُورث أهل بيته الأدب السيئ حتى يدخلهم النار جميعاً، حتى لا يفقد فيها من أهل بيته صغيراً ولا كبيراً ولا خادماً ولا جاراً. (2)

216: عنه عليه السلام: قال لقمان: يا بني «إن تأدبت صغيراً انتفعت به كبيراً، ومن عنا بالأدب اهتم به، ومن اهتم به تكلف علمه، ومن تكلف علمه اشتد له طلبه، ومن اشتد له طلبه أدرك به منفعة» (3). (4)

3/3: مسؤولية التعليم والتربية

217: رسول الله صلى الله عليه وآله: ألا كلكم راع وكلكم مسؤول عن رعيته؛ فالأمر الذي على الناس راع وهو مسؤول عن رعيته، والرجل راع على أهل بيته وهو مسؤول عنهم، والمرأة راعية على بيت بعلها وولدها وهي مسؤولة عنهم، والعبد راع على مال سيده وهو مسؤول عنه، ألا فكلُّكم راع وكلكم مسؤول عن رعيته. (5)

ص: 124

1- (1). الكافي: ج 8 ص 150 ح 132 [1] عن مسعدة بن صدقة، غرر الحكم: ح 5036 نحوه.

2- (2). دعائم الإسلام: ج 1 ص 82. [2]

3- (3). في تفسير القمي: «[3] منفعته»، وهو الأصوب.

4- (4). قصص الأنبياء: ص 194 ح 243 [4] عن حماد بن عيسى، تفسير القمي: ج 2 ص 164 [5] نحوه، بحار الأنوار: ج 13 ص 411.

[6]

5- (5). صحيح مسلم: ج 3 ص 1459 ح 20، سنن أبي داود: ج 3 ص 130 ح 2928 كلاهما عن ابن عمر.

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

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

Imām al-Sādiq)a.s.(Luqmān said: O my child! If you are disciplined during your childhood, you will:216
enjoy it when you grow old.He who cares about manners attaches importance to it, and he who attaches
importance to it will strive to learn it, and he who strives to learn it will seek for it intensely, and he whose
(seeking is intense will gain its advantages. (3

THE RESPONSIBILITY FOR EDUCATION OF THE CHILD:3/3

The Prophet)s.a.w.(said:Indeed all of you are guardians and all of you are responsible for your:217
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.Behold, indeed all of you are guardians and all of
(you are responsible for your subjects. (4

ص:125

.al-Kāfi, vol.8, p.051, h.231, narrating from Mas'adah ibn Sadaqah.Ghurar al-Hikam, h.6305.(1) -1

.Da'ā'im al-Islām, vol.1, p.28. (2) -2

Qisas al-Anbiyā', p.491, h.342, narrating from Hammād ibn 'Isā.Tafsir al-Qummi, vol.2,. (3) -3

.p.461.Bihār al-Anwār, vol.31, p.114

Sahih Muslim, vol.3, p.9541, h.02.Sunan Abu Dāwud, vol.3, p.031, h.8292.Both narrating from. (4) -4

.Ibn 'Umar

218:الإمام علي عليه السلام: عَلَى الإِمَامِ أَنْ يَعْلَمَ أَهْلَ وَلايَتِهِ حُدُودَ الإِسْلَامِ وَالإِيمَانِ. (1)

219:عنه عليه السلام: أَيُّهَا النَّاسُ! إِنَّ لِي عَلَيْكُمْ حَقًّا، وَلكُمْ عَلَيَّ حَقٌّ؛ فَأَمَّا حَقُّكُمْ عَلَيَّ فَالنَّصِيحَةُ لَكُمْ، وَتَوْفِيرُ فَيْئِكُمْ عَلَيَّكُمْ، وَتَعْلِيمُكُمْ كَيْ لَا تَجْهَلُوا، وَتَأْدِيبُكُمْ كَيْمَا تَعْلَمُوا. (2)

220:الإمام زين العابدين عليه السلام-في بيان الحقوق-: وَأَمَّا حَقُّ وَلاَدِكَ فَإِنَّ تَعْلَمَ أَنَّهُ مِنْكَ، وَمُضَافٌ إِلَيْكَ فِي عَاجِلِ الدُّنْيَا بِخَيْرِهِ وَشَرِّهِ، وَأَنَّكَ مَسْئُولٌ عَمَّا وَلايَتُهُ مِنْ حُسْنِ الأَدَبِ وَالدِّلالَةِ عَلَى رَبِّهِ عَزَّ وَجَلَّ، وَالْمَعُونَةِ عَلَى طَاعَتِهِ، فَاعْمَلْ فِي أَمْرِهِ عَمَلًا مَنْ يَعْلَمُ أَنَّهُ مُثَابٌّ عَلَى الإِحْسَانِ إِلَيْهِ، مُعَاقَبٌ عَلَى الإِسَاءَةِ إِلَيْهِ. (3)

221:عنه عليه السلام: وَأَمَّا حَقُّ وَلاَدِكَ فَتَعْلَمَ أَنَّهُ مِنْكَ، وَمُضَافٌ إِلَيْكَ فِي عَاجِلِ الدُّنْيَا بِخَيْرِهِ وَشَرِّهِ، وَأَنَّكَ مَسْئُولٌ عَمَّا وَلايَتُهُ مِنْ حُسْنِ الأَدَبِ وَالدِّلالَةِ عَلَى رَبِّهِ، وَالْمَعُونَةِ لَهُ عَلَى طَاعَتِهِ فِيكَ وَفِي نَفْسِهِ، فَمُثَابٌّ عَلَى ذَلِكَ وَمُعَاقَبٌ، فَاعْمَلْ فِي أَمْرِهِ عَمَلًا مُتَزَيِّنًا بِحُسْنِ أَثَرِهِ عَلَيْهِ فِي عَاجِلِ الدُّنْيَا، المُعْذِرِ إِلَى رَبِّهِ فِيمَا بَيْنَكَ وَبَيْنَهُ بِحُسْنِ القِيَامِ عَلَيْهِ وَالأَخْذِ لَهُ مِنْهُ، وَلا قُوَّةَ إِلا بِاللَّهِ. (4)

4/3:أهمُّ ما يَجِبُ تَعْلِيمُهُ

أُ الْعَقَائِدُ الإِسْلَامِيَّةُ وَلا سِوَمَا التَّوْحِيدُ

222:رسول الله صلى الله عليه وآله: مَنْ رَبِّي صَغِيرًا حَتَّى يَقُولَ: «لا إِلَهَ إِلا اللهُ» لَمْ يُحَاسِبْهُ اللهُ عَزَّ وَجَلَّ. (5)

ص:126

- 1- (1). غرر الحكم: ح 6199، عيون الحكم والمواعظ: ص 328 ح 5637.
- 2- (2). نهج البلاغه: الخطبة 34؛ [1] أنساب الأشراف: ج 3 ص 154، [2] تاريخ الطبري: ج 5 ص 91، [3] الكامل في التاريخ: ج 2 ص 408 [4] كلُّها نحوه، الإمامة والسياسة: ج 1 ص 171 [5] وفيه «فالنصيحة في ذات الله» بدل «فالنصيحة لكم».
- 3- (3). كتاب من لا يحضره الفقيه: ج 2 ص 622 ح 3214، الخصال: ص 568 ح 1 كلاهما عن أبي حمزة الثمالي (ثابت بن دينار).
- 4- (4). تحف العقول: ص 263 ح 23، بحار الأنوار: ج 74 ص 15 ح 2. [6]
- 5- (5). المعجم الأوسط: ج 5 ص 130 ح 4865 عن عائشه، الجامع الصغير: ج 2 ص 603 ح 8696 نقلًا عنه.

Imām 'Ali)a.s.(said:It is the duty of the leader to teach the boundaries of Islam and faith to the people:218
(under his command. (1

Imām 'Ali)a.s.(said:O people! I have rights over you and you have rights over me.Your right over me is:219
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. (2

Imām al-Sajjād)a.s.(said,—describing the rights—:The right of your child is that you know that he:220
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. (3

Imām al-Sajjād)a.s.(said:The right of your child is that you know that he belongs to you and he is:221
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
beautifies)helps(himself by having good impact on him)the child(in this world and has accomplished near
his Lord his responsibilities between him and his child, that is by looking properly after him and gaining
(results for him, and there is no power but in Allah. (4

THE MOST IMPORTANT OBLIGATORY THING TO TEACH:3/4

:A-Islamic Beliefs, Monotheism In Particular

The Prophet)s.a.w.(said:He who raises a child in a way that he says:'There is no god but Allah', Allah:222
(will not question him)he is not accountable for(. (5

ص:127

.Ghurar al-Hikam, h.9916.'Uyun al-Hikam wa al-Mawā'iz, p.823, h.7365.(1) -1
Nahj al-Balāghah, Sermon 43.Ansāb al-Ashrāf, vol.3, p.451.Tārikh al-Tabari, vol.5, p.19.al-. (2) -2
Kāmil Fi al-Tārikh, vol.2, p.804.al-Imāmah wa al-Siyāsah, vol.1, p.171, with 'I give you advice for the
'sake of Allah' instead of 'I give you advice
Kitāb Man lā Yahdarhu al-Faqih, vol.2, p.226, h.4123.al-Khisāl, p.865, h.1.Both narrating from. (3) -3

)Abu Hamzah al-Thumālī)Thābit ibn Dinār

.Tuhaf al-'Uqul, p.362, h.32.Bihār al-Anwār, vol.47, p.51, h.2. (4) -4

al-Mu'jam al-Awsat, vol.5, p.031, h.5684, narrating from 'A'ishah.al-Jāmi' al-Saghir, vol.2,. (5) -5

.p.306, h.6968

223: عنه صلى الله عليه وآله: إذا أفصح أولادكم فَعَلِمُوهُمْ «لا إله إلا الله»، ثُمَّ لا تَبالُوا مَتى ماتوا، وَإِذا اثَّغَرُوا (1) فَمُرُوهُمْ بِالصَّلَاةِ. (2)

224: عنه صلى الله عليه وآله: افتحوا على صبيانكم أَوَّلَ كَلِمَةٍ ب «لا إله إلا الله»، وَلَقِّنُوهُمْ عِنْدَ المَوْتِ «لا إله إلا الله»؛ فَإِنَّهُ مَنْ كانَ أَوَّلَ كَلِمَةٍ «لا إله إلا الله» وَأَخِرَ كَلِمَةٍ «لا إله إلا الله» ثُمَّ عاشَ أَلْفَ سَنَةٍ، ما سُئِلَ عَن ذَنْبٍ واحِدٍ. (3)

225: الكافي عن سليمان بن خالد: قُلْتُ لِأبي عَبْدِ اللَّهِ عليه السلام: إِنَّ لى أَهْلَ بَيْتٍ وَهُمْ يَسْمَعُونَ مِنى، أَفأَدْعُوهُمْ إِلى هَذَا الأَمْرِ؟ فَقَالَ: نَعَمْ، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقولُ فى كِتابِهِ: (يا أَيُّها الَّذِينَ آمَنُوا فُوا أَنفُسَكُمُ وَأَهْلِيكُم ناراَ وَفُودُها النَّاسُ وَالْحِجارَةُ) 4. 5

ب حُبِّ النَّبِيِّ وَأَهْلِ بَيْتِهِ

226: رسول الله صلى الله عليه وآله: أدبوا أولادكم على ثلاث خصال: حُبِّ نَبِيِّكُمْ، وَحُبِّ أَهْلِ بَيْتِهِ، وَعَلَى قِراءَةِ الْقُرْآنِ. (4)

ج الفرائض سِيَّما الصَّلَاةَ وَالصَّوْمَ

(وَأُمْرُ أَهْلِكِ بِالصَّلَاةِ وَاصْطَبْرِ عَلَيْها لا نَسْتَلِكُ رِزْقاً نَحْنُ نَرُزُقُكَ وَالْأَعاقِبَةُ لِلتَّقْوَى). 7

ص: 128

1- (1). الإثغار: سُقُوطُ سِنِّ الصَّبِيِّ وَنَبَاتِها (النهاية: ج 1 ص 213 «[1] ثغر»).

2- (2). عمل اليوم والليله للدينورى: ص 150 ح 423 عن عمرو بن شعيب، كنز العمال: ج 16 ص 440 ح 45328.

3- (3). شعب الإيمان: ج 6 ص 398 ح 8649 [2] عن ابن عباس، كنز العمال: ج 16 ص 441 ح 45332.

4- (6). الصواعق المحرقة: ص 172، [3] ينابيع المودّة: ج 2 ص 457 ح 268، [4] كنز العمال: ج 16 ص 456 ح 45409.

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

﴿1

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

(be asked about a single sin]therein[. (2

al-Kāfi, narrating from Sulaymān ibn Khālid who said: I asked Abu 'Abdullah]al-Sādiq[)a.s.(:I have:225 ?]some family members who follow my words, do I invite them to this affair]in becoming Shi'ah

He)a.s.(said:Yes.Verily, Allah has said in His Book:O you who believe! Save yourselves and your families

(from a Fire whose fuel is men and stones (3) (4

:B-Love For The Prophet And His Household

The Prophet)s.a.w.(said:Raise your children to have three features:love for your Prophet, love for his:226

(Household, and reciting the Qurān. (5

:C-Obligatory Acts, Especially Prayer And Fasting

And bid your family to pray and be constant therein.We do not ask you sustenance,)but(We give you

(sustenance, and the)good(end is for)the people of(righteou sness. (6

ص:129

Amal al-Yum wa al-Laylah by al-Dinwari, p.051, h.324, narrating from 'Amr ibn Shu'ayb.Kanz al-'(1) -1

'Ummāī, vol.61, p.044, h.82354

Shu'ab al-Imān, vol.6, p.893, h.9468, narrating from Ibn 'Abbās.Kanz al-'Ummāī, vol.61, p.144,. (2) -2

.h.23354

.Qurān, 66:6. (3) -3

.al-Kāfi, vol.2, p.112, h.1.al-Mahāsin, vol.1, p.263, h.087.Bihār al-Anwār, vol.47, p.68, h.101. (4) -4

al-Sawā'iq al-Muhriqah, p.271.Yanābi' al-Mawaddah, vol.2 p.754, h.862.Kanz al-'Ummāī,. (5) -5

.vol.61, p.654, h.90454

.Qurān, 02:231. (6) -6

(وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا * وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا). 1

227:الإمام عليّ عليه السلام كان رسول الله صلى الله عليه وآله مُنصِباً (1) لِنَفْسِهِ بَعْدَ الْبُشْرَى لَهُ بِالْجَنَّةِ مِنْ رَبِّهِ، فَقَالَ عَزَّ وَجَلَّ: (وَأُمِّرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا...) (الآية، فكان يأمرُ بها أهله، وَيُصَبِّرُ عَلَيْهَا نَفْسَهُ. (2)

228:الإمام الصادق عليه السلام دَخَلَ عَلَى أَبِي عَلَيْهِ السَّلَامَ رَجُلٌ فَقَالَ: رَحِمَكَ اللَّهُ، أَحَدَّثُ أَهْلِي؟ قَالَ نَعَمْ، إِنَّ اللَّهَ يَقُولُ: (بِأَيِّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ) ، وَقَالَ: (وَأُمِّرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا). 229 4:الإمام عليّ عليه السلام - فِي قَوْلِهِ تَعَالَى: «قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا»-: عَلِّمُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ الْخَيْرَ. (3)

230:عنه عليه السلام-ايضا-معناه: عَلِّمُوهُمْ مَا يَنْجُونَ بِهِ مِنَ النَّارِ. (4)

231:رسول الله صلى الله عليه وآله-لَمَّا سُئِلَ عَنِ الصَّبِيِّ مَتَى يُصَلِّي؟-: إِذَا عَرَفَ يَمِينَهُ مِنْ شِمَالِهِ فَمُرُوهُ بِالصَّلَاةِ. (5)

ص:130

1- (2) النَّصَبُ: التَّعَبُّ (النهاية: ج 5 ص 62 «نصب»).

2- (3) .الكافي: ج 5 ص 37 ح 1 [1] عن عقيل الخزاعي، نهج البلاغة: الخطبة 199 [2] نحوه، بحار الأنوار: ج 33 ص 447 ح 659. [3]

3- (5) .المستدرک علی الصحیحین: ج 2 ص 536 ح 3826، شعب الإيمان: ج 6 ص 411 ح 8704 [4] كلاهما عن ربيعي.

4- (6) .منیه المرید: ص 380. [5]

5- (7) .سنن أبي داوود: ج 1 ص 134 ح 497، المعجم الأوسط: ج 3 ص 235 ح 3019 كلاهما عن معاذ بن عبدالله بن خبيب الجهني.

And mention Ismā'il in the Book, verily he was)ever(true to)his(promise, and he was an apostle, a prophet. And he used to enjoin on his family prayer and almsgiving, and he was well pleased in the sight of his Lord. (1

Imām 'Ali)a.s.(said: The Prophet)s.a.w.(was toiling hard after receiving the glad tidings from his:227 Lord that he would enter Heaven. Then Allah revealed the verse: And bid your family to pray and be constant (therein (2) So he)s.a.w.(ordered his family to perform prayers and he himself was persisting upon it. (3

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

Imām 'Ali)a.s.(said, –regarding the saying of Allah the Exalted: save yourselves and your family from a:229 (Fire (7) –: Teach yourselves and your family righteousness. (8

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

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

ص:131

.Qurān, 91:45–55. (1) –1

.Qurān, 02:231. (2) –2

al-Kāfi, vol.5, p.73, h.1, narrating from 'Aqil al-Khuzā'i. Nahj al-Balāghah, Sermon 991. Bihār al-. (3) –3

.Anwār, vol.33, p.744, h.956

.Qurān, 66:6. (4) –4

.Qurān, 02:231. (5) –5

.al-Usul al-Sittah 'Ashar, p.07, narrating from Jābir al-Ju'fi. Bihār al-Anwār, vol.2, p.52, h.29. (6) –6

.Qurān, 66:6. (7) –7

al-Mustadrak 'alā al-Sahihain, vol.2, p.635, h.6283. Shu'ab al-Imān, vol.6, p.114, h.4078. Both. (8) –8

.narrating from Rib'i

.Qurān, 66:6. (9) –9

.Munyah al-Murid, p.083. (10) –10

Sunan Abu Dāwud, vol.1, p.431, h.794.al-Mu'jam al-Awsat, vol.3, p.532, h.9103.Both. (11) -11
.narrating from Ma'ādh ibn 'Abdullah ibn Khabib al-Juhani

232: جامع الأخبار: زُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ نَظَرَ إِلَى بَعْضِ الْأَطْفَالِ فَقَالَ: وَيْلٌ لِأَوْلَادِ آخِرِ الزَّمَانِ مِنْ آبَائِهِمْ. فَقِيلَ: يَا رَسُولَ اللَّهِ، مِنْ آبَائِهِمْ الْمُشْرِكِينَ؟

فَقَالَ: لَا، مِنْ آبَائِهِمْ الْمُؤْمِنِينَ؛ لَا يُعَلِّمُونَهُمْ شَيْئًا مِنَ الْفَرَائِضِ، وَإِذَا تَعَلَّمُوا أَوْلَادَهُمْ مَنَعُوهُمْ، وَرَضُوا عَنْهُمْ بِعَرَضٍ يَسِيرٍ مِنَ الدُّنْيَا، فَأَنَا مِنْهُمْ بَرِيءٌ، وَهُمْ مِنِّي بَرَاءٌ. (1)

233: الإمام علي عليه السلام إذا عَقَلَ الْغُلَامُ وَقَرَأَ شَيْئًا مِنَ الْقُرْآنِ عَلَّمَ الصَّلَاةَ. (2)

234: عنه عليه السلام عَلِّمُوا صِبْيَانَكُمْ الصَّلَاةَ، وَخُذُوهُمْ بِهَا إِذَا بَلَغُوا الْحُلُمَ. (3)

235: عنه عليه السلام عَلِّمُوا صِبْيَانَكُمْ الصَّلَاةَ، وَخُذُوهُمْ بِهَا إِذَا بَلَغُوا ثَمَانَ سِنِينَ. (4)

236: عنه عليه السلام: يُؤْمَرُ الصَّبِيُّ بِالصَّلَاةِ إِذَا عَقَلَ، وَبِالصَّوْمِ إِذَا أَطَاقَ. (5)

237: الإمام زين العابدين عليه السلام أَمَا صَوْمُ التَّادِيْبِ فَإِنَّ يُؤْخَذَ الصَّبِيُّ إِذَا رَاهَقَ بِالصَّوْمِ، تَأْدِيْبًا وَلَيْسَ بِفَرْضٍ. (6)

238: الإمام الباقر عليه السلام: إِنَّا نَأْمُرُ صِبْيَانَنَا بِالصَّلَاةِ إِذَا كَانُوا بَنَى خَمْسِ سِنِينَ، فَمُرُوا صِبْيَانَكُمْ بِالصَّلَاةِ إِذَا كَانُوا بَنَى سَبْعِ سِنِينَ، وَنَحْنُ نَأْمُرُ صِبْيَانَنَا بِالصَّوْمِ إِذَا كَانُوا بَنَى سَبْعِ سِنِينَ بِمَا أَطَاقُوا مِنْ صِيَامِ الْيَوْمِ إِنْ كَانَ إِلَى نِصْفِ النَّهَارِ أَوْ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ، فَإِذَا غَلَبَهُمُ الْعَطَشُ وَالْغَرْتُ (7) أَفْطَرُوا، حَتَّى يَتَعَوَّدُوا الصَّوْمَ وَيُطِيقُوهُ، فَمُرُوا

ص: 132

1- (1). جامع الأخبار: ص 285 ح 767، [1] مستدرک الوسائل: ج 15 ص 164 ح 17871. [2]

2- (2). دعائم الإسلام: ج 1 ص 193، [3] بحار الأنوار: ج 8 ص 133. [4]

3- (3). غرر الحكم: ح 6305. [5]

4- (4). الخصال: ص 626 ح 10 عن محمد بن مسلم عن الإمام الصادق عن آبائه عليهم السلام، تحف العقول: ص 115.

5- (5). دعائم الإسلام: ج 1 ص 193، [6] بحار الأنوار: ج 8 ص 133 ح 5. [7]

6- (6). الكافي: ج 4 ص 86 ح 1، [8] تهذيب الأحكام: ج 4 ص 296 ح 895 كلاهما عن الزهري.

7- (7). الغرث: الجوع (الصحيح: ج 1 ص 288 «غرث»).

Jāmi' al-Akḥbār: It is narrated that the Prophet of Allah ﷺ once looked at some children and said: Woe unto the children of the end time because of their fathers! He was asked: O Messenger of Allah! Is it because of their polytheist fathers? He said: No, but it is because of their believing fathers who do not teach them any of their obligatory acts, and when their children decide to learn, the parents prevent them. They will be content with small things they have from this world. I disown myself from them and they are not from me.

﴿1

Imām 'Ali)a.s.(said: When a child becomes intellectually mature and is able to recite parts of the Qurān, he should be taught how to pray. (2

Imām 'Ali)a.s.(said: Teach your children to pray, and when they reach puberty make them accountable: (3
(for it. (3

Imām 'Ali)a.s.(said: Teach your children to pray, and when they became eight make them accountable: (4
(for it. (4

Imām 'Ali)a.s.(said: When a child can perceive things he is ordered to pray, and to fast if he is: (5
(capable. (5

Imām al-Sajjād)a.s.(said: Training to fast is when the child is made to fast before reaching the age of: (6
(puberty, and it is just for the purpose of training, and not an obligatory fasting. (6

Imām al-Bāqir)a.s.(said: When our children are five years old, we enjoin them to pray, but you should: (7
enjoin them to pray when they are seven. We enjoin our children to fast as much as they can when they are seven, whether it is half of a day or less or more than that. When the thirst or hunger overcomes them, they break their fast so that they become accustomed to fasting and are capable of performing it. So, enjoin your children to

ص: 133

.Jāmi' al-Akḥbār, p.582, h.767. Mustardak al-Wasā'il, vol.51, p.461, h.17871. (1) -1

.Da'ā'im al-Islām, vol.1, p.391. Bihār al-Anwār, vol.8, p.331. (2) -2

.Ghurar al-Hikam, h.5036. (3) -3

al-Khisāl, p.626, h.01, narrating from Muhammad ibn Muslim from Imām al-Sādiq)a.s.(from his. (4) -4
.forefathers)a.s.(. Tuhaf al-'Uqul, p.511

.Da'ā'im al-Islām, vol.1, p.391. Bihār al-Anwār, vol.88, p.331, h.5. (5) -5

.al-Kāfi, vol.4, p.68, h.1.Tahdhib al-Ahkām, vol.4, p.692, h.598.Both narrating from al-Zuhari. (6) -6

صِيَّانُكُمْ إِذَا كَانُوا بَنَى تِسْعَ سِنِينَ بِالصَّوْمِ مَا اسْتَطَاعُوا مِنْ صِيَامِ الْيَوْمِ، فَإِذَا غَلَبَهُمُ الْعَطَشُ أَفْطَرُوا. (1)

239: الإمام الباقر و الإمام الصادق عليهما السلام: إِذَا بَلَغَ الْغُلَامُ ثَلَاثَ سِنِينَ، يُقَالُ لَهُ: قُلْ لَا إِلَهَ إِلَّا اللَّهُ سَبْعَ مَرَّاتٍ. ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ ثَلَاثَ سِنِينَ وَ سَبْعَةَ أَشْهُرٍ وَعِشْرُونَ يَوْمًا، فَيُقَالُ لَهُ: قُلْ: «مُحَمَّدٌ رَسُولُ اللَّهِ» سَبْعَ مَرَّاتٍ. وَ يُتْرَكُ حَتَّى يَتِمَّ لَهُ أَرْبَعُ سِنِينَ، ثُمَّ يُقَالُ لَهُ قُلْ: سَبْعَ مَرَّاتٍ: «صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ». ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ خَمْسُ سِنِينَ، ثُمَّ يُقَالُ لَهُ: أَيُّهُمَا يَمِينُكَ وَ أَيُّهُمَا شِمَالُكَ؟ فَإِذَا عَرَفَ ذَلِكَ حَوْلَ وَجْهِهِ إِلَى الْقِبْلَةِ وَ يُقَالُ لَهُ: أَسْجُدْ. ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ سَبْعُ سِنِينَ، فَإِذَا تَمَّ لَهُ سَبْعُ سِنِينَ قِيلَ لَهُ: اغْسِلْ وَجْهَكَ وَ كَفَيْكَ، فَإِذَا غَسَلَهُمَا قِيلَ لَهُ: صَلِّ. ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ تِسْعُ سِنِينَ، فَإِذَا تَمَّتْ لَهُ عُلْمُ الْوُضُوءِ، وَ ضَرْبِ عَلَيْهِ، وَ امْرِ بِالصَّلَاةِ، وَ ضَرْبِ عَلَيْهَا. فَإِذَا تَعَلَّمَ الْوُضُوءَ وَ الصَّلَاةَ غَفَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ وَ لَوْلَا ذَلِكَ لَمَاتَ اللَّهُ بِهِ. (2)

240: دعائم الإسلام: رُوِينَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ: أَنَّه كَانَ يَأْمُرُ الصَّبِيَّ بِالصَّوْمِ فِي شَهْرِ رَمَضَانَ بَعْضَ النَّهَارِ، فَإِذَا رَأَى الْجُوعَ وَ الْعَطَشَ غَلَبَ عَلَيْهِ، أَمَرَهُ فَأَفْطَرَ. (3)

241: الإمام الصادق عليه السلام: إِنَّا نَأْمُرُ صِيَّانَنَا بِالصَّلَاةِ وَ الصِّيَامِ مَا أَطَاقُوا، إِذَا كَانُوا أَبْنَاءَ سَبْعِ سِنِينَ. (4)

242: عنه عليه السلام - لَمَّا سُئِلَ: مَتَى تَحِبُّ الصَّلَاةَ عَلَى الصَّبِيِّ (5)؟ -: إِذَا كَانَ ابْنُ سِتِّ سِنِينَ، وَ الصِّيَامَ إِذَا أَطَاقَهُ. (6)

ص: 134

-
- 1- (1). الكافي: ج 3 ص 409 ح 1، [1] تهذيب الأحكام: ج 2 ص 380 ح 1584 كلاهما عن الحلبي عن الإمام الصادق عليه السلام.
 - 2- (2) كتاب من لا يحضره الفقيه: ج 1 ص 281 ح 863، الأمل للصدوق: ص 475 ح 640 [2] وفيه «عن الإمام الباقر أو الإمام الصادق عليهما السلام» كلاهما عن عبدالله بن فضاله.
 - 3- (3). دعائم الإسلام: ج 1 ص 194، [3] بحار الأنوار: ج 88 ص 134 ح 5. [4]
 - 4- (4). دعائم الإسلام: ج 1 ص 194، [5] بحار الأنوار: ج 88 ص 134 ح 5. [6]
 - 5- (5). المراد، وجوب تعليم الصلاة.
 - 6- (6). الكافي: ج 3 ص 206 ح 2 [7] عن الحلبي و زراره، تهذيب الأحكام: ج 2 ص 381 ح 1591 عن إسحاق بن عمار نحوه.

fast as much as they can when they are nine years old, and when thirst overcomes them they may break their
(fast. (1

Imām al-Bāqir)a.s.(and Imām al-Sādiq)a.s.(said:When a boy becomes three years old, he should be:932
told:Say:'There is no god but Allah' seven times.Then he must be left until he becomes three years seven
months and twenty days, then he must be told:Say:'Muhammad is the Messenger of Allah' seven times.Then
he is left until he finishes four years, and then he must be told:Say:'Praise of Allah be upon Muhammad and
his progeny' seven times.Then is left until he finishes five years.At that time, he must be asked which one is
his right hand and which one is his left.If he can recognize them, his face should be turned towards the
direction of the Qiblah and he must be told:Prostrate.Then he is left until he finishes seven years, in which he
is told:Wash your face and your hands.When he washes them he should be told:Perform your prayers.Then he
is left until he finishes nine years of age.At this time, he must be taught how to make ablution and perform
prayer and he must be disciplined for abandoning them.When he learns ablution and prayers, Allah will
(forgive both him and his parents, by the will of Allah. (2

Da'ā'im al-Islam: It was narrated to us from Ja'far ibn Muhammad]al-Sādiq[)a.s.(He used to enjoin a:240
child to fast during the month of Ramadān for a part of the day, and when he saw that thirst and hunger had
(overcome him, he would tell him to break his fast. (3

Imām al-Sādiq)a.s.(said:When our children reach the age of seven we order them to pray and fast as:241
(much as they can tolerate. (4

Imām al-Sādiq)a.s.(said,-in answer to a question about the age when prayer becomes obligatory for a:242
(child-:As for prayers, when he is at the age of six, and fasting is when he is able to bear it. (5

ص:135

.Da'ā'im al-Islām, vol.1, p.491.Bihār al-Anwār, vol.88, p.431, h.5.(1) -1
Kitāb Man lā Yahdarhu al-Faqih, vol.1, p.182, h.368.al-Amāli, by al-Saduq, p.574, h.046, with. (2) -2
'Imām al-Bāqir)a.s.(or Imām al-Sādiq)a.s.(.Both narrating from 'Abdullah ibn Fadālah
.Da'ā'im al-Islām, vol.1, p.491.Bihār al-Anwār, vol.88, p.431, h.5. (3) -3
.Da'ā'im al-Islām, vol.1, p.491.Bihār al-Anwār, vol.88, p.431, h.5. (4) -4
al-Kāfi, vol.3, p.602, h.2, narrating from al-Halabi and Zurārah.Tahdhib al-Ahkām, vol.2, p.183,. (5) -5
.h.1951, narrating from Ishāq ibn 'Ammār

243: تهذيب الأحكام عن معاوية بن وهب: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي كَيْفِ يُؤْخَذُ الصَّيِّمُ بِالصَّلَاةِ؟

فَقَالَ: فِيمَا بَيْنَ سَبْعِ سِنِينَ وَسِتِّ سِنِينَ.

قُلْتُ: فِي كَيْفِ يُؤْخَذُ بِالصِّيَامِ؟

فَقَالَ: فِيمَا بَيْنَ خَمْسِ عَشْرَةَ أَوْ أَرْبَعِ عَشْرَةَ، وَإِنْ صَامَ قَبْلَ ذَلِكَ فَدَعَاهُ، فَقَدْ صَامَ ابْنِي فَلَانَ قَبْلَ ذَلِكَ وَتَرَكَتُهُ. (1)

د القرآن

244: رسول الله صلى الله عليه وآله: مَنْ قَرَأَ الْقُرْآنَ قَبْلَ أَنْ يَحْتَلِمَ فَقَدْ أُوتِيَ الْحُكْمَ صَيِّبًا. (2)

245: عنه صلى الله عليه وآله: خِيَارُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ. (3)

246: عنه صلى الله عليه وآله: مَا مِنْ رَجُلٍ عَلَّمَ وَلَدَهُ الْقُرْآنَ إِلَّا نُجِّجَ أَبْوَاهُ يَوْمَ الْقِيَامَةِ بِتَاجِ الْمُلْكِ، وَكُسِيَ حُلَّتَيْنِ لَمْ يَرَ النَّاسُ مِثْلَهُمَا. (4)

247: عنه صلى الله عليه وآله: سُورَةُ الْوَاقِعَةِ سُورَةُ الْغِنَى، فَاقْرَؤُوهَا، وَعَلِّمُوهَا أَوْلَادَكُمْ. (5)

248: عنه صلى الله عليه وآله: إِذَا أَحَبَّ أَحَدُكُمْ أَنْ يُحَدِّثَ رَبَّهُ فَلْيَقْرَأِ الْقُرْآنَ. (6)

ص: 136

1- (1). تهذيب الأحكام: ج 2 ص 381 ح 1590، الكافي: ج 4 ص 125 ح 2 [1] وفيه ذيله: «في كَيْفِ يُؤْخَذُ بِالصِّيَامِ؟...».

2- (2). شعب الإيمان: ج 2 ص 330 ح 1949، [2] الدر المنثور: ج 5 ص 485 [3] كلاهما عن ابن عباس.

3- (3). الأُمَالِي لِلطُّوسِي: ص 357 ح 739 [4] عن النعمان بن سعد عن الإمام علي عليه السلام، سنن ابن ماجه: ج 1 ص 77 ح 213 عن مصعب بن سعد عن أبيه.

4- (4). تاريخ دمشق: ج 18 ص 99 عن معاذ بن جبل، كنز العمال: ج 1 ص 540 ح 2421.

5- (5). الدر المنثور: ج 8 ص 3 [5] عن أنس.

6- (6). الفردوس: ج 1 ص 302 ح 1195، تاريخ بغداد: ج 7 ص 239 ح 3733 [6] نحوه كلاهما عن أنس.

Tahdhib al-Ahkām, narrating from Mu'āwiyah ibn Wahab who said: I asked Abu 'Abdullah [al-Sādiq]:243
(a.s.):In what age will a child be accountable for prayer?He answered:When he is between six and seven
years of age.I asked:In what age will he be accountable for fasting?He answered:When he is between
fourteen and fifteen, and if he observed fasting before this, let him.My son so and so fasted before this age
(and I let him do so. (1

:D-The Qurān

The Prophet (s.a.w.) said:He who recites the Qurān before puberty has indeed been given wisdom in his:244
(childhood. (2

(The Prophet (s.a.w.) said:The best among you is he who learns the Qurān and teaches it. (3):245

The Prophet (s.a.w.) said:There is no man who teaches his child the Qurān without that child's parents:246
being crowned on Judgment Day with a crown of sovereignty and they will be clothed with two sets of
(clothing no people have seen the likes of. (4

The Prophet (s.a.w.) said:The Chapter of al-Wāq'ah [Qurān:65] is the chapter of neediness, so read:247
(it and teach it to your children. (5

The Prophet (s.a.w.) said:If anyone among you wants to speak with his Lord, he should recite the:248
(Qurān. (6

ص:137

.Tahdhib al-Ahkām, vol.2, p.183, h.0951.al-Kāfi, vol.4, p.521, h.2.(1) -1
Shu'ab al-Imān, vol.2, p.033, h.9491.al-Durr al-Manthur, vol.5, p.584.Both narrating from Ibn. (2) -2
'Abbās
al-Amāli, by al-Tusi, p.753, h.937, narrating from al-Nu'mān ibn Sa'd from Imām 'Ali (a.s.) (Sunan. (3) -3
.Ibn Mājah, vol.1, p.77, h.312, narrating from Mus'ab ibn Sa'd from his father
Tārikh Dimashq, vol.81, p.99, narrating from Ma'ādh ibn Jabal.Kanz al-'Ummāl, vol.1, p.045,. (4) -4
.h.1242
.al-Durr al-Manthur, vol.8, p.3, narrating from 'Anas. (5) -5
al-Firdaws, vol.1, p.203, h.5911.Tārikh Baghdād, vol.7, p.932, No 3373.Both narrating from. (6) -6
'Anas

249: عنه صلى الله عليه وآله: مَنْ أَعْطَاهُ اللَّهُ حِفْظَ كِتَابِهِ لَوْ ظَنَّ، أَنْ أَحَدًا أَوْتِيَ أَفْضَلَ مِمَّا أَوْتِيَ فَقَدْ غَمَطَ (1) أَعْظَمَ النَّعْمِ. (2)

250: شرح نهج البلاغه لابن أبي الحديد: وَقَدْ غَالِبُ بْنُ صَعَصَعَةَ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ وَمَعَهُ ابْنَةُ الْفَرَزْدَقِ (3)، فَقَالَ لَهُ: مَنْ أَنْتَ؟ فَقَالَ: غَالِبُ بْنُ صَعَصَعَةَ الْمُجَاشِعِيُّ....

قَالَ: يَا أَبَا الْأَخْطَلِ، مَنْ هَذَا الْغُلَامُ مَعَكَ؟ قَالَ: ابْنِي، وَهُوَ شَاعِرٌ. قَالَ: عَلَّمَهُ الْقُرْآنَ؛ فَهُوَ خَيْرٌ لَهُ مِنَ الشُّعْرِ. (4)

251: الإمام عليّ عليه السلام: حَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُحْسِنَ اسْمَهُ، وَيُحْسِنَ أَدَبَهُ، وَيُعَلِّمَهُ الْقُرْآنَ. (5)

252: الإمام الصادق عليه السلام: الْحَافِظُ لِلْقُرْآنِ الْعَامِلُ بِهِ مَعَ السَّفَرَةِ (6) الْكِرَامِ الْبَرِّزَةِ. (7)

ه المَعَارِفُ الدِّينِيَّةُ

253: الإمام عليّ عليه السلام: عَلِّمُوا صِبْيَانَكُمْ مَا يَنْفَعُهُمُ اللَّهُ بِهِ، لَا تَغْلِبْ عَلَيْهِمُ الْمُرَجِّتَهُ بِرَأْيِهَا. (8)

ص: 138

1- (1). الْعَمَطُ: الْإِسْتِهَانَةُ وَالْإِسْتِحْقَازُ (النهاية: ج 3 ص 387 «[1] غمط»).

2- (2). شعب الإيمان: ج 2 ص 523 ح 2593، [2] التاريخ الكبير: ج 3 ص 311 ح 1058، كنز العمال: ج 1 ص 518 ح 2317 نقلاً عن البخارى والبيهقى وكلها عن رجاء الغنوى.

3- (3). المراد أبو فراس، همام بن غالب، المعروف بالفرزدق ولد عام 25 هـ فى البصرة، وتوفى سنة 114 هـ (راجع: سير أعلام النبلاء: ج 4 ص 590 الرقم 226 ووفيات الأعيان: ج 6 ص 95 الرقم 784).

4- (4). شرح نهج البلاغه لابن أبي الحديد: ج 10 ص 21، [3] كنز العمال: ج 2 ص 288 ح 4026 نقلاً عن ابن الأنبارى فى المصاحف والدينورى عن الفرزدق نحوه.

5- (5). نهج البلاغه: الحكمه 399، [4] شرح نهج البلاغه لابن أبي الحديد: ج 19 ص 365. [5]

6- (6). السَّفَرَةُ: الْمَلَائِكَةُ الَّذِينَ يَسْفِرُونَ بَيْنَ اللَّهِ وَأَنْبِيَائِهِ (مجمع البحرين: ج 2 ص 849 «سفر»)

7- (7). الكافى: ج 2 ص 603 ح 2، [6] الأمالى للصدوق: ص 115 ح 96 [7] كلاهما عن الفضيل بن يسار.

8- (8). الخصال: ص 614 ح 10 عن محمّد بن مسلم عن الإمام الصادق عن آبائه عليهم السلام، تحف العقول: ص 104.

The Prophet)s.a.w.(said:Any person whom Allah gifted with memorising of His Book thinks that:249
(another person has been given something better has indeed belittled the greatest bounty. (1

Sharh Nahj al-Balāghah: Ghālib ibn Sa'sa'ah once went to]Imām['Ali)a.s.(along with his son:250
Farazdaq and 'Ali)a.s.(had asked him:Who are you?He answered:Ghālib ibn Sa'sa'ah al-Mujāshi'i....He
)a.s.(said:O Abū al-Akhtal! Who is this lad with you?He answered:My son.He is a poet.He)a.s.(said:Teach
(him the Qurān, as it is better for him than poetry. (2

Imām 'Ali)a.s.(said:The children's right upon the father is that he should choose a good name for them,:251
(discipline them well and teach them the Qurān. (3

Imām al-Sādiq)a.s.(said:The memoriser of the Qurān who practises according to it will be with the:252
(envoys)al-safarah(,the noble, the pious)angels((4) (5

:E-Religious Sciences

Imām 'Ali)a.s.(said:Teach your children things that Allah will benefit them with, and the Murji'ites (6):253
(should not dominate their thoughts. (7

ص:139

Shu'ab al-Imān, vol.2, p.325, h.3952.Tārikh al-Kabir, vol.3, p.113, h.8501.Kanz al-'Ummāl,(1) -1
.vol.1, p.815, h.7132, narrating from al-Bukhārī and al-Bayhaqi.All narrating from Rajā' al-Ghanawi
Sharh Nahj al-Balāghah, vol.01, p.12.Kanz al-'Ummāl, vol.2, p.882, h.6204, narrating from Ibn. (2) -2
.al-Anbārī in al-Masāhif and al-Dinwari from al-Farazdaq
.Nahj al-Balāghah, Wise Saying 993.Sharh Nahj al-Balāghah, vol.91, p.563. (3) -3
(.The angels who frequent between Allah ta'ālā and the Prophets)a.s. (4) -4
al-Kāfi, vol.2, p.306, h.2.al-Amāl by al-Saduq, p.511, h.69.Both narrating from al-Fudayl ibn. (5) -5
.Yasār

The Murji'ites is a sect who believes that faith is only a saying without action, and that statement has. (6) -6
precedence over action.They believe that someone who abandons his religious practices can be saved by his
faith.They say that with the existence of faith, sin does not cause harm the same way as infidelity does not
.conflict with obedience

al-Khisāl, p.416, h.01, narrating from Muhammad ibn Muslim from Imām al-Sādiq)a.s.(from his. (7) -7
.forefathers)a.s.(Tuhaf al-'Uqul, p.401

254:الإمام الصادق عليه السلام: بادروا أحداثكم بالحديث قبل أن تسبقكم إليهم المرجئه (1). (2)

و الكتابه

255:رسول الله صلى الله عليه وآله: حَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُعَلِّمَهُ الْكِتَابَةَ وَالسَّبَّاحَةَ وَالرَّمَى، وَأَنْ يُورِّثَهُ طَيِّبًا. (3)

ز المسائل الصحيه

256:رسول الله صلى الله عليه وآله: لِكُلِّ شَيْءٍ حِيلَةٌ، وَحِيلَةُ الصَّحَّةِ فِي الدُّنْيَا أَرْبَعٌ خِصَالٌ: قَلَّةُ الْكَلَامِ، وَقَلَّةُ الْمَنَامِ، وَقَلَّةُ الْمَشْيِ، وَقَلَّةُ الطَّعَامِ. (4)

257:عنه صلى الله عليه وآله: أُمَّ جَمِيعِ الْأَدْوِيَةِ قَلَّةُ الْأَكْلِ. (5)

258:عنه صلى الله عليه وآله: الْمَعِدَةُ بَيْتٌ كُلُّ دَاءٍ، وَالْحِمِيَةُ رَأْسُ كُلِّ دَوَاءٍ. (6)

259:الإمام عليّ عليه السلام-لَمَّا سُئِلَ فَقِيلَ: إِنَّ فِي الْقُرْآنِ كُلِّ عِلْمٍ إِلَّا الطَّبَّ؟- أَمَا إِنَّ فِي الْقُرْآنِ لَأَيَّةَ تَجَمُّعِ الطَّبِّ كُلِّهِ: (وَكُلُوا وَاشْرَبُوا وَ لَا تُسْرِفُوا) 7. 8

260:الإمام عليّ عليه السلام-فِي الْحِكْمِ الْمَنْسُوبِ إِلَيْهِ- لَا تَطْلُبِ الْحَيَاةَ لِتَأْكُلِ، بَلِ اطْلُبِ الْأَكْلَ لِتَحْيَا. (7)

ص:140

1- (1). المرجئه، فرقه تعتبر الإيمان قولاً- دون عمل، وترى أنّ القول مقدّم على العمل وتعتقد بأنّ الإيمان هو الذي ينقذ تارك العمل، ويقولون: إنّ المعصية لا تضرّ مع الإيمان، كما هو الحال بالنسبة إلى الكفر مع الطاعة.

