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# **Chapter 1: The Rights of a Newborn**

## 1.1: Honouring the Birth

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

- 119. Imam al-Baqir (a.s.) said: "O child of three [great] days: The day which you were born, the day which you will enter your grave and the day on which you will come out towards your Lord. What great days they will be."3
- **120. Imam al-Baqir** (**a.s.**) **said**, while congratulating a man for his newborn child: "I ask Allah to make him a [worthy] successor in your life and a successor after you, for indeed a man succeeds his father in his life and after his death."4
- **121. Imam al-Sadiq** (a.s