2- (2) تهذيب الأحكام: ج 8 ص 111 ح 381، الكافي: ج 6 ص 47 ح 5 [1] وفيه «أولادكم» بدل «أحداثكم» كلاهما عن جميل بن درّاج.

3- (3). السنن الكبرى: ج 10 ص 26 ح 19742، شعب الإيمان: ج 6 ص 401 ح 8665 [2] كلاهما عن أبي رافع.

4- (4). الفضائل: ص 129 [3] عن ابن مسعود، بحار الأنوار: ج 8 ص 144 ح 67. [4]

5- (5). المواعظ العددية: ص 213.

6- (6) طبّ النبيّ صلى الله عليه وآله: ص 11.

7- (9). شرح نهج البلاغه لابن أبي الحديد: ج 20 ص 333 ح 824. [5]

Imām al-Sādiq)a.s.(said:Hasten to make your youth acquainted with traditions before that Murji'ites:254
(do. (1

:F-Writing

The Prophet)s.a.w.(said:The right of children upon the father is that the father should teach them how:255
(to write, swim and cast]an arrow-archery[.He sho (2

:G-Hygiene

The Prophet of Allah)s.a.w.(said:For everything there is a means, and the means for having good health:256
(lies in four things:little talking, sleeping, walking and eating. (3

(The Prophet)s.a.w.(said:The mother of all medicines is eating less. (4):257

The Prophet)s.a.w.(said:The stomach is the house of all ailments, and abstinence]having a diet[is the:258
(source of all remedies. (5

Imām 'Ali)a.s.(said,-when he was asked about the Quran that how it has all sciences except medicine-:259
:Be aware! There is a verse in the Qurān which contains the whole science of medicine.It says:'and eat and
(drink but be not prodigal. (6) (7

(Imām 'Ali)a.s.(,-from the wise sayings attributed to him-: Do not live to eat, but eat to live. (8):260

ص:141

Tahdhib al-Ahkām, vol.8, p.111 h.183.al-Kāfi, vol.6, p.74, h.5, with 'your children' instead of 'your.(1) -1
.youth'.Both narrating from Jamil al-Darrāj

al-Sunan al-Kubrā, vol.01, p.62, h.24791.Shu'ab al-Imān, vol.6, p.104, h.5668.Both narrating. (2) -2
'from Abu Rāfi

.al-Fadā'il, p.921, narrating from Ibn Mas'ud.Bihār al-Anwār, vol.8, p.441, h.76. (3) -3

.al-Mawā'iz al-'Adadiyah, p.312. (4) -4

.Qurān, 7:13. (5) -5

.Tibb al-Nabi)s.a.w.(, p.11. (6) -6

.al-Da'awāt, p.57, h.471.Bihār al-Anwār, vol.26, p.762, h.24. (7) -7

.Sharh Nahj al-Balāghah, vol.02, p.333, h.428. (8) -8

261: عنه عليه السلام- أيضا- يَنْبَغِي لِلْعَاقِلِ أَنْ يَتَذَكَّرَ عِنْدَ حَلَاوِهِ الْغِذَاءِ مَرَارَةَ الدَّوَاءِ. (1)

262: الخصال: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ لِحَسَنِ ابْنِهِ عَلَيْهِ السَّلَامُ: يَا بُنَيَّ، أَلَا أَعْلَمُكَ أَرْبَعَ خِصَالٍ تَسْتَعْنِي بِهَا عَنِ الطَّبِّ؟

فَقَالَ: بَلَى، يَا أَمِيرَ الْمُؤْمِنِينَ.

قَالَ: لَا- تَجْلِسَ عَلَى الطَّعَامِ إِلَّا وَأَنْتَ جَائِعٌ، وَلَا تَقُمْ عَنِ الطَّعَامِ إِلَّا وَأَنْتَ تَشْتَهِيهِ، وَجُودِ الْمَضْغِ، وَإِذَا نِمْتَ فَأَعْرِضْ نَفْسَكَ عَلَى الْخَلَاءِ (2). فَإِذَا اسْتَعْمَلْتَ هَذَا اسْتَعْنَيْتَ عَنِ الطَّبِّ. (3)

263: الإمام علي عليه السلام: قَلِّهْ الْأَكْلَ يَمْنَعُ كَثِيرًا مِنْ أَعْلَالِ الْجِسْمِ. (4)

264: عنه عليه السلام: مَنْ غَرَسَ فِي نَفْسِهِ مَحَبَّةَ أَنْوَاعِ الطَّعَامِ، اجْتَنَى ثِمَارَ فُنُونِ الْأَسْقَامِ. (5)

265: عنه عليه السلام: كَمْ مِنْ أَكْلِهِ مَنَعَتْ أَكْلَاتٍ. (6)

ح الْحِكْمُ الْأَخْلَاقِيَّةُ

266: معاني الأخبار عن شريح بن هانئ: سَأَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ ابْنَ الْحَسَنِ بْنِ عَلِيٍّ فَقَالَ:

يَا بُنَيَّ مَا الْعَقْلُ؟ قَالَ: حِفْظُ قَلْبِكَ مَا اسْتُودِعْتَهُ.

ص: 142

1- (1). شرح نهج البلاغه لابن أبي الحديد: ج 20 ص 272 ح 149. [1]

2- (2). الخلاء: المبرز، المستراح (لغت نامه دهخدا).

3- (3). الخصال: ص 229 ح 67 عن الأصبع بن نباته، الدعوات: ص 74 ح 173، طب الأئمة لابني بسطام: ص 3، بحار الأنوار: ج 62 ص

267 ح 42. [2]

4- (4). غرر الحكم: ح 6768، [3] عيون الحكم والمواعظ: ص 370 ح 6248.

5- (5). غرر الحكم: ح 9219، [4] عيون الحكم والمواعظ: ص 426 ح 7219.

6- (6). نهج البلاغه: الحكمة 171، [5] خصائص الأئمة عليهم السلام: ص 110، [6] غرر الحكم: ح 6933، [7] بحار الأنوار: ج 73 ص

166 ح 29. [8]

Imām 'Ali)a.s.(,-from the wise sayings attributed to him-: A wise person should remember the:261
(bitterness of medicine when tasting the sweetness of food. (1

al-Khisāl: The Commander of the Faithful 'Ali ibn Abu Tālib)a.s.(said to his son Hasan)a.s.(:O my:262
?son! Should I teach you four things that with them you will have no need for medicine

!He)a.s.(said:Yes, O Commander of the Faithful

The Imām said:Do not begin eating unless you are hungry, do not leave it unless you are still willing to eat
from it, chew]the food[well, and go to the toilet before going to bed.If you apply these four points you will
(not need medicine. (2

(Imām 'Ali)a.s.(said:Eating less will hinder many sicknesses of the body. (3:263

Imām 'Ali)a.s.(said:He who plants in himself the love of different varieties of food will reap the fruits:264
(of different diseases. (4

(Imām 'Ali)a.s.(said:Many a time has one eating hindered many eatings. (5:265

:H-Moral Wisdoms

Ma'āni al-Akhhār, narrating from Shurayh ibn Hāni who said: The Commander of the Faithful)a.s.(:266
asked his son Hasan ibn

ص:143

.Sharh Nahj al-Balāghah, vol.02, p.272, h.941.(1) -1

al-Khisāl, p.922, h.76, narrating from al-Asbagh ibn Nabātah.al-Da'awāt, p.47, h.371.Tibb al-. (2) -2

.A'immah by Ibn Bastām, p.3.Bihār al-Anwār, vol.26, p.762, h.24

.Ghurar al-Hikam, h.8676.'Uyun al-Hikam wa al-Mawā'iz, p.073, h.8426. (3) -3

.Ghurar al-Hikam, h.9129.'Uyun al-Hikam wa al-Mawā'iz, p.624, h.9127. (4) -4

Nahj al-Balāghah, Wise Saying 171.Khasā'is al-A'immah, p.011.Ghurar al-Hikam, h.3396.Bihār. (5) -5

.al-Anwār, vol.37, p.661, h.92

قال: فَمَا الْحَزْمُ؟ قال: أَنْ تَنْتَظِرَ فُرْصَتَكَ، وَتُعَاجِلَ مَا أَمَكَكَ.

قال: فَمَا الْمَجْدُ؟ قال: حَمَلُ الْمَغَارِمِ، وَابْتِنَاءُ الْمَكَارِمِ.

قال: فَمَا السَّمَاحَةُ؟ قال: إِجَابَةُ السَّائِلِ، وَبَذْلُ النَّائِلِ.

قال: فَمَا الشُّحُّ؟ قال: أَنْ تَرَى الْقَلِيلَ سَرَفًا، وَ مَا أَنْفَقْتَ تَلْفًا.

قال: فَمَا الرِّقَّةُ؟ قال: طَلَبُ الْيَسِيرِ، وَ مَنَعُ الْحَقِيرِ.

قال: فَمَا الْكُلْفَةُ؟ قال: التَّمَسُّكُ بِمَنْ لَا يُؤْمِنُكَ، وَ النَّظَرُ فِي مَا لَا يَعْنِيكَ.

قال: فَمَا الْجَهْلُ؟ قال: سُدْرَةُ الْوُثُوبِ عَلَى الْفُرْصَةِ قَبْلَ الْاِسْتِمْكَانِ مِنْهَا، وَ الْاِمْتِنَاعُ عَنِ الْجَوَابِ. وَ نَعَمَ الْعَوْنُ الصَّمْتُ فِي مَوَاطِنَ كَثِيرَةٍ وَ إِنْ كُنْتَ فَصِيحًا.

ثُمَّ أَقْبَلَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى الْحُسَيْنِ ابْنِهِ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ:

يَا بُنَيَّ مَا السُّؤْدُذُ؟ قال: اصْطِنَاعُ الْعَشِيرَةِ، وَ احْتِمَالُ الْجَرِيرَةِ.

قال: فَمَا الْغِنَى؟ قال: قَلَّةُ أَمَانِيكَ، وَ الرِّضَى بِمَا يَكْفِيكَ.

قال: فَمَا الْفَقْرُ؟ قال: الطَّمَعُ، وَ شِدَّةُ الْقَنُوطِ.

قال: فَمَا اللَّؤْمُ؟ قال: إِحْرَارُ الْمَرْءِ نَفْسَهُ، وَ إِسْلَامُهُ عِرْسَهُ.

قال: فَمَا الْخُرْقُ؟ قال: مُعَادَاةُكَ أَمِيرَكَ وَ مَنْ يَقْدِرُ عَلَى ضَرْبِكَ وَ نَفْعِكَ.

ثُمَّ التَفَّتْ إِلَى الْحَارِثِ الْأَعْوَرِ فَقَالَ: يَا حَارِثُ، عَلَّمُوا هَذِهِ الْحِكْمَ أَوْلَادَكُمْ؛ فَإِنَّهَا زِيَادَةٌ فِي الْعَقْلِ وَ الْحَزْمِ وَالرَّأْيِ. (1)

ص: 144

1- (1). معانى الأخبار: ص 401 ح 62 وراجع: تحف العقول: ص 225، العدد القويّه: ص 32 ح 22، المعجم الكبير: ج 3 ص 68 ح

2688، تاريخ دمشق: ج 13 ص 255.

Ali:My son! What is wisdom?He answered:Preserving that which you have entrusted to your heart.He asked again:What is prudence?His son answered:That you wait for the opportunity to come and hasten]to it[when you can.He]Imām 'Ali[)a.s.(asked:What is magnitude?He answered:Tolerating the losses and adopting 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 Imām 'Ali-praises of Allah be upon ?him-turned to his son Husain and asked him:O my son! Who is called master

.He answered:One who lives in harmony with one's family and tolerates problems

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

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

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

Then the Imām)a.s.(turned his face to Hārith al-Ahwal and said:O Hārith! Teach these wisdoms to your (children, for they increase intellect, farsightedness and wisdom. (1

ص:145

Ma'āni al-Akhbār, p.104, h.26 in Tuhaf al-'Uqul, p.522.al-'Adad al-Qawiyah, p.23, h.22.al-(1) -1 .Mu'jam al-Kabir, vol.3, p.86, h.8862.Tārikh Dimashq, vol.31, p.552

267: تحف العقول عن سفيان الثوري: دَخَلْتُ عَلَى الصَّادِقِ عَلَيْهِ السَّلَامُ فَقُلْتُ لَهُ: أَوْصِنِي....

فَقَالَ عَلَيْهِ السَّلَامُ: يَا سَفِيَانُ، أَذْبَنِي أَبِي عَلَيْهِ السَّلَامُ بِثَلَاثٍ، وَنَهَانِي عَنْ ثَلَاثٍ؛ فَأَمَّا اللَّوَاتِي أَذْبَنِي بِهِنَّ فَإِنَّهُ قَالَ لِي: يَا بُنَيَّ، مَنْ يَصْحَبِ صَاحِبَ السَّوِّ لَا يَسْلَمْ، وَمَنْ لَا يُقَيِّدُ الْفَاظَةَ يَنْدَمُ، وَمَنْ يَدْخُلُ مَدَاخِلَ السَّوِّ يُتَّهَمُ.

قُلْتُ: يَا ابْنَ بِنْتِ رَسُولِ اللَّهِ، فَمَا الثَّلَاثُ اللَّوَاتِي نَهَاكَ عَنْهُنَّ؟ قَالَ عَلَيْهِ السَّلَامُ: نَهَانِي أَنْ اصْحَبَ حَاسِدَ نِعْمَةٍ، وَشَامِتًا بِمُصِيبَةٍ، أَوْ حَامِلَ نَمِيمَةٍ. (1)

ط الأشعارُ النَّافِعَةُ

268: الإمام الصادق عليه السلام: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يُعْجِبُهُ أَنْ يُرَوَى شِعْرُ أَبِي طَالِبٍ، وَأَنْ يُدَوَّنَ، وَقَالَ: نَعَلَّمُوهُ وَعَلَّمُوهُ أَوْلَادَكُمْ، فَإِنَّهُ كَانَ عَلَى دِينِ اللَّهِ، وَفِيهِ عِلْمٌ كَثِيرٌ. (2)

269: عنه عليه السلام: يَا مَعْشَرَ الشَّيْعَةِ عَلَّمُوا أَوْلَادَكُمْ شِعْرَ الْعَبْدِيِّ (3)، فَإِنَّهُ عَلَى دِينِ اللَّهِ. (4)

ص: 146

1- (1). تحف العقول: ص 376، الخصال: ص 169 ح 222 نحوه.

2- (2). إيمان أبي طالب [1] المشتهر بكتاب الحجّة على الذاهب إلى تكفير أبي طالب: ص 130، [2] بحار الأنوار: ج 35 ص 115 ح 54. [3]

3- (3). أبو محمّد سفيان بن مصعب العبدي الكوفي من شعراء أهل البيت، وكان يضمّر الحبّ العظيم لهم عليهم السلام ويحظى بقبولهم، لا نعلم على وجه الدقّة ولادته ووفاته، ولكن يبدو من الشواهد والقرائن أنّه كان على قيد الحياة حتّى حوالي سنة وفاه السيّد الحميري سنة 178 هـ.

4- (4). رجال الكشي: ج 2 ص 704 ح 748 [4] عن سماعه، بحار الأنوار: ج 79 ص 293 ح 16. [5]

Tuhaf al-'Uqul, narrating from Sufyān al-Thawri who said: I went to al-Sādiq)a.s.(and asked him to:267 advise me.He)a.s.(said:O Sufyān! My father discip lined me with three good manners and forbade me from three things.As for the good manners, he told me:O my son! He who accomp anies an evil person will not remain safe, he who does not control his speech will regret and he who goes to bad places will be accused.I]Sufyān[said:O the son of the daughter of the Messenger of Allah! And what were the three things that he prohibited you from?He said:He forbade me from compa nionship with an envier of bounties, a gloater over (the misfort unes of others and a talebearer. (1

:I-Useful Poems

اشاره

Imām al-Sādiq)a.s.(said:The Commander of the Faithful]'Ali[)a.s.(liked having the poetry of Abu:268 Tālib being recited to him, saying:Learn it]by heart[and teach it to your children, for he was the follower of (the religion of Allah and there is abundant knowledge in it. (2

Imām al-Sādiq)a.s.(said:O nation of Shi'ah! Teach your children the poems of al-'Abdi, (3) for he was:269 (a follower of the religion of Allah. (4

ص:147

.Tuhaf al-'Uqul, p.673.al-Khisāl, p.961, h.222.(1) -1

Imān Abu Tālib, also known as al-Hujjah 'alā al-Dhāhib ilā Takfir Abu Tālib, p.031.Bihār al-. (2) -2
.Anwār, vol.53, p.511, h.45

Abu Muhammad Sufyān ibn Mas'ab al-'Abdi al-Kufi was a poet who composed poems about Ahlul. (3) -3 Bayt)a.s.(, and he had sincere devotion for them and was also acknow ledged by them.There is no correct date about his birth and death, but it is understood from some evidences that he was alive during the time of the death of Sayyid Humyari)871 A.H.(. He had been very skilful in composing poetry and his poems were mostly on the of virtues of the Commander of the faithful)a.s.(and introd ucing Ahlul Bayt)a.s.(, and also describing their sufferings and pains.This was done so much to the extent that 'Allāmah Amini claims that he could find no poetry from this poet that was not about Ahlul Bayt)a.s.(.He recited poetry for the people about 'Ashurā' at the house of Imām al-Sādiq)a.s.(and made them so sad that because of their wailing the people of Medina crowded behind that house. He was one of the companions of Imām al-Sādiq)a.s.(and his friendship was not an ordinary one.It was not for the sake of social intera ction or because of living during the

same time of the Imām)a.s.(, but it was because of his sincere inclination, his pure friendship and his untainted faith, so much that the Imām)a.s.(wanted his followers to teach al-'Abdi's poetry to their children .since it was based on the religion of Allah.Some of his poems are mentioned in this book .Rijāl al-Kāshī, vol.2, p.407, h.847, narrating from Samā'ah.Bihār al-Anwār, vol.97, p.392, h.61. (4) -4

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

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

An important point that has been referred to in both of the above mentioned traditions is that the poems, in order to be useful for the young generation to enjoy utmost benefit from it, should be acceptable from an artistic point of view, it is also necessary that the poet himself enjoys religious commitment, as emphasized in the recommendations of the Imams regarding Abu Tālib and al-'Abdi's poems.

Secondly, the poems must contain information that children need in doctrinal, moral, and practical fields. The emphasis of Imām 'Ali (a.s.) on teaching Abu Tālib's poetry is because of both the religious commitment of the poet, and the abundant knowledge therein.

Thirdly, since the acquaintance of children with Ahlul Bayt (a.s.) has a great and constructive role in their life, the poems must address love for them and knowledge of them. This is the main reason for Imām al-Sādiq's emphasis on teaching al-'Abdi's poetry to children. The following are some lines of his long and beautiful elegy, translated from Arabic to English given as an example: (1

?Is your love ailment and sickness cured

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

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

?Cools down the heat of the day of separation

!O rider, the steps of whose mount are firm

.And paves the old plain, trotting and swiftly

.Give my regards to that grave which is in Najaf

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

;Make your motto humbleness before Allah, and call

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

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

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

,And told the people who were near around him

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

;O 'Ali! Get up since I have been ordered to

,Convey a message to people and I am worthy of conveying a message

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

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

,The children, who strive in the path of Allah

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

.And believe in Him and work for Him

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

.They brightly guide better than any shooting star

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

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

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

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

;After him was the pious one who was mostly in prost ration

ص:150

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

.Next to him are Ja'far and his son Musā

.Then al-Ridā, the righteous, and al-Jawād, the worshipper

.Finally, the two 'Askaris, and al-Mahdi, who is their Qā'im

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

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

.And eradicates the people of aberration and wrong action

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

!Who hinders the enemies from its wholesome water

,By expressing some thoughts and sayings of mine

.Seeking you, I knocked out some of your enemies

.So much so that my opinions, by means of the sword of poetry and lecture

.Put the brand of disgrace on their foreheads

I resorted to your love and piety as company

They were the best among all the companions I had

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

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

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

,I put my soul in trouble for Your sake

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

270:رسول الله صلى الله عليه وآله: عَلِّمُوا أَوْلَادَكُمْ السَّبَاحَةَ وَالرَّمَايَةَ. (1)

271:عنه صلى الله عليه وآله: عَلِّمُوا أَبْنَاءَكُمْ السَّبَاحَةَ وَالرَّمَايَةَ، وَالْمَرَأَةَ الْمِغْزَلَ (2). (3)

272:عنه صلى الله عليه وآله: عَلِّمُوا بَنِيكُمْ الرَّمَايَةَ؛ فَإِنَّهُ نِكَايَةُ الْعَدُوِّ. (4)

5/3:وَقْتُ تَرْبِيَةِ الطِّفْلِ وَتَأْدِيبِهِ

273:رسول الله صلى الله عليه وآله: الْوَلَدُ سَدِيدٌ سَبْعَ سِنِينَ، وَعَبْدٌ سَبْعَ سِنِينَ، وَوَزِيرٌ سَبْعَ سِنِينَ، فَإِنْ رَضِيَتْ مُكَانَفَتُهُ لِأَحَدٍ وَعَشْرِينَ وَإِلَّا فَاضْرِبْ عَلَى جَنْبِهِ؛ فَقَدْ اعْتَدَرْتَ إِلَى اللَّهِ عَزَّوَجَلَّ. (5)

274:الإمام عليّ عليه السلام: يُرَبِّي الصَّبِيَّ سَبْعًا، وَيُؤَدِّبُ سَبْعًا، وَيُسْتَخْدَمُ سَبْعًا، وَمُنْتَهَى طَوْلِهِ فِي ثَلَاثٍ وَعَشْرِينَ سَنَةً، وَعَقْلُهُ فِي خَمْسٍ وَثَلَاثِينَ سَنَةً، وَمَا كَانَ بَعْدَ ذَلِكَ فَيَالْتَجَارِبِ. (6)

ص:152

1- (1). الكافي: ج 6 ص 47 ح 4 [1] عن الإمام علي عليه السلام، أسد الغابه: ج 1 ص 412 ح 488 وفيه «أبناءكم» بدل «أولادكم» عن عبدالله بن الربيع الأنصاري.

2- (2). يجب تعليم كل الذكور والأنثى، ما يحتاجه ويتطابق مع ما يقتضيه جنسه؛ رغم أنّ حالات ذلك قد تكون مختلفة حسب مقتضيات الزمان، وعلى سبيل المثال فإنّ المراد من الرمي فيما يتعلق بالبنين، الفنون العسكرية، لا الرمي بالسهم فحسب، كما أنّ تعليم الغزل بالنسبة إلى الفتيات لا يصدق في كلّ الأزمنة، بل إنّ ذلك كان يمثل حاجة في ذلك العصر، واليوم فإنّ عليهنّ أن يكتسبن المهارات اللازمة بما يتناسب مع الزمان وحاجاتهن المعاصرة.

3- (3). شعب الإيمان: ج 6 ص 401 ح 8664 [2] عن ابن عمر، الجامع الصغير: ج 2 ص 161 ح 5477.

4- (4). الفردوس: ج 3 ص 11 ح 4008 عن جابر، كنز العمال: ج 16 ص 443 ح 45341.

5- (5). المعجم الأوسط: ج 6 ص 170 ح 6104 عن أبي جبيره، الفردوس: ج 4 ص 430 ح 7252 وفيه «وخادم» بدل «وعبد»، مكارم الأخلاق: ج 1 ص 478 ح 1649 و [3] فيه «أخلاقه» بدل «مكافئته».

6- (6). كتاب من لا يحضره الفقيه: ج 3 ص 493 ح 4746، مكارم الأخلاق: ج 1 ص 478 ح 1653 [4] وفيه «يرخي» بدل «يربي».

(The Prophet)s.a.w.(said:Teach your children swimming and archery. (1):270

(The Prophet)s.a.w.(said:Teach swimming and archery to your sons and teach women to spindle. (2):271

(The Prophet)s.a.w.(said:Teach archery to your sons, for it will bring victory over the enemy. (3) (4):272

THE AGE OF UPBRINGING AND DISCIPLINING A CHILD:3/5

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 pleased with his upbringing when he is twenty one years old, that is good, (and if not, then let him be, for you are excused with Allah. (6

Imām 'Ali)a.s.(said:A child is to be trained for seven years, to be disciplined for seven years and is employed for seven years.The end of his physical growth is when he is twenty three years old, and the end of the completion of his intellect is when he is thirty five years old, and after that, whatever comes forth is (gained by means of experience. (7

ص:153

al-Kāfi, vol.6, p.74, h.4, narrating from Imām 'Ali)a.s.(Usd al-Ghābah, vol.1, p.214, No.884,(1) -1
.with 'your sons' instead of 'your children', narrating from 'Abdullah ibn al-Rabi' al-Ansāri
Shu'ab al-Imān, vol.6, p.104, h.4668, narrating from Ibn 'Umar.al-Jāmi' al-Saghir, vol.2, p.161,. (2) -2
.h.7745

Children, whether male or female, must be taught what they need according to the requirements of. (3) -3
that sex, even though in certain circumstances and different times these needs may vary.For example, in
regards to boys, the purpose of archery is that it is a military art, and not only shooting with bow, and
concerning girls, teaching them to spindle is not what is exclusively meant for all times, but it was
mentioned in the tradition because of the need of that time.Moreover, girls and women must be trained with
.the necessary skills according to the requirements of the time and their own needs

.al-Firdaws, vol.3, p.11, h.8004, narrating from Jābir.Kanz al-'Ummāl, vol.61, p.344, h.14354. (4) -4

A six years old child is mentally more capable than a two-year old child in accepting requests,. (5) -5
guidance, in the imitating of the behavior of others)who act as a model for the child to imitate(, or other types
of communications.As the child grows up, these kinds of innate communicative inputs will increasingly
produce certain minor and delicate effects.The need of performing complex continual practices may bring

about these abilities in a six year old child and will make him respond them, while in most cases the two year old child lacks the recognizing ability for responding to these kinds of directions. In early period of childhood, the controlled communications of a child to others is also an indication to some changes depending on the age. A two year old child can manifestly control the behavior of those around him in particular delicate ways, and which he also does. Yet, he is never able to make others accept the conducts he has in mind in an ideal form with enjoying directions which are sometimes partial, oral, with bodily movement, bodily exhibitions, and the like which can be done by a six year old. Finally, the child who is in

.)the state of growth can control his behavior in an increasing form.)Rushds henākhti, p.601 al-Mu'jam al-Awsat, vol.6, p.071, h.4016, narrating from Abu Jabirah.al-Firdaws, vol.4, p.034,. (6) -6 .h.2527.Makārim al-Akhlāq, vol.1, p.874, h.9461, with 'his morals' instead of 'his upbringing Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.394, h.6474.Makārim al-Akhlāq, vol.1, p.874, h.3561,. (7) -7 . 'with 'be leniant' instead of 'be trained

275: عنه عليه السلام: وَلَدَكَ رِيحَانَتُكَ سَبْعًا، وَخَادِمُكَ سَبْعًا، ثُمَّ هُوَ عَدُوُّكَ أَوْ صَدِيقُكَ. (1)

276: عنه عليه السلام- مِنْ وَصِيَّتِهِ لَوْلِيهِ الْحَسَنِ عَلَيْهِ السَّلَام- بَادَرْتُ بِوَصِيَّتِي إِلَيْكَ، وَأُورِدْتُ خِصَالًا مِنْهَا قَبْلَ أَنْ يَعْجَلَ بِي أَجَلِي دُونَ أَنْ أَفْضِيَ إِلَيْكَ بِمَا فِي نَفْسِي، أَوْ أَنْ أَنْقُصَ فِي رَأْيِي كَمَا نُقِصْتُ فِي جِسْمِي، أَوْ يَسْبِقَنِي إِلَيْكَ بَعْضُ غَلَبَاتِ الْهَوَى وَفِتَنِ الدُّنْيَا، فَتَكُونُ كَالصَّعْبِ (2) النَّفُورِ، وَإِنَّمَا قَلْبُ الْحَدِيثِ كَالْأَرْضِ الْخَالِيَةِ؛ مَا الْقِي فِيهَا مِنْ شَيْءٍ قَبْلَتْهُ، فَبَادَرْتُكَ بِالْأَدَبِ قَبْلَ أَنْ يَفْسُوقَ قَلْبُكَ، وَيَسْتَعِجَلَ لُبُّكَ... وَرَأَيْتُ حَيْثُ عَنَانِي مِنْ أَمْرِكَ مَا يَعْنِي الْوَالِدُ الشَّفِيقُ، وَأَجْمَعْتُ عَلَيْهِ مِنْ أَدَبِكَ أَنْ يَكُونَ ذَلِكَ وَأَنْتَ مُقْبِلُ الْعُمُرِ وَمُقْتَبِلُ الدَّهْرِ، ذُو نِيَّةٍ سَلِيمَةٍ، وَنَفْسٍ صَافِيَةٍ، وَأَنْ أَبْتَدِئَكَ بِتَعْلِيمِ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَتَأْوِيلِهِ، وَشَرَائِعِ الْإِسْلَامِ وَأَحْكَامِهِ، وَحَلَالِهِ وَحَرَامِهِ. (3)

277: الإمام الصادق عليه السلام: أَمَهْلُ صَبِيئِكَ حَتَّى يَأْتِيَ لَهُ سِتُّ سِنِينَ، ثُمَّ ضُمَّهُ إِلَيْكَ سَبْعَ سِنِينَ فَأَدَّبَهُ بِأَدَبِكَ، فَإِنْ قَبِلَ وَصَلَحَ وَإِلَّا فَخَلَّ عَنْهُ. (4)

278: عنه عليه السلام: الْغُلَامُ يَلْعَبُ سَبْعَ سِنِينَ، وَيَتَعَلَّمُ الْكِتَابَ سَبْعَ سِنِينَ، وَيَتَعَلَّمُ الْحَلَالَ وَالْحَرَامَ سَبْعَ سِنِينَ. (5)

ص: 154

1- (1). شرح نهج البلاغه لابن أبي الحديد: ج 20 ص 343 ح 937. [1]

2- (2) الصَّعْبُ: نَقِيضُ الذَّلُولِ وَأَصْعَبُ الْجَمَلِ: إِذَا تَرَكْتَهُ فَلَمْ تَرْكِبْهُ وَلَمْ يَمَسَّ سُنَّهُ حَبْلٌ حَتَّى صَارَ صَعْبًا (الصَّحَاحُ: ج 1 ص 163) «[2] صعب».

3- (3). نهج البلاغه: [3] الكتاب 31، كشف المحجَّه: ص 222 [4] عن عمر بن أبي المقدم عن الإمام الباقر عنه عليهما السلام، تحف العقول: ص 70 [5] نحوه.

4- (4). الكافي: ج 6 ص 46 ح 2، [6] تهذيب الأحكام: ج 8 ص 111 ح 379 كلاهما عن يونس بن يعقوب.

5- (5). الكافي: ج 6 ص 47 ح 3، [7] تهذيب الأحكام: ج 8 ص 111 ح 380 كلاهما عن يعقوب بن سالم.

Imām 'Ali)a.s.(said:Your child is your bundle of flowers for seven years, your servant for seven years,:275
(and then he will be either your enemy or your friend. (1

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

Since I feel for your affairs as a compas sionate father should feel, and I aim at teaching and discip lining you,
I thought it should be at a time when you are advancing in age and new on the stage of this world, possessing
upright intention and a clean heart.Therefore, I should begin with the teaching of the book of Allah the
Exalted and its inter pretation, along with the laws of Islam and its commands with its lawful and unlawful
(matters. (2

Imām al-Sādiq)a.s.(said:Leave your son alone until he becomes six years old, then have him:277
accompany you and discipline him with your own discipline.If he accepts it and improves, that is good,
(otherwise let him be. (3

Imām al-Sādiq)a.s.(said:A boy must be left to play for seven years, taught the Qurān for seven years:278
(and must learn the lawful and the unlawful for seven years. (4

ص:155

.Sharh Nahj al-Balāghah, vol.02, p.343, h.739.(1) -1

Nahj al-Balāghah, Letter 13.Kashf al-Mahajjah, p.222, narrating from 'Umar ibn Abu al-Miqdām. (2) -2

.from Imām al-Bāqir)a.s.(from Imām 'Ali)a.s.(.Tuhaf al-'Uqul, p.07

al-Kāfi, vol.6, p.64, h.2.Tahdhib al-Ahkām, vol.8, p.111, h.973.Both narrating from Yunus ibn. (3) -3

.Ya'qub

.al-Kāfi, vol.6, p.74, h.3, Tahdhib al-Ahkām, vol.8, p.111, h.083.Both narrating Ya'qub ibn Sālim. (4) -4

279: رسول الله صلى الله عليه وآله: أكرموا أولادكم، وأحسنوا أدبهم. (1)

280: مسند ابن حنبل عن عم أبي رافع بن عمرو الغفاري: كُنتُ وأنا غلامٌ أرمى نَخْلًا لِلْأَنْصَارِ، فَأَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقِيلَ: إِنَّ هَاهُنَا غُلَامًا يرمى نَخْلَنَا! فَأَتَى بِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَ: يَا غُلَامُ! لِمَ ترمى النَّخْلَ؟ قَالَ: قُلْتُ: أَكُلُ. قَالَ: فَلَا ترمِ النَّخْلَ وَكُلْ مَا يَسْقُطُ فِي أَسْفَلِهَا. ثُمَّ مَسَحَ رَأْسِي وَقَالَ: اللَّهُمَّ اشْبِعْ بَطْنَهُ. (2)

281: المعجم الكبير عن أسد بن وداعة: أَنَّ رَجُلًا يُقَالُ لَهُ: «جُزءٌ» أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أَهْلِي يُغَضِبُونِي فِيمَ اعاقِبُهُمْ؟ فَقَالَ: تَعَفَوْا، ثُمَّ قَالَ الثَّانِيَةَ، حَتَّى قَالَهَا ثَلَاثًا، قَالَ: فَإِنَّ عاقِبَتَ فَعاقِبَ بِقَدْرِ الذَّنْبِ، وَأَتَقِ الْوَجْهَ. (3)

282: الإمام علي عليه السلام: كُنْ كَالطَّيِّبِ الرَّفِيقِ الَّذِي يَضَعُ الدَّوَاءَ بِحَيْثُ يَنْفَعُ. (4)

283: عنه عليه السلام: ازجُرِ الْمُسِيءِ بِثَوَابِ الْمُحْسِنِ. (5)

284: عنه عليه السلام: عَقُوبَةُ الْعُقَلَاءِ التَّلْوِيْحُ، عَقُوبَةُ الْجُهَلَاءِ النَّصْرِيْحُ. (6)

ص: 156

1- (1). سنن ابن ماجه: ج 2 ص 1211 ح 3671، تاريخ بغداد: ج 8 ص 288 ح 4389، [1] الفردوس: ج 1 ص 67 ح 196 كلاهما عن أنس.

2- (2) مسند ابن حنبل: ج 7 ص 296 ح 20364، [2] المصنّف لابن أبي شيبة: ج 5 ص 38 ح 2، الطبقات الكبرى: ج 7 ص 29. [3]
3- (3). المعجم الكبير: ج 2 ص 269 ح 2130، أسد الغابه: ج 1 ص 534 ح 740، [4] الإصابه: ج 1 ص 586 ح 1153 [5] وفيهما «يعصوني» بدل «يغضبوني».

4- (4). مصباح الشريعه: ص 370، [6] بحار الأنوار: ج 2 ص 53 ح 21. [7]

5- (5). نهج البلاغه: الحكمة 177، [8] خصائص الأنمّه: ص 110، [9] بحار الأنوار: ج 75 ص 44 ح 12. [10]

6- (6). غرر الحكم: ح 6328 و ح 6329، [11] عيون الحكم والمواعظ: ص 339 ح 5776 و 5777.

A-Honoring, Gentleness, Sympathy And Love

(The Prophet)s.a.w.(said:Honor your children and teach them good manners. (1):279

Musnad Ibn Hanbal, narrating from the uncle of Abu Rāfi' ibn 'Amr al-Ghaffāri who said: I was a child:280 when I threw pelting stones at a date tree that belonged to the Ansār, and when the Prophet)s.a.w.(came, he was told:There is a boy throwing 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! (Siate his stomach! (2

al-Mu'jam al-Kabir, narrating from Asad ibn Widā'ah who said: A man named Juz' came to the Prophet:281)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. (3

(Imām 'Ali)a.s.(said:Be like a friendly physician who applies medicine where it is useful. (4):282

(Imām 'Ali)a.s.(said:Rebuke the evil-doer by rewarding the good-doer. (5):283

Imām 'Ali)a.s.(said:The punishment of the wise is]done[implicitly, while the punishment of the:284 (ignorant is]done[explicitly. (6

ص:157

Sunan Ibn Mājah, vol.2, p.1121, h.1763.Tārikh Baghdād, vol.8, p.882, h.9834.al-Firdaws, vol.1,(1) -1 .p.76, h.691.Both narrating from 'Anas

Musnad Ibn Hanbal, vol.7, p.692, h.46302.al-Musannaf by Ibn Abu Shaybah, vol.5, p.83, h.2.al-. (2) -2 .Tabaqāt al-Kubrā, vol.7, p.92

al-Mu'jam al-Kabir, vol.2, p.962, h.0312.Usd al-Ghābah, vol.1, p.435 h.047.al-Isābah, vol.1,. (3) -3 .p.685, h.3511, with 'disobey me' instead of 'makes me angry

.Misbāh al-Shari'ah, p.073.Bihār al-Anwār, vol.2, p.35, h.12. (4) -4

Nahj al-Balāghah, Wise Saying 771. Khasā'is al-A'immah, p.011. Bihār al-Anwār, vol.57, p.44,. (5) -5

.h.21

.Ghurar al-Hikam, h.8236-9236. Uyun al-Hikam wa al-Mawā'iz, p.933 h.6775-7775. (6) -6

285: عنه عليه السلام: تَلْوِيحُ زَلِّهِ الْعَاقِلِ لَهُ مِنْ أَمْضٍ (1) عِتَابِهِ. (2)

286: عنه عليه السلام: التَّعْرِيبُ (3) لِلْعَاقِلِ أَشَدُّ عِتَابِهِ. (4)

287: عنه عليه السلام: زُبُّ ذَنْبٍ مِقْدَارُ الْعُقُوبَةِ عَلَيْهِ إِعْلَامُ الْمُذْنِبِ بِهِ. (5)

288: الإمام زين العابدين عليه السلام: حَقُّ الصَّغِيرِ رَحْمَةٌ فِي تَعْلِيمِهِ، وَالْعَفْوُ عَنْهُ وَالسَّتْرُ عَلَيْهِ، وَالرَّفْقُ بِهِ، وَالْمَعُونَةُ لَهُ... وَحَقُّ أَهْلِ مَلَّتِكَ... أَنْ يَكُونَ شِيُوخُهُمْ بِمَنْزِلَةِ أَبِيكَ، وَشُبَّانُهُمْ بِمَنْزِلَةِ إِخْوَتِكَ، وَعَجَائِزُهُمْ بِمَنْزِلَةِ أُمَّكَ، وَالصَّغَارُ بِمَنْزِلَةِ أَوْلَادِكَ. (6)

ب الصَّلَابَةِ وَعَدَمُ الْمُدَاهَنَةِ

(يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ). 7

289: صحيح مسلم عن أبي هريره: لَمَّا انزَلَتْ هَذِهِ الْآيَةُ: (وَآتَيْنَا عَشِيرَتَكَ الْأَقْرَبِينَ) 8 دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قُرَيْشًا فَاجْتَمَعُوا، فَعَمَّ وَخَصَّ، فَقَالَ:

يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ (7)! اتَّقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ.

ص: 158

1- (1). مَضْنَى الْجُرْحِ وَأَمْضَى: أَلْمَنَى وَأَوْجَعَنَى (لسان العرب: ج 7 ص 233 «[1] مضض»).

2- (2). غرر الحكم: ح 4497، عيون الحكم والمواعظ: ص 201 ح 4086.

3- (3). التَّعْرِيبُ: خِلَافُ التَّصْرِيحِ (الصحاح: ج 3 ص 1087 «[2] عرض»).

4- (4). غرر الحكم: ح 1161.

5- (5). غرر الحكم: ح 5342، عيون الحكم والمواعظ: ص 267 ح 4897.

6- (6). كتاب من لا يحضره الفقيه: ج 2 ص 625 ح 3214، الخصال: ص 570 ح 1 كلاهما عن أبي حمزة الثمالي (ثابت بن دينار).

7- (9). كعب بن لؤي، الجد السابع لرسول الله صلى الله عليه وآله.

Imām 'Ali)a.s.(said:The implicit remark to a wise person regarding his mistakes is among the most:285
(painful of blaming. (1

(Imām 'Ali)a.s.(said:To speak allusively to a wise person is the worst scorn for him. (2):286

(Imām 'Ali)a.s.(said:The punishment for a number of sins is just telling the wrong-doer about them. (3):287

Imām al-Sajjād)a.s.(said:A child's right is to be kind to him when educating him, forgiving him,:288
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. (4

:B-Strictness And Uncomp Romising

O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones, over which
are)appointed(angels stern)and(severe who flinch not)from(executing the commands they receive from
(Allah, but do)precisely(what they are commanded. (5

Sahih Muslim, narrating from Abu Hurayrah who said:When this verse was revealed:'And warn your:289
,nearest relations' (6) the Messenger of Allah)s.a.w.(invited Quraysh and they gathered

ص:159

.Ghurar al-Hikam, h.7944.'Uyun al-Hikam wa al-Mawā'iz, p.102, h.6804.(1) -1

.Ghurar al-Hikam, h.1611. (2) -2

.Ghurar al-Hikam, h.2435.'Uyun al-Hikam wa al-Mawā'iz, p.762, h.7984. (3) -3

Kitāb Man lā Yahdarhu al-Faqih, vol.2, p.526, h.4123.al-Khisāl, p.075, h.1.Both narrating from. (4) -4

.)Abu Hamzah al-Thumālī)Thābit ibn Dinār

.Qurān, 66:6. (5) -5

.Qurān, 62:412. (6) -6

يا بَنِي مُرَّةَ بْنِ كَعْبٍ (1)! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ.

يا بَنِي عَبْدِ شَمْسٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ.

يا بَنِي عَبْدِ مَنَافٍ (2)! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ.

يا بَنِي هَاشِمٍ (3)! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ.

يا بَنِي عَبْدِ الْمُطَّلِبِ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ.

يا فاطمة! أنقذي نفسك من النار؛ فإني لا أملك لكم من الله شيئاً، غير أن لكم رحماً سألها ببلالها (4). (5)

290: الدر المنثور عن زيد بن أسلم: تلا رسول الله صلى الله عليه وآله هذه الآية: «فوا أنفسكم وأهليكم ناراً»، فقالوا: يا رسول الله، كيف نقي أهلنا ناراً؟

قال: تأمروهم بما يحبُّه الله، وتنهونهم عما يكره الله. (6)

291: الإمام علي عليه السلام - في كتابه إلى بعض عماله - فاتق الله وأردد إلى هؤلاء القوم أموالهم، فإنك إن لم تفعل ثم أمكنني الله منك لأعزرنَّ إلى الله فيك، ولأضربنك بسيفي الذي ما ضربت به أحداً إلا دخل النار، والله لو أن الحسن والحسين فعلا مثل الذي فعلت ما كانت لهما عندي هواده، ولا ظفراً مني بإرادته حتى آخذ الحق منهما، وأزيج الباطل عن مظلمتهما. (7)

ص: 160

1- (1). مرَّة بن كعب الجد السادس لرسول الله صلى الله عليه وآله.

2- (2). هاشم، الابن الأكبر لعبد مناف الذي اكتسب شرفاً كبيراً بعد أبيه وأصبح سيّد البطحاء، وهو الجد الثاني للنبي صلى الله عليه وآله.

3- (3). عبدالمطلب، ابن هاشم اكتسب بين قومه سيادة ورياسة واسعة جداً، وكان يؤمن بالتوحيد والمعاد، ولذلك سمى إبراهيم الثاني، وهو الجد الأول لرسول الله صلى الله عليه وآله.

4- (4). إن لكم رحماً سألها ببلالها: أي أصلكم في الدنيا ولا اغني عنكم من الله شيئاً (النهاية: ج 1 ص 153 «[1] بلل»).

5- (5). صحيح مسلم: ج 1 ص 192 ح 348، سنن الترمذي: ج 5 ص 338 ح 3185، سنن النسائي: ج 6 ص 248 كلاهما نحوه، كنز العمال: ج 16 ص 10 ح 43702.

6- (6). الدر المنثور: ج 8 ص 225 نقلاً عن ابن مردويه.

7- (7). نهج البلاغة: [2] الكتاب 41، بحار الأنوار: ج 42 ص 182 ح 40. [3]

then he told them all in general and specifically: O children of Ka'b ibn Lu'ay! (1) Save yourselves from the Fire! O children of Murrāh ibn Ka'b! (2) Save yourselves from the Fire! O children of 'Abd Shams! Save yourselves from the Fire! O children of 'Abd Manāf! Save yourselves from the Fire! O children of Hāshim!

(3) Save yourselves from the Fire! O children of 'Abd al-Muttalib! (4) Save yourselves from the Fire O Fātimah! Save yourself from the Fire! Because I cannot guarantee for you anything from Allah, except that you have the right of relationship to which I relate with you in this world]and it cannot benefit you in the (Hereafter[. (5

al-Durr al-Manthūr, narrating from Zaid ibn Aslam: The Prophet of Allah)s.a.w.(recited this:290 verse:save yourselves and your families from a fire (6) He)s.a.w.(was asked:O the Messenger of Allah! How can we save our family from the Fire?He said:Enjoin them to what Allah likes and prohibit them from (what Allah dislikes. (7

Imām 'Ali)a.s.(said,-in a letter to one of his agents-:Fear Allah and return to these people their:291 properties.If you do not do so and Allah grants me power over you I shall excuse myself before Allah about you and strike you with my sword that I have not struck anyone without them going to Hell.By Allah, even if Hasan and Husain had done what you did, there would have been no leniency with me to them and they could not have won their way with me till I had received the right from them and eradicated the wrong produced by (their unjust action. (8

ص:161

1) -1 He was the seventh ancestor of the Prophet)s.a.w.(.

2) -2 He was the sixth ancestor of the Prophet)s.a.w.(.

3) -3 Hāshim was the eldest son of 'Abd Manāf who gained an honorable rank after his father and became.

the great person of Bathā'. He was the second ancestor of the Messenger of Allah

Abd al-Muttalib is Hāshim's son who had complete respect and authority in his trib.He was a'. (4) -4

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.(.

5) -5 Sahih Muslim, vol. 1, p.291, h.843.Sunan al-Tirmidhi, vol.5, p.833, h.5813.Sunan al-Nisā'i, vol.6,.

6) -6 p.842.Kanz al-'Ummāl, vol.61, p.01, h.20734

Qurān, 66:6. (6) -6

7) -7 al-Durr al-Manthūr, vol.8, p.522, narrating from Ibn Mardawayh. (7) -7

8) -8 Nahj al-Balāghah, Letter 14.Bihār al-Anwār, vol.24, p.281, h.04. (8) -8

292:الكافي عن أبي بصير: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ: «فُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا»: كَيْفَ نَقَى أَهْلَنَا؟ قَالَ: تَأْمُرُونَهُمْ وَتَنْهَوْنَهُمْ. (1)

293:الإمام الصادق عليه السلام: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: (يَا أَيُّهَا الَّذِينَ آمَنُوا فُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا) جَلَسَ رَجُلٌ مِنَ الْمُسْلِمِينَ يَبْكِي وَقَالَ: أَنَا عَجَزْتُ عَنِ نَفْسِي، كُفِّتُ أَهْلِي؟! فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حَسْبُكَ أَنْ تَأْمُرَهُمْ بِمَا تَأْمُرُ بِهِ نَفْسَكَ، وَتَنْهَاهُمْ عَمَّا تَنْهَى عَنْهُ نَفْسَكَ. (2)

294:الكافي عن أبي بصير-في قول الله عز وجل: (فُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا) - قُلْتُ: كَيْفَ أَقِيهِمْ؟ قَالَ: تَأْمُرُهُمْ بِمَا أَمَرَ اللَّهُ وَتَنْهَاهُمْ عَمَّا نَهَاَهُمُ اللَّهُ، فَإِنْ أَطَاعوكَ كُنْتَ قَدْ وَقَيْتَهُمْ، وَإِنْ عَصَوْكَ كُنْتَ قَدْ قَضَيْتَ مَا عَلَيْكَ. (3)

ج التَّادِيبُ الْعَمَلِيُّ

295:الإمام علي عليه السلام: مَنْ نَصَبَ نَفْسَهُ لِلنَّاسِ إِمَامًا فَلْيَبْدَأْ بِتَعْلِيمِ نَفْسِهِ قَبْلَ تَعْلِيمِ غَيْرِهِ، وَلْيَكُنْ تَأْدِيبُهُ بِسِيرَتِهِ قَبْلَ تَأْدِيبِهِ بِلِسَانِهِ. وَمُعَلِّمٌ نَفْسِهِ وَمُؤَدِّبٌ أَحَقُّ بِالْإِجْلَالِ مِنَ

مُعَلِّمِ النَّاسِ وَمُؤَدِّبِهِمْ. (4)

296:الإمام الصادق عليه السلام: كُونُوا دُعَاةً لِلنَّاسِ بِغَيْرِ السِّنِّتِكُمْ؛ لِيَرَوْا مِنْكُمْ الْوَرَعَ وَالْإِجْتِهَادَ وَالصَّلَاةَ وَالْخَيْرَ، فَإِنَّ ذَلِكَ دَاعِيَةٌ. (5)

ص: 162

1- (1).الكافي: ج 5 ص 62 ح 3. [1]

2- (2). الكافي: ج 5 ص 62 ح 1، [2] تهذيب الأحكام: ج 6 ص 179 ح 364 كلاهما عن عبد الأعلى مولى آل سام، مكارم الأخلاق: ج 1 ص 468 ح 1600. [3]

3- (3). الكافي: ج 5 ص 62 ح 2، [4] تهذيب الأحكام: ج 6 ص 179 ح 365، مشكاة الأنوار: ص 455 ح 1526. [5]

4- (4). نهج البلاغة: الحكمة 73، [6] بحار الأنوار: ج 2 ص 56 ح 33. [7]

5- (5). الكافي: ج 2 ص 78 ح 14 و ص 105 ح 10، [8] الاصول الستة عشر: ص 151 كلاهما نحوه وكلها عن ابن أبي يعفور، بحار الأنوار: ج 70 ص 303 ح 13. [9]

al-Kāfi, narrating from Abu Basir: I asked Abu 'Abdullah [al-Sādiq] a.s.(about the saying of:292 Allah:Save yourselves and your families from a fire (1) How can we save our families.He)a.s.(said:By (enjoining them]to do good[and forbidding them]from evil deeds[. (2

Imām al-Sādiq)a.s.(said:When the verse:O you who believe! Save yourselves and your families from:293 a fire (3) was revealed, one of the Muslims began weeping and said:I was not able to manage my own affairs and yet I became obliged to my family.The Prophet)s.a.w.(said:It is enough for you to enjoin them to what (you would enjoin yourself, and forbid them from what you forbid yourself. (4

al-Kāfi, narrating from Abu Basir:]I asked Imām al-Sādiq)a.s.([Concerning the saying of:294 ?Allah:Save yourselves and your families from a Fire (5) 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. (6

:C-Discip Lining Through Being Practical

اشاره

Imām 'Ali)a.s.(said:He who appoints himself as the leader of people should begin by teaching himself:295 before teaching others and he should discipline them through his actions before he disciplines them by speaking to them.He who educates and

(disciplines his own self deserves more appraisal than the teacher and discipliner of others (7

Imām al-Sādiq)a.s.(said:Be inviters to people by means other than your tongue, so that people see:296 (piety, diligence, prayer and goodness from you, for this is the correct way to invite. (8

ص:163

.Qurān, 66:6.(1) -1

.al-Kāfi, vol.5, p.26, h.3. (2) -2

.Qurān, 66:6. (3) -3

al-Kāfi, vol.5, p.26, h.1.Tahdhib al-Ahkām, vol.6, p.971, h.463.Both narrating from 'Abd al-A'lā. (4) -4

.Mawlā Al Sām.Makārim al-Akhlāq, vol.1, p.864, h.0061

.Qurān, 66:6. (5) -5

al-Kāfi, vol.5, p.26, h.2.Tahdhib al-Ahkām, vol.6, p.971, h.563.Mishkāt al-Anwār, p.554,. (6) -6
h.6251
.Nahj al-Balāghah, Wise Saying 37.Bihār al-Anwār, vol.2, p.65, h.33. (7) -7
al-Kāfi, vol.2, p.87, h.41 and p.501, h.01.al-Usul al-Sittah 'Ashar, p.151.All narrating from Ibn. (8) -8
.Ya'fur.Bihār al-Anwār, vol.07, p.303, h.31

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

The Upbringing Method Based On Strictness-1

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

The Upbringing Method Based On Kindness And Lack Of Strictness-2

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

The Upbringing Method Based On Lack Of Kindness And Lack Of Strictness-3

This upbringing method trains children, who are entangled with sentimental disorder due to not receiving affection, and as

.there is no decisiveness concerning them, they tend to incline to crime and wrongdoing

:The Upbringing Method Based On Affection And Decisiveness-4

In this upbringing method children are satisfied sentimentally and are also raised as being studious, patient
.and willing to accept responsibilities

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

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

:The Upbringing Method Based On Love, Strictness And Dignity-5

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

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

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

Dignifying a child means to honor and value him. In the Islamic approach, a child must not be degraded just because of being a child, and he must not feel that he is worthless or of little value. A child is mostly in need of affection, and an adult is mostly in need of respect, (1) yet this does not mean that the personality of a child must not be respected. The same goes to elders, as one must not forget to respect them, and be kind and affectionate towards them.

The child who is given value and his personality is respected and honored feels worthiness with honor and self-dignity, and one who considers value for himself, does not engage in wrong doing.

Self-dignity is the main pivot of Islamic morals and upbringing, and its most important way is to respect and dignify people, in particular during childhood. Of course, the concept of dignity is partly dependent on the teaching of good and bad.

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

.A child is a master for seven years

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

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

ص: 166

In al-Khutbah al-Sha'bāniyyah it says: Respect your elders and have mercy on your little children. al-(1) -1 .Amāli, by al-Saduq, p.451

.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. By observing the above factors, the responsibility of the family in the child's upbringing .and education is fulfilled

297: الإمام الباقر عليه السلام: شَرُّ الآبَاءِ مَنْ دَعَا الْبِرَّ إِلَى الْإِفْرَاطِ، وَشَرُّ الْأَبْنَاءِ مَنْ دَعَا التَّقْصِيرَ إِلَى الْعُقُوقِ. (1)

ب الإفراطُ في الملامه

298: الإمام عليّ عليه السلام: الإفراطُ في الملامه يَسُبُّ نيرانَ اللّجاج. (2)

299: عنه عليه السلام: إِيَّاكَ أَنْ تُكْرِرَ الْعَتَبَ؛ فَإِنَّ ذَلِكَ يُغْرَى بِالذَّنْبِ، وَيُهَوِّنُ الْعُتْبَ. (3)

300: عنه عليه السلام- في الحكيم المنسوبه إليه: إذا عاتبته الحدّث فأتىك له موضعاً من ذنبه؛ لئلاّ يحمله الإخراج على المكابره. (4)

ج التّأديبُ عند الغضبِ

301: الكافي عن عليّ بن أسباط عن بعض أصحابنا، قال (5): نهى رسولُ الله صلى الله عليه وآله عن الأدبِ عند الغضبِ. (6)

ص: 168

1- (1). تاريخ يعقوبى: ج 2 ص 320، [1] الجوهرة: ص 52. [2]

2- (2). تحف العقول: ص 84، غرر الحكم: ح 1768، بحار الأنوار: ج 77 ص 212 ح 1 [3] نقلاً عن كشف المحجّه.

3- (3). غرر الحكم: ح 3748، [4] عيون الحكم والمواعظ: ص 163 ح 3481.

4- (4). شرح نهج البلاغه لابن أبي الحديد: ج 20 ص 333 ح 819. [5]

5- (5). فى المحاسن: «عن بعض أصحابنا عن عليّ بن أسباط رفعه، قال...».

6- (6). الكافي: ج 7 ص 260 ح 3، [6] تهذيب الأحكام: ج 10 ص 148 ح 589، المحاسن: ج 1 ص 427 ح 984، [7] بحار الأنوار: ج

79 ص 102 ح 2. [8]

:A (Excessi Veness In Love

Imām al-Bāqir)a.s.(said:The worst father is he whose kindness is excessive, and the worst child is the:297
(one whose negligence makes him disobey]his-her parents[. (1

:B (Excessi Veness In Reprim Anding

(Imām 'Ali)a.s.(said:Excessive blame causes the fire of obstinacy to flame. (2):298

Imām 'Ali)a.s.(said:Avoid reprimanding constantly, for this act provokes the committing of sin and:299
(belittles]a real[reprimanding. (3

Imām 'Ali)a.s.(said,-in one of the wise sayings attributed to him-:If you reprimanded a youth, leave:300
(for him some room]for his excuses[concerning his fault, lest he would be drawn to coarseness. (4

:C (Discipl Ining At A Time Of Anger

al-Kāfi, narrating from 'Ali ibn Asbāt, from one of our companions]a Shi'i[who said: The Prophet of 301
(Allah)s.a.w.(prohibited punishing at the time of anger. (5

ص:169

.Tārikh al-Ya'qubi, vol.2, p.023.al-Jawharah, p.25.(1) -1

Tuhaf al-'Uqul, p.48, Ghurar al-Hikam, h.8671.Bihār al-Anwār, vol.77, p.212, h.1, narrating from. (2) -2
.Kashf al-Mahajjah

.Ghurar al-Hikam, h.8473.'Uyun al-Hikam wa al-Mawā'iz, p.361, h.1843. (3) -3

.Sharh Nahj al-Balāghah, vol.02, p.333, h.918. (4) -4

al-Kāfi, vol.7, p.062, h.3.Tahdhib al-Ahkām, vol.01, p.841, h.985.al-Mahāsin, vol.1, p.724,. (5) -5
.h.489.Bihār al-Anwār, vol.97, p.201 h.2

302:الإمام عليّ عليه السلام: لا أدب مع غَضَبٍ. (1)

د الخُشُونَةُ

303:الكافي عن يونس بن رباط عن الإمام الصادق عليه السلام: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: رَجِمَ اللَّهُ مَنْ أَعَانَ وَلَدَهُ عَلَى بَرِّهِ.

قَالَ: قُلْتُ: كَيْفَ يُعِينُهُ عَلَى بَرِّهِ؟

قَالَ: يَقْبَلُ مَيْسُورَهُ، وَيَتَجَاوَزُ عَنْ مَعْسُورِهِ، وَلَا يُرْهَقُهُ، وَلَا يَخْرُقُ بِهِ (2)، فَلَيْسَ بَيْنَهُ وَبَيْنَ أَنْ يَصِيرَ فِي حَدٍّ مِنْ حُدُودِ الْكُفْرِ إِلَّا أَنْ يَدْخُلَ فِي عُقُوقٍ أَوْ قَطِيعَةٍ رَجِمَ. (3)

304:صحيح مسلم عن عائشه: مَا ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَيْئًا قَطُّ بِيَدِهِ، وَلَا امْرَأَةً وَلَا خَادِمًا، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ. (4)

305:الإمام عليّ عليه السلام- فِي الْحِكْمِ الْمَنْسُوبَةِ إِلَيْهِ- قَدَّمَ الْعَدَلَ عَلَى الْبَطْشِ تَظْفَرُ بِالْمَحَبَّةِ، وَلَا تَسْتَعْمِلُ الْفِعْلَ حَيْثُ يَنْجَعُ (5) الْقَوْلُ. (6)

306:عدّه الداعي: قَالَ بَعْضُهُمْ: شَكَوْتُ إِلَى أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ ابْنًا لِي، فَقَالَ: لَا تَضْرِبْهُ، وَاهْجُرْهُ وَلَا تُطِلْ. (7)

ص: 170

1- (1). غرر الحكم: ح 10529، عيون الحكم والمواعظ: ص 531 ح 9654.

2- (2). قوله «ولا- يرهقه»: أى لا- يسفّه عليه ولا- يظلمه؛ من الرّهق محرّكه. أو: لا- يحمل عليه ما لا يطيقه من الإرهاق يقال: لا يرهقني لا أرهقك الله أى لا أعسرّك الله؛ والخرق بالضمّ والتحريك: ضدّ الرفق (مرآة العقول: ج 21 ص 87). [1]

3- (3). الكافي: ج 6 ص 50 ح 6، [2] تهذيب الأحكام: ج 8 ص 113 ح 390، مستطرفات السرائر: ص 85 ح 30.

4- (4). صحيح مسلم: ج 4 ص 1814 ح 79، مسند ابن حنبل: ج 9 ص 272 ح 24089، [3] السنن الكبرى: ج 10 ص 324 ح 20788. [4]

5- (5). نَجَعَ فِيهِ الْقَوْلُ وَالْخَطَابُ وَالْوَعظُ: عمل فيه ودخلَ وأثرَ (لسان العرب: ج 8 ص 348 «[5] نجع»).

6- (6). شرح نهج البلاغه لابن أبي الحديد: ج 20 ص 278 ح 207. [6]

7- (7). عدّه الداعي: ص 79، [7] بحار الأنوار: ج 104 ص 99 ح 74. [8]

(Imām 'Ali)a.s.(said:Disciplining is impossible with anger. (1):302

:D(Harshness

al-Kāfi, narrating from Yunus ibn Ribāt from Imām al-Sādiq)a.s.(who said: The Messenger of Allah:303
)s.a.w.(said:May Allah bless him who helps his child in doing good

?Someone asked:How can he help him in obedience

He)s.a.w.(said:That he accepts as little as the child can do, he forgives whatever he cannot do, he does not
overburden him and does not ask him to do things too hard for him, for there is nothing between him and
(entering a realm of the realms of disbelief other than that he disobeys his parents or cuts the ties of his kin. (2

Sahih Muslim, narrating from 'A'ishah who said: The Prophet of Allah never hit anyone with his hand,:304
(neither any woman nor any servant, except while fighting)jihād(in the path of Allah. (3

Imām 'Ali)a.s.(said,-from the wise sayings attributed to him-:Give priority to justice over harshness:305
(and you will win love, and do not take action when speaking is helpful. (4

Uddah al-Dā'i narrates that someone had said: I complained to Abu al-Hasan Musā Jal-Kāzim[)a.s.(:306
(about my son and he said:Do not beat him, but just forsake him and do not prolong it! (5

ص:171

-
- .Ghurar al-Hikam, h.92501.'Uyun al-Hikam wa al-Mawā'iz, p.135, h.4569.(1) -1
al-Kāfi, vol.6, p.05, h.6.Tahdhib al-Ahkām, vol.8, p.311 h.093.Mustatrafāt al-Sarā'ir, p.58,. (2) -2
.h.03
Sahih Muslim, vol.4, p.4181, h.97.Musnad Ibn Hanbal, vol.9, p.272, h.98042.al-Sunan al-Kubrā,. (3) -3
.vol.01, p.423, h.88702
.Sharh Nahj al-Balāghah, vol.02, p.872, h.702. (4) -4
.Uddah al-Dā'i, p.97.Bihār al-Anwār, vol.401, p.99, h.47'. (5) -5

أَلْتَفْرِيقُ بَيْنَ الصَّبِيِّ وَالصَّبِيَّةِ فِي الْمَضَاجِعِ

307: رسول الله صلى الله عليه وآله: الصَّبِيُّ وَالصَّبِيَّةُ وَالصَّبِيُّ وَالصَّبِيَّةُ يُفَرَّقُ بَيْنَهُمْ فِي الْمَضَاجِعِ لِعَشْرِ سِنِينَ. (1)

308: عنه صلى الله عليه وآله: إِذَا بَلَغَ أَوْلَادُكُمْ سَبْعَ سِنِينَ فَفَرَّقُوا بَيْنَ فُرْشِهِمْ. (2)

309: الإمام عليّ عليه السلام: يَتَعَرَّضُ الصَّبِيُّ لِسَبْعِ، وَيُؤَمَّرُ بِالصَّلَاةِ لِتِسْعِ، وَيُفَرَّقُ بَيْنَهُمْ فِي الْمَضَاجِعِ لِعَشْرِ. (3)

310: الإمام الصادق عليه السلام: يُفَرَّقُ بَيْنَ الْغُلَّامِ وَالنِّسَاءِ فِي الْمَضَاجِعِ إِذَا بَلَغُوا عَشْرَ سِنِينَ. (4)

ب النَّهْيُ عَنِ النَّظَرِ إِلَى عَوْرَةِ الطِّفْلِ وَبِالْعَكْسِ

311: رسول الله صلى الله عليه وآله: لَيْسَ لِلْوَالِدَيْنِ أَنْ يَنْظُرَا إِلَى عَوْرَةِ الْوَالِدِ، وَلَيْسَ لِلْوَالِدِ أَنْ يَنْظُرَ إِلَى عَوْرَةِ الْوَالِدِ. (5)

ص: 172

-
- 1- (1). كتاب من لا يحضره الفقيه: ج 3 ص 436 ح 4509 عن عبدالله بن ميمون عن الإمام الصادق عن آبائه عليهم السلام، وفي ح 4508 وروى «أنه يفرق بين الصبيان في المضاجع ست سنين»، بحار الأنوار: ج 104 ص 96 ح 50. [1]
- 2- (2). المستدرک علی الصحیحین: ج 1 ص 317 ح 721، سنن الدارقطني: ج 1 ص 230 ح 1.
- 3- (3). الكافي: ج 7 ص 69 ح 8، [2] تهذيب الأحكام: ج 9 ص 183 ح 738 كلاهما عن عيسى بن زيد عن الإمام الصادق عليه السلام.
- 4- (4). الكافي: ج 6 ص 47 ح 6 [3] عن ابن القدّاح، الخصال: ص 439 ح 30 عن ابن القدّاح عن الإمام الصادق عن آبائه عليهم السلام وفيه «الصبيان» بدل «الغلمان»
- 5- (5). الكافي: ج 6 ص 503 ح 36 [4] عن الإمام الصادق عليه السلام.

:A (Separation Of Beds

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:307
(they reach the age of ten. (1

(The Prophet)s.a.w.(said:When your children become seven years old, separate their beds. (2):308

Imām 'Ali)a.s.(said:When a child becomes seven years old, his teeth begin to fall, and when he is nine:309
(years old he is commanded to pray, and when he is ten years old his bed must be separated. (3

(Imām al-Sādiq)a.s.(said:When boys turn ten, their beds should be separated from those of women. (4):310

B (Avoidance Of Looking At The Private Parts Of The Child And Vice Versa

The Prophet)s.a.w.(said:Parents should not look at their child's private parts and it is not right that the:311
(child looks at the father's private parts. (5

ص:173

Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.634, h.9054, narrating from 'Abdullah ibn Maymun from.(1) -1
Imām al-Sādiq)a.s.(from his forefathers)a.s.(, and h.8054, where he also narrates 'the beds of boys are to
.be separated at the age of six'.Bihār al-Anwār, vol.401, p.69, h.05
.al-Mustadrak 'alā al-Sahihain, vol.1, p.713, h.127.Sunan al-Dāraqutni, vol.1, p.032, h.1. (2) -2
al-Kāfi, vol.7, p.96, h.8.Tahdhib al-Ahkām, vol.9, p.381, h.837.Both narrating from 'Isā ibn Zaid. (3) -3
(.from Imām al-Sādiq)a.s.
al-Kāfi, vol.6, p.74, h.6, narrating from Ibn al-Qaddāh.al-Khisāl, p.934, h.03, narrating from Ibn. (4) -4
(.al-Qaddāh from Imām al-Sādiq)a.s.(from his forefathers)a.s.
(.al-Kāfi, vol.6, p.305, h.63, from Imām al-Sādiq)a.s. (5) -5

312:المستدرک علی الصحیحین عن محمد بن بیاض: رُفِعَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي صِيغَةِ غَيْرِي وَعَلَى خِرْفَةٍ وَقَدْ كُشِفَتْ عَوْرَتِي، فَقَالَ: غَطُّوا حُرْمَةَ عَوْرَتِهِ؛ فَإِنَّ حُرْمَةَ عَوْرَةِ الصَّغِيرِ كَحُرْمَةِ عَوْرَةِ الْكَبِيرِ.... (1)

313:الإمام الباقر عليه السلام: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ إِذَا حَضَرَ وَلاذَهُ الْمَرْأَةُ قَالَ: أَخْرِجُوا مَنْ فِي الْبَيْتِ مِنَ النِّسَاءِ؛ لَا تَكُونُ الْمَرْأَةُ أَوْلَّ نَاطِرٍ إِلَى عَوْرَتِهِ (2). (3)

د حَدَّ جَوَازِ تَقْبِيلِ الْجَارِيَةِ وَالْغُلَامِ

314:رسول الله صلى الله عليه وآله: إِذَا بَلَغَتِ الْجَارِيَةُ سِتًّا سِنِينَ فَلَا تُقَبَّلُهَا، وَالْغُلَامُ لَا يُقَبَّلُ الْمَرْأَةَ إِذَا جَاوَزَ سَبْعَ سِنِينَ. (4)

315:الإمام الصادق عليه السلام: إِذَا بَلَغَتِ الْجَارِيَةُ الْحُرَّةَ سِتًّا سِنِينَ فَلَا يَنْبَغِي لَكَ أَنْ تُقَبَّلَهَا. (5)

316:تهذيب الأحكام عن علي بن عتبة عن بعض أصحابنا: كَانَ أَبُو الْحَسَنِ الْمَاضِي عَلَيْهِ السَّلَامُ عِنْدَ مُحَمَّدِ بْنِ إِبْرَاهِيمَ وَالِي مَكَّةَ، وَهُوَ زَوْجُ فَاطِمَةَ بِنْتِ أَبِي عَبْدِ اللَّهِ، وَكَانَتْ لِمُحَمَّدِ بْنِ إِبْرَاهِيمَ بِنْتٌ تَلْبَسُهَا الثِّيَابَ وَتَجِيءُ إِلَى الرِّجَالِ فَيَأْخُذُهَا الرَّجُلُ وَيَضُمُّهَا إِلَيْهِ، فَلَمَّا تَنَاهَتْ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ أَمْسَكَهَا بِيَدَيْهِ مَمْدُودَتَيْنِ، قَالَ:

ص:174

1- (1).المستدرک علی الصحیحین: ج 3 ص 288 ح 5119، الإصابه: ج 6 ص 25 الرقم 7815. [1]

2- (2). یعنی لا- یكون أول من ينظر إليه امرأه ويقع نظرها إلى عوره منه، فإِنَّهن ينظرن أولاً إلى عوره؛ ليعلمن أنه ذكر أو انثى، بل ينبغي أن يقع عليه أولاً نظر رجل وأن ينظر منه إلى غير عوره (الوافي: ج 23 ص 1315). [2]

3- (3). كتاب من لا يحضره الفقيه: ج 3 ص 560 ح 4925، الكافي: ج 6 ص 17 ح 1، [3]تهذيب الأحكام: ج 7 ص 436 ح 1737 كلاهما نحوه وكلها عن جابر.

4- (4). مكارم الأخلاق: ج 1 ص 479 ح 1659، كتاب من لا يحضره الفقيه: ج 3 [4] ص 437 ح 4510 عن الإمام الصادق عليه السلام.

5- (5). الكافي: ج 5 ص 533 ح 2، [5]تهذيب الأحكام: ج 7 ص 481 ح 1929 كلاهما عن زراره، مشكاة الأنوار: ص 353 ح 1143 [6] وليس فيهما «الحرّة».

al-Mustadrak 'alā al-Sahihain, narrating from Muhammad ibn Bayād who said: I was taken to the:312
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 seeing the child's private parts is
(forbidden as it is with regard to an adult. (1

Imām al-Bāqir said:'Ali ibn al-Husain]al-Sajjād[)a.s.(would say when delivery time of a woman:313
approached:Send out the women who are in the room.A woman must not be the first one to look at the
(newborn's private parts. (2) (3

:C(Limits Concerning Kissing A Boy And A Girl

The Prophet)s.a.w.(said:When a girl becomes six years old do not kiss her, and when a boy completes:314
(seven years of age he should not kiss women. (4

Imām al-Sādiq)a.s.(said:When a free girl turns six years old, it is recom mended that you do not kiss:315
(her. (5

Tahdhib al-Ahkām, narrating from 'Ali ibn 'Aqabah, from one of the Shi'ah who said:Abu al-Hasan:316
]al-Kāzim[)a.s.(was with Muhammad ibn Ibrāhim who was the governor of Mecca and the husband of
Fātimah, the daughter of Abu 'Abdullah al-Sādiq)a.s.(.Muhammad ibn Ibrāhim had a daughter who used to
be given beautiful clothing to wear and she would come close to men and they would hug her.When she got to
Abu al-Hasan]al-Kāzim[, he stopped her with his hands stretched

ص:175

.al-Mustadrak 'alā al-Sahihain, vol.3, p.882, h.9115.al-Isābah, vol.6, p.52, h.5187.(1) -1
This traditions means that the first one who looks at the private parts of the newborn should not be a. (2) -2
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 recom mended that first one to look at the newborn is a man, and he must look at places other
(.)than the private parts.)al-Wāfi, vol.32, p.5131
Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.065, h.5294.al-Kāfi, vol.6, p.71, h.1.Tahdhib al-. (3) -3
.Ahkām, vol.7, p.634, h.7371.All narrating from Jābir
Makārim al-Akhḷāq, vol.1, p.974, h.9561.Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.734, h.0154,. (4) -4
(.)from Imām al-Sādiq)a.s
al-Kāfi, vol.5, p.335, h.2.Tahdhib al-Ahkām, vol.7, p.184, h.9291.Both narrating from. (5) -5

.Zurārah.Mishkāṭ al-Anwār, p.353, h.3411, without 'free

إذا أتت على الجارية ست سنين لم يجر أن يقبلها رجل ليس هي بمحرمة له، ولا يضمها إليه. (1)

ه الاستئذان للدخول إلى الوالدين

(يا أيها الذين آمنوا ليس تأذنينكم الذين ملكت أيمانكم والذين لم يبلغوا الحلم منكم ثلاث مرات من قبل صلاة الفجر وحين تضعون ثيابكم من الظهيرة ومن بعد صلاة العشاء ثلاث عورات لكم ليس عليكم ولا عليهم جناح بعدهن طوافون عليكم بعضكم على بعض كذلك يبين الله لكم الآيات والله عليم حكيم* وإذا بلغ الأطفال منكم الحلم فليست تأذنون كما استأذن الذين من قبلهم كذلك يبين الله لكم آياته والله عليم حكيم). 2.

317: السنن الكبرى عن عطاء بن يسار أن رسول الله صلى الله عليه وآله سأله رجل فقال: أستأذن يا رسول الله على أمي؟

فقال: نعم. فقال: إنني معها في البيت!

فقال: استأذن عليها. فقال الرجل: إنني خادمتها!

فقال: أتحب أن تراها عريانة؟! قال: لا.

قال: فاستأذن عليها. (2)

318: الإمام علي عليه السلام: أتى رجل إلى رسول الله صلى الله عليه وآله قال: يا رسول الله، هل أستأذن على أمي إذا أردت الدخول عليها؟

ص: 176

1- (1). دعائم الإسلام: ج 2 ص 202 ح 741 عن الإمام الصادق عن آبائه عليهم السلام.

2- (3). السنن الكبرى: ج 7 ص 157 ح 13558، الدر المنثور: ج 6 ص 220 [1] نحوه.

out and said: When a girl turns six it is not permissible for a stranger [non-mahram] to kiss and embrace her.

[\(1\)](#)

D (Asking Permission For Entering The Parents' Room

O you who believe! Do let those whom your right hands possess, and those of you who have not reached to puberty, ask permission of you at three times for coming into your room (before the morning prayer, and at midday when you put off your clothes, and after the night prayer.) These are (three times of privacy for you. It is no sin for you or for them) if (after those) three times (some of you go round attendant upon the others. Thus, does Allah make clear the revelations for you; and Allah is All-Knowing, All-Wise. And when the children among you reach puberty then let them ask permission even as those before them used to ask it. Thus, does Allah make clear His revelations for you? Allah is All-Knower, All-Wise. 1

al-Sunan al-Kubrā, narrating from 'Atā' ibn Yasār who said: A man asked the Messenger of Allah: 317
?)s.a.w.(:O Messenger of Allah! Should I ask permission to enter to see my mother

.He answered: Yes

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

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

.The man said: I am serving her

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

.The man answered: No

(He)s.a.w.(said: Then ask permission from her. [\(2\)](#)

Imām 'Ali)a.s.(said: A man came to the Messenger of Allah)s.a.w.(and said: O Messenger of Allah! 318
?Should I ask permission when I want to enter and see my mother

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

ص: 177

قال: نَعَمْ، أَيْسُرُكَ أَنْ تَرَاهَا غُرِيَانَهُ؟! قال: لا.

قال: فاستأذنَ عَلَيْهَا إِذَا. (1)

319: الإمام الصادق عليه السلام: يَسْتَأْذِنُ الرَّجُلُ إِذَا دَخَلَ عَلَى أَبِيهِ، وَلَا يَسْتَأْذِنُ الْأَبُ عَلَى ابْنِ.

قال: وَيَسْتَأْذِنُ الرَّجُلُ عَلَى ابْنَتِهِ وَأَخْتِهِ إِذَا كَانَتْ مُتَزَوِّجَتَيْنِ. (2)

320: عنه عليه السلام: لَيْسَتْ أَسْتَأْذِنُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ، وَمَنْ بَلَغَ الْحُلُمَ فَلَا يَلِجُ عَلَى امَّةٍ وَلَا عَلَى اخْتِهِ وَلَا عَلَى خَالَتِهِ وَلَا عَلَى سِوَى ذَلِكَ إِلَّا بِإِذْنٍ، فَلَا تَأْذِنُوا حَتَّى يُسَلِّمَ. (3)

321: الكافي عن محمد بن عليّ الحلبي: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يَسْتَأْذِنُ عَلَى أَبِيهِ؟ فَقَالَ: نَعَمْ، قَدْ كُنْتُ أَسْتَأْذِنُ عَلَى أَبِي وَلَيْسَتْ أُمِّي عِنْدَهُ، وَإِنَّمَا هِيَ امْرَأَةٌ أَبِي، تُؤَقِّتُ أُمَّيَ وَأَنَا غُلَامٌ، وَقَدْ يَكُونُ مِنْ خَلَوْتِهِمَا مَا لَا أَحِبُّ أَنْ أَفْجَاهُمَا عَلَيْهِ، وَلَا يُحِبُّ أَنْ يَكُونَ ذَلِكَ مِنِّي، وَالسَّلَامُ أَصَوَّبٌ وَأَحْسَنُ. (4)

و خَطَرَ نَظَرَ الْأَطْفَالِ إِلَى وَقَاعِ الْوَالِدِينَ

322: رسول الله صلى الله عليه وآله: وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ رَجُلًا عَشِيَ امْرَأَتَهُ فِي الْبَيْتِ صَبِيًّا مُسْتَقِظًا يَرَاهُمَا وَيَسْمَعُ كَلَامَهُمَا وَنَفْسَهُمَا مَا أَفْلَحَ أَبَدًا؛ إِذَا كَانَ غُلَامًا كَانَ زَانِيًا، أَوْ جَارِيَةً كَانَتْ زَانِيَةً. (5)

ص: 178

1- (1). دعائم الإسلام: ج 2 ص 202 ح 741 [1] عن الإمام الصادق عن آبائه عليهم السلام.

2- (2). الكافي: ج 5 ص 528 ح 3 [2] عن أبي أيوب الخزاز وراجع: مشكاة الأنوار: ص 344 ح 1101. [3]

3- (3). الكافي: ج 5 ص 529 ح 1 [4] عن جرّاح المدائني، مشكاة الأنوار: ص 342 ح 1097. [5]

4- (4). الكافي: ج 5 ص 528 ح 4، [6] تفسير نور الثقلين: ج 3 ص 586 ح 86. [7]

5- (5). الكافي: ج 5 ص 500 ح 2 [8] عن الحسين بن زيد عن الإمام الصادق عليه السلام، عوالي اللآلي: ج 3 ص 305 ح 111 [9] وليس فيه «ونفسهما».

.The man said:No

(He)s.a.w.(said:Then ask for her permission. (1

Imām al-Sādiq)a.s.(said:When a man wants to enter his father's room, he should ask for permission,:319 but it is not necessary for a father to ask permission from his son.He]then[said:And he must ask for (permission from his daughter and his sister when they are married. (2

Imām al-Sādiq)a.s.(said:Those who are in your possession and those who have not reached puberty:320 should ask permission in three times as Allah has commanded you.He who has reached puberty should not enter his mother's room, nor his sister's, or aunt's room or the rooms of other people without permission.Do (not give permission for entry unless he greets. (3

al-Kāfi, narrating from Muhammad ibn 'Ali al-Halabi who said: I asked Abu 'Abdullah]al-Sādiq[:321)a.s.(:Must a man ask permission to enter his father's room

He)a.s.(answered:Yes.I used to ask permission from my father and my mother was not with him, but it was my father's wife.My mother died when I was young.They might be doing something in their privacy that I would not like to encounter, and nor would they like me to intrude.Giving greetings]for asking for (permission to enter[is the most correct and the best way. (4

:F (The Danger Of A Child Seeing His Parents Copulate

اشاره

The Prophet)s.a.w.(said:By He who owns my soul, if a man has intercourse with his wife in a room:322 where a little child is awake and can see them and can hear their voice and the sound of their breathing, that person will never prosper.If the child is

(a boy, he will become an adulterer, and if it is a girl, she will become an adulteress. (5

ص:179

Da'ā'im al-Islām, vol.2, p.202, h.147, narrating from Imām al-Sādiq)a.s.(from his forefathers.(1) -1)a.s.

al-Kāfi, vol.5, p.825, h.3, narrating from Abu Ayyub al-Khazzāz.Mishkāṭ al-Anwār, p.443,. (2) -2

.al-Kāfi, vol.5, p.925, h.1, narrating from Jarrāh al-Madā'ini. Mishkāt al-Anwār, p.243, h.7901. (3) -3

.al-Kāfi, vol.5, p.825, h.4. Tafsir Nur al-Thaqalayn, vol.3, p.685, h.68. (4) -4

al-Kāfi, vol.5, p.005, h.2, narrating from Husain ibn Zaid from Imām al-Sādiq)a.s.(. 'Awāli al-. (5) -5

. 'La'āli, vol.3, p.503, h.111, without ' and the sound of their breathing

323:الإمام عليّ عليه السلام: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ يُجَامَعَ الرَّجُلُ امْرَأَتَهُ وَالصَّبِيَّ فِي الْمَهْدِ يَنْظُرُ إِلَيْهِمَا. (1)

324:الإمام الصادق عليه السلام: لَا يُجَامَعُ الرَّجُلُ امْرَأَتَهُ وَلَا جَارِيَتَهُ وَفِي الْبَيْتِ صَبِيٌّ فَإِنَّ ذَلِكَ مِمَّا يورثُ الزَّنا. (2)

ص:180

-
- 1- (1). الجعفریات: ص 96، [1] النوادر للراوندى: ص 120 ح 129 [2] كلاهما عن الإمام الكاظم عن آبائه عليهم السلام
2- (2). الكافي: ج 5 ص 499 ح 1 [3] عن ابن راشد عن أبيه، تهذيب الأحكام: ج 7 ص 414 ح 1655 عن أبي راشد عن أبيه.

Imām 'Ali)a.s.(said:The Prophet of Allah prohibited that a man has intercourse with his wife while:323
(there is a baby in the cradle and looks at them. (1

Imām al-Sādiq)a.s.(said:At the time when there is a child in the room, a man should not have intercourse:324
with his wife or with his bound-maid, for this act is among the things that causes adultery thereafter.
(2

ص:181

al-Ja'fariyāt, p.69.al-Nawādir, by al-Rāwandi, p.021, h.921.Both narrating from Imām al-Kāzim.(1) -1
(.).a.s.(from his forefathers)a.s
al-Kāfi, vol.5, p.994, h.1, narrating from Ibn Rāshid from his father.Tahdhib al-Ahkām, vol.7,. (2) -2
.p.414, h.5561, narrating from Ibn Rāshid from his father

Some Words About Sex Education

Like all other aspects of the human being, sexual instinct is something that is in need of training, and every culture and ideology has a particular view about this kind of upbringing and education. From the viewpoint of Islam, sex education means providing the grounds of growth and education of the sexual drive in a manner that both sexual chastity is achieved and so is sexual wellbeing. This is one of the features of the viewpoint of religion that besides the sexual wellbeing of a person and his health, it also focuses on the aspect of sexual chastity.

Another important point is that the attempts to acquire these goals are not subject to reaching the age of puberty. According to religious teachings, sex education begins before the age of puberty and it starts from a very young age. Therefore, obtaining these goals in any age is in need of certain particular procedures and plans, and these are referred to in religious texts. The childhood period is the most important stage of life, and any mistake can lead to some irreparable future consequences.

Necessary Planning For Sexual Chastity

اشاره

Some families do not pay enough attention to the sexual affairs of their children for the reason that they think their children are still too young, even though many of the things that children see or hear have a determining impact on their sexual behavior in future. The sexual chastity and deviation both develop in childhood, and it should not be forgotten that learning in the childhood period is very effective. Whatever a child learns will be fixed and established in him like a carving on a stone, and whatever is given to him he accepts. This is why Islam has paid attention to this part of the child's life and it

:has introduced some useful practical instructions which will be briefly pointed out here

A-Covering The Private Parts

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

:B-Kissing Of A Child By A Non-Mahram

Even though it is not jurisprudentially prohibited for a child to be kissed by a non-mahram, but it does have a clear negative effect on a grown up child (who distinguishes between good and bad) (Such things are recorded in the mind of a child and might be grounds for establishing relations with non-mahrams in the future, making it difficult for him to observe chastity. Therefore, it is recommended that adults should not kiss .children who are not mahram to them

:C-Reproaching The Playing With A Child's Private Parts

Playing with the sexual organs of a child may cause sexual stimulation and also premature puberty of the child. It leads to

the sexual perversion of the child and brings about sexual irregularity. Some Islamic narrations refer to this kind of playing as a branch of adultery, and such a harsh expression indicates the severe negative effect on the child. Therefore, in religious texts this action has been prohibited

:D-Separation Of Beds

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

:E-Avoiding Sexual Contacts Of The Parents In Front Of The Children

The children's awareness of the parents' sexual relations is one of the factors that lead to sexual deviation. From the viewpoint of Islamic traditions, this practise has almost a certain and undeniable negative effect, and to prevent this, two solutions have been given: the child asking permission by the child to enter into the parents' room and their privacy, and the second is avoiding to practise any sexual contact in the presence of children

325: رسول الله صلى الله عليه وآله: مَنْ قَبَّلَ وَآدَهُ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ حَسَنَةً، وَمَنْ فَرَحَهُ فَرَحَهُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَمَنْ عَلَّمَهُ الْقُرْآنَ دُعِيَ بِالْأَبْوَيْنِ فَيُكْسَبَانِ حُلَّتَيْنِ يُضِيءُ مِنْ نُورِهِمَا وَجْهُ أَهْلِ الْجَنَّةِ. (1)

326: عنه صلى الله عليه وآله: مَنْ بَكَى صَبِيًّا لَهُ فَأَرْضَاهُ حَتَّى يُسَكِّنَهُ، أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ مِنْ الْجَنَّةِ حَتَّى يَرْضَى. (2)

327: الطبقات الكبرى عن معاوية بن قره عن عمه: أَنَّهُ كَانَ يَأْتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِابْنِهِ فَيَجْلِسُهُ بَيْنَ يَدَيْهِ. فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَحِيَّةٌ؟ قَالَ: نَعَمْ، حُبًّا شَدِيدًا. ثُمَّ إِنَّ الْغُلَامَ مَاتَ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: كَأَنَّكَ حَزِنْتَ عَلَيْهِ! قَالَ: أَجَلْ يَا رَسُولَ اللَّهِ.

قَالَ: أَمَّا يَسْرُوكَ إِذَا أَدْخَلَكَ اللَّهُ الْجَنَّةَ أَنْ تَحِدَّهُ عَلَى بَابٍ مِنْ أَبْوَابِهَا فَيَفْتَحُهَا لَكَ؟ قَالَ: بَلَى.

قَالَ: فَإِنَّهُ كَذَلِكَ إِنْ شَاءَ اللَّهُ. (3)

ص: 186

1- (1). الكافي: ج 6 ص 49 ح 1 [1] عن الفضل بن أبي قره عن الإمام الصادق عليه السلام، عدّه الداعي: ص 79. [2]

2- (2) الفردوس: ج 3 ص 549 ح 5715 عن ثوبان.

3- (3). الطبقات الكبرى: ج 7 ص 32، [3] أسد الغابه: ج 6 ص 366 الرقم 6477 [4] نحوه.

ENCOURAGEMENT OF THE LOVE FOR CHILDREN AND HAVING SYMPATHY FOR THEM:4/1

The Prophet)s.a.w.(said:Allah will write a reward for he who kisses his child, and Allah will bring:325 happiness on Judgement Day to he who makes his child happy, and he who teaches him the Qurān, his parents will be called upon]in the Hereafter[and they will be clothed with two garments of light which will (brighten the faces of the people of Heaven. (1

The Prophet)s.a.w.(said:If a person makes his crying child so pleased that he becomes silent, Allah will:326 (grant that person so much bounties of Heaven until he becomes pleased. (2

al-Tabaqāt al-Kubrā, narrating from Mu'āwiyah ibn Qurrah, from his uncle, who said:I used to visit:327 the Prophet)s.a.w.(along with my son and would make him sit in front of him)s.a.w.(.Once, the Prophet)s.a.w.(said:Do you love him?I said:Yes, very much

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

I said:Yes, I have, O Messenger of Allah

He)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

.I answered:Yes

(He)s.a.w.(said:Verily you will be in such a state, by the will of Allah. (3

ص:187

al-Kāfi, vol.6, p.94 h.1, narrating from al-Fadl ibn Abu Qurrah from Imām al-Sādiq)a.s.(.'Uddah.(1) -1
al-Dā'i, p.97

.al-Firdaws, vol.3, p.945, h.5175, narrating from Thawbān. (2) -2

.al-Tabaqāt al-Kubrā, vol.7, p.23.Usd al-Ghābah, vol.6, p.663, no.7746. (3) -3

328: تاريخ دمشق عن وائله بن الأسقع أن رسول الله صلى الله عليه وآله خرج على عثمان بن مظعون ومعه صبي له ص غير يلثمه، فقال: أتجبه يا عثمان؟!

قال: إي والله يا رسول الله، إنني لأجبه

قال: أفلا أزيدك له حباً؟!

قال: بلى، فداك أبي وأمي

قال: إنه من ترضى له صغيراً من نسله حتى يرضى، ترضاه الله يوم القيامة حتى يرضى. (1)

329: حليه الأولياء عن أنس: أن امرأة دخلت على عائشة ومعها صبيان لها، فأعطتها عائشة ثلاث تمرات، فأعطت كل صبي منهما تمرة، فأكل الصبيان تمرتيهما ثم نظرا إلى أمهما، فأخذت التمرة فشقتها نصفين فأعطت ذا نصفاً وذا نصفاً.

فدخل النبي صلى الله عليه وآله فأخبرته عائشة، فقال لها النبي صلى الله عليه وآله: ما أعجبك من ذلك؟ فإن الله قد رحمها برحمته صبيها. (2)

330: الإمام الصادق عليه السلام: إن الله ليرحم العبد لشده حبه لو لده. (3)

331: عنه عليه السلام: قال موسى بن عمران عليه السلام: يا رب، أي الأعمال أفضل عندك؟

فقال: حب الأطفال، فإني فطرتهم على توحيدى، فإن أمتهم أدخلتهم برحمتى جنتى. (4)

ص: 188

1- (1). تاريخ دمشق: ج 52 ص 363 ح 11070، كنز العمال: ج 16 ص 585 ح 45958.

2- (2). حليه الأولياء: ج 2 ص 231، [1] الأدب المفرد: ص 40 ح 89 [2] نحوه.

3- (3). الكافي: ج 6 ص 50 ح 5 [3] عن ابن أبي عمير عن ذكره، كتاب من لا يحضره الفقيه: ج 3 ص 482 ح 4695.

4- (4). المحاسن: ج 1 ص 457 ح 1057، [4] مكارم الأخلاق: ج 1 ص 505 ح 1751 [5] كلاهما عن المساور، بحار الأنوار: ج 104

ص 97 ح 57. [6]

Tārikh Dimashq, narrating from Wāthilah ibn al-Asqa' who said: The Messenger of Allah)s.a.w.(:328 went to 'Uthmān ibn Maz'un who had a small child with him that he kissed, and the Prophet)s.a.w.(said to ?him: 'Uthmān, 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

!Uthmān 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. (1

Hilyah al-Awliyā', narrating from 'Anas who said: A woman went to visit 'A'ishah along with her two:329 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 upon her two children. (2

(Imām al-Sādiq)a.s.(said: Allah will be merciful to His servant for his intense love for his child. (3):330

Imām al-Sādiq)a.s.(said: Musā ibn 'Imrān (4))a.s.(said: O Lord! Which act do You consider to be the:331 ?best

Allah Almighty said: The love for children, for I have created them with their conviction in My Unity, and if I (make them die, I will admit them into Paradise with My mercy. (5

ص: 189

.Tārikh Dimashq, vol.25, p.363, h.07011.Kanz al-'Ummā1, vol.61, p.585, h.85954.(1) -1

.Hilyah al-Awliyā', vol.2, p.132.al-Adab al-Mufrad, p.04, h.98.(2) -2

al-Kāfi, vol.6, p.05, h.5, narrating from Ibn Abu 'Umair from someone who narrated it.Kitāb Man. (3) -3

.lā Yahdarhu al-Faqih, vol.3, p.284, h.5964

.Prophet Moses. (4) -4

al-Mahāsin, vol.1, p.754, h.7501.Makārim al-Akhlāq, vol.1, p.505, h.1571.Both narrating from. (5) -5

.al-Masāwir.Bihār al-Anwār, vol.401, p.79, h.75

332: مسند ابن حنبل عن الوليد بن عقبة: لَمَّا فَتَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَكَّةَ، جَعَلَ أَهْلَ مَكَّةَ يَأْتُونَهُ بِصِيبَانِهِمْ فَيَمَسُّهُ عَلَى رُؤُوسِهِمْ وَيَدْعُو لَهُمْ. (1)

333: صحيح مسلم عن عمرو بن سعيد عن أنس: مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، قَالَ: كَانَ إِبْرَاهِيمُ مُسْتَرْضَعًا لَهُ فِي عَوَالِي الْمَدِينَةِ (2)، فَكَانَ يَنْطَلِقُ وَنَحْنُ مَعَهُ فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيَدَّخُنْ، وَكَانَ ظِرُّهُ (3) قَيْنًا (4)، فَيَأْخُذُهُ فَيَقْبَلُهُ، ثُمَّ يَرْجِعُ.

قَالَ عَمْرُو: فَلَمَّا تُوُفِّيَ إِبْرَاهِيمُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ إِبْرَاهِيمَ ابْنِي، وَإِنَّهُ مَاتَ فِي الثَّدْيِ، وَإِنَّ لَهُ لَظَنْرَيْنِ تَكْمِلَانِ رِضَاعَهُ فِي الْجَنَّةِ. (5)

334: صحيح مسلم عن عبد الله بن جعفر: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا قَدِمَ مِنْ سَفَرٍ تَلَّقَى بِصِيبَانِ أَهْلِ بَيْتِهِ. (6)

335: مسند ابن حنبل عن عروه: كَانَ [رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ] يُسْتَقْبَلُ بِالصِّيبَانِ إِذَا جَاءَ مِنْ سَفَرٍ. (7)

ص: 190

1- (1). مسند ابن حنبل: ج 5 ص 517 ح 16379، [1] المستدرک علی الصحیحین: ج 3 ص 107 ح 4546.

2- (2). كانت المنطقه الواقعه فی أعلى المدینة تسمى «العوالی» وما تزال تعرف بهذا الاسم حتی اليوم، والكثیر من بساتین المدینة ونخلها تقع فی هذا الموضع.

3- (3). الظنر: المرضعه غیر ولدها. ويقع علی الذکر والأنثی (النهايه: ج 3 ص 154 [2] ظار).

4- (4). القیان: الإماء والعبيد (النهايه: ج 4 ص 135 «قین»).

5- (5). صحيح مسلم: ج 4 ص 1808 ح 63، صحيح ابن حبان: ج 15 ص 400 ح 6950.

6- (6). صحيح مسلم: ج 4 ص 1885 ح 66، السنن الكبرى: ج 5 ص 427 ح 10374. [3]

7- (7). مسند ابن حنبل: ج 5 ص 454 ح 16129. [4]

Musnad Ibn Hanbal, narrating from Walid ibn 'Uqbah who said:When the Prophet of Allah)s.a.w.(:332 conquered Mecca, the people of Mecca came to him with their children and he patted them over their heads (and prayed for them. (1

Sahih Muslim, narrating from 'Amr ibn Sa'id from 'Anas ibn Mālik who said:I never saw someone more:333 affectionate to his family than the Messenger of Allah)s.a.w.(.Ibrāhīm [the Prophet's son] had a wet-nurse in 'Awāli 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 Ibrāhīm up, kiss him and go back home

Amr said:When Ibrāhīm passed away, the Messenger of Allah)s.a.w.(said:Ibrāhīm was my son, though he' died while he was still a suckling infant, but he has two wet-nurses in Heaven who will complete his suckling (period. (2

Sahih Muslim, narrating from 'Abdullah ibn Ja'far who said: Whenever the Messenger of Allah)s.a.w.(:333 (returned from a journey, he would first visit the children of his family. (3

Musnad Ibn Hanbal, narrating from 'Urwah who said: When the Prophet of Allah)s.a.w.(returned from:335 (a journey, he would be received by the children. (4

ص:191

.Musnad Ibn Hanbal, vol.5, p.715, h.97361.al-Mustadrak 'alā al-Sahihain, vol.3, p.701, h.6454.(1) -1

.Sahih Muslim, vol.4, p.8081, h.36.Sahih Ibn Habbān, vol.51, p.004, h.0596. (2) -2

.Sahih Muslim, vol.4, p.5881, h.66.al-Sunan al-Kubrā, vol.5, p.724, h.47301. (3) -3

.Musnad Ibn Hanbal, vol.5, p.454, h.92161. (4) -4

336:المحجّه البيضاء: كان صلى الله عليه وآله يقدم من السفر فيتلقاه الصبيان فيقف لهم، ثم يأمر بهم فيرفعون إليه، فيرفع منهم بين يديه ومن خلفه، ويأمر أصحابه أن يحملوا بعضهم، فربما يتأخر الصبيان بعد ذلك فيقول بعضهم لبعض: حملني رسول الله صلى الله عليه وآله بين يديه، وحملك أنت وراءه، ويقول بعضهم: أمر أصحابه أن يحملوك وراءهم. (1)

337:المناقب لابن شهر آشوب عن عبدالعزيز بإسناده عن النبي صلى الله عليه وآله: أنه كان جالساً فأقبل الحسن والحسين عليهما السلام فلما رآهما النبي صلى الله عليه وآله قام لهما واستبطأ بلوغهما إليه، فاستقبلهما وحملهما على كتفيه وقال: نعم المطي مطيكما، ونعم الركبان أنثما، وأبوكما خير منكما. (2)

3/4:التسليم على الصبيان

338:كنز العمال عن أنس كان صلى الله عليه وآله [يمر بالصبيان فيسلم عليهم]. (3)

339:سنن الترمذى عن أنس: كنت مع رسول الله صلى الله عليه وآله فمر على صبيان فسلم عليهم. (4)

340:مكارم الأخلاق عن أنس: إن رسول الله صلى الله عليه وآله مر على صبيان فسلم عليهم وهو مغد. (5). (6)

ص:192

1- (1).المحجّه البيضاء: ج 3 ص 366.

2- (2). المناقب لابن شهر آشوب: ج 3 ص 388 [1] وراجع: ذخائر العقبى: ص 226. [2]

3- (3). كنز العمال: ج 7 ص 156 ح 18497 نقلاً عن البخارى عن أنس.

4- (4). سنن الترمذى: ج 5 ص 57 ح 2696.

5- (5). فى المصدر: «مغد» والتصويب من بحار الأنوار. والإغذاذ فى السير: الإسراع (الصحاح: ج 2 ص 567 «غذذ»).

6- (6). مكارم الأخلاق: ج 1 ص 47 ح 5، [3] بحار الأنوار: ج 16 ص 229. [4]

al-Mahajjah al-Baydā': When the Prophet)s.a.w.(returned from a journey and children would meet:336 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 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. (1

al-Manāqib, narrating from Ibn Shahr Ashub, from 'Abd al-'Aziz in his chain of narrations from the:337 Prophet)s.a.w.(that: He)s.a.w.(was sitting down and Hasan and Husain entered, when he saw them he stood up for them, but they were slow in arriving, so he went towards them to receive them and he carried them on his shoulders, saying:What a good mount your mount is, and what good riders you are! And your (father is better than you. (2

GREETING CHILDREN:4/3

Kanz al-'Ummāl, narrating from 'Anas who said: Whenever the Messenger of Allah)s.a.w.(passed by:338 (children, he would greet them. (3

Sunan al-Tirmidhi, narrating from 'Anas who said: I was with the Messenger of Allah)s.a.w.(when he:339 (passed by some children and he greeted them. (4

Makārim al-Akhlāq, narrating from 'Anas who said: When the Messenger of Allah)s.a.w.(met a:340 (group of children, he would greet them, even though he was in a hurry. (5

ص:193

.al-Mahajjah al-Baydā', vol.3, p.663.(1) -1

.al-Manāqib by Ibn Shahr Ashub, vol.3, p.883.Dhakhā'ir al-'Uqbā, p.622. (2) -2

.Kanz al-'Ummāl, vol.7, p.651, h.79481, narrating from al-Bukhārī from 'Anas. (3) -3

.Sunan al-Tirmidhi, vol.5, p.75, h.6962. (4) -4

.Makārim al-Akhlāq, vol.1, p.74, h.5.Bihār al-Anwār, vol.61, p.922. (5) -5

341:رسول الله صلى الله عليه وآله: خَمْسٌ لَا أَدْعُهُنَّ حَتَّى الْمَمَاتِ: الْأَكْلُ عَلَى الْحَضِيضِ (1) مَعَ الْعَبِيدِ، وَرُكُوبِي الْجِمَارَ مُؤَكَّفًا (2)، وَحَلْبُ الْعَنْزِ بِيَدِي، وَلُبْسُ الصَّوْفِ، وَالتَّسْلِيمُ عَلَى الصَّبِيَانِ؛ لِتَكُونَ سُنَّةً مِنْ بَعْدِي. (3)

342:صحيح ابن حبان عن أنس: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: كَانَ يَزُورُ الْأَنْصَارَ وَيُسَلِّمُ عَلَى صِبْيَانِهِمْ وَيَمَسِّحُ رُؤُوسَهُمْ. (4)

4/4:ذَمُّ عَدَمِ الْمَحَبَّةِ لِلْأَطْفَالِ

343:صحيح مسلم عن عائشة: قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالُوا: أَتُقَبِّلُونَ صِبْيَانَكُمْ؟ فَقَالُوا: نَعَمْ، فَقَالُوا: لَكِنَّا وَاللَّهِ مَا نُقَبِّلُ.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: وَأَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمْ الرَّحْمَةَ! (5)

344:الأدب المفرد عن أبي هريرة: قَبَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَسَنَ بْنَ عَلِيٍّ عَلَيْهِ السَّلَامُ، وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسٌ.

فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشْرَةَ مِنَ الْوُلْدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا!

فَنظَرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثُمَّ قَالَ: مَنْ لَا يَرْحَمُ لَا يَرْحَمُ. (6)

ص:194

1- (1). الحَضِيضُ: الأَرْضُ (لسان العرب: ج 7 ص 137 «حَضَضَ»).

2- (2). الْأَكْفُفُ وَالْإِكْفُفُ: شِبْهُ الرَّحَالِ وَالْأَقْتَابِ (لسان العرب: ج 9 ص 8 «أَكْفُ»).

3- (3). الخصال: ص 271 ح 12 عن إسماعيل بن زياد، عيون أخبار الرضا عليه السلام: ج 2 ص 81 ح 14 [1] عن العباس بن هلال عن الامام الرضا عليه السلام عن آبائه عليهم السلام.

4- (4). صحيح ابن حبان: ج 2 ص 206 ح 459، موارد الظمان: ص 526 ح 2145.

5- (5). صحيح مسلم: ج 4 ص 1808 ح 64، سنن ابن ماجه: ج 2 ص 1209 ح 3665.

6- (6). الأدب المفرد: ص 41 ح 91، [2] مسند ابن حنبل: ج 3 ص 96 ح 7653 [3]

The Prophet ﷺ said: There are five things that I will not leave doing until I die: eating food on the ground with the servants, riding on a donkey that has a packsaddle, milking a goat with my own hands, (wearing woollen clothes, and greeting children so that it becomes a tradition) sunnah (after me. (1

Sahih ibn Habbān, narrating from 'Anas who said: The Prophet of Allah used to visit the Ansār, greet (their children and pat their heads. (2

WARNING AGAINST DISLIKING CHILDREN:4/4

Sahih Muslim, narrating from 'A'ishah who said: A group of Bedouins came to the Messenger of Allah ﷺ and said: Do you Muslims kiss your children

.They the Muslims said: Yes

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

(The Messenger of Allah ﷺ said: What can I do if Allah has taken mercy away from your hearts? (3

al-Adab al-Mufrad, narrating from Abu Hurayrah who said: At the time when al-Aqra' ibn Hābis al-Tamimi was sitting at the presence of the Messenger of Allah ﷺ, the Prophet kissed Hasan ibn 'Ali al-Aqra' said: I have ten children, none of whom I have ever kissed

The Prophet of Allah ﷺ cast a glance at him and then said: He who does not show compassion, will not (see compassion. (4

ص: 195

al-Khisāl, p.172, h.21, narrating from Ismā'il ibn Ziyād. 'Uyun Akhbār al-Ridā)a.s.(, vol.2, p.18,(1) -1

.).h.41, narrating from al-'Abbās ibn Hilāl from Imām al-Ridā)a.s.(from his forefathers)a.s

.Sahih Ibn Habbān, vol.2, p.602, h.954.Mawārid al-Zamān, p.625, h.5412. (2) -2

.Sahih Muslim, vol.4, p.8081, h.46.Sunan Ibn Mājah, vol.2, p.9021, h.5663. (3) -3

.al-Adab al-Mufrad, p.14, h.19.Musnad Ibn Hanbal, vol.3, p.69, h.3567. (4) -4

345:الإمام الصادق عليه السلام: جاء رجلٌ إلى النبي صلى الله عليه وآله فقال: ما قبّلتُ صبيّاً قطّ. فلما ولى قال رسول الله صلى الله عليه وآله: هذا رجلٌ عندي أنّه من أهل النار. (1)

5/4:نطاق المحبّة بالأولاد

(يا أيّها الذين آمنوا لا تلهيكم أموالكم ولا أولادكم عن ذكر الله ومن يفعل ذلك فأولئك هم الخاسرون). 2.

(يا أيّها الذين آمنوا إنّ من أزواجكم وأولادكم عدوّاً لكم فاحذروهم وإن تعفوا وتصفحوا وتغفروا فإنّ الله غفورٌ رحيمٌ). 3.

346:رسول الله صلى الله عليه وآله- في موعظته لابن مسعود- يا بن مسعود، لا تحمليتك الشفقة على أهلِكَ وولديكَ على الدخولِ في المعاصي والحرام، فإنّ الله تعالى يقول: (يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ * إِلَّا مَنْ أتَى اللَّهَ بِقَلْبٍ سَلِيمٍ) 4. 5

347:سنن الترمذي عن ابن عباس-لما سأله رجلٌ عن هذه الآية: (يا أيّها الذين آمنوا إنّ من أزواجكم وأولادكم عدوّاً لكم فاحذروهم) - هؤلاء رجالٌ أسلموا من أهل مكّة وأرادوا أن يأتوا النبي صلى الله عليه وآله، فأبى أزواجهم وأولادهم أن يدعوهم أن يأتوا رسول الله صلى الله عليه وآله، فلما أتوا رسول الله صلى الله عليه وآله رأوا النّاس قد فقّهوا في الدين همّوا أن

ص:196

Imām al-Sādiq)a.s.(said:A man once came to the Prophet)s.a.w.(and said:I have never kissed a:345 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. (1

THE BOUNDARIES OF LOVE TOWARDS CHILDREN:4/5

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. (2

O you who believe! Surely from your wives and your children there is an enemy to you; therefore beware of (them; and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful. (3

The Prophet of Allah)s.a.w.(said,-while giving advice to 'Abdullah ibn Mas'ud--O Ibn Mas'ud! Your:346 sympathy to your family and children should not drive you to disobedience]to Allah[and to unlawful things, for Allah the Exalted says in regard to Judgment Day:The Day whereon neither wealth nor sons will avail, (Except for him who comes to Allah with a safe heart. (4) (5

Sunan al-Tirmidhi, narrating from Ibn 'Abbās that a person had once asked him about the verse:O you:347 who believe! Surely from your wives and your children there is an enemy to you; therefore beware of them; ((6

He answered: There were some people from Mecca who had embraced Islam and they wanted to go to the Prophet)s.a.w.(, but their wives and children did not let them leave to visit him)s.a.w.(.When they finally came to meet the Messenger of Allah)s.a.w.(, they saw that people had become knowledgeable in religion :and people wanted to punish them, but Allah sent down the verse

ص:197

.al-Kāfi, vol.6, p.05, h.7.Tahdhib al-Ahkām, vol.8, p.311, h.193.(1) -1

.Qurān, 36:9. (2) -2

.Qurān, 46:41. (3) -3

.Qurān, 62:88,98. (4) -4

Makārim al-Akhlaq, vol.2, p.953, h.0662, narrating from Ibn Mas'ud.Bihār al-Anwār, vol.77,. (5) -5
.p.801, h.1

.Qurān, 46:41. (6) -6

يُعَاقِبُوهُمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ). 1

348: الإمام عليّ عليه السلام - لِيَعِضَ أَصْحَابِهِ - لَا تَجْعَلَنَّ أَكْثَرَ شُغْلِكَ بِأَهْلِكَ وَوَلَدِكَ، فَإِنْ يَكُنْ أَهْلُكَ وَوَلَدُكَ أَوْلِيَاءَ اللَّهِ فَإِنَّ اللَّهَ لَا يُضِيعُ أَوْلِيَاءَهُ، وَإِنْ يَكُونُوا أَعْدَاءَ اللَّهِ فَمَا هُمُّكَ وَشُغْلُكَ بِأَعْدَاءِ اللَّهِ! (1)

349: مستدرک الوسائل: قیل: لَمَّا كَانَ الْعَبَّاسُ وَزَيْنَبُ وَوَلَدِي عَلِيٍّ عَلَيْهِ السَّلَامُ صَاحِبَيْنِ، قَالَ عَلِيُّ لِلْعَبَّاسِ: قُلْ: وَاحِدٌ، فَقَالَ: قُلْ: ائْتَانِ، قَالَ: اسْتَحْيَ أَنْ أَقُولَ بِاللِّسَانِ الَّذِي قُلْتُ وَاحِدًا: ائْتَانِ. فَقَبَّلَ عَلِيُّ عَلَيْهِ السَّلَامَ عَيْنَيْهِ، ثُمَّ التَّمَّتْ إِلَى زَيْنَبَ وَكَانَتْ عَلَى يَسَارِهِ وَالْعَبَّاسُ عَنْ يَمِينِهِ، فَقَالَتْ: يَا أَبَتَاهُ أَتُحِبُّنَا؟ قَالَ: نَعَمْ يَا بَنِي، أَوْلَادُنَا أَكْبَادُنَا.

فَقَالَتْ: يَا أَبَتَاهُ، حُبَّانٍ لَا يَجْتَمِعَانِ فِي قَلْبِ الْمُؤْمِنِ، حُبُّ اللَّهِ وَحُبُّ الْأَوْلَادِ، وَإِنْ كَانَ لَا بُدَّ لَنَا فَالشفقة لنا والحب لله خالصاً.

فَازْدَادَ عَلِيُّ عَلَيْهِ السَّلَامُ بِهِمَا حُبًّا. (2)

350: مستدرک الوسائل: كَانَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ابْنٌ وَبِنْتُ، فَقَبَّلَ الْإِبْنَ بَيْنَ يَدَيْ الْبِنْتِ، فَقَالَتْ: أَتُحِبُّهُ يَا أَبُ؟ قَالَ: بَلَى، قَالَتْ: ظَنَنْتُ أَنَّكَ لَا تُحِبُّ أَحَدًا مِنْ دُونِ اللَّهِ. فَبَكَى، ثُمَّ قَالَ: الْحُبُّ لِلَّهِ، وَالشَّفَقَةُ لِلْأَوْلَادِ. (3)

ص: 198

1- (2). نهج البلاغه: الحكمه 352، [1] مشكاة الأنوار: ص 159 ح 401، [2] بحار الأنوار: ج 104 ص 73 ح 20. [3]

2- (3). مستدرک الوسائل: ج 15 ص 215 ح 18040 [4] نقلاً عن مجموعته الشهيد.

3- (4). مستدرک الوسائل: ج 15 ص 171 ح 17898 [5] نقلاً عن قطب الدين الراوندي في لبّ اللباب.

O you who believe! Surely from your wives and your children there is an enemy to you; therefore beware of
(them;. (1

Imām 'Ali)a.s.(said,-to one of his companions--:Do not let your wife and children become your entire:348
concern, for if your wife and children are the friends)awliyā'(of Allah, He will not neglect the life of His
friends, and if they are the enemies of Allah why should you be concerned and preoccupied with the enemies
(of Allah? (2

Mustadrak al-Wasā'il: It is said that when Imām 'Ali's two children 'Abbās and Zainab were infants,:349
the Imām had said to 'Abbās:Say one.He said:One.He)a.s.(said:Say two.He said:I feel shy to say two with
the tongue I have used to say 'one'.Imām 'Ali)a.s.(kissed him on his eyes and then turned to Zainab while
.she was on his left side and 'Abbās on his right

?Zainab said:Dear father! Do you love us

.He said:Yes, my child! Our children are our lives

She said:O father! Two loves cannot exist in a believer's heart:the love of Allah and the love of children, and
if it is a must, then let it be that sympathy is for us and pure love is for Allah.After this, 'Ali's love for them
(increased. (3

Mustadrak al-Wasā'il, narrating that 'Ali ibn Abu Tālib)a.s.(had a son and a daughter and he once:350
kissed his son in front of his daughter.The daughter said:O father! Do you love him?He)a.s.(said:Yes.She
said:I thought you love none but Allah.He wept and then said:Love is for Allah and compassion is for
(children. (4

ص:199

.Sunan al-Tirmidhi, vol.5, p.914, h.7133.al-Mu'jam al-Kabir, vol.11, p.022, h.02711.(1) -1
Nahj al-Balāghah, Wise Saying 253.Mishkāt al-Anwār, p.951, h.104.Bihār al-Anwār, vol.401,. (2) -2
.p.37, h.02

.Mustadrak al-Wasā'il, vol.51, p.512, h.04081. (3) -3

.Mustadrak al-Wasā'il, vol.51, p.171, h.89871. (4) -4

351: الإمام الصادق عليه السلام: قَالَ وَالِدِي عَلَيْهِ السَّلَامُ: وَاللَّهِ إِنِّي لَأَصَانِعُ بَعْضَ وُلْدِي وَأَجْلِسُهُ عَلَى فَخِزْدِي وَأَكْثُرُ لَهُ الْمَحَبَّةَ، وَأَكْثُرُ لَهُ الشُّكْرَ، وَإِنَّ الْحَقَّ لِيَغَيِّرُهُ مِنْ وُلْدِي، وَلَكِنْ مُحَافِظَةً عَلَيْهِ مِنْهُ وَمِنْ غَيْرِهِ؛ لِنَلَا يَصْنَعُوا بِهِ مَا فَعَلَ بِيُوسُفَ (1) إِخْوَتُهُ، وَمَا أَنْزَلَ اللَّهُ سُورَةَ يُوسُفَ إِلَّا أَمْثَالاً لِكَيْلَا يَحْسُدَ بَعْضُنَا بَعْضًا كَمَا حَسَدَ بِيُوسُفَ (2) إِخْوَتُهُ وَبَغَوْا عَلَيْهِ. (3)

6/4: الْعَدْلُ بَيْنَ الْأَوْلَادِ

352: رسول الله صلى الله عليه وآله: سَوَّوْا بَيْنَ أَوْلَادِكُمْ فِي الْعَطِيَّةِ، فَلَوْ كُنْتُ مُفْضِلاً أَحَدًا لَفَضَّلْتُ النِّسَاءَ. (4)

353: عنه صلى الله عليه وآله: اْعْدِلُوا بَيْنَ أَوْلَادِكُمْ فِي الْعَطِيَّةِ. (5)

354: عنه صلى الله عليه وآله: اْعْدِلُوا بَيْنَ أَوْلَادِكُمْ فِي التَّحْلِ، كَمَا تُحِبُّونَ أَنْ يْعْدِلُوا بَيْنَكُمْ فِي الْبِرِّ وَاللُّطْفِ. (6)

355: عنه صلى الله عليه وآله: إِنَّ اللَّهَ تَعَالَى يُحِبُّ أَنْ تَعْدِلُوا بَيْنَ أَوْلَادِكُمْ حَتَّى فِي الْقَبْلِ. (7)

356: العيال عن الحسن: بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُحَدِّثُ أَصْحَابَهُ إِذْ جَاءَ صَبِيٌّ حَتَّى انْتَهَى إِلَى أَبِيهِ فِي نَاحِيَةِ الْقَوْمِ، فَمَسَحَ رَأْسَهُ وَأَقْعَدَهُ عَلَى فَخِزْدِهِ الْيُمْنَى. قَالَ: فَلَبِثْتُ قَلِيلًا فَجَاءَتْ ابْنَتُهُ لَهَا حَتَّى انْتَهَتْ إِلَيْهِ، فَمَسَحَ رَأْسَهَا وَأَقْعَدَهَا فِي الْأَرْضِ.

ص: 200

1- (1). في المصدر: «(إخوته)»، وما أثبتناه هو الصحيح.

2- (2). في بحار الأنوار: «[1] يوسف» بدل «بيوسف»، وهو الصحيح.

3- (3). تفسير العياشي: ج 2 ص 166 ح 2، [2] بحار الأنوار: ج 74 ص 78 ح 74. [3]

4- (4). السنن الكبرى: ج 6 ص 294 ح 12000، المعجم الكبير: ج 11 ص 280 ح 11997 كلاهما عن ابن عباس.

5- (5). صحيح البخاري: ج 2 ص 913 عن ابن عباس.

6- (6). صحيح ابن حبان: ج 11 ص 503 ح 5104 عن النعمان بن بشير، مكارم الأخلاق: ج 1 ص 473 ح 1624. [4]

7- (7). كنز العمال: ج 16 ص 445 ح 45350 نقلاً عن ابن النجار عن النعمان بن بشير.

Imām al-Sādiq)a.s.(said:My father)a.s.(said:By Allah! I act with one of my children and make him:351 sit on my knees, show him much affection and thank him a lot, even though it is the right of the other child, but I do so for the sake of protecting him from that child and from others, so that they might not do the same thing against him as the brothers of Yusuf)a.s.(did to him.Allah sent down the Chapter of Yusuf as an [\(1](#) example so that some of us do not feel envy towards others as Yusuf's brothers envied and wronged him. [\(1](#)

JUSTICE BETWEEN CHILDREN:4/6

اشاره

The Prophet)s.a.w.(said:Observe equality between your children when giving gifts, and if I were to:352 [\(2](#) give prefer ences to anyone, I would give preference to the women. [\(2](#)

[\(3](#):353 The Prophet)s.a.w.(said:Be just between your children when giving something. [\(3](#)

The Prophet)s.a.w.(said:Be just between your children when granting things to them in the same:354 [\(4](#) manner that you would like them to be just with you in obedience and kindness. [\(4](#)

The Prophet)s.a.w.(said:Allah the Exalted likes you to treat your children equally, even when kissing:355 [\(5](#) them. [\(5](#)

al-'Ayāl, narrating from al-Hasan [\(6](#) who said: The Messenger of Allah)s.a.w.(was once speaking:356 with his companions when a child entered and went to a corner of the mosque to his father.The father patted his son's head and made him sit on his right knee.After a while, his daughter entered and went towards him, .and he patted her on her head and made her sit on the ground

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

ص:201

.Tafsir al-'Ayyāshi, vol.2, p.661, h.2.Bihār al-Anwār, vol.47, p.87, h.47.(1) -1
al-Sunan al-Kubrā, vol.6, p.492, h.00021.al-Mu'jam al-Kabir, vol.11, p.082, h.79911.Both. (2) -2
.narrating from Ibn 'Abbās
.Sahih al-Bukhārī, vol.2, p.319, narrating from Ibn 'Abbās. (3) -3
Sahih Ibn Habbān, vol.11, p.305, h.4015, narrating from al-Nu'mān ibn Bashir.Makārim al-. (4) -4
.Akhlāq, vol.1, p.374, h.4261

Kanz al-'Ummāī, vol.61, p.544, h.05354, narrating from Ibn al-Najjār from al-Nu'mān ibn. (5) -5
.Bashir

.This could be Imām Hasan al-Mujtabā)a.s.(, or Hasan al-Basri. (6) -6

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: فَحَمَلَهَا عَلِيٌّ فَخَذَهُ الْأُخْرَى، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الْآنَ عَدَلَتْ (1). (2)

357: الإمام عليّ عليه السلام: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبْصَرَ رَجُلًا لَهُ وَلَدَانِ (3) فَقَبَّلَ أَحَدَهُمَا وَتَرَكَ الْأُخْرَى. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: فَهَلَّا وَاسَيْتَ بَيْنَهُمَا. (4)

358: صحيح البخاري عن النعمان بن بشير: أعطاني أبي عطية، فقالت عمرة بنت رواحة: لا أرضى حتى تشهد رسول الله صلى الله عليه وآله.

فأتى رسول الله صلى الله عليه وآله فقال: إني أعطيت ابني من عمرة بنت رواحة عطية فأمرتني أن أشهدك يا رسول الله.

قال: أعطيت سائر ولدك مثل هذا؟ قال: لا.

قال: فاتقوا الله واعدلوا بين أولادكم. قال: فرجع فرد عطية. (5)

359: شرح نهج البلاغه: كان الحسن عليه السلام أكبر ولد عليّ، وكان سيدا سيدا حيا حليما خطيبا، وكان رسول الله صلى الله عليه وآله يحبّه، سابق يوما بين الحسين وبينه فسبق الحسن، فأجلسه على فخذه اليمنى، ثم أجلس الحسين على الفخذ اليسرى. (6)

ص: 202

1- (1). قد يكون الحسن في هذه الرواية هو الإمام الحسن عليه السلام، وقد يكون الحسن البصري.

2- (2). العيال: ج 1 ص 173 ح 36.

3- (3). في المصدر: «ولدين»، والتصويب من النوادر.

4- (4). الجعفریات: ص 55، [1] النوادر: ص 96 ح 43 [2] نحوه وكلاهما عن الإمام الكاظم عن آبائه عليهم السلام.

5- (5). صحيح البخاري: ج 2 ص 914 ح 2447، السنن الكبرى: ج 6 ص 292 ح 11994، المصنّف لابن أبي شيبة: ج 8 ص 366 ح

2، كنز العمال: ج 16 ص 585 ح 45957 وراجع: صحيح مسلم: ج 3 ص 1241 1244، سنن النسائي: ج 6 ص 260، السنن الكبرى: ج 6

ص 293 ح 11996، سنن الدار قطنی: ج 3 ص 42 ح 171، سنن ابن ماجه: ج 2 ص 795 ح 2376.

6- (6). شرح نهج البلاغه لابن أبي الحديد: ج 16 ص 27 [3] نقلاً عن المدائني.

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

[\(\(1](#)

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

[\(\(2](#)

Sahih Bukhāri, narrating from Nu'mān ibn Bashir who said: My father gave me a gift, but]my mother[:358 'Amarah bint Rawāhah 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 Rawāhah 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:Fear Allah and do justice between your children

[\(Then he returned and took back his gift. \(3](#)

Sharh al-Nahj al-Balāghah: Hasan)a.s.(was the eldest child of 'Ali)a.s.(and he was noble, gracious,:359 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 Husain)a.s.(and Hasan won, so the Prophet)s.a.w.(seated [\(him on his right knee and seated Husain on his left knee. \(4](#)

ص:203

.al-'Ayāl, vol.1, p.371, h.63.(1) -1
al-Jafariyāt, p.55.al-Nawādir, p.69, h.34.Both narrating from Imām al-Kāzim)a.s.(from his. (2) -2
(.forefathers)a.s
Sahih al-Bukhāri, vol.2, p.419, h.7442.al-Sunan al-Kubrā, vol.6, p.292, h.49911.al-Musannaf by. (3) -3
Ibn Abu Shaybah, vol.8, p.663, h.2.Kanz al-'Ummāl, vol.61, p.585, h.75954.Sahih Muslim, vol.3,
p.1421-4421.Sunan al-Nisā'i, vol.6, p.062.al-Sunan al-Kubrā, vol.6, p.392, h.69911.Sunan al-
.Dārqutni, vol.3, p.24, h.171.Sunan Ibn Mājah, vol.2, p.597, h.6732
.Sharh Nahj al-Balāghah, vol.61, p.72, narrating from al-Madā'ini. (4) -4

One of the important discussions in raising children is the administration of justice by parents among their children in giving them affection and material possessions. This issue can be analysed from both a jurisprudential view and from an educational and pedagogical perspective. (1)

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

Administering justice among children can have certain important upbringing impacts which are mentioned below

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

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

.Observing justice between children will prevent them from envy and revenge on each other-3

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

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

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

ص:204

Given that there are differences in Islamic narrations about parents' giving priority to some of their (1) -1 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-Qiyās wa al-Ra'i), and the followers of the apparent text (Ahl al-Zāhir). The followers of analogy and counsel say: It is a consensus that anybody can gift all his wealth and property to another person, so presenting a part of the wealth to some of his children cannot be counted as unlawful. Therefore, the narrations that refer to the unlawfulness of preference should be regarded as an unrecommended act. As for the followers of the apparent text, they are of two groups: Some who take the surface meaning of the words and so consider it prohibited, and the other group have added the phrase: Then others should take witness on this. to their arguments, concluding that if giving priority was prohibited, the Prophet should have not asked for another witness. Therefore, combining these traditions, the conclusion should be that it is unrecommended.

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

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

My father (a.s.) said: By Allah! I act with one of my children and make him sit on my knees, show him much affection and thank him a lot, even though it is the other child who is right; but I do so for the sake of protecting him from that child and from others, lest they do the same thing against him as the brothers of Yusuf (a.s.) did to him. Allah sent down the Chapter of Yusuf as an example so that some of us do not feel [\(envy towards others as Yusuf's brothers envied and wronged him. \(1](#)

As mentioned in this tradition, Imām al-Bāqir (a.s.) in order to prevent the envy of some of his children towards each other and its evil results, avoided showing affection to the child to whom he must have been affectionate more than to the others, but he also showed affection to the other child who was jealous, in order to protect the favored child from the danger of his brother's jealousy. This is an important lesson for those who are in charge of the upbringing of a child, especially for the parents.

ص: 205

360:رسول الله صلى الله عليه وآله: أَحِبُّوا الصَّبِيَّانَ وَارْحَمُوهُم، وَإِذَا وَعَدْتُمُوهُم شَيْئاً فَفُوا لَهُمْ؛ فَإِنَّهُمْ لَا يَدْرُونَ إِلَّا أَنَّكُمْ تَرُزِقُونَهُمْ. (1)

361:عنه صلى الله عليه وآله: إِذَا وَعَدَ أَحَدُكُمْ صَبِيَّهُ فَلْيُنْجِزْ. (2)

362:السنن الكبرى عن عبدالله بن عامر بن ربيعة: جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَيْتَنَا وَأَنَا صَبِيٌّ صَغِيرٌ، فَذَهَبْتُ أَلْعَبُ، فَقَالَتْ لِي أُمِّي: يَا عَبْدَ اللَّهِ تَعَالَ أَعْطِيكَ.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا أَرَدْتَ أَنْ تُعْطِيَهُ؟ قَالَتْ: أَرَدْتُ أَنْ أُعْطِيَهُ تَمْرًا، قَالَ: أَمَا إِنَّكَ لَوْ لَمْ تَفْعَلِي لَكُنْتِ عَلَيَّ كَذِبَةً. (3)

363:الإمام عليّ عليه السلام: لَا يَصْلُحُ مِنَ الْكَذِبِ جِدٌّ وَلَا هَزْلٌ، وَلَا أَنْ يَعِدَ أَحَدُكُمْ صَبِيَّهُ ثُمَّ لَا يَقِي لَهُ، إِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ. (4)

364:الإمام الكاظم عليه السلام: إِذَا وَعَدْتُمُ الصَّبِيَّانَ فَفُوا لَهُمْ؛ فَإِنَّهُمْ يَرَوْنَ أَنَّكُمْ الَّذِينَ تَرُزِقُونَهُمْ، إِنَّ اللَّهَ لَيْسَ يَغْضَبُ لِشَيْءٍ كَغَضَبِهِ لِلنِّسَاءِ وَالصَّبِيَّانِ. (5)

ص:206

1- (1). الكافي: ج 6 ص 49 ح 3، [1] تهذيب الأحكام: ج 8 ص 113 ح 389 وفيه «اختنوا» بدل «احبوا» كلاهما عن عبدالله بن محمد البجلي عن الإمام الصادق عليه السلام.

2- (2). الجعفریات: ص 166 [2] عن الإمام الكاظم عن آبائه عليهم السلام.

3- (3). السنن الكبرى: ج 10 ص 335 ح 20839، [3] الإصابه: ج 4 ص 120 [4] نحوه

4- (4). الأمالي للصدوق: ص 505 ح 696 [5] عن الحارث الأعور، مشكاة الأنوار: ص 302 ح 935 [6] وليس فيه «ولا» بعد «هزل»، بحار الأنوار: ج 72 ص 259 ح 24. [7]

5- (5). الكافي: ج 6 ص 50 ح 8 [8] عن كليب الصيداوى، عدّه الداعي: ص 75. [9]

The Prophet)s.a.w.(said:Love children, be kind to them, and whenever you promise something to them,:360
(fulfil it, for they believe that you are the one who provides their sustenance is from you. (1

(The Prophet)s.a.w.(said:If any of you promises his child, he should fulfil it. (2):361

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

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

.She answered:I want to give him some dates

(He)s.a.w.(said:Beware that if you do not do so, it will be written for you as a lie. (3

Imām 'Ali)a.s.(said:Telling a lie is improper, whether be it a joke or serious.It is also wrong when one:363
(of you promises his child and does not fulfil it, for lying leads to debauchery. (4

Imām al-Kāzim)a.s.(said:When you promise children you must fulfil it for them, for they think that:364
you are the one who gives them sustenance.Indeed Allah does not get angry for anything the way He gets
(angry for the sake of women and children. (5

ص:207

al-Kāfi, vol.6, p.94, h.3.Tahdhib al-Ahkām, vol.8, p.311, h.983.Both narrating from 'Abdullah ibn.(1) -1
)s.a.w.(from Imām al-Sādiq)a.s.

.).al-Ja'fariyāt, p.661, narrating from Imām al-Kāzim)a.s.(from his forefa thers)a.s. (2) -2

.al-Sunan al-Kubrā, vol.01, p.533, h.93802.al-Isābah, vol.4, p.021. (3) -3

al-Amāli, by al-Saduq, p.505, h.696, narrating from Hārith al-A'war.Mishkāt al-Anwār, p.203,. (4) -4
.h.539.Bihār al-Anwār, vol.27, p.952, h.42

.al-Kāfi, vol.6, p.05, h.8, narrating from Kulaib al-Saidāwi.'Uddah al-Dā'i, p.57. (5) -5

Fulfilling Promises And Its Impact On In The Upbringing Of Children

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

One of them is the moral aspect of the matter. The breaching of a promise is a bad moral character which applies to everyone and every situation among them children as being clear and evident example

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

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

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

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

365: رسول الله صلى الله عليه وآله: إِنَّ فِي الْجَنَّةِ دَاراً يُقَالُ لَهَا: الْفَرَحُ، لَا يَدْخُلُهَا إِلَّا مَنْ فَرَّحَ الصَّيَّانَ. (1)

366: عنه صلى الله عليه وآله: اشْتَرُوا لِصَيَّانِكُمُ اللَّحْمَ، وَذَكَّرُوهُمْ يَوْمَ الْجُمُعَةِ. (2)

367: عنه صلى الله عليه وآله: إِنَّ فِي الْجَنَّةِ دَاراً يُقَالُ لَهَا: دَارُ الْفَرَحِ، لَا يَدْخُلُهَا إِلَّا مَنْ فَرَّحَ يَتَامَى الْمُؤْمِنِينَ. (3)

368: عنه صلى الله عليه وآله: مَنْ عَالَ يَتِيماً حَتَّى يَسْتَعْنِيَ، أَوْ جَبَّ اللَّهُ عَزَّ وَجَلَّ لَهُ بِذَلِكَ الْجَنَّةَ، كَمَا أَوْجَبَ لِأَكْلِ مَالِ الْيَتِيمِ النَّارَ. (4)

369: الكافي عن حبيب بن أبي ثابت: جاء إلى أمير المؤمنين عليه السلام عَسَلٌ وَتَيْنٌ مِنْ هَمَدَانَ وَحُلْوَانَ (5)، فَأَمَرَ الْعُرَفَاءَ (6) أَنْ يَأْتُوا بِالْيَتَامَى، فَأَمَكَّنَهُمْ مِنْ رُؤُوسِ الْأَرْقَاقِ (7) يَلْعَقُونَهَا، وَهُوَ يُقَسِّمُهَا لِلنَّاسِ قَدْحاً قَدْحاً، فَقِيلَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا لَهُمْ يَلْعَقُونَهَا؟

ص: 210

1- (1). الكامل في ضعفاء الرجال: ج 1 ص 203 عن عائشه، كنز العمال: ج 3 ص 170 ح 6009.

2- (2). مستدرک الوسائل: ج 6 ص 99 ح 6525 [1] نقلاً عن القطب الراوندى فى لب اللباب.

3- (3). كنز العمال: ج 3 ص 170 ح 6008 نقلاً عن ابن النجار عن عقبه بن عامر.

4- (4). الكافي: ج 7 ص 51 ح 7 [2] عن عبد الرحمان بن الحجاج عن الإمام الكاظم عن الإمام علىّ عليهما السلام، كتاب من لا يحضره الفقيه: ج 4 ص 190 ح 5433 عن سليم بن قيس عن الإمام علىّ عليه السلام عنه صلى الله عليه وآله، بحار الأنوار: ج 42 ص 248 ح 51. [3]

5- (5). هَمَدَانَ: مدينه فى إيران، وجنوب غرب طهران، فيها قبر ابن سينا (المنجد فى الأعلام: ص 730). حُلْوَانَ: مدينه قديمه فى العراق العجمى (إيران) فتحها العرب سنه 640 م. أحرقها السلجوقيون سنه 1046 م. وأكمل الزلزال هدمها 1149 م (المنجد فى الأعلام: ص 257).

6- (6). الْعُرَفَاءُ: جَمْعُ عَرِيفٍ، وَهُوَ الْقَيِّمُ بِأُمُورِ الْقَبِيلَةِ أَوْ الْجَمَاعَةِ مِنَ النَّاسِ يَلِى أُمُورَهُمْ وَيَتَعَرَّفُ الْأَمِيرُ مِنْهُ أحوالهم (النهايه: ج 3 ص 218) «[4] عرف».

7- (7). الرِّقُّ: السَّقَاءُ يُنْقَلُ فِيهِ الْمَاءُ، أَوْ جِلْدٌ يُجَرَّ شِدَّ عُرِهِ وَلَا يُنْتَفَ الْأَدِيمُ. وَقِيلَ: الرِّقُّ مِنَ الْأُهْبِ: كَلٌّ وَعَاءٌ تُتَّخَذُ لِلشَّرَابِ وَغَيْرِهِ. وَالْجَمْعُ أَرْقَاقٌ وَرِقَاقٌ وَرِقَّانٌ (تاج العروس: ج 13 ص 196) «[5] رِقُّ».

The Prophet)s.a.w.(said:There is a house in Heaven which is called]the house of[happiness and no one:365
(will enter it except he who brings happiness to children. (1

(The Prophet)s.a.w.(said:Buy meat for your children, and remind them of Friday. (2:366

The Prophet)s.a.w.(said:There is a house in Heaven which is called]the house of[happiness and no one 367
(will enter it except he who brings happiness to the orphans of the believers. (3

The Prophet)s.a.w.(said:He who adopts an orphan until he becomes self-sufficient, Allah shall write:368
(Paradise for him as He has written Hellfire for those who consume the possessions of an orphan. (4

al-Kāfi, narrating from Habib ibn Abu Thābit who said: Some honey and figs were brought for the 369
Commander of the Faithful)a.s.(from Hamadan and Hulwān, (5) and he)a.s.(asked the chiefs of the tribes
to bring all their orphans.He then gave them the brim of the sacs of honey and they began to lick while he
divided the containers of honey one by one among the people.He was asked:O Commander of the Faithful!
?Why do they lick the honey

ص:211

al-Kāmil fī Du'afā' al-Rijāl, vol.1, p.302, narrating from 'A'ishah.Kanz al-'Ummāl, vol.3, p.071,(1) -1
.h.9006

.Mustardak al-Wasā'il, vol.6, p.99, h.5256, narrating from al-Qutb al-Rāwandi in Lub al-Albāb. (2) -2

.Kanz al-'Ummāl, vol.3, p.071, h.8006, narrating from Ibn al-Najjār from 'Aqabah ibn Amir. (3) -3

al-Kāfi, vol.7, p.15, h.7, narrating from 'Abd al-Rahmān ibn al-Hajjāj from Imām al-Kāzim)a.s.. (4) -4

(from Imām 'Ali)a.s.(Kitāb Man lā Yahdarhu al-Faqih, vol.4, p.091, h.3345, narrating from Salim ibn
.Qays from Imām 'Ali)a.s.(from the Prophet)s.a.w.(.Bihār al-Anwār, vol.24, p.842, h.15

.Both are cities in Ancient Persia. (5) -5

فَقَالَ: إِنَّ الْإِمَامَ أَبُو الْيَتَامَى، وَإِنَّمَا الْعَقْتُهُمْ هَذَا بِرِعَايَةِ الْآبَاءِ. (1)

370: ربيع الأبرار عن أبي الطفيل: رَأَيْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَدْعُو الْيَتَامَى فَيُطْعِمُهُمُ الْعَسَلَ، حَتَّى قَالَ بَعْضُ أَصْحَابِهِ: لَوَدِدْتُ أَنِّي كُنْتُ يَتِيمًا. (2)

371: المناقب لابن شهر آشوب: نَظَرَ عَلِيُّ إِلَى امْرَأَةٍ عَلَى كَتِفَيْهَا قَرِيْبُهُ مَاءٌ، فَأَخَذَ مِنْهَا الْقَرِيْبَةَ فَحَمَلَهَا إِلَى مَوْضِعٍ عِنْدَهَا، وَسَأَلَهَا عَنْ حَالِهَا، فَقَالَتْ: بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَاحِبِي إِلَى بَعْضِ الثُّغُورِ فُقِّتِلَ، وَتَرَكَ عَلِيٌّ صَبِيَانًا يَتَامَى، وَلَيْسَ عِنْدِي شَيْءٌ، فَقَدَّ الْجَائِئِي الضَّرُورَةَ إِلَى خِدْمَةِ النَّاسِ.

فَانصَرَفَ وَبَاتَ لَيْلَتَهُ قَلِقًا. فَلَمَّا أَصْبَحَ حَمَلَ زَنْبِيلاً فِيهِ طَعَامٌ، فَقَالَ بَعْضُهُمْ: أَعْطِنِي أَحْمِلُهُ عَنْكَ، فَقَالَ: مَنْ يَحْمِلُ وَزْرِي عَنِّي يَوْمَ الْقِيَامَةِ؟! فَأَتَى وَقَرَعَ الْبَابَ، فَقَالَتْ: مَنْ هَذَا؟

قَالَ: أَنَا ذَلِكَ الْعَبْدُ الَّذِي حَمَلَ مَعَكَ الْقَرِيْبَةَ، فَافْتَحِي فَإِنَّ مَعِيَ شَيْئًا لِلصَّبِيَانِ.

فَقَالَتْ: رَضِيَ اللَّهُ عَنْكَ وَحَكَمَ بَيْنِي وَبَيْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ!

فَدَخَلَ وَقَالَ: إِنِّي أَحْبَبْتُ اكْتِسَابَ الثَّوَابِ، فَاخْتَارِي بَيْنَ أَنْ تَعَجِنِينَ (3) وَتَخْبِزِينَ، وَبَيْنَ أَنْ تُعَلَّلِينَ (4) الصَّبِيَانِ لِأَخِيْرٍ أَنَا.

ص: 212

1- (1). الكافي: ج 1 ص 406 ح 5، [1] بحار الأنوار: ج 41 ص 123 ح 30. [2]

2- (2). ربيع الأبرار: ج 2 ص 148، [3] المعيار والموازنة: ص 251 [4] نحوه؛ المناقب لابن شهر آشوب: ج 2 ص 75. [5]

3- (3) كذا في المصدر وبحار الأنوار، ومقتضى القواعد النحوية أن يقال: «أن تعجني وتخبزي... وتعللي»، لمكان «أن» الناصبه للفعل المضارع. لكن صاحب النحو الوافي [6] ذكر أن بعض القبائل العربيّة يهملها، فلا ينصب بها المضارع برغم استيفائها شروط نصبه؛ كقراءه من قرأ قوله تعالى: (وَ الْوَالِدَاتُ يُرْضِينَ عَنْ أَوْلَادَهُنَّ حَوْلِينَ كَامِلِينَ لِمَنْ أَرَادَ أَنْ يُنْمِ الرِّضَاعَةَ) برفع المضارع «يتنم» على اعتبار «أن» مصدرية مهمله. ثم قال: والأنسب اليوم ترك هذه اللغه لأهلها، والاقتصار على الإعمال؛ حرصاً على الإبانه، وبعداً عن الإلباس (النحو الوافي: ج 4 ص 267) [7]

4- (4). عَلَّلَهُ بِطَعَامٍ وَحَدِيثٍ وَنَحْوَهُمَا: شَعَّلَهُ بِهِمَا (لسان العرب: ج 11 ص 469 «[8] علل»).

He answered: The leader is the father of the orphans, and I made them lick the honey in the absence of their
(fathers. (1

Rabi' al-Abrār, narrating from Abu Tufayl who said: I saw 'Ali)a.s.(calling the orphans and making:370
(them eat honey to the extent that one of his companions said: I wish I was an orphan. (2

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

The woman said: 'Ali ibn Abu Tālib sent my husband to one of the borders and he was killed and I was left
with his orphans now I have nothing, so I am forced to work as a servant for people

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

Then he went to the woman's house and knocked on the door. The woman said: Who is it

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

The woman said: May Allah be pleased with you and may He judge between me and 'Ali ibn Abu Tālib

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

ص: 213

.al-Kāfi, vol. 1, p. 604, h. 5. Bihār al-Anwār, vol. 14, p. 321, h. 03. (1) -1

Rabi' al-Abrār, vol. 2, p. 841. al-Mi'yār wa al-Muwāzanah, p. 152. al-Manāqib by Ibn Shahr Ashub, (2) -2
.vol. 2, p. 57

فَقَالَتْ: أَنَا بِالْخَبِزِ أَبْصَرُ وَعَلَيْهِ أَقْدَرُ، وَلَكِنْ شَأْنُكَ وَالصَّبِيَّانَ فَعَلَّلَهُمْ حَتَّى أَفْرَغَ مِنَ الْخَبِزِ.

فَعَمَدَتْ إِلَى الدَّقِيقِ فَعَجَّنتَهُ، وَعَمَدَ عَلَيَّ عَلَيْهِ السَّلَامُ إِلَى اللَّحْمِ فَطَبَخَهُ، وَجَعَلَ يُلْقِمُ الصَّبِيَّانَ مِنَ اللَّحْمِ وَالتَّمْرِ وَغَيْرِهِ، فَكَلَّمَا نَاوَلَ الصَّبِيَّانَ مِنْ ذَلِكَ شَيْئاً قَالَ لَهُ: يَا بُنَيَّ، اجْعَلْ عَلَيَّ بِنَ أَبِي طَالِبٍ فِي حِلِّ مِمَّا مَرَّ فِي أَمْرِكَ.

فَلَمَّا اخْتَمَرَ الْعَجِينُ قَالَتْ: يَا عَبْدَ اللَّهِ، سَجَّرَ التَّنُّورَ (1). فَبَادَرَ لِسَ جِرِهِ، فَلَمَّا أَشْعَلَهُ وَلَفَّحَ فِي وَجْهِهِ جَعَلَ يَقُولُ: ذُقْ يَا عَلِيُّ! هَذَا جَزَاءُ مَنْ ضَيَّعَ الْأَرَامِلَ وَالْيَتَامَى.

فَرَأَتْهُ امْرَأَةٌ تَعْرِفُهُ، فَقَالَتْ: وَيْحَكَ! هَذَا أَمِيرُ الْمُؤْمِنِينَ. قَالَ: فَبَادَرَتْ الْمَرْأَةَ وَهِيَ تَقُولُ: وَاحْيَايَ مِنْكَ يَا أَمِيرَ الْمُؤْمِنِينَ!

فَقَالَ: بَلْ وَاحْيَايَ مِنْكَ يَا أُمَّةَ اللَّهِ، فِيمَا قَصَّرْتُ فِي أَمْرِكَ! (2)

372: كَشَفَ الْيَقِينُ: رُوِيَ أَنَّهُ [عَلِيّاً عَلَيْهِ السَّلَامُ] اجْتَازَ لَيْلَهُ عَلَى امْرَأَةٍ مَسْكِينَةٍ لَهَا أَطْفَالٌ صِدِّ غَاظٌ يَبْكُونَ مِنَ الْجُوعِ، وَهِيَ تُشَاغِلُهُمْ وَتُلْهِيُهُمْ حَتَّى يَنَامُوا، وَكَانَتْ قَدْ أَشْعَلَتْ نَاراً تَحْتَ قِدْرِ فِيهَا مَاءٌ لَا غَيْرَ، وَأَوْهَمَتْهُمْ أَنَّ فِيهَا طَعَاماً تَطْبُخُهُ لَهُمْ.

فَعَرَفَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَالَهَا، فَمَشَى عَلَيْهِ السَّلَامُ وَمَعَهُ قَنْبَرٌ إِلَى مَنْزِلِهِ، فَأَخْرَجَ قَوْصِرَةَ (3) تَمْرٍ وَجِرَابٍ (4) دَقِيقٍ وَشَيْئاً مِنَ الشَّحْمِ وَالْأُرْزِّ وَالْخَبِزِ، وَحَمَلَهُ عَلَى كَتِفِهِ الشَّرِيفِ، فَطَلَبَ قَنْبَرٌ حَمَلَهُ، فَلَمْ يَفْعَلْ. فَلَمَّا وَصَلَ إِلَى بَابِ الْمَرْأَةِ اسْتَأْذَنَ عَلَيْهَا، فَأَذْنَتْ لَهُ فِي الدُّخُولِ.

ص: 214

1- (1). سَجَّرَتْ التَّنُّورَ: إِذَا حَمَيْتَهُ (مَجْمَعُ الْبَحْرِينَ: ج 2 ص 820 «سَجْر»).

2- (2). الْمَنَاقِبُ لِابْنِ شَهْرَ أَشُوبَ: ج 2 ص 115، [1] بِحَارِ الْأَنْوَارِ: ج 41 ص 52 [2] وَرَاجِعْ: مُوسُوْعَةُ الْإِمَامِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: ج 5 (الْقِسْمُ الْعَاشِرُ/الْفَصْلُ الثَّلَاثُ: الْخِصَائِصُ الْعَمَلِيَّةُ/إِمَامُ الْمُسْتَضْعَفِينَ).

3- (3). الْقَوْصِرَةُ هِيَ وَعَاءٌ مِنْ قَصَبٍ يَرْفَعُ فِيهِ التَّمْرُ مِنَ الْبُورِي، وَيُسَدَّدُ وَيُخَفَّفُ (لِسَانُ الْعَرَبِ: ج 5 ص 104 «[3] قَصْر»).

4- (4). الْجِرَابُ هُوَ وَعَاءٌ مِنْ إِهَابِ الشَّاهِ لَا يُوعَى فِيهِ إِلَّا يَابِسٌ (لِسَانُ الْعَرَبِ: ج 2 ص 228 «جرب»).

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

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

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

Ali)a.s.(hastened to kindle the oven, and when he lit it and the heat struck his face, he ceaselessly said: O 'Ali! Taste this! This is indeed the retribution of he who neglects widows and orphans

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

!The woman, confused, came to him and said: O Commander of the Faithful! Shame on me

Ali)a.s.(said: O servant of Allah! It is I indeed who should be ashamed for neglecting your affairs and needs.'
[\(\(1](#)

Kashf al-Yaqin: It is narrated that one night 'Ali)a.s.(met a poor woman who had some little children: 273 who were crying from hunger. The woman was trying to keep them busy and entertained in order to make them sleep. She lit a fire under a pot which only contained some water so the children would think that there was food in it and she was cooking it for them

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

ص: 215

فَأَرَمَى شَيْئاً مِنَ الْأُرْزُقِ فِي الْقَدْرِ وَمَعَهُ شَيْءٌ مِنَ الشَّحْمِ، فَلَمَّا فَرَّغَ مِنْ نَضِجِهِ عَرَفَهُ (قَرَّبَهُ) لِلصَّغَارِ وَأَمَرَهُمْ بِأَكْلِهِ.

فَلَمَّا شَبِعُوا أَخَذَ يَطُوفُ بِالْبَيْتِ وَيُبْعِثُ لَهُمْ، فَأَخَذُوا فِي الضَّحِكِ.

فَلَمَّا خَرَجَ عَلَيْهِ السَّلَامُ قَالَ لَهُ قَنْبَرٌ: يَا مَوْلَايَ، رَأَيْتُ اللَّيْلَةَ شَيْئاً عَجِيباً قَدْ عَلِمْتُ سَبَبَ بَعْضِهِ؛ وَهُوَ حَمَلُكَ لِلزَّادِ طَلَباً لِلثَّوَابِ، أَمَا طَوَأْفَكَ بِالْبَيْتِ عَلَى يَدَيْكَ وَرِجْلَيْكَ وَالْبَعْبَعَةَ فَمَا أَدْرَى سَبَبَ ذَلِكَ!

فَقَالَ عَلَيْهِ السَّلَامُ: يَا قَنْبَرُ، إِنِّي دَخَلْتُ عَلَى هَؤُلَاءِ الْأَطْفَالِ وَهُمْ يَبْكُونَ مِنْ شِدَّةِ الْجُوعِ، فَأَحْبَبْتُ أَنْ أَخْرُجَ عَنْهُمْ وَهُمْ يَضْحَكُونَ مَعَ الشَّبَعِ، فَلَمْ أَجِدْ سَبَباً سِوَى مَا فَعَلْتُ. (1)

ص: 216

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

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

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

He)a.s.(said: O Qanbar! I went to these children while they were crying out of severe hunger and I wanted to leave them when they were full and laughing and I did not find any other way to make them laugh other than I (did. (1

ص: 217

373: الكافي عن أبي الصِّباح: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الدَّهَبِ يُحَلَّى بِهِ الصَّبِيَانُ، فَقَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يُحَلِّي وُلْدَهُ وَنِسَاءَهُ بِالدَّهَبِ وَالْفِضَّةِ. (1)

374: الكافي عن الحسين بن خالد: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ عَنِ التَّهْنِئَةِ بِالْوَلَدِ مَتَى؟ فَقَالَ: إِنَّهُ قَالَ: لَمَّا وُلِدَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ هَبَطَ جَبْرَائِيلُ بِالتَّهْنِئَةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْيَوْمِ السَّابِعِ، وَأَمْرُهُ أَنْ يُسَمِّيَهُ وَيُكَنِّيَهُ وَيَحْلِقَ رَأْسَهُ وَيَعْتَقَ عَنْهُ وَيَتَّقَبُ أُذُنَهُ، وَكَذَلِكَ كَانَ حِينَ وُلِدَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ، أَتَاهُ فِي الْيَوْمِ السَّابِعِ فَأَمْرُهُ بِمِثْلِ ذَلِكَ. قَالَ: وَكَانَ لهُمَا ذُؤَابَتَانِ فِي الْقَرْنِ الْأَيْسَرِ، وَكَانَ الثَّقَبُ فِي الْأُذُنِ الْيُمْنَى فِي شَحْمَةِ الْأُذُنِ، وَفِي الْيُسْرَى فِي أَعْلَى الْأُذُنِ، فَالْقُرْطُ فِي الْيُمْنَى وَالسَّنْفُ (2) فِي الْيُسْرَى. (3)

2/5: مَدْحُ عَرَامَةِ الصَّبِيِّ

375: رسول الله صلى الله عليه وآله: عَرَامَةُ (4) الصَّبِيِّ فِي صِغَرِهِ زِيَادَةٌ فِي عَقْلِهِ فِي كِبَرِهِ. (5)

ص: 218

1- (1). الكافي: ج 6 ص 475 ح 1، [1] مكارم الأخلاق: ج 1 ص 197 ح 585 [2] عن داوود بن سرحان وفيه «أبي» بدل «علي بن الحسين».

2- (2). السَّنْفُ: من حُلِيِّ الْأُذُنِ (مجمع البحرين: ج 2 ص 980 «شنف»).

3- (3). الكافي: ج 6 ص 33 ح 6، [3] تهذيب الأحكام: ج 7 ص 444 ح 1776 وفيه «أبا عبد الله» بدل «أبا الحسن الرضا».

4- (4). العُرام: الشدَّة والقوَّة والشراسه (النهاية: ج 3 ص 223 «عرم»).

5- (5). كنز العمال: ج 11 ص 91 ح 30747.

al-Kāfi, narrating from Abu Sabāh who said: I asked Imām al-Sādiq)a.s.(about ornamenting:373 children with gold and he)a.s.(said: 'Ali ibn al-Husain]al-Sajjād[)a.s.(would put gold and silver (ornaments]jewellery[on his children and women. (1

al-Kāfi, narrating from Husain ibn Khālīd who said: When I asked Abu al-Hasan al-Ridā)a.s.(about:374 when to congratulate a child's birth, he said: 'When Hasan ibn 'Ali)a.s.(was born Gabriel descended on the seventh day to congratulate the Prophet)s.a.w.(and ordered him to choose a name and nickname for him, shave his head, sacrifice an offering and make a hole on his ear. The same thing happened when Husain)a.s.(was born, where on the seventh day Gabriel came to the Prophet)s.a.w.(and ordered him to do the same things. He then said: They had two ringlets on the left ear. The hole in the right ear was on the earlobe and the hole on the left ear was on the upper part. The right ear had an earring)qurt(and the left ear had an ear (ornament)shanf(. (2

PRAISING THE PLAYFULNESS OF CHILDREN: 5/2

The Prophet)s.a.w.(said: The child's playfulness in his childhood causes the increase of his intellect in:375 (his adulthood. (3

ص: 219

al-Kāfi, vol.6, p.574, h.1. Makārim al-Akhḫāq, vol.1, p.791, h.585, narrating from Dāwūd ibn.(1) -1
'Sarhān, with 'my father' instead of 'Ali ibn al-Husain

al-Kāfi, vol.6, p.33, h.6. Tahdhib al-Ahkām, vol.7, p.444, h.6771, with 'Abu 'Abdullah' instead of. (2) -2
'Abu al-Hasan al-Ridā

Kanz al-'Ummāl, vol.11, p.19, h.74703, narrating from al-Hakim from 'Amr ibn Ma'dikub and Abu. (3) -3
.Musā al-Madīni in his Amāli from 'Anas

376:الكافي عن صالح بن عقبه: سَمِعْتُ الْعَبْدَ الصَّالِحَ عَلَيْهِ السَّلَامُ يَقُولُ: تُسْتَحَبُّ عَرَامَةُ الصَّبِيِّ فِي صِغَرِهِ لِيَكُونَ حَلِيمًا فِي كِبَرِهِ، ثُمَّ قَالَ: مَا يَنْبَغِي أَنْ يَكُونَ إِلَّا هَكَذَا.

وَرَوَى أَنَّ أَكْيَسَ الصَّبِيَانِ أَشَدُّهُمُ بُغْضًا لِلْكِتَابِ (1). (2)

3/5:رُخْصَةُ اللَّعِبِ لِلصَّبِيِّ

377:الإمام الصادق عليه السلام: دَعِ ابْنَكَ يَلْعَبُ سَبْعَ سِنِينَ، وَيُؤَدِّبُ سَبْعَ سِنِينَ، وَالزِّمُّهُ نَفْسَكَ سَبْعَ سِنِينَ، فَإِنْ أَفْلَحَ، وَإِلَّا فَإِيَّاهُ مِمَّنْ لَا خَيْرَ فِيهِ. (3)

378:الإمام زين العابدين عليه السلام: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَهُمَا [لِلْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمَا السَّلَامُ]: قُومَا الْآنَ فَاصْطَرِعَا، فَقَامَا لِيَصْطَرِعَا، وَقَدْ خَرَجَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فِي بَعْضِ حَاجَتَيْهَا، فَدَخَلَتْ فَسَمِعَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ يَقُولُ: إِيهِ (4) يَا حَسَنُ! شَدَّ عَلَيَّ الْحُسَيْنِ فَاصْرَعُهُ.

فَقَالَتْ لَهُ: يَا أَبَاهُ، وَاعْجَبَا! أَتَشْجَعُ هَذَا عَلَيَّ هَذَا، أَتَشْجَعُ الْكَبِيرَ عَلَيَّ الصَّغِيرِ؟!

فَقَالَ لَهَا: يَا بُنَيَّةُ، أَمَا تَرْضَيْنَ أَنْ أَقُولَ أَنَا: يَا حَسَنُ، شَدَّ عَلَيَّ الْحُسَيْنِ فَاصْرَعُهُ، وَهَذَا حَبِيبِي جَبْرَائِيلُ يَقُولُ: يَا حُسَيْنُ، شَدَّ عَلَيَّ الْحَسَنِ فَاصْرَعُهُ؟ (5)

ص: 220

1- (1). الكُتَابُ: الجمع الكتاتيب، موضع التعليم (لسان العرب: ج 1 ص 699 » [1] كتب«).

2- (2). الكافي: ج 6 ص 51 ح 2 و 3، كتاب من لا يحضره الفقيه: [2] ج 3 ص 493 ح 4748 وليس فيه ذيله من: «ثم قال: ما ينبغي».

3- (3). كتاب من لا يحضره الفقيه: ج 3 ص 492 ح 4743، مكارم الأخلاق: ج 1 ص 477 ح 1647. [3]

4- (4). إِيهِ: هذه كلمة يراد بها الاستزادة (النهاية: ج 1 ص 87 » [4] إِيهِ«).

5- (5). الأُمَالِي لِلصَّدُوقِ: ص 530 ح 717 [5] عن زيد الشحام عن الإمام الصادق عن أبيه عليهما السلام، بحار الأنوار: ج 43 ص 268 ح 25. [6]

al-Kāfi, narrating from Sālih ibn 'Aqabah who said: I heard the 'Righteous Servant']Imām al-Kāzim[:376
)a.s.(say:It is a recomm ended practice for a child to play in his childhood so that he becomes patient in his
.adulthood.Then he said:It is not right to do otherwise

(It also narrated that the most intelli gent of children are those who hate schooling the most. (1

ALLOWING A CHILD TO PLAY:5/3

Imām al-Sādiq)a.s.(said:Allow the child to play for seven years, then he should be discip lined for:377
seven years, and then keep him close to you for seven years.If he became prosperous then that is good, but if
(not, he is among those in whom there is no good. (2

Imām al-Sajjād)a.s.(said:The Prophet)s.a.w.(said to both of them]Hasan and Husain[)a.s.(:Stand:378
.up and wrestle each other

They stood up to wrestle.When Fātimah)a.s.(who had gone out for some needs came back home and heard
the Prophet)s.a.w.(say:Again, O Hasan! Take Husain firmly and knock him down! So she said to her
father:O father, how strange indeed! Do you encourage one against the other?Do you encourage the elder
?against the younger

Then he)s.a.w.(said to her:O daughter of mine! Are you not happy that I say:O Hasan! Take Husain firmly
and knock him down, while my beloved Gabriel is saying:O Husain! Take Hasan firmly and knock him
(down? (3

ص:221

.al--Kāfi, vol.6, p.15, h.2-3.Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.394, h.8474.(1) -1
.Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.294, h.3474.Makārim al-Akhlāq, vol.1, p.774, h.7461. (2) -2
al-Amāli, by al-Saduq, p.035, h.717, narrating from Zaid al-Shahhām from Imām al-Sādiq)a.s.(. (3) -3
.from his father)a.s.(Bihār al-Anwār, vol.34, p.862, h.52

379: المعجم الكبير عن أبي أيوب الأنصاري: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَالْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا السَّلَامُ يَلْعَبَانِ بَيْنَ يَدَيْهِ وَفِي حِجْرِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أُتَجِبُهُمَا؟ قَالَ: وَكَيْفَ لَا أُحِبُّهُمَا وَهُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا أَشْمُهُمَا! (1)

380: المعجم الكبير عن أبي سعيد: جَاءَ الْحَسَنُ عَلَيْهِ السَّلَامُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُصَلِّي، فَالْتَزَمَ عُنُقَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَامَ بِهِ وَأَخَذَ بِيَدِهِ، فَلَمْ يَزَلْ مُمَسِّكَهَا حَتَّى رَكَعَ. (2)

381: شرح الأخبار عن جعفر بن فروى بإسناده: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ جَالِسًا مَعَ أَصْحَابِهِ، إِذْ أَقْبَلَ إِلَيْهِ الْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا السَّلَامُ وَهُمَا صَدَّغِيرَانِ، فَجَعَلَا يَنْزُوانِ (3) عَلَيْهِ، فَمَرَّةً يَصَدِّعُ لَهُمَا رَأْسَهُ، وَمَرَّةً يَأْخُذُهُمَا إِلَيْهِ، فَقَبَّلَهُمَا، وَرَجُلٌ لَمْ يَنْظُرْ إِلَيْهِ كَالْمُتَعَجِّبِ مِنَ ذَلِكَ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، مَا أَعْلَمُ أَنَّي قَبَّلْتُ وَلَدًا إِلَى قَطُّ!

فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى التَّمَعَ لَوْنُهُ، فَقَالَ لِلرَّجُلِ: إِنْ كَانَ اللَّهُ قَدْ نَزَعَ الرَّحْمَةَ مِنْ قَلْبِكَ فَمَا أَصْنَعُ بِكَ؟ مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُعَزِّزْ كَبِيرَنَا فَلَيْسَ مِنَّا. (4)

382: سنن النسائي عن عبد الله بن شدد عن أبيه: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي إِحْدَى صَلَاتِي الْعِشَاءِ وَهُوَ حَامِلٌ حَسَنًا أَوْ حُسَيْنًا، فَتَقَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَوَضَعَهُ، ثُمَّ كَبَّرَ لِلصَّلَاةِ فَصَلَّى، فَسَجَدَ بَيْنَ ظَهْرَانِي صَلَاتِهِ سَجْدَةً أَطَالَهَا، قَالَ أَبِي: زَفَعْتُ رَأْسِي وَإِذَا الصَّبِيُّ عَلَى ظَهْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ سَاجِدٌ، فَرَجَعْتُ إِلَى سُدُجُودِي. فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الصَّلَاةَ، قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ، إِنَّكَ سَجَدْتَ بَيْنَ ظَهْرَانِي صَلَاتِكَ سَجْدَةً أَطَلَّتْهَا حَتَّى ظَنَنَّا قَدْ أَنَّهُ حَدَّثَ أَمْرًا أَوْ أَنَّهُ يُوحَى إِلَيْكَ.

ص: 222

-
- 1- (1). المعجم الكبير: ج 4 ص 156 ح 3990، كنز العمال: ج 13 ص 671 ح 37712 نقلًا عن أبي نعيم عن سعد بن مالك.
 - 2- (2). المعجم الكبير: ج 3 ص 51 ح 2657، تاريخ دمشق: ج 14 ص 162.
 - 3- (3). نَزَا: وَثَبَ (القاموس المحيط: ج 4 ص 395 «نزا»).
 - 4- (4). شرح الأخبار: ج 3 ص 115 ح 1060.

al-Mu'jam al-Kabir, narrating from Abu Ayub al-Ansārī who said: I went to the Messenger of Allah:379
)s.a.w.(while Hasan and Husain were sitting in front of him in his lap playing, so I said:O Messenger of
?Allah! Do you love them

(He said:How can I not love them when they are my two basils that I smell in this world. (1

al-Mu'jam al-Kabir, narrating from Abu Sa'id who said: While the Messenger of Allah)s.a.w.(was:380
praying when Husain)a.s.(came in and took hold of the Prophet's neck.Then he)s.a.w.(stood up and held
(Husain's hand and kept on holding it until he went to bow. (2

Sharh al-Akhhār, narrating from Ja'far ibn Farwi who narrates: The Messenger of Allah)s.a.w.(was:381
sitting down with his companions when Hasan and Husain)a.s.(came to him.They were young and they
were leaping on him, so at times he would bring his head down for them and at other times he would pick
them up and kiss them.A man who was in that gathering was looking at him with astonishment to what he
was doing.He said:O Messenger of Allah)s.a.w.(, I don't think I have ever kissed my child.The Messenger of
Allah)s.a.w.(got angry very much that the color of his skin changed and he said to the man:If Allah has
extracted mercy from your heart, then what can I do to you?He who does not have mercy on our little ones
(and does not honor our elders, is not from us. (3

Sunan al-Nisā'i, narrating from 'Abdullah ibn Shaddād, from his father who said: In one of my evening:382
prayers the Messenger of Allah)s.a.w.(came to us while he was carrying either Hasan or Husain.The
Messenger of Allah)s.a.w.(came forward and put him on the ground.Then he said his takbir and started his
prayer.During his prayer he prostrated for a long time.My father said:I raised my head and saw a child on the
back of the Messenger of Allah while he was prostrating, then I returned back to my prostration.When the
Messenger of Allah finished his prayer, people said:O Messenger of Allah! You had a long prostration in
your prayers in a way that we thought something might have happened or something was being revealed unto
.you

ص:223

al-Mu'jam al-Kabir, vol.4, p.651, h.0993.Kanz al-'Ummāl, vol.31, p.176, h.21773, narrating from.(1) -1
.Abu Na'im from Sa'd ibn Mālik

.al-Mu'jam al-Kabir, vol.3, p.15, h.7562.Tārikh Dimashq, vol.41, p.261. (2) -2

.Sharh al-Akhhār, vol.3, p.511, h.0601. (3) -3

قال: كُلُّ ذَلِكَ لَمْ يَكُنْ، وَلَكِنَّ ابْنَ ارْتَحَلْنِي فَكَرِهْتُ أَنْ أَعْجَلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ. (1)

383: المناقب لابن شهر آشوب عن الليث بن سعد: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ يُصَلِّي لِيَوْمًا فِي فَيْئِهِ وَالْحُسَيْنُ عَلَيْهِ السَّلَامُ صَ غَيْرٌ بِالْقُرْبِ مِنْهُ، وَكَانَ النَّبِيُّ إِذَا سَجَدَ جَاءَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ فَرَكَبَ ظَهْرَهُ ثُمَّ حَرَكَ رِجْلَيْهِ، وَقَالَ: حِلِّ حِلِّ.

وإذا أراد رسول الله أن يرفع رأسه أخذته فوضده على جنبه، فإذا سجد عاد على ظهره، وقال: حِلِّ حِلِّ، فلم يزل يفعل ذلك حتى فرغ النبي من صلاته.

فَقَالَ يَهُودِيٌّ: يَا مُحَمَّدُ، إِنَّكُمْ لَتَفْعَلُونَ بِالصَّبِيَّانِ شَيْئًا مَا نَفَعَلَهُ نَحْنُ!

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَمَا لَوْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَبِرَسُولِهِ لَرَحِمْتُمُ الصَّبِيَّانِ.

قال: فَإِنِّي أُوْمِنُ بِاللَّهِ وَبِرَسُولِهِ. فَاسْلَمَ لَمَّا رَأَى كَرَمَهُ مِنْ (2) عِظَمِ قَدْرِهِ. (3)

384: المستدرک علی الصحیحین عن یعلی العامری: أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى طَعَامٍ دُعُوا لَهُ، قَالَ: فَاسْتَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَامَ الْقَوْمِ وَحُسَيْنٌ مَعَ الْغُلَّامَانِ يَلْعَبُ، فَأَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ يَأْخُذَهُ، فَطَفِقَ (4) الصَّبِيُّ يَقْرَأُ هَاهُنَا مَرَّةً وَهَاهُنَا مَرَّةً، فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُضَاحِكُهُ حَتَّى أَخَذَهُ.

قال: فَوَضَعَ إِحْدَى يَدَيْهِ تَحْتَ قَفَاهُ، وَالْأُخْرَى تَحْتَ ذَقْنِهِ، فَوَضَعَ فَاةً عَلَى فِيهِ يُقْبَلُهُ.

ص: 224

1- (1). سنن النسائي: ج 2 ص 229، مسند ابن حنبل: ج 10 ص 453 ح 427718، [1] المستدرک علی الصحیحین: ج 3 ص 726 ح 6631.

2- (2). في شرح الأخبار و بحار الأنوار: «مع» بدل «من».

3- (3). المناقب لابن شهر آشوب: ج 4 ص 71، [2] شرح الأخبار: ج 3 ص 86 ح 1013، بحار الأنوار: ج 43 ص 296 ح 57. [3]

4- (4). طَفِقَ يَفْعَلُ كَذَا: جَعَلَ يَفْعَلُ وَأَخَذَ (لسان العرب: ج 10 ص 225 «[4] طفق»).

He said:It was neither, but my son mounted on my shoulder and I did not like to dismount him hastily until he
(finished what he wanted to do. (1

al-Manāqib, narrating from Ibn Shahr Ashub from Layth bn Sa'd who said: The Prophet)s.a.w.(was:383
praying one day with a group of people and Husain who was a young boy was beside him.Whenever the
Prophet)s.a.w.(fell in prost ration, Husain)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, Husain would return on his back and say:Hie! Hie! He continued doing so 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 magnan
(imity of someone as high ranking as the Prophet. (2

al-Mustadrak 'alā al-Sahihain, narrating from Ya'lā al-'Amiri who said: He]Ya'lā[went out with the:384
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 Husain was playing with some boys.When the Messenger of Allah)s.a.w.(wanted to
take him, the child]Husain[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

ص:225

Sunan al-Nisā'i, vol.2, p.922.Musnad Ibn Hanbal, vol.01, p.354, h.817724.al-Mustadrak 'alā al-(1) -1
.Sahihain, vol.3, p.627, h.1366

al-Manāqib, by Ibn Shahr Ashub, vol.4, p.17.Sharh al-Akhbār, vol.3, p.68, h.3101.Bihār al-. (2) -2
.Anwār, vol.34, p.692, h.75

فَقَالَ: حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ، أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا، حُسَيْنٌ سِبْطٌ (1) مِنَ الْأَسْبَاطِ. (2)

385: المناقب لابن شهر آشوب عن عبد الله بن شيبه عن أبيه: أَنَّهُ دُعِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى صَلَاةٍ وَالْحَسَنُ مُتَعَلِّقٌ بِهِ، فَوَضَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُقَابِلَ جَنْبِهِ وَصَلَّى، فَلَمَّا سَجَدَ أَطَالَ السُّجُودَ، فَرَفَعَتْ رَأْسِي مِنْ بَيْنِ الْقَوْمِ فَآذَى الْحَسَنُ عَلَيَّ كَتِفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَلَمَّا سَلَّمَ قَالَ لَهُ الْقَوْمُ: يَا رَسُولَ اللَّهِ لَقَدْ سَجَدْتَ فِي صَلَاتِكَ هَذِهِ سَجْدَةً مَا كُنْتَ تَسْجُدُهَا، كَأَنَّمَا يُوحَى إِلَيْكَ!

فَقَالَ [صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ]: لَمْ يُوحَ إِلَيَّ وَلَكِنَّ ابْنِي كَانَ عَلَيَّ كَتِفِي فَكَرِهْتُ أَنْ أَعْجِلَهُ حَتَّى نَزَلَ.

وفى روايه عبد الله بن شداد أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِنَّ ابْنِي هَذَا ارْتَحَلَنِي فَكَرِهْتُ أَنْ أَعْجِلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ. (3)

4/5: النَّصَابِيُّ لِلصَّبِيِّ وَاللَّعْبُ مَعَهُ

386: رسول الله صلى الله عليه وآله: مَنْ كَانَ عِنْدَهُ صَبِيٌّ فَلْيَتَّصَبْ لَهُ. (4)

387: الإمام عليّ عليه السلام: مَنْ كَانَ لَهُ وَلَدٌ صَبَا. (5)

ص: 226

1- (1). إِنَّ مِصْطَلَحَ «سِبْطٍ» فِي لُغَةِ الْقُرْآنِ وَالْحَدِيثِ تَمْشِيرٌ إِلَى الْوَصَايَةِ وَالْخِلَافَةِ، وَيَحْتَمِلُ قَوْلًا أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَرِيدُ بِهَذَا أَنْ يَبَيِّنَ لِلْأُمَّةِ خِلْفَاءَ مِنْ بَعْدِهِ. السِّبْطُ: الْحَفِيدُ (جَمْعُهُ: الْأَسْبَاطُ).

2- (2). الْمُسْتَدْرَكُ عَلَى الصَّحِيحِينَ: ج 3 ص 194 ح 4820، مُسْنَدُ ابْنِ حَنْبَلٍ: ج 6 ص 177 ح 17572، [1] الْأَدَبُ الْمَفْرُودُ: ص 116 ح 364. [2]

3- (3). الْمَنَاقِبُ لِابْنِ شَهْرَآشُوبٍ: ج 4 ص 24، [3] بَحَارُ الْأَنْوَارِ: ج 43 ص 294. [4]

4- (4). كِتَابُ مَنْ لَا يَحْضُرُهُ الْفَقِيهَ: ج 3 ص 483 ح 4707، عَوَالِي اللَّالِكِيِّ: ج 3 ص 311 ح 141. [5]

5- (5) الْكَافِي: ج 6 ص 50 ح 4 [6] عَنِ الْأَصْبَغِ بْنِ نَابَتِهِ.

He)s.a.w.(then said:Husain is from me and I am from Husain.Allah loves he who loves Husain.Husain is an
(offspring)sibt(among the offsprings)asbāt-of the prophets(. (1) (2)

al-Manāqib, by Ibn Shahr Ashub narrates from 'Abdullah bin Shaybah, from his father who said: The:385
Prophet)s.a.w.(was called to prayer while Hasan was clinging to him, so the Prophet)s.a.w.(put him down
in front of him and began to pray.He prolonged the prost ration.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 prostr ation in your prayer that you do not usually perform,
.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 bin Shaddād it is said that the Prophet)s.a.w.(said:My son mounted on my
(shoulder, and I did not like to put him down hastily until he finished what he was doing. (3)

ACTING IN A CHILDISH MANNER FOR CHILDREN AND PLAYING WITH THEM:5/4

(The Prophet)s.a.w.(said:He who has a child must treat him in a childish manner. (4):386

(Imām 'Ali)a.s.(said:He who has a child he must act as a child]with him[. (5):387

ص:227

The word sibt)grandson(which is seen in the above tradition in the termin ology of Hadith and the.(1) -1
Qurān points to the succession.The Prophet of Allah most probably intended to point the people to the
.successors after him

al-Mustadrak 'alā al-Sahihain, vol.3, p.491, h.0284.Musnad Ibn Hanbal, vol.6, p.771, h.27571.al-. (2) -2
.Adab al-Mufrad, p.611, h.463

.al-Manāqib by Ibn Shahr Ashub, vol.4, p.42.Bihār al-Anwār, vol.34, p.492. (3) -3

.Kitāb Man lā Yahdarhu al-Faqih, vol.3, p.384, h.7074.'Awāli al-La'āli, vol.3, p.113, h.141. (4) -4

.al-Kāfi, vol.6, p.05, h.4, narrating from al-Asbagh ibn Nabātah. (5) -5

388: كنز العمال عن أنس: كان [رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ] يُلَاعِبُ زَيْنَبَ (1) بِنْتِ أُمِّ سَلَمَةَ وَيَقُولُ: يَا زَيْنَبُ، يَا زَيْنَبُ مِرَارًا. (2)

389: سنن ابن ماجه عن سعيد بن أبي راشد: أَنَّ يَعْلَى بْنَ مَرْثَةَ حَدَّثَهُمْ أَنَّهُمْ خَرَجُوا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى طَعَامٍ دُعُوا لَهُ، فَإِذَا حُسَيْنٌ يَلْعَبُ فِي السَّكَّةِ (3)، قَالَ: فَتَقَدَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَامَ الْقَوْمِ وَبَسَطَ يَدَيْهِ، فَجَعَلَ الْغُلَامُ يَقْرَأُ هَاهُنَا وَهَاهُنَا، وَيُضَاحِكُهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى أَخَذَهُ، فَجَعَلَ إِحْدَى يَدَيْهِ تَحْتَ ذَقْنِهِ، وَالْآخَرَى فِي فَأْسٍ (4) رَأْسِهِ، فَقَبَّلَهُ وَقَالَ: حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ، أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا، حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ (5). (6)

390: صحيح ابن حبان عن أبي هريره: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَدْلَعُ (7) لِسَانَهُ لِلْحُسَيْنِ، فَيَرَى الصَّبِيَّ حُمْرَةَ لِسَانِهِ، فَيَهْشُ (8) إِلَيْهِ. فَقَالَ لَهُ عُيَيْنَةُ بْنُ بَدْرٍ: أَلَا أَرَاهُ يَصْنَعُ هَذَا بِهَذَا، فَوَاللَّهِ إِنَّهُ لَيَكُونُ لِي الْوَلَدُ قَدْ خَرَجَ وَجْهُهُ وَمَا قَبَّلْتُهُ قَطُّ!

ص: 228

1- (1). ريبته.

2- (2). كنز العمال: ج 7 ص 140 ح 18403 نقلاً عن كتاب الضياء.

3- (3). السَّكَّةُ: الطريقه المصطفاه من النخل، ومنها قيل للأزقه سبك لاصطفاف الدور فيها (النهايه: ج 2 ص 384 «[1] سبك»).

4- (4). فأس رأسه: هي طرف مؤخره المشرف على القفا (النهايه: ج 3 ص 405 «[2] فأس»).

5- (5). جاءت كلمه «سبط» في نص الحديث، وهذه الكلمه تشير في مفهوم القرآن والحديث إلى الوصايه والخلافه، ويحتمل قوياً أن رسول الله صلى الله عليه وآله كان يهدف إلى هدايه الناس إلى الخلفاء من بعده.

6- (6). سنن ابن ماجه: ج 1 ص 51 ح 144، المعجم الكبير: ج 22 ص 274 ح 702.

7- (7). يَدْلَعُ لِسَانَهُ: أى يُخْرِجُهُ (النهايه: ج 2 ص 130 «[3] دلغ»).

8- (8). هَشَّ: تَبَسَّمَ وارتاح (المصباح المنير: ص 638 «هشى»).

Kanz al-'Ummāī, narrating from 'Anas, who said: The Messenger of Allah was playing with Zainab:388

(bint Um Salamah]his step-daughter[and he repeatedly said:O little Zainab! O little Zainab. (1

Sunan bin Mājah, narrating from Sa'id bin Abu Rāshid who said: Ya'lā bin Marrah narrated to them:389

that they went out with the Prophet)s.a.w.(to a feast they were invited to.On their way, they saw Husain

.)a.s.(playing in the alley

The Prophet)s.a.w.(went ahead of the group and stretched out his hands, but the boy]Husain[)a.s.(started

.running around here and there, 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:Husain is from me and I am from Husain.Allah loves he who loves Husain.Husain is an

(offspring)sibt(of the offsprings)asbāt-of the prophets(. (2

Sahih bin Habbān, narrating from Abu Hurayrah who said: The Prophet)s.a.w.(used to bring out his:390

tongue for Husain who would laugh upon seeing the reddish tip of the tongue.Then 'Uyayna bin Badr asked

him:What is it that I am seeing?Why does he act like that for him?I have a son whose beard has grown out,

.but I have never kissed him

The Prophet)s.a.w.(said:He who does not show mercy will

ص:229

.Kanz al-'Ummāī, vol.7, p.041, h.30481, narrating from the book al-Diyā. (1) -1

.Sunan Ibn Mājah, vol.1, p.15, h.441 .al-Mu'jam al-Kabir, vol.22, p.472, h.207. (2) -2

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ لَا يَرْحَمُ لَا يُرْحَمُ. (1)

391: المناقب لابن شهر آشوب عن ابن مهدي عن أبيه: [أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلَهُ بَرَكَ لِلْحَسَنِ وَالْحُسَيْنِ فَحَمَلَهُمَا وَخَالَفَ بَيْنَ أَيْدِيهِمَا وَأَرْجُلَيْهِمَا، وَقَالَ: نِعَمَ الْجَمَلُ جَمَلُكُمَا (2). (3)

392: فضائل الصحابة عن أبي هريره: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَدْ أَخَذَ بِيَدَيِ الْحُسَيْنِ بْنِ عَلِيٍّ، وَقَدْ وَضَعَ قَدَمَ الْحُسَيْنِ عَلَى ظَهْرِ قَدَمَيْهِ، وَهُوَ يَقُولُ: تَرَقَّى عَيْنَ بَقَّةٍ (4)، تَرَقَّى عَيْنَ بَقَّةٍ. (5)

393: كفايه الأثر عن أبي هريره: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَبُو بَكْرٍ وَعُمَرُ وَالْفَضْلُ بْنُ الْعَبَّاسِ وَزَيْدُ بْنُ حَارِثَةَ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ، إِذْ دَخَلَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَأَخَذَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَبَّلَهُ، ثُمَّ قَالَ: حَبِيبَةُ (6) حَبِيبَتِهِ، (7) تَرَقَّى عَيْنَ بَقَّةٍ (8)، وَوَضَعَ فَمَهُ عَلَى فَمِهِ، ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أَحْبَبُهُ فَأَحْبِبْهُ، وَأَحِبَّ مَنْ يُحِبُّهُ. (9)

ص: 230

- 1- (1). صحيح ابن حبان: ج 15 ص 431 ح 6975، موارد الظمان: ص 553 ح 2236 وفيه «للحسن» بدل «للحسين».
- 2- (2). هذه الحالة ممكنة على صورتين: الأولى: أن يكونا قد جلسا متدابرين أو متقابلين، والثانية: أن يكون كل منهما قد جلس في جانب، أحدهما من الجانب الأيمن، والآخر من الجانب الأيسر.
- 3- (3). المناقب لابن شهر آشوب: ج 3 ص 387، [1] بحار الأنوار: ج 43 ص 285 ح 50. [2]
- 4- (4). تَرَقَّى عَيْنَ بَقَّةٍ: أَي أَعْلَى، عَيْنَ بَقَّةٍ؛ شُبَّهَ بِالْبَقَّةِ لِصِغَرِ جُثَّتَيْهِ (تاج العروس: ج 13 ص 44 «[3] بقق»).
- 5- (5). فضائل الصحابة لابن حنبل: ج 2 ص 787 ح 1405، [4] الأدب المفرد: ص 90 ح 270، تاريخ دمشق: ج 13 ص 194 ح 3161 كلاهما نحوه.
- 6- (6). الْحَبِيبَةُ: الْقَصِيرُ (تاج العروس: ج 13 ص 66 «حبق»).
- 7- (7). الْحَبِيبَةُ بِكسرتين مشددة القاف: الْقَصِيرُ (القاموس المحيط: ج 3 ص 219 «حبق»).
- 8- (8). فِي ن م: «خَبَقَهُ خَبَقَهُ» بِالخَاءِ الْمَعْجَمَةِ. وَبِهَامِشِ ن: «عَذَقَهُ عَذَقَهُ» بِالْعَيْنِ. وَبِهَامِشِ ط: «وَالْأَصْحَحُّ: حَذَقَهُ حَذَقَهُ» أَقُولُ: بِلِ الْأَصْحَحِّ: «حُزِقَهُ حُزِقَهُ» بِضَمِّ الْحَاءِ وَفَتْحِهَا وَضَمِّ الزَّاءِ وَتَشْدِيدِ الْقَافِ الْمَفْتُوحَةِ (هامش المصدر).
- 9- (9). كفايه الأثر: ص 81، [5] المناقب لابن شهر آشوب: ج 1 ص 148 [6] وفيه «قال صلى الله عليه وآله للحسين عليه السلام: حَبِيبَةُ حَبِيبَتِهِ تَرَقَّى عَيْنَ بَقَّةٍ فَقَطَّ».

al-Manāqib, narrating from Ibn Shahr Ashub who narrated from Ibn Mahād from his father who said::391
The Prophet)s.a.w.(once knelt down for Hasan and Husain and let them mount and set their hands and legs
(opposite each other (2) and he said:Your camel is a good camel. (3

Fadā'il al-Sahābah, narrating from Abu Hurayrah who said: I saw the Prophet)s.a.w.(holding the:392
hands of Husain bin 'Ali and was putting his feet on his own feet and saying:Come up, O small eyed! Come
(up, O small eyed! (4

Kifāyah al-Athar, narrating from Abu Hurayrah who said: I along with Abu Bakr, 'Umar, Fadl bin:393
'Abbās, Zaid bin Hārithah and 'Abdullah bin Mas'ud were with the Prophet)s.a.w.(when Husain bin '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 Husain's mouth and said:O Allah! I love him.So love him and
(love those who love him. (5

ص:231

Sahih Ibn Habbān, vol.51, p.134, h.5796.Mawārid al-Zamān, p.355, h.6322, with 'for Hasan'.(1) -1
'instead of 'for Husain

This state can be in two forms:One is that those two sat back on back or face to face, and the other is. (2) -2
.that each of them sat on one side, one on the right and the other on the left

.al-Manāqib by Ibn Shahr Ashub, vol.3, p.783.Bihār al-Anwār, vol.34, p.582, h.05. (3) -3

Faddā'il al-Sahābah by Ibn Hanbal, vol.2, p.787, h.5041.al-Adab al-Mufrad, p.09, h.072.Tārikh. (4) -4
.Dimashq, vol.31, p.491, h.1613

Kifāyah al-Athar, p.18.al-Manāqib by Ibn Shahr Ashub, vol.1, p.841, which only narrates:He. (5) -5
(.)s.a.w.(said to Husain)a.s.(:O little.O little! Come up, O small eyed

394: رسول الله صلى الله عليه وآله: إِنَّ التُّرَابَ رَبِيعُ الصَّبِيَانِ. (1)

395: عنه صلى الله عليه وآله: أَحِبُّ الصَّبِيَانَ لِخَمْسٍ: الْأَوَّلُ: أَنَّهُمْ هُمُ الْبَكَاءُونَ، وَالثَّانِي: يَتَمَرَّغُونَ بِالتُّرَابِ، وَالثَّلَاثُ: يَخْتَصِمُونَ مِنْ غَيْرِ حَقْدٍ، وَالرَّابِعُ: لَا يَدَّخِرُونَ لِعَدِيٍّ شَيْئًا، وَالخَامِسُ: يُعَمَّرُونَ ثُمَّ يُخَرَّبُونَ. (2)

ص: 232

1- (1) المعجم الكبير: ج 6 ص 140 ح 5775 عن سهل بن سعد، كنز العمال: ج 16 ص 458 ح 4543.

2- (2). المواعظ العددية: ص 259.

(The Prophet)s.a.w.(said:Indeed, soil is the child's place of entertainment. (1):394

The Prophet)s.a.w.(said:I love children for five things:first, they cry a lot; second, they play with soil;:395
third, they hate without malice; fourth, they do not store anything for the next day; fifth, they build something
(and then they ruin it. (2

ص:233

al-Mu'jam al-Kabir, vol.6, p.041, h.5775, narrating from Sahl ibn Sa'd.Kanz al-'Ummā1, vol.61,(1) -1
.p.854, h.3454

.al-Mawā'iz al-'Adadiyah, p.952. (2) -2

The Function Of Playing In The Growth Of A Child

Playing is the most serious subject in the life of a child. The term 'playing' for adults is equal to pass-time, vanity, negligence and so on; things that only hinder advancement and progress, but as for a child, it is the cause of his growth and development. The child's period of playing is not a period of the ceasing of progress, but it is a period of flourishing of talents through playing. This is why it has been recommended that you let your children play, and children who are playful will be clever and patient when they become adults.

The second tradition refers to the fundamental impact playing has in the growth and elevation of one's personality. A child who has not satiated his childhood in playing, will show some childish behavior when he grows up. Having such characteristics is an abnormal conduct that some people are encountered with, in their adolescent and adult age. One of the causes of this abnormality is failure to satisfy this need in childhood, and this need is achieved only through playing.

The Importance Of Playing From A Psychological Viewpoint

اشاره

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-Physical Importance:

Games which are played along with activities are of high importance and value for the child's muscles and other parts of his body. These kinds of activities can also be useful for letting out the excess energy of the child. If the excess energy is not used in a correct way and it is stored unsatisfied in the child's body, it makes him uneasy, nervous and bad tempered.

:The Psychological Importance-2

Playing gives a child a chance to express his feelings. He can release his compressed energy by means of playing. A child can express feelings such as fear, annoyance, anxiety, happiness and so on in the frame of his desired personalities in any way he likes it and he can also let out his negative energy and inner hatred

:The Upbringing Importance-3

It is by playing that the true personality of children takes its shape, and considerable changes happen in their state of mind all of which are a passage to the higher stage of growth. Playing will provide a kind of development for the children, and it is here that we realize the importance of opportunities and facilities in upbringing children

:The Social Importance-4

In playing, a child learns how to socially communicate with others who are outside his family unit and learns how to solve the problems and difficulties emerging from these kinds of communications, and he also learns how to socially adapt with others

:The Educational Importance-5

By means of playing with different kinds of toys, a child can succeed in learning and recognizing colors, shapes, sizes, materials, different kinds of things and their importance. Playing helps a child recognize the world in which he lives, and also to comprehend, touch, feel, and manage things and finally to differentiate between reality and delusion

:The Moral Importance-6

In the course of playing, a child learns what is good and what is bad. The child finds out that if he desires to be counted as an

acceptable person in any activity, he must be truthful, trustworthy, fair, disciplined, truth seeking, honest, independent and so on.

:A Psycho Logical Analysis Of Playing

اشاره

Different theories have been given by psychologists in regard to analysing and explaining the role of playing in children. Some of these theories are: The theory of excess energy, the theory of relieving tension, the theory of recreation; and the theory of preparation for adulthood.

:A–The Theory Of Excess Energy

According to this theory, when the energy of the body increases more than its normal level and the organism feels the excess energy within the child's system, it shows itself in the form of playing. This theory cannot explain those motionless and mysterious games that children who do not need any physical activity, play. (1)

:B–The Theory Of Relieving Tension

This theory says that playing returns back the consumed energy. A person's body will get tired after working hard and doing activities, and it needs a kind of practice by which the tension can be removed, therefore the need to play appears when energy has reached its lowest level, and not when there is still excess energy. This theory which has been presented by Schaller and Maurice Lazarus does not explain the playing that is done when the child has had the full rest.

:C–The Recreation Theory

Based on this theory that has been suggested by S.Hall, children, in their plays, renew the scenes and activities of their ancestors that had been produced due to the need of their life. For example, in games such as fishing, boating, hunting and the like, the child repeats the process of the life of his ancestors who were cave-dwellers.

.This attitude has been attributed to Spencer and Schaller.(1) -1

According to this theory which was presented by K.Groos, playing is considered as a kind of preparation for a child's future activities. Based on this view, the type of game usually matches those activities that the child must have in the maturity period and adulthood.

Although this theory points out to the function of playing in the socializing of a child that was not mentioned (in the former theories, but it cannot yet define all the childish games, like imitating animals. (1

:The Age Of Playing

Another issue is the age of playing. Some traditions indicate that a child must be allowed to play until he is seven years old. Does this mean that after this age he should not be allowed to play? In narrations the first seven years is referred to as the period of playing, and the second seven years is the period of disciplining. Therefore, it has been emphasized that during the first seven years disciplining should not be executed. Of course, there is no doubt that the narration indicates that the first seven years is specifically for playing and in this age the child must be allowed to play. The question is that whether playing is forbidden during the second stage? Or what is banned in this stage is to confine it to only playing, that means even though disciplining is allowed, playing is also permitted proportionate to his age and conditions.

It seems that the second idea is more fitting, meaning that in the second seven years disciplining begins, but according to a child's conditions he can also play. Of course, this playing is not unlimited like the first seven years, and as it is in the stage of disciplining there must be some limitations. This matter can be studied more thoroughly in psychological researches.

:The Parents Playing With The Child

Besides giving permission to play, playing of the parents with the child is itself another important factor. On one side, playing is an

important pillar of the children's life, and on the other side, parents are a part of their lives and they have a particular position for them. That is why it is very important for the child that his parents enter into his world. It is here that playing with the child shows its importance. Since parents are the most important persons for the child, playing with him causes honor for the child and elevates his self-esteem. It produces the feeling of self-worthiness and self-motivation. It also strengthens the relationship of the child with the parents, and it has a fundamental function in the loyalty and sincerity of their relationship, which is one of the necessary features in the parent-child relationship.

Buying various, expensive and advanced toys do not bring about a child's consent in his relationship with his parents. He only wishes that his parents understood him and his world and participated in it.

On this basis, there are two issues that can be seen in the teachings of religion. One is concerning the playing of parents with their children which had been abundantly seen in the conduct of the Messenger of Allah (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 games 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 child-like games with children.

The important point is that adults' playing with children is not vain, and it is a wise, mature, and intellectual practise and it does not decrease their honor.

(وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا). 1

(رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ) 2.

(رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ) 3.

396: رسول الله صلى الله عليه وآله: دُعَاءُ الْوَالِدِ لِلْوَلَدِ كَالْمَاءِ لِلزَّرْعِ بِصَلَاةِ. (1)

397: عنه صلى الله عليه وآله: دُعَاءُ الْوَالِدِ لَوَلَدِهِ مِثْلُ دُعَاءِ النَّبِيِّ لِأُمَّتِهِ. (2)

398: عنه صلى الله عليه وآله: رَحِمَ اللَّهُ مَنْ أَعَانَ وَلَدَهُ عَلَى بَرِّهِ؛ وَهُوَ أَنْ يَعْفُوَ عَن سَيِّئَتِهِ، وَيَدْعُو لَهُ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ. (3)

ص: 240

1- (4). الفردوس: ج 2 ص 213 ح 3038 عن ابن عمر.

2- (5). تاريخ أصبهان: ج 1 ص 226 ح 344، [1] الفردوس: ج 2 ص 212 ح 3037 كلاهما عن أنس.

3- (6). بحار الأنوار: ج 104 ص 98 ح 70 [2] نقلاً عن عدّه الداعى.

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. (1

My Lord! Make me a performer of the prayer, and of my offspring)too(; Our Lord! And accept my petition.
(2

My Lord! Grant me that I may give thank Your favor which You have bestowed on me and on my parents, and
that I may do good which pleases You and do good to me in respect of my offspring; surely I turn to You, and
(surely I am of those who submit. (3

(The Prophet)s.a.w.(said:The father's prayer for the child is useful like water is for plants. (4):396

The Prophet)s.a.w.(said:The father's prayer for his child is like the prayer of a Prophet for his:397
(community. (5

The Prophet)s.a.w.(said:May the mercy of Allah be upon he who helps his child in being righteous, and:398
(that is by forgiving his wrongs and praying for whatever is between him and Allah. (6

ص:241

.Qurān, 52:47.(1) -1

.Qurān, 41:04. (2) -2

.Qurān, 64:51. (3) -3

.al-Firdaws, vol.2, p.312, h.8303, narrating from Ibn 'Umar. (4) -4

.Tārikh Asbahān, vol.1, p.622, h.443.al-Firdaws, vol.2, p.212, h.7303.Both narrating from 'Anas. (5) -5

.Bihār al-Anwār, vol.401, p.89, h.07, narrating from 'Uddah al-Dā'i. (6) -6

399: رسول الله صلى الله عليه وآله: لا تدعوا على أنفسكم، ولا تدعوا على أولادكم، ولا تدعوا على أموالكم. (1)

400: عنه صلى الله عليه وآله: لا تدعوا على أولادكم أن توافق من الله إجابته. (2)

401: الإمام الصادق عليه السلام: أيما رجل دعا على ولده أورثه الله الفقر. (3)

3/6: دعاء الإمام زين العابدين لولده

402: الإمام زين العابدين عليه السلام من دعائه لولده اللهم ومن على بقاء ولدي، وبإصلاحهم لي، وبإمتاعي بهم، إلهي امدد لي في أعمارهم، وزد لي في آجالهم، ورب لي صغيرهم، وقو لي ضعيفهم، وأصح لي أبدانهم وأديانهم وأخلاقهم، وعافهم في أنفسهم وفي جوارحهم وفي كل ما عنيت به من أمرهم، وأدرر لي وعلى يدي أرزاقهم، واجعلهم أبراراً أتقياء بصدراء سامعين مطيعين لك، ولأوليائك محبين مناصحين، ولجميع أعدائك معاندين ومبغضين، آمين.

اللهم اشدد بهم عضدي، واقم بهم أودي (4)، وكثر بهم عددي، وزين بهم محضري، وأحي بهم ذكري، واكفني بهم في غيبتى، وأعني بهم على حاجتي، واجعلهم لي

ص: 242

1- (1). صحيح مسلم: ج 4 ص 2304 ح 3009، سنن أبي داود: ج 2 ص 88 ح 1532 كلاهما عن جابر بن عبد الله.

2- (2). تاريخ أصبهان: ج 2 ص 296 ح 1784 [1] عن عبد الله بن دينار بن عمر.

3- (3). عدّه الداعي: ص 80، [2] بحار الأنوار: ج 104 ص 99 ح 77. [3]

4- (4). الأود: العوج (النهاية: ج 1 ص 79 «أود»).

THE PROHIBITION OF PRAYING AGAINST THE CHILDREN:6/2

The Prophet)s.a.w.(said:Do not pray against yourselves, do not pray against your children and do not:399
(pray against your properties. (1

(The Prophet)s.a.w.(said:Do not pray against your children, lest it is accepted by Allah. (2:400

Imām al-Sādiq)a.s.(said:Any man who prays against his child will be stricken by Allah with poverty.:401
(3

THE PRAYING OF IMĀM AL-SAJJĀD FOR HIS CHILDREN:6/3

اشاره

Imām al-Sajjād)a.s.(said,-in his praying for his children-:O Allah, make me obliged by keeping my:402
!children alive, making them righteous for me and allowing me to benefit from them

O Allah! Extend their age for me, prolong their lives for me, raise the small ones, strengthen the weak ones,
and keep safe and sound their bodies and their faith and moral traits for me.Make them well in their souls,
their limbs and everything that I care for them of their affairs, and increase for me and through my hands their
!provisions

Make them pious, God wary, insightful, hearing and obedient to You, and loving and advising to Your
!friends, and strict resistant and detesting all Your enemies! Amen

ص:243

Sahih Muslim, vol.4, p.4032, h.9003.Sunan Abu Dāwud, vol.2, p.88, h.2351.Both narrating from.(1) -1
.Jābir ibn'Abdullah

.Tārikh Asbahān, vol.2, p.692, h.4871, narrating from 'Abdullah ibn Dinār ibn 'Umar. (2) -2

.Uddah al-Dā'i, p.08.Bihār al-Anwār, vol.401, p.99, h.77'. (3) -3

مُحِبِّينَ، وَعَلَىٰ حَادِبِينَ (1) مُتَقَبِّلِينَ مُسْتَقِيمِينَ لِي، مُطِيعِينَ غَيْرَ عَاصِينَ وَلَا عَاقِبِينَ، وَلَا مُخَالِفِينَ وَلَا خَاطِبِينَ، وَأَعِنِّي عَلَىٰ تَرْبِيَّتِهِمْ وَتَأْدِيبِهِمْ
وَبِرِّهِمْ، وَهَبْ لِي مِنْ لَدُنْكَ مَعَهُمْ أَوْلَادًا ذُكُورًا، وَاجْعَلْ ذَلِكَ خَيْرًا لِي، وَاجْعَلْهُم لِي عَوْنًا عَلَىٰ مَا سَأَلْتُكَ.

وَأَعِزَّنِي وَذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ، فَإِنَّكَ خَلَقْتَنَا وَأَمَرْتَنَا وَنَهَيْتَنَا، وَرَغَّبْتَنَا فِي ثَوَابِ مَا أَمَرْتَنَا، وَرَهَبْتَنَا عِقَابَهُ، وَجَعَلْتَ لَنَا عَدُوًّا يَكِيدُنَا، سَدَّ لَطْفَهُ
مِنَّا عَلَىٰ مَا لَمْ تُسَلِّطْنَا عَلَيْهِ مِنْهُ، أَسَكَنْتَهُ صُدُورَنَا، وَأَجْرَيْتَهُ مَجَارِيَ دِمَائِنَا، لَا يَفْعَلُ إِنْ غَفَلْنَا، وَلَا يَنْسَىٰ إِنْ نَسِينَا، يُؤْمِنُنَا عِقَابَكَ وَيُخَوِّفُنَا بِغَيْرِكَ، إِنْ
هَمَمْنَا بِفَاحِشَةٍ سَدَّ جَعْنَا عَلَيْهَا، وَإِنْ هَمَمْنَا بِعَمَلٍ صَالِحٍ ثَبَّتْنَا (2) عَنْهُ، يَتَعَرَّضُ لَنَا بِالشَّهَوَاتِ، وَيَنْصِبُ لَنَا بِالشُّبُهَاتِ، إِنْ وَعَدْنَا كَذِبًا، وَإِنْ مَتَّانَا
أَخْلَفْنَا، وَإِلَّا تَصْرِفَ عَنَّا كَيْدَهُ يُضِلَّنَا، وَإِلَّا تَقْنَا خِبَالَهُ يَسْتَرِّلْنَا.

اللَّهُمَّ فَاقْهَرِ سُلْطَانَهُ عَنَّا بِسُلْطَانِكَ، حَتَّىٰ تَحْبِسَهُ عَنَّا بِكَرْهِ الدُّعَاءِ لَكَ فَتُصْبِحَ مِنْ كَيْدِهِ فِي الْمَعْصُومِينَ بِكَ.

اللَّهُمَّ أَعْظِمْنِي كُلَّ سُؤْلِي، وَأَقْضِ لِي حَوَائِجِي، وَلَا تَمْنَعْنِي الْإِجَابَةَ وَقَدْ صَدَّ مَنَّتَهَا لِي، وَلَا تَحْبُجْ دُعَائِي عَنْكَ وَقَدْ أَمَرْتَنِي بِهِ، وَآمَنْتَنِي عَلَىٰ بِكُلِّ مَا
يُصْلِحُنِي فِي دُنْيَايَ وَآخِرَتِي، مَا ذَكَرْتُ مِنْهُ وَمَا نَسَيْتُ، أَوْ أَظْهَرْتُ أَوْ أَخْفَيْتُ، أَوْ أَعْلَنْتُ أَوْ أَسْرَرْتُ، وَاجْعَلْنِي فِي جَمِيعِ ذَلِكَ مِنَ الْمُصْلِحِينَ
بِسُؤَالِي إِيَّاكَ، الْمُنْجِحِينَ بِالطَّلَبِ إِلَيْكَ، غَيْرِ الْمَمْنُوعِينَ بِالتَّوَكُّلِ عَلَيْكَ، الْمُعَوِّدِينَ بِالتَّعَوُّذِ بِكَ، الرَّابِحِينَ فِي التَّجَارَةِ عَلَيْكَ، الْمُجَارِينَ
بِعِزِّكَ، الْمُوسِّعِ عَلَيْهِمُ الرِّزْقُ الْحَلَالَ مِنْ فَضْلِكَ الْوَاسِعِ بِجُودِكَ وَكَرَمِكَ،

ص: 244

1- (1). حَدِبَ فَلَانٌ عَلَىٰ فَلَانٍ: تَعَطَّفَ وَحَنَا عَلَيْهِ (لسان العرب: ج 1 ص 301 « [1] حدب »).

2- (2). ثَبَّتَهُ: قَعَدَ بِهِ عَنِ الْأَمْرِ وَشَغَلَهُ عَنْهُ وَمَنَعَهُ تَخْذِيلًا (المصباح المنير: ص 80 « [2] ثبط »).

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, approving, upright and obedient, and never disobedient, disrespectful, opposing, or offending

Help me in their upbringing, their education, and my devotion to them. Give me among them male children from Your esteemed side, make that something good for me, and make them a help for me in what I have asked from You

Give me and my progeny refuge from the accursed Satan, for You have created us, commanded us, and prohibited us, and made us desire the reward of what You have commanded, and fear its punishment! You assigned to us an enemy who schemes against us, gave him an authority over us in a way that You did not give us authority over him, allowed him to dwell in our breasts and let him run in our blood vessels; he is not heedless, though we are heedless, he does not forget, though we forget; he makes us feel secure from Your punishment and fills us with fear toward other than You. If we are about to commit an indecency, he gives us courage to do so, and if we are about to perform a righteous work, he holds us back from it. He opposes us through passions, and sets up for us doubts. If he promises us, he lies, and if he raises our hopes, he fails to fulfil them. If You do not turn his trickery away from us, he will misguide us, and if You do not protect us from his corruption, he will cause us to slip

O Allah! So defeat his authority over us through Your authority, such that You hold him back from us through the frequency of our supplication to You and we leave his trickery and rise up among those preserved by You from sin

O Allah! grant me my every request, accomplish for me my needs, withhold not from me Your response when You have made Yourself accountable for it to me, veil not my supplication from Yourself, when You have commanded me to make it, and be kind to me through everything that will set me right in this

الْمُعْزِينَ مِنَ الذَّلِّ بِكَ، وَالْمُجَارِينَ مِنَ الظُّلْمِ بِعَدْلِكَ، وَالْمُعَافِينَ مِنَ البَلَاءِ بِرَحْمَتِكَ، وَالْمُغْنِينَ مِنَ الْفَقْرِ بِغِنَاكَ، وَالْمَعْصومِينَ مِنَ الذُّنُوبِ وَالزَّلَّالِ وَالْخَطَاءِ بِتَقْوَاكَ، وَالْمُؤَقِّقِينَ لِلْخَيْرِ وَالرُّشْدِ وَالصَّوَابِ بِطَاعَتِكَ، وَالْمُحَالِ بَيْنَهُمْ وَيَسِّنَ الذُّنُوبَ بِقُدْرَتِكَ، التَّارِكِينَ لِكُلِّ مَعْصِيَتِكَ، السَّاكِنِينَ فِي جَوَارِكَ.

اللَّهُمَّ أَعْطِنَا جَمِيعَ ذَلِكَ بِتَوْفِيقِكَ وَرَحْمَتِكَ، وَأَعِدْنَا مِنْ عَذَابِ السَّعِيرِ، وَأَعْطِ جَمِيعَ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِثْلَ الَّذِي سَأَلْتِكَ لِنَفْسِي وَلِوَلَدِي فِي عَاجِلِ الدُّنْيَا وَآجِلِ الْآخِرَةِ، إِنَّكَ قَرِيبٌ مُجِيبٌ سَمِيعٌ عَلِيمٌ، عَفُوٌّ غَفُورٌ رَوْوْفٌ رَحِيمٌ، وَأَتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. (1)

ص: 246

1- (1). الصحيفه السجاديّه: ص 105 الدعاء 25. [1]

!world and the next, in everything that I remember or forget, display or conceal, make public or keep secret

In all of this, place me through my asking You among those who set things right, those who are answered favorably when they request from You and from whom is not withheld when they put their trust in You, those accustomed to seek refuge in You , those who profit through commerce with You , those granted sanctuary through Your might, those given lawful provision abundantly from Your boundless bounty through Your munificence and generosity, those who reach exaltation after abasement through You, those granted sanctuary from wrong through Your justice, those released from affliction through Your mercy, those delivered from need after poverty through Your riches, those preserved from sins, slips, and offences through reverential fear toward You, those successful in goodness, right conduct, and propriety through obeying You, those walled off from sins through Your power, the abandoners from every act of disobedience toward You ,
!the dwellers in Your neighborhood

O Allah! Give me all of that through Your bestowal of success and Your mercy, grant us refuge from the chastisement of the burning, and give to all the Muslims, male and female, and all the faithful, male and female, the like of what I have asked for myself and my children, in the immediate of this word and the deferred of the next! Verily You are the Near, the Responder, the All-Hearing, the All-Knowing, the Pardoner, the Forgiving, the Clement, the Merciful! And give to us in this world good, and in the next world
(good, and protect us from the chastisement of the Fire! (1

ص:247

There is a prayer narrated in Makārim al-Akhlāq by Shaikh al-Tabarsi entitled: 'A Father's prayer for his child' that has been recommended by some of the great contemporary authorities to be recited in order to improve the behavior of one's children, and it is also encouraged for the mother to recite this prayer as well.

This prayer consists of four units (rak'ah). In the first unit, after reciting Surah al-Hamd, the following verse should be recited ten times

Our Lord make us submissive to You and show us our ways of worship, and turn to us mercifully; for surely (You are the Oft-Returning, the Most Merciful. (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) Imāms. (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 favor which You have bestowed on me and on my parents, and that I may do good which pleases You and do good to me in respect of my offspring; surely I turn (to You, and surely I am of those who submit. (4

ص: 248

.Qurān, 2:821.(1) -1

.Qurān, 41:04-14. (2) -2

.Qurān, 52:47. (3) -3

.Qurān, 64:51. (4) -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(Imam

ص: 249

SECTION THREE:THE CHILD'S DUTIES

اشاره

Introduction

Chapter One:The Individual Duties of a Child

Chapter Two:The Child's Duties towards His parents

:Chapter Three:The Child's Duties towards His Teacher

Chapter Four:The Child's Duties towards Elders and Friends

ص:251

403: الإمام علي عليه السلام - من وصييه له للحسن والحسين عليهما السلام لما ضربته ابن ملجم لعنه الله - أوصيكمما وجميع وُلدي وأهلي ومن بلغه كتابي بتقوى الله ونظم أمركم. (1)

404: رسول الله صلى الله عليه وآله: إن الله طيب يحب الطيب، نظيف يحب النظافة. (2)

405: عنه صلى الله عليه وآله: تنظفوا بكل ما استطعتم؛ فإن الله تعالى بنى الإسلام على النظافة. (3)

406: عنه صلى الله عليه وآله: إن الإسلام نظيف فتتظفوا؛ فإنه لا يدخل الجنة إلا نظيف. (4)

407: عنه صلى الله عليه وآله: حق على كل مسلم أن يغتسل في كل سبعة أيام يوماً، يغسل فيه رأسه وجسده. (5)

1- (1). نهج البلاغه: [1] الكتاب 47، روضه الواعظين: ص 152. [2]

2- (2). سنن الترمذي: ج 5 ص 112 ح 2799، مسند أبي يعلى: ج 1 ص 368 ح 786 كلاهما عن سعد بن أبي وقاص.

3- (3). كنز العمال: ج 9 ص 277 ح 26002 نقلاً عن أبي الصعاليك الطرسوسي في جزئه عن أبي هريره.

4- (4). تاريخ بغداد: ج 5 ص 143 ح 2576 [3] عن عائشه.

5- (5). صحيح البخارى: ج 1 ص 305 ح 856، مسند ابن حنبل: ج 3 ص 246 ح 8511 [4] وفيه «حق الله» بدل «حق» وكلاهما عن أبي هريره.

CHAPTER ONE:THE INDIVIDUAL DUTIES OF A CHILD

OBSERVING DISCIPLINE IN THE AFFAIRS:1/1

Imām 'Ali)a.s.(said,-in his will to Hasan and Husain after being hit by Ibn Muljam-may Allah curse:403 him--:I advise you both and all my children and family and all to whom my will reaches, to be God wary and [\(observe order in your affairs. \(1](#)

CLEAN LINESS:1/2

The Prophet)s.a.w.(said:Indeed Allah is pure and good and He likes the pure and good ones and He is:404 [\(clean and He likes cleanl iness. \(2](#)

The Prophet)s.a.w.(said:Cleanse yourself with anything you can, for Allah has based Islam on cleanl:405 [\(iness. \(3](#)

[\(The Prophet \)s.a.w.\(said:Indeed Islam is clean, so be clean, for only the clean will enter Heaven. \(4:406](#)

The Prophet)s.a.w.(said:It is incumbent on every Muslim to bathe himself every seven days, washing:407 [\(his head and his body. \(5](#)

ص:253

-
- .Nahj al-Balāghah, Letter 74.Rawdah al-Wā'izin, p.251.(1) -1
Sunan al-Tirmidhi, vol.5, p.211, h.9972.Musnad Abu Ya'lā, vol.1, p.863, h.687.Both narrating. (2) -2
from Sa'd ibn Abu Waqqās
Kanz al-'Ummāl, vol.9, p.772, h.20062, narrating from Abu al-Sa'ālik al-Tarsuni from Abu. (3) -3
Hurayrah
.Tārikh Baghdād, vol.5, p.341, h.6752, narrating from 'A'ishah. (4) -4
Sahih al-Bukhārī, vol.1, p.503, h.658.Musnad Ibn Hanbal, vol.3, p.642, h.1158, with 'incumbent. (5) -5
.upon Allah' instead of 'incumbent'.Both narrating from Abu Hurayrah

408: عنه صلى الله عليه وآله: إِنَّ اللَّهَ يُبْغِضُ الْوَسِيخَ وَالشَّعِثَ (1). (2)

409: كنز الفوائد عن رسول الله صلى الله عليه وآله: إِنَّ اللَّهَ يُبْغِضُ الرَّجُلَ الْقَاذِرَةَ. قِيلَ: وَمَا الْقَاذِرَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: الَّذِي يَتَأَفَّفُ (3) بِهِ جَلِيسُهُ. (4)

410: رسول الله صلى الله عليه وآله: مَنْ اتَّخَذَ ثَوْبًا فَلْيَنْظِفْهُ. (5)

411: عنه صلى الله عليه وآله: اغْسِلُوا ثِيَابَكُمْ... وَتَزَيَّنُوا وَتَنْظِفُوا. (6)

3/1: غَسَلَ الْيَدَيْنِ قَبْلَ الطَّعَامِ وَبَعْدَهُ

412: الإمام عليّ عليه السلام: غَسَلَ الْيَدَيْنِ قَبْلَ الطَّعَامِ وَبَعْدَهُ زِيَادَةً فِي الْعُمُرِ... وَيَجْلُو الْبَصَرَ. (7)

4/1: السُّوَاكُ

413: رسول الله صلى الله عليه وآله: اسْتَاكُوا وَتَنْظِفُوا. (8)

414: عنه صلى الله عليه وآله: عَلَيْكُمْ بِالسُّوَاكِ، فَنِعَمَ الشَّيْءُ السُّوَاكُ. (9)

ص: 254

1- (1). رَجُلٌ شَعِثٌ: وَسِيخُ الْجَسَدِ، شَعِثُ الرَّأْسِ أَيْضًا وَهُوَ أَشْعَثُ: أَغْبَرَ (المصباح المنير: ص 314 «[1] شعث»).

2- (2). شعب الإيمان: ج 5 ص 168 ح 6226 [2] عن عائشه، كنز العمال: ج 6 ص 641 ح 17181.

3- (3). الأَفُّ: كَلِمَةٌ تَضْجُرُّ، يُقَالُ ذَلِكَ عِنْدَ اسْتِقْدَارِ الشَّيْءِ (لسان العرب: ج 9 ص 6 «[3] أف»).

4- (4). كنز الفوائد: ج 2 ص 185، [4] بحار الأنوار: ج 80 ص 106. [5]

5- (5). الكافي: ج 6 ص 441 ح 3 [6] عن السكوني عن الإمام الصادق عليه السلام، قرب الإسناد: ص 70 [7] نحوه.

6- (6). تاريخ دمشق: ج 36 ص 124 عن عبدالله بن ميمون القداح عن الإمام الصادق عن آبائه عليهم السلام، كنز العمال: ج 6 ص 640 ح 17175.

7- (7). الكافي: ج 6 ص 290 ح 3 [8] عن أبي بصير عن الإمام الصادق عليه السلام.

8- (8). المصنّف لابن أبي شيبة: ج 1 ص 197 ح 25 عن سليمان بن سعيد، المعجم الأوسط: ج 7 ص 259 ح 7442 عن سليمان بن صرد.

9- (9). كنز العمال: ج 9 ص 314 ح 26183، الجامع الصغير: ج 2 ص 169 ح 5531 كلاهما نقلًا عن عبد الجبار الخولاني في تاريخ داريا عن أنس.

(The Prophet)s.a.w.(said:Indeed Allah dislikes a dirty and untidy person. (1):408

Kanz al-Fawā'id: the Messenger of Allah)s.a.w.(said:Indeed Allah dislikes a man who is al-Qādhurah .Qādhurah

?He was asked:O' Messenger of Allah! What is al-Qāthurah

(He answered:Someone who annoys his companions]by his dirt and bad smell[. (2

(The Prophet)s.a.w.(said:He who puts on clothes should keep them clean. (3):410

(The Prophet)s.a.w.(said:Wash your clothe sadorn yourself and clean yourself. (4):411

WASHING HANDS BEFORE AND AFTER FOOD:1/3

Imām 'Ali)a.s.(said:Washing the hands before and after]eating[food increases the lifespan and it:412
(brightens the eye. (5

BRUSHING THE TEETH:1/4

(The Prophet)s.a.w.(said:Brush your teeth, and make yourself clean. (6):413

(The Prophet)s.a.w.(said:Brush your teeth, for brushing is a great act. (7):414

ص:255

Shu'ab al-Imān, vol.5, p.861, h.6226, narrating from 'A'ishah.Kanz al-'Ummāl, vol.6, p.146,(1) -1
.h.18171

.Kanz al-Fawā'id, vol.2, p.581.Bihār al-Anwār, vol.08, p.601. (2) -2

al-Kāfi, vol.6, p.144, h.3, narrating from al-Sakuni from Imām al-Sādiq)a.s.(.Qurb al-Isnād,. (3) -3
.p.07

Tārikh Dimashq, vol.63, p.421, narrating from 'Abdullah ibn Maymun al-Qaddāh from Imām al-. (4) -4
.Sādiq)a.s.(from his forefa thers)a.s.(.Kanz al-'Ummāl, vol.6, p.046, h.57171

.)al-Kāfi, vol.6, p.092, h.3, narrating from Abu Basir from Imām al-Sādiq)a.s. (5) -5

al-Musannaf by Ibn Abu Shaybah, vol.1, p.791, h.52, narrating from Sulaymān ibn Sa'id.al-Mu'jam. (6) -6
.al-Awsat, vol.7, p.952, h.2447, narrating from Sulaymān ibn Sard

Kanz al-'Ummāl, vol.9, p.413, h.38162.Jāmi' al-Saghir, vol.2, p.961, h.1355.Both narrating from. (7) -7
'Abd al-Jabbār al-Khulāni in Tārikh Dāriyyā from 'Anas

415: عنه صلى الله عليه وآله: مِنْ الْفِطْرَةِ الْمَضْمَضَةِ وَالِاسْتِشْقِ وَالسُّوَاكِ. (1)

416: عنه صلى الله عليه وآله: نَظَّفُوا لثَاتِكُمْ مِنَ الطَّعَامِ وَاسْتَاكُوا، وَلَا تَدْخُلُوا عَلَيَّ فُحْرًا (2) بُخْرًا (3). (4)

5/1: غَسَلَ الْيَدَيْنِ قَبْلَ النَّوْمِ

417: رسول الله صلى الله عليه وآله: مَنْ بَاتَ وَفِي يَدِهِ غَمْرٌ فَأَصَابَهُ شَيْءٌ، فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ. (5)

418: عنه صلى الله عليه وآله: إِذَا نَامَ أَحَدُكُمْ وَفِي يَدِهِ رِيحٌ غَمْرٍ فَلَمْ يَغْسِلْ يَدَهُ فَأَصَابَهُ شَيْءٌ، فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ. (6)

419: عنه صلى الله عليه وآله: أَلَا لَا يَلُومَنَّ امْرُؤٌ إِلَّا نَفْسَهُ، يَبِيتُ وَفِي يَدِهِ رِيحٌ غَمْرٍ. (7)

6/1: قَصُّ الْأَظْفِيرِ

420: رسول الله صلى الله عليه وآله: تَقْلِيمُ الْأَظْفَارِ يَمْنَعُ الدَّاءَ الْأَعْظَمَ، وَيُدْرِي الرِّزْقَ. (8)

ص: 256

-
- 1- (1). سنن ابن ماجه: ج 1 ص 107 ح 294، السنن الكبرى: ج 1 ص 88 ح 242 كلاهما عن عمّار بن ياسر.
- 2- (2). كذا في كنز العمّال، وفي الجامع الصغير: «فُحْرًا»، والظاهر أنّ الصواب «قُلْحًا». قال القرطبي في تفسيره بعد أن ذكر حديثاً قريباً من هذا الحديث ما نصّه: «المحفوظ عندي قُحلاً وقُلْحًا... قال رسول الله صلى الله عليه وآله: استاكوا ما لكم تدخلون على قُلْحًا» (تفسير القرطبي: ج 2 ص 104). [1] والقُلْح: صُفْرُهُ فِي الْأَسْنَانِ وَوَسَخٌ يَرْكَبُهَا مِنْ طَوْلِ تَرْكِ السُّوَاكِ (لسان العرب: ج 2 ص 565 «[2] قُلْح»).
- 3- (3). البُخْرُ: تَغْيِيرُ رِيحِ الْفَمِ (النهاية: ج 1 ص 101 «بخر»)
- 4- (4). كنز العمّال: ج 6 ص 655 ح 17239 نقلاً عن الحكيم عن عبدالله بن كثير.
- 5- (5). سنن الترمذی: ج 4 ص 289 ح 1859، [3] مسند ابن حنبل: ج 3 ص 251 ح 8539 [4] كلاهما عن أبي هريره.
- 6- (6). سنن ابن ماجه: ج 2 ص 1096 ح 3297 عن أبي هريره.
- 7- (7). سنن ابن ماجه: ج 2 ص 1096 ح 3296 عن الإمام الحسين عن أمّه فاطمه عليهما السلام، كنز العمّال: ج 15 ص 242 ح 40759 نقلاً عنه.
- 8- (8). الكافي: ج 6 ص 490 ح 1 [5] عن الحسن بن راشد، ثواب الأعمال: ص 42 ح 4 عن أبي بصير، جامع الأخبار: ص 334 ح 943 [6] كلاهما عن الإمام الصادق عن آبائه عليهم السلام عنه صلى الله عليه وآله وفيهما «ويزيد في الرزق» بدل «ويدرّ الرزق»، الخصال: ص 611 ح 10 عن أبي بصير ومحمّد بن مسلم عن الإمام الصادق عن آبائه عليهم السلام، تحف العقول: ص 101 كلاهما عن الإمام عليّ عليه السلام، بحار الأنوار: ج 76 ص 119 ح 2.

The Prophet)s.a.w.(said:It is of one's nature to gargle the mouth and rinse the nose, and to brush teeth.:415

﴿1

The Prophet)s.a.w.(said:Clean your gums from food and brush your teeth, and do not come to me with:416

(yellow teeth and a bad odour of the mouth. (2

WASHING HANDS BEFORE SLEEPING:1/5

The Prophet)s.a.w.(said:He who goes to bed with oily hands and is then afflicted with something, he:417

(should not blame anyone but himself. (3

The Prophet)s.a.w.(said:If any of you has a smelling oily hand and does not wash it before going to bed:418

(and is then afflicted with something, he should not blame anyone but himself. (4

The Prophet)s.a.w.(said:Beware that he who goes to bed while his hands smell of fat should not blame:419

(anyone but himself. (5

CUTTING NAILS:1/6

The Prophet)s.a.w.(said:Shortening your nails hinders the great sickness, and brings about sustenance.:420

﴿6

ص:257

Sunan Ibn Mājah, vol.1, p.701, h.492.al-Sunan al-Kubrā, vol.1, p.88, h.242.Both narrating from.(1) -1

.Ammār ibn Yāsir

.Kanz al-'Ummāl, vol.6, p.556, h.93271, narrating from al-Hakim from 'Abdullah ibn Kathir. (2) -2

Sunan al-Tirmidhi, vol.4, p.982, h.9581.Musnad Ibn Hanbal, vol.3, p.152, h.9358.Both narrating. (3) -3

.from Abu Hurayrah

.Sunan Ibn Mājah, vol.2, p.6901, h.7923, narrating from Abu Hurayrah. (4) -4

Sunan Ibn Mājah, vol.2, p.6901, h.6923, narrating from Imām al-Husain)a.s.(from his mother. (5) -5

.Fātimah)a.s.(.Kanz al-'Ummāl, vol.51, p.242, h.95704, narrating from it

al-Kāfi, vol.6, p.094, h.1, narrating from al-Hasan ibn Rāsihd.Thawāb al-A'māl, p.24, h.4,. (6) -6

narrating from Abu Basir.Jāmi' al-Akhabār, p.433, h.349.Both narrating from Imām al-Sādiq)a.s.(from

his fore fathers)a.s.(from the Prophet)s.a.w.(, with 'increases sustenance' instead of 'and brings about

sustenance'.al-Khisāl, p.116, h.01, narrating from Abu Basir and Muhammad ibn Muslim from Imām al-

Sādiq)a.s.(from his forefa thers)a.s.(.Tuhaf al-'Uqul, p.101.Both narrating from Imām 'Ali)a.s.(.Bihār .al-Anwār, vol.67, p.911, h.2

421: عنه صلى الله عليه وآله: قُصِّوا أَظْفِيرَكُمْ؛ فَإِنَّ الشَّيْطَانَ يَجْرِي مَا بَيْنَ اللَّحْمِ وَالظَّنْفِرِ. (1)

422: عنه صلى الله عليه وآله: قُصِّوا أَظْفِيرَكُمْ، وَادْفُنُوا قُلَامَاتِكُمْ، وَتَّقُوا بَرَاجِمَكُمْ (2). (3)

ص: 258

-
- 1- (1). تاريخ دمشق: ج 53 ص 247 ح 11237، الفردوس: ج 2 ص 168 ح 2843 كلاهما عن جابر بن عبد الله الأنصاري.
2- (2). البراجم: هي العُقْدُ التي في ظهور الأصابع يجتمع فيها الوَسْخُ (النهاية: ج 1 ص 113 « [1] برجم »).
3- (3). تفسير القرطبي: ج 2 ص 102 [2] عن عبد الله بن بشر المازني، كنز العمال: ج 6 ص 655 ح 17239.

(The Prophet)s.a.w.(said:Cut your nails, for Satan moves between the meat and the nail. (1):421

(The Prophet)s.a.w.(said:Cut your nails and bury them, and clean your fingers. (2):422

ص:259

Tārikh Dimashq, vol.35, p.742, h.73211.al-Firdaws, vol.2, p.861, h.3482.Both narrating from.(1) -1

.Jābir ibn 'Abdullah al-Ansāri

Tafsir al-Qurtubi, vol.2, p.201, narrating from 'Abdullah ibn Bishr al-Māzini.Kanz al-'Ummā1,. (2) -2

.vol.6, p.556, h.93271

(وَصَيَّنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ). 1

(وَصَيَّنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

2.)

(وَصَيَّنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ). 3

423:رسول الله صلى الله عليه وآله-لَمَّا سُئِلَ عَنْ حَقِّ الْوَالِدَيْنِ عَلَىٰ وَلَدِهِمَا- هُمَا جَنَّتَكَ وَنَارَكَ. (1)

424:صحيح البخارى عن عبد الله: سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَيُّ الْعَمَلِ أَحَبُّ إِلَيَّ اللَّهُ؟

ص:260

CHAPTER TWO :THE CHILD'S DUTIES TOWARDS HIS PARENTS

THE IMPORTANCE OF THE RIGHTS OF PARENTS:2/1

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
favor which You have bestowed on me and on my parents, and that I may do good which pleases You and do
(good to me in respect of my offspring; surely I turn to You, and surely I am of those who submit. (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

The Prophet)s.a.w.(said,-when he was asked about the rights of the parents upon their child-:They are:423
(your Heaven and your Hell. (4

Sahih al-Bukhāri, narrating from 'Abdullah bin Mas'ud who said: I asked the Prophet)s.a.w.(:What is:424
?Allah's most beloved act

ص:261

.Qurān, 92:8.(1) -1

.Qurān, 64:51. (2) -2

.Qurān, 13:41. (3) -3

Sunan Ibn Mājah, vol.2, p.8021, h.2663, narrating from Abu Umāmah.Kanz al-'Ummāl, vol.61,. (4) -4
.p.364, h.35454, narrating from it

قال: الصَّلَاةُ عَلَى وَقْتِهَا.

قال: ثُمَّ أَيُّ؟

قال: ثُمَّ بِرُّ الْوَالِدَيْنِ. (1)

425: رسول الله صلى الله عليه وآله: رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ، وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ. (2)

426: الإمام زين العابدين عليه السلام- مِنْ دُعَائِهِ لِأَبِيهِ- اللَّهُمَّ اجْعَلْنِي أَهَابُهُمَا هَيْبَةَ السُّلْطَانِ الْعَسُوفِ (3)، وَأَبْرُهُمَا بِرَّ الْأُمِّ الرَّؤُوفِ، وَاجْعَلْ طَاعَتِي لِيُؤَدِّيَ وَيُرِّيَ بِهِمَا أَقْرَبَ لِعَيْنَيَّ مِنْ رَقْدِهِ الْوَسْنَانِ، وَأَتَلَجَّ لِصَدْرِي مِنْ شَرِّبِهِ الظَّمَانَ؛ حَتَّى أَوْثِرَ عَلَى هَوَايَ هَوَاهُمَا. (4)

427: الإمام الباقر عليه السلام: ثَلَاثٌ لَمْ يَجْعَلِ اللَّهُ عَزَّ وَجَلَّ لِأَحَدٍ فِيهِنَّ رُخْصَةً: أَدَاءُ الْأَمَانَةِ إِلَى الْبَرِّ وَالْفَاجِرِ، وَالْوَفَاءُ بِالْعَهْدِ لِلْبَرِّ وَالْفَاجِرِ، وَبِرُّ الْوَالِدَيْنِ بَرِّينَ كَانَا أَوْ فَاجِرِينَ. (5)

428: الإمام الرضا عليه السلام: إِنَّ اللَّهَ عَزَّ وَجَلَّ... أَمَرَ بِالشُّكْرِ لَهُ وَلِلْوَالِدَيْنِ، فَمَنْ لَمْ يَشْكُرْ وَالِدَيْهِ لَمْ يَشْكُرِ اللَّهَ. (6)

ص: 262

1- (1). صحيح البخارى: ج 1 ص 197 ح 504، صحيح مسلم: ج 1 ص 90 ح 139 وفى ص 89 ح 137 «أفضل» بدل «أحب» كلاهما عن عبدالله بن مسعود.

2- (2). سنن الترمذى: ج 4 ص 311 ح 1899، [1] المستدرک على الصحيحين: ج 4 ص 168 ح 7249 كلاهما عن عبدالله بن عمرو.

3- (3). العسوف: الظلوم (تاج العروس: ج 12 ص 387 «عسف»).

4- (4). الصحيفه السجاديّه: ص 102 الدعاء 24. [2]

5- (5). الكافي: ج 2 ص 162 ح 15 [3] عن عنبسه بن مصعب بن ج 5 ص 132 ح 1، تهذيب الأحكام: ج 6 ص 350 ح 988 كلاهما

عن الحسين بن مصعب الهمداني عن الإمام الصادق [4] عليه السلام وفيه «لا عذر لأحد فيها» بدل «لم يجعل... رخصه».

6- (6). الخصال: ص 156 ح 196، عيون أخبار الرضا عليه السلام: ج 1 ص 258 ح 13 [5] كلاهما عن الدلهات.

.He answered:Performing prayers at its due time

?I said:What else

(He said:Obedience to parents. (1

The Prophet)s.a.w.(said:The pleasure of the Lord lies in the pleasure of father and the wrath of the Lord:425

(is in the wrath of the father. (2

Imām al-Sajjād said,-from his prayers to his parents--:O Allah! Make me fear them like one's fear of a:426
tyrant king, and that I do good to them like the goodness of a kind mother, and make my obedience to my
parents and my kindness to them sweeter for my eyes than a deep sleep, and cooler for my breast than a sweet

(cool drink for a thirsty person so that I put their desire before mine. (3

Imām al-Bāqir)a.s.(said:There are three things in which Allah has not given anyone permission to:427
violate:returning a trust to a righteous or corrupt person, fulfilling a promise given to both a righteous or

(corrupt person, and obedience to parents whether they are righteous or corrupt. (4

Imām al-Ridā)a.s.(said:Indeed Allahhas commanded us to thank Him and the parents.So, he who is:428

(not thankful to his parents is not thankful to Allah. (5

ص:263

Sahih al-Bukhārī, vol.1, p.791, h.405.Sahih Muslim, vol.1, p.09, h.931 and p.98, h.731, with 'the.(1) -1

.best' instead of 'most beloved'.Both narrating from 'Abdullah ibn Mas'ud

Sunan al-Tirmidhi, vol.4, p.113, h.9981.al-Mustadrak 'alā al-Sahihain, vol.4, p.861, h.9427.Both. (2) -2

.narrating from 'Abdullah ibn 'Amr

.al-Sahifah Sajjādiyah, p.201, Supplic ation 42. (3) -3

al-Kāfi, vol.2, p.261, h.51, narrating from 'Anbasah ibn Mus'ab, and vol.5, p.231, h.1.Tahdhib al-. (4) -4

Ahkām, vol.6, p.053, h.889, with 'there is no excuse for anyone in it' instead of 'has not givenp

.).ermission'.Both narrating from al-Husain ibn Mus'ab al-Hamadāni from Imām al-Sādiq)a.s

al-Khisāl, p.651, h.691.'Uyun Akhbār al-Ridā)a.s.(, vol.1, p.852, h.31.Both narrating from al-. (5) -5

.Dilhāth

(وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا* وَ اخْفِضْ لَهُمَا جَنَاحَ الذَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا). 1

[نقلا عن عيسى] (وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا* وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا). 2

[في صفه يحيى] (وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا* وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا). 3

429: الإمام الصادق عليه السلام- في قوله تعالى: (وَبِالْوَالِدَيْنِ إِحْسَانًا) - الإحسانُ أن تُحسِنَ صُحْبَتَهُمَا، وَأَلَّا تُكَلِّفَهُمَا أَنْ يَسْأَلَكَ شَيْئًا مِمَّا يَحْتَاجَانِ إِلَيْهِ وَإِنْ كَانَا مُسْتَعِينِينَ (1). (2)

430: الإمام عليّ عليه السلام: بَرُّ الْوَالِدَيْنِ أَكْبَرُ فَرِيضَةٍ. (3)

431: عنه عليه السلام: بَرُّ الْوَالِدَيْنِ مِنْ أَكْرَمِ الطَّبَائِعِ. (4)

ص: 264

1- (4). كناية عن لزوم تهيئته مطلوبهم قبل الطلب.

2- (5). الكافي: ج 2 ص 157 ح 1 [1] عن أبي ولاد الحنّاط، مشكاة الأنوار: ص 282 ح 854. [2]

3- (6). غرر الحكم: ح 4423، عيون الحكم والمواعظ: ص 195 ح 3982.

4- (7). دستور معالم الحكم: ص 23، تحف العقول: ص 85 وفيه «كرم الطبعه» بدل «أكرم الطباع»، بحار الأنوار: ج 77 ص 212 ح 1.

: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. (1

And)He has made me(kind to my mother, and He has not made me arrogant unblessed.And peace be on me
(the day I was born, and the day I die, and the day I shall be raised alive. (2

And kindness to his parents and)unto the people(he was neither insolent)nor(disobeyed ient.And peace on
(him the day he was born, and the day he dies, and the day he shall be raised a live! (3

Imām al-Sādiq)a.s.(said,-concerning Allah's saying:And)to show(kindness to parents,-:Showing:429
kindness is that you be good company for them and that you should not make them ask you for something they
(need from you even if they are not in need. (4) (5

(Imām 'Ali)a.s.(said:Showing kindness to parents is the greatest obligation. (6):430

(Imām 'Ali)a.s.(said:Showing kindness to parents is the most exalted of qualities. (7):431

ص:265

.Qurān, 71:32-42.(1) -1

.Qurān, 91:23-33. (2) -2

.Qurān, 91:41-51. (3) -3

.It means that you should provide them what they need before they ask. (4) -4

al-Kāfi, vol.2, p.751, h.1, narrating from Abu Wallād al-Hannāt.Mishkāṭ al-Anwār, p.282,. (5) -5
.h.458

.Ghurar al-Hikam, h.3244.'Uyun al-Hikam wa al-Mawā'iz, p.591, h.2893. (6) -6

Dastur Ma'ālim al-Hikam, p.32.Tuhaf al-'Uqul, p.58, with 'the virtue of the nature]of a person['. (7) -7
.insead of 'the most exalted of qualities'.Bihār al-Anwār, vol.77, p.212, h.1

432:الإمام عليّ عليه السلام: قُمْ عَن مَجْلِسِكَ لِأَيِّكَ وَمُعَلِّمِكَ وَإِنْ كُنْتَ أَمِيرًا. (1)

ج الخُضوعُ عِنْدَ الغَضَبِ

433:رسول الله صلى الله عليه وآله: مِنْ حَقِّ الوَالِدِ عَلَيَّ وَلَدِهِ أَنْ يَخْضَعَ لَهُ فِي الغَضَبِ وَالتَّعَبِ. (2)

د التَّجَنُّبُ مِنَ العُقُوقِ

434:الإمام الصادق عليه السلام-فِي قَوْلِهِ تَعَالَى: (إِنَّمَا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ...) - إِنْ أَضْجَرَكَ فَلَا تُقَلِّ لَهُمَا:أَفٍّ، وَلَا تَنْهَرُهُمَا إِنْ ضَرَبَاكَ. (3)

435:عنه عليه السلام: أَدْنَى العُقُوقِ:«أَفٍّ»، وَلَوْ عَلِمَ اللهُ شَيْئاً أَهْوَنَ مِنْهُ لَنَهَى عَنْهُ. (4)

436:عنه عليه السلام-فِي قَوْلِهِ تَعَالَى: (وَ اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ) - لَا تَمَلَأْ عَيْنَيْكَ مِنَ النَّظَرِ إِلَيْهِمَا إِلَّا بِرَحْمَةٍ وَرِقَّةٍ، وَلَا تَرْفَعْ صَوْتَكَ فَوْقَ أَصْوَاتِهِمَا، وَلَا يَدَكَ فَوْقَ أَيْدِيهِمَا، وَلَا تَقْدِّمَ قَدَامَهُمَا. (5)

437:عنه عليه السلام-فِي قَوْلِهِ تَعَالَى: (وَقُلْ لَهُمَا قَوْلًا كَرِيمًا) - إِنْ ضَرَبَاكَ فَقُلْ لَهُمَا:غَفَرَ اللهُ لَكُمَا. (6)

438:رسول الله صلى الله عليه وآله: يُقَالُ لِلْعَاقِ:إِعْمَلْ مَا شِئْتَ مِنَ الطَّاعَةِ فَإِنِّي لَا أَغْفِرُ لَكَ. (7)

ص:266

1- (1).غرر الحكم:ح 2341.

2- (2). تاريخ المدينة المنورة:ج 2 ص 568 عن ابن عباس، كنز العمال:ج 16 ص 473 ح 45512 نقلاً عن تاريخ دمشق.

3- (3). الكافي:ج 2 ص 158 ح 1، كتاب من لا يحضره الفقيه:ج 4 [1] ص 408 ح 5883 كلاهما عن أبي ولّاد الحنّاط.

4- (4). الكافي:ج 2 ص 348 ح 1 [2] عن حديد بن حكيم، عيون أخبار الرضا عليه السلام:ج 2 ص 44 ح 160 [3] عن داوود بن سليمان الفراء عن الإمام الرضا عن آبائه عليهم السلام.

5- (5). الكافي:ج 2 ص 158 ح 1، كتاب من لا يحضره الفقيه:ج 4 [4] ص 408 ح 5883 كلاهما عن أبي ولّاد الحنّاط.

6- (6). الكافي:ج 2 ص 158 ح 1، كتاب من لا يحضره الفقيه:ج 4 [5] ص 408 ح 5883 كلاهما عن أبي ولّاد الحنّاط.

7- (7). حليه الأولياء:ج 10 ص 216 عن عائشه، روضه الواعظين:ص 403 [6] نحوه.

:B Standing Up To Show Reverence

(Imām 'Ali)a.s.(said:Stand up for your father and your teacher, even if you are a commander. (1):432

:C Submissiveness At The Time Of Anger

The Prophet)s.a.w.(said:Among the rights of a father upon his child is that the child should be:433
(submissive to him at the time of anger and exhaustion. (2

:D Avoiding Disobedience

Imām al-Sādiq)a.s.(said,-regarding Allah's saying if one of them or both of them reach old age with:434
(you-:If they annoy you, do not say fie to them, if they were to hit you, do not repel them. (3

Imām al-Sādiq)a.s.(said:The lowest degree of disobedience]to parents[is to say 'fie', and if Allah had:435
(anything of a word less than this, He would have prohibited it. (4

Imām al-Sādiq)a.s.(said,-regarding Allah's saying And out of compassion, lower unto them the wing:436
of humility-:Do not use your eyes in looking at them other than a glance of compassion and sympathy to
them, do not raise your voice louder than their voice, do not extend your hand higher than their hands, and do
(not precede them in steps. (5

Imām al-Sādiq)a.s.(said,-regarding Allah's saying and speak to them a gracious word.-:If they were:437
(to hit you, say to them:'May Allah forgive you! (6

The Prophet)s.a.w.(said:It will be said to him who is disobedient to his parents:Worship as much as:438
(you desire, but I will not forgive you. (7

ص:267

.Ghurar al-Hikam, h.1432.(1) -1

Tārikh Madinah al-Munawarah, vol.2, p.865, narrating from Ibn 'Abbās.Kanz al-'Ummāl, vol.61,. (2) -2
.p.374, h.21554, narrating from Tārikh Dimashq

al-Kāfi, vol.2, p.851, h.1.Kitāb Man lā Yahdarhu al-Faqih, vol.4, p.804, h.3885.Both narrating. (3) -3
from Abu Wallād al-Hannāt

al-Kāfi, vol.2, p.843, h.1, narrating from Hadid ibn Hakim.'Uyun Akhbār al-Ridā)a.s.(, vol.2,. (4) -4

p.44, h.061, narrating from Dāwud ibn Sulaymān al-Farrā' from Imām al-Ridā)a.s.(from his forefa thers
.).)a.s
al-Kāfi, vol.2, p.851, h.1.Kitāb Man lā Yahdarhu al-Faqih, vol.4, p.804, h.3885.Both narrating. (5) -5
from Abu Wallād al-Hannāt
al-Kāfi, vol.2, p.851, h.1.Kitāb Man lā Yahdarhu al-Faqih, vol.4, p.804, h.3885.Both narrating. (6) -6
from Abu Wallād al-Hannāt
.Hilyah al-Awliyā', vol.01, p.612, narrating from 'A'ishah.Rawdah al-Wā'izin, p.304. (7) -7

439: عنه صلى الله عليه وآله: مَنْ أَحْزَنَ وَالِدَيْهِ فَقَدْ عَقَّهُمَا. (1)

440: صحيح مسلم عن عبد الله بن عمرو بن العاص: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ.

قالوا: يَا رَسُولَ اللَّهِ وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟

قال: نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ. (2)

441: الإمام الباقر عليه السلام: إِنَّ أَبِي نَظَرَ إِلَى رَجُلٍ وَمَعَهُ ابْنُهُ يَمْشِي، وَالْإِبْنُ مُتَكَبِّرٌ عَلَى ذِرَاعِ أَبِيهِ، قَالَ: فَمَا كَلَّمَهُ أَبِي عَلَيْهِ السَّلَامُ مَقْتًا لَهُ حَتَّى فَارَقَ الدُّنْيَا. (3)

442: الإمام العسكري عليه السلام: جُرْأَةُ الْوَالِدِ عَلَى وَالِدِهِ فِي صِغَرِهِ، تَدْعُو إِلَى الْعُقُوقِ فِي كِبَرِهِ. (4)

3/2: جَوَامِعُ حُقُوقِ الْوَالِدَيْنِ

443: رسول الله صلى الله عليه وآله - لَمَّا سئلَ عَن حَقِّ الْوَالِدِ عَلَى وَلَدِهِ - لَا يُسَمِّيهِ بِاسْمِهِ، وَلَا يَمْشِي بَيْنَ يَدَيْهِ، وَلَا يَجْلِسُ قَبْلَهُ، وَلَا يَسْتَسَبُّ لَهُ. (5). (6)

ص: 268

1- (1). كتاب من لا يحضره الفقيه: ج 4 ص 372 ح 5762 عن حماد بن عمرو وأنس بن محمد عن أبيه جميعا عن الإمام الصادق عن

آبائهم عليهم السلام، الخصال: ص 621 ح 10 عن أبي بصير ومحمد بن مسلم عن الإمام الصادق عن آبائهم عن الإمام علي عليهم السلام.

2- (2). صحيح مسلم: ج 1 ص 92 ح 146، السنن الكبرى: ج 10 ص 397 ح 21086.

3- (3). الكافي: ج 2 ص 349 ح 8 [1] عن عبد الله بن سليمان، مشكاة الأنوار: ص 285 ح 862 [2] عن عبد الله بن مسكان وليس

فيه «يمشي».

4- (4). تحف العقول: ص 489.

5- (5). أي ألا يقوم الولد بعمل يسىء إلى سمعه والديه بين الناس ويؤدى إلى لعنهما وسبهما.

6- (6). الكافي: ج 2 ص 158 ح 5 [3] عن درست بن أبي منصور، مشكاة الأنوار: ص 277 ح 833 [4] كلاهما عن الإمام الكاظم عليه

السلام.

(The Prophet)s.a.w.(said:He who makes his parents unhappy has surely disobeyed them. (1):439

Sahih Muslim, narrating from 'Abdullah bin 'Amr bin al-'As who said: The Messenger of Allah)s.a.w.(:440

.said:Among the major sins is swearing at one's own parents

?Some people said:O Messenger of Allah! Can someone really swear at his own parents

He answered:Yes, that is when someone swears at another person's father, and so he swears back at his father,

(or someone swears at another person's mother, and he swears back at his mother. (2

Imām al-Bāqir)a.s.(said:My father saw a man whose son was walking with him and the son was:441

leaning on his father's arm.My father being annoyed of the son did not speak to him until he left this world.

((3

Imām al-'Askari)a.s.(said:The boldness of a child in his childhood against his father will invite to his:442

(disobedience in his adulthood. (4

GENERAL RIGHTS OF PARENTS:2/3

The Prophet)s.a.w.(said,-when asked about the rights of parents upon their child-:He should not call:443

his father by his name; he should not walk in front of him; he should not sit before him; and he should not be

(the cause of his father getting sworn at. (5

ص:269

Kitāb Man lā Yahdarhu al-Faqih, vol.4, p.273, h.2675, narrating from Hammād ibn 'Amr and 'Anas.(1) -1

ibn Muhammad from his father from Imām al-Sādiq)a.s.(from his forefathers)a.s.(.al-Khisāl, p.126,

h.01, narrating from Abu Basir and Muhammad ibn Muslim from Imām al-Sādiq)a.s.(from his forefathers

.)a.s.(from Imām 'Ali)a.s

.Sahih Muslim, vol.1, p.29, h.641.al-Sunan al-Kubrā, vol.01, p.793, h.68012. (2) -2

al-Kāfi, vol.2, p.943, h.8, narrating from 'Abdullah ibn Sulaymān.Mishkāt al-Anwār, p.582,. (3) -3

.h.268, narrating from 'Abdullah ibn Muskān, without 'was walking

.Tuhaf al-'Uqul, p.984. (4) -4

al-Kāfi, vol.2, p.851, h.5, narrating from Durust ibn Abu Mansur.Mishkāt al-Anwār, p.772,. (5) -5

.)h.338.Both narrating from Imām al-Kāzim)a.s

444:الإمام عليّ عليه السلام: إِنَّ لِلْوَالِدِ عَلَى الْوَالِدِ حَقًّا، وَإِنَّ لِلْوَالِدِ عَلَى الْوَالِدِ حَقًّا، فَحَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُطِيعَهُ فِي كُلِّ شَيْءٍ إِلَّا فِي مَعْصِيَةِ اللَّهِ سُبْحَانَهُ. (1)

445:الإمام الصادق عليه السلام: يَجِبُ لِلْوَالِدَيْنِ عَلَى الْوَالِدِ ثَلَاثَةٌ أَشْيَاءَ: شُكْرُهُمَا عَلَى كُلِّ حَالٍ، وَطَاعَتُهُمَا فِيمَا يَأْمُرَانِهِ وَيَنْهَيَانِهِ عَنْهُ فِي غَيْرِ مَعْصِيَةِ اللَّهِ، وَنَصِيحَتُهُمَا فِي السِّرِّ وَالْعَلَانِيَةِ. (2)

4/2:بَرَكَاتُ بَرِّ الْوَالِدَيْنِ

446:رسول الله صلى الله عليه وآله: مَنْ سَرَّهَ أَنْ يُمَدَّ لَهُ فِي عُمُرِهِ وَيُزَادَ لَهُ فِي رِزْقِهِ؛ فَلْيَبِرِّ وَالِدَيْهِ، وَلْيَصِلْ رَحِمَهُ. (3)

447:عنه صلى الله عليه وآله: سَيِّدُ الْأَبْرَارِ يَوْمَ الْقِيَامَةِ رَجُلٌ بَرَّ وَالِدَيْهِ بَعْدَ مَوْتِهِمَا. (4)

448:عنه صلى الله عليه وآله: مَنْ بَرَّ وَالِدَيْهِ طُوبَى (5) لَهُ، زَادَ اللَّهُ فِي عُمُرِهِ. (6)

449:الإمام الصادق عليه السلام: بَرُّوا آبَاءَكُمْ؛ يَبْرِكُمْ أَبْنَاؤُكُمْ. (7)

ص: 270

1- (1). نهج البلاغه: الحكمه 399. [1]

2- (2). تحف العقول: ص 322، بحار الأنوار: ج 78 ص 236 ح 67. [2]

3- (3). مسند ابن حنبل: ج 4 ص 530 ح 13812 و ص 458 ح 13400، [3] مكارم الأخلاق لابن أبي الدنيا: ص 178 ح 244 وفيهما «من أحب» بدل «من سره» وكلها عن أنس.

4- (4). بحار الأنوار: ج 74 ص 86 ح 100 [4] نقلاً عن كتاب الإمامه والتبصره عن السكوني عن الإمام الصادق عن آبائه عليهم السلام.

5- (5). طوبى: قيل: هو اسم شجره في الجنة، وقيل: بل إشارة إلى كمال مستطاب في الجنة؛ من بقاء بلا فناء، وعز بلا زوال، وغنى بلا فقر (مفردات ألفاظ القرآن: ص 528 «[5] طيب»)

6- (6). الأدب المفرد: ص 20 ح 22، [6] المستدرک على الصحيحين: ج 4 ص 170 ح 7257 كلاهما عن معاذ.

7- (7). الكافي: ج 5 ص 554 ح 5 [7] عن عبيد بن زرار، كتاب من لا يحضره الفقيه: ج 4 ص 21 ح 4985.

Imām 'Ali)a.s.(said:There is a right for the child upon his father and there is a right for the father upon:444
the child.The right of the father upon the child is that the child obeys him in everything other than sinning
(Allah. (1

Imām al-Sādiq)a.s.(said:Parents have three rights upon their child:to be grateful to the parents in any:445
condition, to obey them in whatever they order him or prohibit him except sinning Allah, and in seeking
(benevo lence for them in secret and in the open. (2

THE BENEFITS OF DOING GOOD TO PARENTS:2/4

The Prophet)s.a.w.(said:He who wishes to prolong his lifespan and increase his sustenance should do:446
(good to his parents and keep ties with his kin. (3

The Prophet)s.a.w.(said:The master of the righteous on Judgment Day is he who does good to his:447
(parents after their death. (4

The Prophet)s.a.w.(said:Blissful is he who does good to his parents and Allah will increase his:448
(lifespan. (5

(Imām al-Sādiq)a.s.(said:Do good to your parents so that your children will do good to you. (6:449

ص:271

.Nahj al-Balāghah, Wise Saying 993.(1) -1

.Tuhaf al-'Uqul, p.223.Bihār al-Anwār, vol.87, p.632, h.76. (2) -2

Musnad Ibn Hanbal, vol.4, p.035, h.21831 and p.854, h.00431.Makārim al-Akhlāq by Ibn Abu al-. (3) -3

.Dunyā, p.871, h.442, with 'he who loves' instead of 'he who wishes'.All narrating from 'Anas

Bihār al-Anwār, vol.47, p.68, h.001, narrating from the book al-Imāmah wa al-Tabsirah from al-. (4) -4

.).Sakuni from Imām al-Sādiq)a.s.(from his forefat hers)a.s

al-Adab al-Mufrad, p.02, h.22.al-Mustadrak 'alā al-Sahihain, vol.4, p.071, h.7527.Both narrating. (5) -5

.from Ma'ādh

al-Kāfi, vol.5, p.455, h.5, narrating from 'Ubaid ibn Zurārah.Kitāb Man lā Yahdarhu al-Faqih,. (6) -6

.vol.4, p.12, h.5894

450: رسول الله صلى الله عليه وآله: مَنْ تَعَلَّمَتْ مِنْهُ حَرْفًا، صِرَتْ لَهُ عَبْدًا. (1)

451: عوالى اللالى: رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ: مَنْ عَلَّمَ شَخْصًا مَسْأَلَةً، فَقَدْ دَمَّ مَلِكَ رَقَبَتِهِ. فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ: أَيَّبِعُهُ؟ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا، وَلَكِنْ يَأْمُرُهُ وَيَنْهَاهُ. (2)

452: الإمام على عليه السلام: أَكْرَمَ ضَيْفِكَ وَإِنْ كَانَ حَقِيرًا، وَفَمَنْ عَنِ مَجْلِسِكَ لِأَبِيكَ وَمُعَلِّمِكَ وَإِنْ كُنْتَ أَمِيرًا. (3)

453: عنه عليه السلام: ثَلَاثٌ لَا يُسْتَحْيَى مِنْهُنَّ: خِدْمَةُ الرَّجُلِ ضَيْفَهُ، وَقِيَامُهُ عَنِ مَجْلِسِهِ لِأَبِيهِ وَمُعَلِّمِهِ، وَطَلْبُ الْحَقِّ وَإِنْ قَلَّ. (4)

454: الإمام زين العابدين عليه السلام: حَقُّ سَائِسِكَ بِالْعِلْمِ التَّعْظِيمِ لَهُ، وَالتَّوْقِيرُ لِمَجْلِسِهِ، وَحُسْنُ الْإِسْتِمَاعِ إِلَيْهِ، وَالْإِقْبَالُ عَلَيْهِ، وَالْأَلَا تَرْفَعَ عَلَيْهِ صَوْتَكَ، وَلَا تُجِيبَ أَحَدًا يَسْأَلُهُ عَن

1- (1). عوالى اللالى: ج 1 ص 292 ح 163، [1] بحار الأنوار: ج 77 ص 165 ح 2. [2]

2- (2). عوالى اللالى: ج 4 ص 71 ح 43، [3] منيه المرید: ص 243 نحوه.

3- (3). غرر الحكم: ح 2341.

4- (4). غرر الحكم: ح 4666، [4] عيون الحكم والمواعظ: ص 212 ح 4230.

(The Prophet)s.a.w.(said:He whom you learn one word from, has made you become his servant. (1):450

Awāli al-La'āli: It is narrated that the Messenger of Allah)s.a.w.(said:He who teaches something to':451
.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. (2

Imām 'Ali)a.s.(said:Honor your guest even if he is lowly, and stand up for your father and your teacher:452
(even if you are a commander. (3

Imām 'Ali)a.s.(said:There are three things of which you should not be ashamed of:A man serving his:453
(guest, standing up for his father and his teacher, and demanding his right even if it is little. (4

Imām al-Sajjād)a.s.(said:The right of your teacher is to honor him, revere his presence, listen to him:454
carefully and heed him.You must not raise your voice over him, not answer a person who has asked him until
he himself answers, not to speak with anyone in his meeting, and not to backbite anyone in his presence.You
should defend him when someone speaks against him, you should conceal his defects and reveal his virtues,
and you should not associate with his enemy and

ص:273

.Awāli al-La'āli, vol.1, p.292, h.361.Bihār al-Anwār, vol.77, p.561, h.2'.(1) -1

.Awāli al-La'āli, vol.4, p.17, h.34.Munyah al-Murid, p.342'. (2) -2

.Ghurar al-Hikam, h.1432. (3) -3

.Ghurar al-Hikam, h.6664.'Uyun al-Hikam wa al-Mawā'iz, p.212, h.0324. (4) -4

شَيْءٍ حَتَّى يَكُونَ هُوَ الَّذِي يُجِيبُ، وَلَا تُحَدِّثْ فِي مَجْلِسِهِ أَحَدًا، وَلَا تَغْتَابَ عِنْدَهُ أَحَدًا، وَأَنْ تَدْفَعَ عَنْهُ إِذَا ذُكِرَ عِنْدَكَ بِسَوْءٍ، وَأَنْ تَسْتُرَ عُيُوبَهُ
وَتُظْهِرَ مَنَاقِبَهُ، وَلَا تُجَالِسَ لَهُ عَدُوًّا وَلَا تُعَادِيَ لَهُ وَلِيًّا، فَإِذَا فَعَلْتَ ذَلِكَ سَدَّ يَهْدَتَ لَكَ مَلَائِكَةُ اللَّهِ عِزَّ وَجَلَّ بِأَنَّكَ قَصَدْتَهُ، وَتَعَلَّمْتَ عِلْمَهُ لِلَّهِ جَلَّ
وَعَزَّ اسْمُهُ لَا لِلنَّاسِ. (1)

3/3: غَضُّ الصَّوْتِ

(إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ). 2

455: رسول الله صلى الله عليه وآله: مَنْ غَضَّ صَوْتَهُ عِنْدَ الْعُلَمَاءِ جَاءَ يَوْمَ الْقِيَامَةِ مَعَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى مِنْ أَصْحَابِي، وَلَا
خَيْرَ فِي التَّمَلُّقِ وَالتَّوَاضُّعِ إِلَّا مَا كَانَ فِي اللَّهِ فِي طَلَبِ الْعِلْمِ. (2)

4/3: التَّجَنُّبُ عَنِ الْإِسْتِخْفَافِ

456: رسول الله صلى الله عليه وآله: ثَلَاثَةٌ لَا يَسْتَخِفُّ بِهِمْ إِلَّا مُنَافِقٌ بَيْنَ نِفَاقِهِ: ذُو شَيْبَةٍ فِي الْإِسْلَامِ، وَمُعَلِّمُ الْخَيْرِ، وَإِمَامٌ عَادِلٌ. (3)

ص: 274

-
- 1- (1). كتاب من لا يحضره الفقيه: ج 2 ص 620 ح 3214، الخصال: ص 567 ح 1 كلاهما عن أبي حمزة الثمالي (ثابت بن دينار) وراجع تحف العقول: ص 260.
 - 2- (3). فردوس الأخبار: ج 4 ص 181 ح 6076 عن سعيد الشامي.
 - 3- (4). تاريخ بغداد: ج 8 ص 27 ح 4074، [1] أسد الغابه: ج 6 ص 354 الرقم 6439 [2] كلاهما عن عماره القرشي عن أبيه عن جدّه.

not be hostile with his friend.If you were to do this, the angels of Allah will bear witness for you that you
(have gone to him and learnt knowledge for the sake of Allah the Exalted, and not for the sake of people. (1

LOWERING THE VOICE:3/3

Surely those who lower their voice before Allah's Apostle are they whose hearts Allah has proved for
(guarding)against evil(; they shall have forgiveness and a great reward. (2

The Prophet)s.a.w.(said:He who lowers his voice in the presence of the scholars will come forth on:455
Judgment Day with my companions, whose hearts have been tested with piety by Allah, and there is no good
(in flattery and humility except for that which is done for Allah for the sake of seeking knowledge. (3

AVOIDANCE OF BELITTLING:3/4

The Prophet)s.a.w.(said:There are three groups who are not belittled by anyone except by a hypocrite:456
whose hypocrisy is manifest:the owner of grey hair in Islam]an elder[, a teacher of goodness and a just
(leader. (4

ص:275

Kitāb Man lā Yahdarhu al-Faqih, vol.2, p.026, h.4123.al-Khisāl, p.765, h.1.Both narrating from.(1) -1
.Abu Hamzah al-Thumālī)Thābit ibn Dinār(.Tuhaf al-'Uqul, p.062
.Qurān, 94:3. (2) -2
.Firdaws al-Akhhār, vol.4, p.181, h.6706, narrating from Sa'id al-Shāmi. (3) -3
Tārikh Baghdād, vol.8, p.72, h.4704.Usd al-Ghābah, vol.6, p.453, h.9346.Both narrating from. (4) -4
'Amārah al-Qurashi from his father from his grandfather

457: عنه صلى الله عليه وآله: مَنْ احْتَقَرَ صَاحِبَ الْعِلْمِ فَقَدْ احْتَقَرَ نِيَّ، وَمَنْ احْتَقَرَ نِيَّ فَهُوَ كَافِرٌ. (1)

458: الإمام عليّ عليه السلام: لَا يَسْتَخِفُّ بِالْعِلْمِ وَأَهْلِهِ إِلَّا أَحْمَقُ جَاهِلٌ. (2)

459: عنه عليه السلام: إِيَّاكَ أَنْ تَسْتَخِفَّ بِالْعُلَمَاءِ؛ فَإِنَّ ذَلِكَ يُرَى بِكَ، وَيُسَىءُ الظَّنَّ بِكَ وَالْمَخِيلَةَ فِيكَ. (3)

460: عنه عليه السلام: لَا تَجْعَلَنَّ ذَرْبَ (4) لِسَانِكَ عَلَى مَنْ أَنْطَقَكَ، وَبِلَاغَةَ قَوْلِكَ عَلَى مَنْ سَدَّدَكَ. (5)

ص: 276

1- (1) إرشاد القلوب: ص 165. [1]

2- (2) غرر الحكم: ح 10807، عيون الحكم والمواعظ: ص 541 ح 10030.

3- (3) غرر الحكم: ح 2732، [2] عيون الحكم والمواعظ: ص 100 ح 2298.

4- (4) ذَرْبَ لِسَانِهِ: إِذَا كَانَ حَادًّا لِللِّسَانِ لَا يُبَالِي (النهاية: ج 2 ص 156 « [3] ذرب »).

5- (5) نهج البلاغه: الحكمه 411، [4] غرر الحكم: ح 10385.

The Prophet)s.a.w.(said:He who humiliates a person of knowledge has indeed humiliated me and he:457
(who humiliates me is a disbel iever. (1

Imā'm 'Ali)a.s.(: No one belittles knowledge and knowl edgeable people except one who is foolish and:458
(ignorant. (2

Imā'm 'Ali)a.s.(said:Be careful not to belittle scholars, for this action will make yourself belittled, and:459
(it will bring suspicion on and negative views about you. (3

Imā'm 'Ali)a.s.(said:Do not use the sharpness of your tongue against he who has taught you to speak, or:460
(use the eloquence of your speech against he who has discip lined you. (4

ص:277

.Irshād al-Qulub, p.561.(1) -1

.Ghurar al-Hikam, h.70801, 'Uyun al-Hikam wa al-Mawā'iz, p.145, h.03001. (2) -2

.Ghurar al-Hikam, h.2372.'Uyun al-Hikam wa al-Mawā'iz, p.001, h.8922. (3) -3

.Nahj al-Balā'ghah, Wise Saying 114.Ghurar al-Hikam, h.58301. (4) -4

461: رسول الله صلى الله عليه وآله: يُسَلِّمُ الصَّغِيرَ عَلَى الْكَبِيرِ، وَالْمَارَّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ. (1)

462: عنه صلى الله عليه وآله: أَوْلَى النَّاسِ بِاللَّهِ وَبِرَسُولِهِ مَنْ بَدَأَ بِالسَّلَامِ. (2)

463: عنه صلى الله عليه وآله: أَطْوَعُكُمْ لِلَّهِ الَّذِي يَبْدَأُ صَاحِبَهُ بِالسَّلَامِ. (3)

464: الإمام عليّ عليه السلام: لِلْسَّلَامِ سَبْعُونَ حَسَنَةً؛ تَسْعُ وَسِتُّونَ لِلْمُبْتَدِيِّ وَوَاحِدَةٌ لِلرَّادِ. (4)

465: الإمام عليّ عليه السلام- فِي وَصِيَّتِهِ لِابْنِهِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ- يَا بَنِي... لَا تُضَيِّعَنَّ حَقَّ أَخِيكَ اتِّكَالاً عَلَى مَا بَيْنَكَ وَبَيْنَهُ؛ فَإِنَّهُ لَيْسَ لَكَ بِأَخٍ مَنْ أَضَعْتَ حَقَّهُ. (5)

466: عنه عليه السلام: مَا أَقْبَحَ بِالرَّجُلِ أَنْ يَعْرِفَ أَخُوهُ حَقَّهُ، وَلَا يَعْرِفَ حَقَّ أَخِيهِ! (6)

1- (1). صحيح البخارى: ج 5 ص 2301 ح 5877 عن أبى هريره، الكافى: ج 2 ص 646 ح 1 [1] عن جراح المدائنى عن الإمام الصادق عليه السلام.

2- (2). الكافى: ج 2 ص 644 ح 3 [2] عن السكونى عن الإمام الصادق عليه السلام، بحار الأنوار: ج 76 ص 12 ح 50. [3]

3- (3). كنز العمال: ج 9 ص 116 ح 25253 نقلاً عن الطبرانى عن أبى الدرداء.

4- (4). مشكاة الأنوار: ص 346 ح 1106، تحف العقول: ص 248 عن الإمام الحسين عليه السلام، بحار الأنوار: ج 76 ص 11 ح 46.

[4]

5- (5). كتاب من لا يحضره الفقيه: ج 4 ص 392 ح 5834، نهج البلاغه: [5] الكتاب 31.

6- (6). مصادقه الإخوان: ص 144 ح 5 [6] عن مرازم.

CHAPTER FOUR: THE CHILD'S DUTIES TOWARDS ELDERLY AND FRIENDS

INITIATING WITH GREETING: 4/1

The Prophet)s.a.w.(said: The younger person should greet the elder, the one passing by should greet the: 461

(one who is sitting, and a small group should greet the large group. (1

(The Prophet)s.a.w.(said: The nearest person to Allah and His Messenger is he who is first to greet. (2): 462

(The Prophet)s.a.w.(said: The most obedient of you to Allah is he who is first in greeting his friend. (3): 463

Imām 'Ali)a.s.(said: Greeting has seventy rewards, sixty nine of which are for he who initiates the: 464

(greeting and one is for the responder. (4

OBSERVING RIGHTS: 4/2

Imām 'Ali)a.s.(said, -in his advice to Muhammad bin al-Hanafiyah-: O my child! Do not encroach: 465

upon the right of your brother because of what)a problem(is between you and him, for he whose rights you

(breach is not your brother. (5

Imām 'Ali)a.s.(said: How bad is it for a man, whose brother recognizes his rights but he does not: 466

(recognize the rights of his brother. (6

ص: 279

Sahih al-Bukhārī, vol.5, p.1032 h.7785, narrating from Abu Hurayrah. al-Kāfi, vol.2, p.646, h.1, (1) -1

(.narrating from Jarrāh al-Madā'ini from Imām al-Sādiq)a.s

al-Kāfi, vol.2, p.446, h.3, narrating from al-Sakuni from Imām al-Sādiq)a.s.(. Bihār al-Anwār, (2) -2

.vol.67, p.21, h.05

.Kanz al-'Ummāl, vol.9, p.611, h.35252, narrating from al-Tabarāni from Abu al-Dardā. (3) -3

Mishkāt al-Anwār, p.643, h.6011. Tuhaf al-'Uqul, p.842, narrating from Imām al-Husain)a.s.. (4) -4

(.Bihār al-Anwār, vol.67, p.11, h.64

.Kitāb Man lā Yahdarhu al-Faqih, vol.4, p.293, h.4385. Nahj al-Balāghah, letter 13. (5) -5

.Musādiqah al-Ikhwān, p.441, h.5, narrating from Marāzīm. (6) -6

Based on the traditions mentioned in regard to the upbringing of the children, one of the methods of the Prophet of Allah)s.a.w.(was greeting children. He has explicitly said that by this behavior 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 the children so that it can remain a custom after me. (1

However, it can be gathered from the traditions narrated in this chapter, that all Muslims should precede each other in greeting, especially the young generation

Little contemplation will clarify that these narrations are not in conflict with each other, but they are complementary to each other and it is best to practice all of them

This means that the duty of every person in the Islamic society is to precede in the greeting, but etiquette requires that the younger greet the older. If for any reason, the younger person delays or hesitates to greet the elder one, the elder has a moral duty to greet the younger one and thereby making him understand his shortcomings and faults. This action, especially in respect to children, has a better educational impact, and this is why the Prophet of Islam)s.a.w.(used to greet the children in order to attract the attention of his followers to the upbringing effects of honoring the personality of the child and respecting his feelings

ص: 281

467:الإمام عليّ عليه السلام: لِيَتَأَسَّ صَغِيرِكُمْ بِكَبِيرِكُمْ، وَلِيَرَأَفَ كَبِيرِكُمْ بِصَغِيرِكُمْ، وَلَا تَكُونُوا كَجُفَاءِ الْجَاهِلِيَّةِ؛ لَا فِي الدِّينِ يَتَفَقَّهُونَ، وَلَا عَنِ اللَّهِ يَعْقِلُونَ، كَقَيْضِ بَيْضٍ فِي أَدَاحٍ؛ يَكُونُ كَسْرُهَا وَزَرًا، وَيَخْرُجُ حِضَانُهَا شَرًّا (1). (2)

4/4:قَضَاءُ الْحَاجَةِ

468:رسول الله صلى الله عليه وآله: الْمُؤْمِنُونَ إِخْوَةٌ، يَتَقَضَى بَعْضُهُمْ حَوَائِجَ بَعْضٍ، فَيَقْضَاءُ بَعْضُهُمْ حَوَائِجَ بَعْضٍ يَتَقَضَى اللَّهُ حَوَائِجَهُمْ يَوْمَ الْقِيَامَةِ. (3)

469:عنه صلى الله عليه وآله: مَنْ كَانَ فِي حَاجَةٍ أَخِيهِ فَإِنَّ اللَّهَ فِي حَاجَتِهِ. (4)

470:الكافي عن صفوان الجمال: كُنْتُ جَالِسًا مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ مَكَّةَ يُقَالُ لَهُ «مَيْمُونٌ»، فَشَدَّ كَأَيْلِهِ تَعَذَّرَ الْكِرَاءَ عَلَيْهِ، فَقَالَ لِي: قُمْ فَأَعِنَ أَخَاكَ.

ص:282

1- (1). الْقَيْضُ: الْكَسْرُ وَالْفَلْقُ. وَاسْتَعَارَ عَلَيْهِ السَّلَامُ لَفْظَهُ «الْأَدَاحِي» لِلْأَعْيَاشِ مِجَازًا؛ لِأَنَّ الْأَدَاحِي لَا تَكُونُ إِلَّا لِلنِّعَامِ تَدْحُوهَا بِأَرْجُلِهَا وَتَبِيضُ فِيهَا، وَدَحْوُهَا: تَوْسِيعُهَا. شَبَّهَهُمْ عَلَيْهِ السَّلَامُ بِبَيْضِ الْأَفَاعِي فِي الْأَعْيَاشِ، يُطَنُّ بَيْضُ الْقَطَا فَلَا يَحِلُّ لِمَنْ رَأَاهُ أَنْ يَكْسِرَهُ لِأَنَّهُ يَظَنُّهُ بَيْضَ الْقَطَا، وَحِصَانُهُ يَخْرُجُ شَرًّا؛ لِأَنَّهُ يَفْقُصُ عَنْ أَفْعَى (شرح نهج البلاغه لابن أبي الحديد: ج 9 ص 282 و 283). [1]

2- (2). نهج البلاغه: الخطبة 166، [2] بحار الأنوار: ج 34 ص 113 ح 950. [3]

3- (3). الأماشي للمفيد: ص 150 ح 8 عن الحسين بن زيد، مصادقه الإخوان: ص 160 ح 5 [4] كلاهما عن الإمام الصادق عن أبيه عليهما السلام نحوه.

4- (4). سنن أبي داود: ج 4 ص 273 ح 4893، مسند ابن حنبل: ج 2 ص 400 ح 5650 [5] كلاهما عن عبد الله بن عمر؛ الأماشي للطوسي: ص 97 ح 147 [6] عن محمد بن يحيى المدني عن الإمام الصادق [7] عليه السلام وفيه «أخيه المؤمن المسلم» بدل «أخيه» وزاد في آخره «ما كان في حاجه أخيه».

Imām 'Ali)a.s.(said:The young among you should take example from your elders, and the elders should:467
be affect ionate to the young ones.You should not be like the harsh men of the Age of Ignorance who neither
had the underst anding of religion nor did they contem plate 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. (1

FULFILLING NEEDS:4/4

The Prophet)s.a.w.(said:The believers are brethren.They fulfil the needs of each other, and by fulfilling:468
(each other's needs, Allah will fulfil their needs on Judgment Day. (2

The Prophet)s.a.w.(said:Allah will grant all the needs of one who seeks to fulfil the need of his brother .:469
(3

al-Kāfi, narrating from Safwān al-Jammāl who said: I was sitting with Abu 'Abdullah)al-Sādiq[)a.s.:470
(when a man from Mecca named Maymun entered and complained about paying the rent of his animals.The
.Imām said to me:Stand up and help your brother

So I stood up with him and Allah solved his problem of the rent, then I returned to my place]in the
?gathering[.Then Abu 'Abdullah)al-Sādiq[)a.s.(said:What did you do with the need of your brother

.I said:Allah solved it for him, may my parents be your ransom

ص:283

.Nahj al-Balāghah, Sermon 661.Bihār al-Anwār, vol.43, p.311, h.059.(1) -1
al-Amāli, by al-Mufid, p.051, h.8, narrating from al-Husain ibn Zaid.Musādiqah al-Ikhwān,. (2) -2
(.p.061, h.5.Both narrating from Imām al-Sādiq)a.s.(from his father)a.s.
Sunan Abu Dāwud, vol.4, p.372, h.3984.Musnad Ibn Hanbal, vol.2, p.004, h.0565.Both narrating. (3) -3
from 'Abdullah ibn 'Umar.al-Amāli, by al-Tusi, p.79, h.741, narrating from Muhammad ibn Yahyā al-
'Madani from Imām al-Sādiq)a.s.(, with 'his believing Muslim brother' instead of 'his brother

فَقَمْتُ مَعَهُ، فَيَسِّرُ اللَّهُ كِرَاهَهُ، فَرَجَعْتُ إِلَى مَجْلِسِي.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا صَنَعْتَ فِي حَاجَةِ أَخِيكَ؟ فَقُلْتُ: قَضَاهَا اللَّهُ بِأَبِي أَنْتَ وَأُمِّي.

فَقَالَ: أَمَا إِنَّكَ أَنْ تَعِينَ أَخَاكَ الْمُسْلِمَ أَحَبُّ إِلَيَّ مِنْ طَوَافِ اسْبُوعٍ بِالْبَيْتِ مُبْتَدِئًا. (1)

5/4:الإكرام

471:رسول الله صلى الله عليه وآله: مَنْ أَكْرَمَ أَخَاهُ فَإِنَّمَا يُكْرِمُ اللَّهَ، فَمَا ظَنُّكُمْ بِمَنْ يُكْرِمُ اللَّهَ بِأَنْ يُفْعَلَ بِهِ؟! (2)

472:عنه صلى الله عليه وآله: أَكْرَمَ مَنْ وَدَّكَ، وَاصْفَحَ عَن عَدُوِّكَ؛ يَتِمَّ لَكَ الْفَضْلُ. (3)

6/4:النُّصْرَةُ

473:رسول الله صلى الله عليه وآله: مَنْ نَصَرَ أَخَاهُ الْمُسْلِمَ وَهُوَ يَسْتَطِيعُ ذَلِكَ، نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ. (4)

474:عنه صلى الله عليه وآله: اللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. (5)

475:الإمام عليّ عليه السلام: إِذَا تَبَتَّ الْوُدُّ، وَجَبَ التَّرَافُدُ (6)وَالْتَعَاصُدُ. (7)

ص:284

1- (1).الكافي: ج 2 ص 198 ح 9، [1]مصادقه الإخوان:ص 176 ح 10. [2]

2- (2). ثواب الأعمال:ص 339 عن أبي هريره وعبدالله بن عباس، عدّه الداعي:ص 176 [3] عن الإمام عليّ عليه السلام.

3- (3). غرر الحكم:ح 2368.

4- (4). حليه الأولياء:ج 3 ص 25، شعب الإيمان:ج 6 ص 112 ح 7639 [4] نحوه وكلاهما عن عمران بن حصين.

5- (5). صحيح مسلم:ج 4 ص 2074 ح 38، سنن الترمذى:ج 5 ص 195 ح 2945 [5] كلاهما عن أبي هريره، الكافي:ج 2 ص 200

ح 5 [6] عن ذريح المحاربي عن الإمام الصادق عليه السلام وفيه «المؤمن» بدل «العبد» في الموضوعين.

6- (6). رَفَدَهُ:أَعْطَاهُ وَأَعَانَهُ (المصباح المنير:ص 232«رَفَدَ»).

7- (7). غرر الحكم:ح 4132.

He)a.s.(said:Indeed helping your Muslim brother is more beloved to me than seven]recomm ended[
(circumambulations around the Ka'bah for the first time. (1

HONORING:4/5

The Prophet)s.a.w.(said:He who honors his brother has honored Allah.Can you imagine what will be:471
(done to one who honors Allah? (2

The Prophet)s.a.w.(said:Honor he who loves you and forgive your enemy and you will attain complete:472
(virtue. (3

ASSISTING:4/6

The Prophet)s.a.w.(said:He who is capable of assisting and does so, Allah will assist him in this world:473
(and in the Hereafter. (4

The Prophet)s.a.w.(said:Allah will continue to assist the servant as long as the servant assists his:474
(brother. (5

(Imām 'Ali)a.s.(said:When friendship grows, helping and cooperation will become incumbent. (6):475

ص:285

.al-Kāfi, vol.2, p.891, h.9.Musādiqah al-Ikhwān, p.671, h.01.(1) -1
Thawāb al-A'māl, p.933, narrating from Abu Hurayrah and 'Abdullah ibn 'Abbās.'Uddah al-Dā'i, (2) -2
.p.671, narrating from Imām 'Ali)a.s
.Ghurar al-Hikam, h.8632. (3) -3
Hilyah al-Awliyā', vol.3, p.52.Shu'ab al-Imān, vol.6, p.211, h.9367.Both narrating from 'Imrān. (4) -4
.ibn Hasin
Sahih Muslim, vol.4, p.4702, h.83.Sunan al-Tirmidhi, vol.5, p.591, h.5492.Both narrating from. (5) -5
Abu Hurayrah.al-Kāfi, vol.2, p.002, h.5, narrating from Dharih al-Muhāribi from Imām al-Sādiq)a.s.(,
.with 'the believer' instead of 'the servant' in both places
.Ghurar al-Hikam, h.2314. (6) -6

476:الإمام الصادق عليه السلام: ما من مؤمنٍ يَحْدُلُ أخاهُ وهو يَقْدِرُ على نُصْرَتِهِ، إلا حَذَلَهُ اللهُ في الدُّنيا والآخِرَةِ. (1)

7/4:المُواساة (2)

477:الإمام علىّ عليه السلام: ابْذِلْ مالَكَ في الحُقُوقِ، وواسِ بِهِ الصَّدِيقَ؛ فَإِنَّ السَّخَاءَ بِالْحَرِّ أُخْلِقُ. (3)

478:عنه عليه السلام: ما حُفِظَتِ الأُخُوَّةُ بِمِثْلِ المُواساةِ. (4)

479:عنه عليه السلام: إِنَّ مُواساةَ الرَّفِاقِ مِنَ كَرَمِ الأَعْرَاقِ. (5)

8/4:حِفْظُ الوُدِّ

480:الإمام علىّ عليه السلام: كُنْ لِلوُدِّ حَافِظًا وإن لَمْ تَجِدْ مُحَافِظًا (6). (7)

481:عنه عليه السلام: إِنَّ اللهَ جَلَّ ذِكْرُهُ لَيَحْفَظُ مَنْ يَحْفَظُ صَدِيقَهُ. (8)

ص:286

1- (1). ثواب الأعمال: ص 177 ح 1، الأُمالي للصدوق: ص 574 ح 785، [1] المحاسن: ج 1 ص 183 ح 296 [2] كلَّها عن إبراهيم بن عمر اليماني.

2- (2). المُواساة: إشراك الإنسان للآخرين فيما يمتلكه، الإيثار، التضحيه في المال.

3- (3). غرر الحكم: ح 2384، [3] عيون الحكم والمواعظ: ص 85 ح 2044.

4- (4). غرر الحكم: ح 9578، عيون الحكم والمواعظ: ص 477 ح 8758.

5- (5). غرر الحكم: ح 3405، عيون الحكم والمواعظ: ص 143 ح 3193.

6- (6). أي: حتّى وإن لم يفعل الآخرون ذلك.

7- (7). غرر الحكم: ح 7157، عيون الحكم والمواعظ: ص 391 ح 6626.

8- (8). الكافي: ج 8 ص 162 ح 166 [4] عن عبيد بن زرار.

Imām al-Sādiq)a.s.(said:A believer who fails his brother while he is capable of assisting him will be:476
(forsaken by Allah in this world and in the Hereafter. (1

SHARING:4/7

Imām 'Ali)a.s.(said:Spend your wealth on paying the dues and share it with your friend, for generosity:477
(to a person who does not ask is more fitting. (2

(Imām 'Ali)a.s.(said:Nothing protects brother hood as much as equal sharing. (3):478

(Imām 'Ali)a.s.(said:Sharing with friends is of the nobility of the family. (4):479

MAINTAINING FRIENDSHIP:4/8

(Imām 'Ali)a.s.(said:Protect friendship, even though you do not find a protector. (5):480

(Imām 'Ali)a.s.(said:Allah, may His name be Exalted, will protect he who protects his friend. (6):481

ص:287

Thawāb al-A'māl, p.771, h.1.al-Amāli, by al-Saduq, p.475, h.587.al-Mahāsīn, vol.1, p.381,(1) -1
.h.692.All narrating from Ibrāhīm ibn 'Umar al-Yamāni
.Ghurar al-Hikam, h.4832.'Uyun al-Hikam wa al-Mawā'iz, p.58, h.4402. (2) -2
.Ghurar al-Hikam, h.8759.'Uyun al-Hikam wa al-Mawā'iz, p.774, h.8578. (3) -3
.Ghurar al-Hikam, h.5043.'Uyun al-Hikam wa al-Mawā'iz, p.341, h.3913. (4) -4
.Ghurar al-Hikam, h.7517.'Uyun al-Hikam wa al-Mawā'iz, p.193, h.6266. (5) -5
.al-Kāfi, vol.8, p.261, h.661, narrating from 'Ubaid ibn Zurārah. (6) -6

482: رسول الله صلى الله عليه وآله: الْقَ أَخَاكَ بِوَجْهِ مُنْبَسِطٍ. (1)

483: الإمام الصادق عليه السلام: مَنْ قَالَ لِأَخِيهِ الْمُؤْمِنِ: «مَرْحَبًا»، كَتَبَ اللَّهُ تَعَالَى لَهُ مَرْحَبًا إِلَى يَوْمِ الْقِيَامَةِ. (2)

484: الإمام عليّ عليه السلام: إِذَا لَقَيْتُمْ إِخْوَانَكُمْ فَتَصَافَحُوا وَأَظْهَرُوا لَهْمُ الْبَشَاشَةِ وَالْبِشْرَ؛ تَتَفَرَّقُوا وَمَا عَلَيْكُمْ مِنَ الْأَوْزَارِ قَدْ ذَهَبَ. (3)

485: عنه عليه السلام: الْبَشَاشَةُ فَخُّ الْمَوَدَّةِ. (4)

486: عنه عليه السلام: إِنَّ اللَّهَ عَزَّ وَجَلَّ يُبْغِضُ الْمُعَبِّسَ فِي وُجُوهِ إِخْوَانِهِ. (5)

10/4: حُسْنُ الذِّكْرِ

487: رسول الله صلى الله عليه وآله: الْمُؤْمِنُ أَخُو الْمُؤْمِنِ؛ حَيْثُ يَغِيبُ يَحْفَظُهُ مِنْ وَرَائِهِ، وَيَكْفُ عَنْهُ صَنِيعَتَهُ، وَالْمُؤْمِنُ مِرَاةُ الْمُؤْمِنِ. (6)

ص: 288

1- (1). الكافي: ج 2 ص 103 ح 3 [1] عن أبي بصير عن أبي جعفر عليه السلام، تحف العقول: ص 42، بحار الأنوار: ج 74 ص 171 ح 38. [2]

2- (2). الكافي: ج 2 ص 206 ح 2 [3] عن جميل بن درّاج، ثواب الأعمال: ص 176 ح 1 عن إسحاق بن عمّار.

3- (3). الخصال: ص 633 ح 10 عن أبي بصير و محمد بن مسلم عن الإمام الصادق عن آبائه عليهم السلام، بحار الأنوار: ج 76 ص 20 ح 3. [4]

4- (4). تحف العقول: ص 202، بحار الأنوار: ج 78 ص 38 ح 13. [5]

5- (5). الفردوس: ج 1 ص 153 ح 555، كنز العمال: ج 3 ص 441 ح 7350.

6- (6). شعب الإيمان: ج 6 ص 113 ح 7644، [6] كنز العمال: ج 1 ص 152 ح 756 نقلاً عن الخرائطي في مكارم الأخلاق وكلاهما عن المطلّب بن عبد الله بن حنطب.

(The Prophet)s.a.w.(said:Meet your brother with a happy face. (1):482

Imām al-Sādiq)a.s.(said:Whoever says to his brother in faith 'You are welcome', Allah the Exalted:483
(will write 'welcome' for him until Judgment Day. (2

Imām 'Ali)a.s.(said:Whenever you meet your brethren, shake hands and show them your happiness,:484
(this way you leave each other while your sins have certainly been forgiven. (3

(Imām 'Ali)a.s.(said:Cheerfulness is a net to obtain friendship. (4):485

(Imām 'Ali)a.s.(said:Indeed Allah hates him who frowns in the faces of his brothers. (5):486

GOOD REMEMBRANCE:4/01

The Prophet)s.a.w.(said:A believer is the brother of a believer.He protects him in his absence and:487
(guards his properties for him; and a believer is the mirror of the believer. (6

ص:289

al-Kāfi, vol.2, p.301, h.3, narrating from Abu Basir from Abu Ja'far al-Sādiq)a.s.(.Tuhaf al-(1) -1
'Uqul, p.24.Bihār al-Anwār, vol.47, p.171, h.83

al-Kāfi, vol.2, p.602, h.2, narrating from Jamil ibn Darrāj.Thawāb al-A'māl, p.671, h.1, narrating. (2) -2
from Ishāq ibn 'Ammār

al-Khisāl, p.336, h.01, narrating from Abu Basir and Muhammad ibn Muslim from Imām al-Sādiq. (3) -3
)a.s.(from his forefathers)a.s.(.Bihār al-Anwār, vol.67, p.02, h.3

.Tuhaf al-'Uqul, p.202.Bihār al-Anwār, vol.87, p.83, h.31. (4) -4

.al-Firdaws, vol.1, p.351, h.555.Kanz al-'Ummāl, vol.3, p.144, h.0537. (5) -5

Shu'ab al-Imān, vol.6, p.311, h.4467.Kanz al-'Ummāl, vol.1, p.251, h.657, narrating from al-. (6) -6
.Kharā'iti in Makārim al-Akhlaq.Both narrating from al-Muttalib ibn 'Abdullah ibn Hantab

488: عنه صلى الله عليه وآله: الْمُؤْمِنُ مِرَاةٌ لِأَخِيهِ الْمُؤْمِنِ؛ يَنْصَحُهُ إِذَا غَابَ عَنْهُ، وَيُؤَمِّطُ (1) عَنْهُ مَا يَكْرَهُ إِذَا شَاءَ هَدَى، وَيُوسِّعُ لَهُ فِي الْمَجْلِسِ.

(2)

489: الإمام الصادق عليه السلام: اذْكُرُوا أَخَاكُمْ إِذَا غَابَ عَنْكُمْ بِأَحْسَنِ مَا تُحِبُّونَ أَنْ تَذْكُرُوا بِهِ إِذَا غَبْتُمْ عَنْهُ. (3)

11/4: النَّصِيحَةُ

490: رسول الله صلى الله عليه وآله: لِيَنْصَحَ الرَّجُلُ مِنْكُمْ أَخَاهُ كَنَصِيحَتِهِ لِنَفْسِهِ. (4)

491: عنه صلى الله عليه وآله: الْمُؤْمِنُ أَخُو الْمُؤْمِنِ؛ لَا يَدْعُ نَصِيحَتَهُ عَلَى كُلِّ حَالٍ. (5)

492: الإمام عليّ عليه السلام: ابْذِلْ لِصَدِيقِكَ نَصْحَكَ، وَلِمَعَارِفِكَ مَعُونَتَكَ، وَلِكَافَّةِ (6) النَّاسِ بِشْرَكَ. (7)

493: عنه عليه السلام: النَّصِيحُ يُثْمِرُ الْمَحَبَّةَ. (8)

494: عنه عليه السلام: الْمُؤْمِنُ غَرِيزَتُهُ النَّصِيحُ. (9)

ص: 290

1- (1). إِمَاطَةُ الْأَذَى: أَي تَنْجِيئُهُ (النهاية: ج 4 ص 380 «ميط»).

2- (2). النّوادر للراوندى: ص 99 ح 56، [1] الجعفریات: ص 197 [2] كلاهما عن الإمام الكاظم عن آبائه عليهم السلام، بحار الأنوار: ج 74 ص 233 ح 29. [3]

3- (3). الأمالى للطوسى: ص 225 ح 391 [4] عن عبيد الله بن عبد الله، بحار الأنوار: ج 78 ص 196 ح 17. [5]

4- (4). الكافى: ج 2 ص 208 ح 4، [6] الأمالى للطوسى: ص 231 ح 410 [7] كلاهما عن جابر عن الإمام الباقر عليه السلام بحار الأنوار: ج 74 ص 358 ح 7. [8]

5- (5). الجامع الصغير: ج 2 ص 662 ح 9156، كنز العمال: ج 1 ص 142 ح 687 كلاهما نقلاً عن ابن النجار عن جابر.

6- (6). فى المصدر: «ولكأنه» وهو تصحيف، والصحيح ما أثبتناه.

7- (7). غرر الحكم: ح 2466.

8- (8). غرر الحكم: ح 614، عيون الحكم والمواعظ: ص 32 ح 558.

9- (9). غرر الحكم: ح 1305، عيون الحكم والمواعظ: ص 47 ح 1191.

The Prophet)s.a.w.(said:A believer is the mirror of his believing brother.When he is absent he wishes:488
good for him, and when he is present he keeps away from him what he dislikes and he makes a place for him
(in a gathering. (1

Imām al-Sādiq)a.s.(said:Speak about your brother in his absence in the best form, better than what:489
(you would like to be mentioned about when you are absent from him. (2

ADVICE AND GOODWILL:4/11

The Prophet)s.a.w.(said:Every one of you should wish good for his brother the same way that he wishes:490
(for himself. (3

The Prophet)s.a.w.(said:A believer is the brother of the believer and does not stop advising him at any:491
(time. (4

Imām 'Ali)a.s.(said:Grant your good will to your friend, your help to your acquai ntances, and your:492
(good manners to all people. (5

(Imām 'Ali)a.s.(said:Benevo lence will produce love. (6:493

(Imām 'Ali)a.s.(said:It is the nature of a believer to want good for others. (7:494

ص:291

al-Nawādir, by al-Rāwandi, p.99, h.65.al-Ja'fariyāt, p.791, narrating from Imām al-Kāzim)a.s.(.(1) -1
.form his forefa thers)a.s.(.Bihār al-Anwār, vol.47, p.332, h.92

al-Amāli, by al-Tusi, p.522, h.193, narrating from 'Ubaidullah ibn 'Abdullah.Bihār al-Anwār,. (2) -2
.vol.87, p.691, h.71

al-Kāfi, vol.2, p.802, h.4.al-Amāli, by al-Tusi, p.132, h.014.Both narrating from Jābir from. (3) -3
.Imām al-Bāqir)a.s.(.Bihār al-Anwār, vol.47, p.853, h.7

al-Jāmi' al-Saghir, vol.2, p.266, h.6519.Kanz al-'Ummāl, vol.1, p.241, h.786.Both narrating from. (4) -4
.Ibn al-Najjār from Jābir

.Ghurar al-Hikam, h.6642. (5) -5

.Ghurar al-Hikam, h.416.'Uyun al-Hikam wa al-Mawā'iz, p.23, h.855. (6) -6

.Ghurar al-Hikam, h.5031.'Uyun al-Hikam wa al-Mawā'iz, p.74, h.1911. (7) -7

495: رسول الله صلى الله عليه وآله: خَيْرُ إِخْوَانِكُمْ مَنْ أَهْدَى إِلَيْكُمْ عُيُوبَكُمْ. (1)

496: الإمام عليّ عليه السلام: الْمُؤْمِنُ مِرْأَةُ الْمُؤْمِنِ؛ لِأَنَّهُ يَتَأَمَّلُهُ فَيَسُدُّ فَاقَتَهُ، وَيُجَمِّلُ حَالَتَهُ. (2)

497: عنه عليه السلام: ثَمَرَةُ الْأُخُوَّةِ حِفْظُ الْغَيْبِ، وَإِهْدَاءُ الْعَيْبِ. (3)

498: عنه عليه السلام: مَنْ أَبَانَ لَكَ عَيْبَكَ فَهُوَ وَدُودُكَ. (4)

499: الإمام الصادق عليه السلام: أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى إِلَيَّ عُيُوبِي. (5)

13/4: الصَّفْحُ عَنِ الزَّلَّاتِ

500: الإمام عليّ عليه السلام: عَلَيْكَ بِمُدَارَاهِ النَّاسِ، وَإِكْرَامِ الْعُلَمَاءِ، وَالصَّفْحِ عَنِ زَلَّاتِ الْإِخْوَانِ؛ فَقَدْ دَأَّبَكَ سَيِّدُ الْأَوَّلِينَ وَالْآخِرِينَ بِقَوْلِهِ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَعْفُ عَمَّنْ ظَلَمَكَ، وَصِلْ مَنْ قَطَعَكَ، وَأَعْطِ مَنْ حَرَمَكَ. (6)

501: عنه عليه السلام: احْتَمِلْ زَلَّةَ وَلِيِّكَ لَوْ قَتَلَ وَثْبَهُ عَدُوُّكَ. (7)

ص: 292

1- (1). تنبيه الخواطر: ج 2 ص 123. [1]

2- (2). تحف العقول: ص 173، بحار الأنوار: ج 77 ص 414 ح 38. [2]

3- (3). غرر الحكم: ح 4633، عيون الحكم والمواعظ: ص 208 ح 4167.

4- (4). غرر الحكم: ح 8210، عيون الحكم والمواعظ: ص 444 ح 7786.

5- (5). الكافي: ج 2 ص 639 ح 5، [3] تحف العقول: ص 366.

6- (6). تذكره الخواص: ص 136، [4] بحار الأنوار: ج 78 ص 71 ح 34. [5]

7- (7). الإرشاد: ج 1 ص 299، [6] كنز الفوائد: ج 1 ص 93، [7] بحار الأنوار: ج 77 ص 419 ح 40. [8]

(The Prophet)s.a.w.(said:Your best of brothers is he who shows you your defects. (1):495

Imām 'Ali)a.s.(said:A believer is the mirror of the believer, for he observes him)he sees in to his:496
(needs(and then fulfils his need and beautifies his character. (2

Imām 'Ali)a.s.(said:The fruit of brotherhood is protecting one in his absence and gifting him his:497
(defect. (3

(Imām 'Ali)a.s.(said:He who makes your defect manifest for you is your friend. (4):498

(Imām al-Sādiq)a.s.(said:The most beloved of my friends is he who gifts me my defects. (5):499

IGNORING FAULTS:4/31

Imām 'Ali)a.s.(said:Be moderate with people, honor scholars and ignore the faults of your brethren; for:500
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 him who has deprived you. (6

(Imām 'Ali)a.s.(said:Tolerate the fault of your friend for the time your enemy attacks. (7):501

ص:293

.Tanbih al-Khawātir, vol.2, p.321.(1) -1

.Tuhaf al-'Uqul, p.371.Bihār al-Anwār, vol.77, p.414, h.83. (2) -2

.Ghurar al-Hikam, h.3364.'Uyun al-Hikam wa al-Mawā'iz, p.802, h.7614. (3) -3

.Ghurar al-Hikam, h.0128.'Uyun al-Hikam wa al-Mawā'iz, p.444, h.6877. (4) -4

.al-Kāfi, vol.2, p.936, h.5.Tuhaf al-'Uqul, p.663. (5) -5

.Tadhkirah al-Khawās, p.631.Bihār al-Anwār, vol.87, p.17, h.43. (6) -6

.al-Irshād, vol.1, p.992.Kanz al-Fawā'id, vol.1, p.39.Bihār al-Anwār, vol.77, p.914, h.04. (7) -7

502: الإمام الصادق عليه السلام: لا تَطْعَنُوا فِي عُيُوبِ مَنْ أَقْبَلَ إِلَيْكُمْ بِمَوَدَّتِهِ، وَلَا تَوَقَّفُوهُ عَلَى سَيِّئِهِ يَخْضَعُ لَهَا؛ فَإِنَّهَا لَيْسَتْ مِنْ أَخْلَاقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمِنْ أَخْلَاقِ أَوْلِيَائِهِ. (1)

503: رسول الله صلى الله عليه وآله: أَدُلُّ النَّاسَ مِنْ أَهَانَ النَّاسِ. (2)

504: عنه صلى الله عليه وآله: مَنْ آذَى مُؤْمِنًا فَقَدْ آذَانِي، وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ عَزَّ وَجَلَّ، وَمَنْ آذَى اللَّهَ فَهُوَ مَلْعُونٌ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَالْفُرْقَانِ. (3)

505: عنه صلى الله عليه وآله- في بيان حقوق الجار- إِذَا اشْتَرَيْتَ فَاكِهَةً فَاهْدِ لَهَا، فَإِنْ لَمْ تَفْعَلْ فَادْخِلْهَا سِرًّا، وَلَا يَخْرُجْ بِهَا وَلَدُكَ لِيُغِيظَ بِهَا وَلَدَهُ. (4)

506: الإمام الصادق عليه السلام: وَاللَّهِ الْأَبْرَارُ، أَتَدْرِي مَنْ هُمْ؟ هُمُ الَّذِينَ لَا يُؤْذُونَ الدَّرَّ (5). (6)

1- (1). الكافي: ج 8 ص 150 ح 132، [1] تنبيه الخواطر: ج 2 ص 146 [2] كلاهما عن مسعده بن صدقه.

2- (2). كتاب من لا يحضره الفقيه: ج 4 ص 396 ح 5840 عن يونس بن ظبيان، معاني الأخبار: ص 195 ح 1 عن أبي حمزه الثمالى وكلاهما عن الإمام الصادق عن أبيه عن آبائه عليهم السلام، بحار الأنوار: ج 75 ص 142 ح 2.

3- (3). مشكاة الأنوار: ص 149 ح 358، [3] روضه الواعظين: ص 321، [4] بحار الأنوار: ج 67 ص 72 ح 40. [5]

4- (4). الترغيب و الترهيب: ج 3 ص 357 ح 20؛ مسكن الفؤاد: ص 105 كلاهما عن عمرو بن شعيب عن أبيه عن جدّه، بحار الأنوار: ج 82 ص 94 ح 46. [6]

5- (5). الدَّرُّ: صِغَارُ النَّمْلِ (المصباح المنير: ص 207 «دَرَّ»).

6- (6). تفسير القمّي: ج 2 ص 146 [7] عن حفص بن غياث، بحار الأنوار: ج 2 ص 27 ح 5 و ج 78 ص 193 ح 7. [8]

Imām al-Sādiq)a.s.(said:Do not scorn the faults of he who has come to you with his friendship, and do:502
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. (1

AVOIDING HURTING OTHERS:4/51

(The Prophet)s.a.w.(said:The lowest of people is he who humiliates people. (2):503

The Prophet)s.a.w.(said:Whoever hurts a believer has hurt me, and whoever hurts me surely has hurt:504
(Allah, and whoever hurts Allah is cursed in the Torah, the Gospel, the Psalm and the Qurān. (3

The Prophet)s.a.w.(said,-concerning the rights of a neighbor-:When you buy fruit, gift some to him,:505
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. (4

Imām al-Sādiq)a.s.(said:By Allah, the righteous are victorious.Do you know who they are?They are:506
(those who do not hurt even a small ant. (5

ص:295

al-Kāfi, vol.8, p.051, h.231.Tanbih al-Khawātir, vol.2, p.641.Both narrating from Mas'adah ibn.(1) -1
.Sadaqah
Kitāb Man lā Yahdarhu al-Faqih, vol.4, p.693, h.0485, narrating from Yunus ibn Zabyān.Ma'āni. (2) -2
al-Akhbār, p.591, h.1, narrating from Abu Hamzah al-Thumālī.Both narrating from Imām al-Sādiq)a.s.(
.from his forefathers)a.s.(.Bihār al-Anwār, vol.57, p.241, h.2
.Mishkāt al-Anwār, p.941, h.853.Rawdah al-Wā'izin, p.123.Bihār al-Anwār, vol.76, p.27, h.04. (3) -3
al-Tarhib wa al-Tarhib, vol.3, p.753, h.02.Musakkin al-Fu'ād, p.501.Both narrating from 'Amr. (4) -4
.ibn Shu'aib from his father from his grand father.Bihār al-Anwār, vol.28, p.49, h.64
Tafsir al-Qummi, vol.2, p.641, narrating from Hafs ibn Ghiyāth.Bihār al-Anwār, vol.2, p.72, h.5. (5) -5
.and vol.87, p.391, h.7

About center

In the name of Allah

هَلِيسْتَوِ بِالَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: 9

:Address of the central office

Isfahan, Abdorazaq St, Haj Mohammad JafarAbadei Alley, Shahid Mohammad HasanTavakkoly Alley,

Number plate 129, first floor

Website: www.ghbook.ir

Email: Info@ghbook.ir

Central office Tel: 03134490125

021 - Tehran Tel: 88318722

Commerce and sale: 09132000109

Users' affairs: 09132000109

Introduction of the Center - Ghaemiyeh Digital Library

Center of Computer

Researches



Ghaemiyeh

Isfahan



For Getting Other Professional Libraries,
refer to the Center Address Please:

www.Ghaemiyeh.com

www.Ghaemiyeh.net

www.Ghaemiyeh.org

www.Ghaemiyeh.ir

For Order, Connect us:

0913 2000 109

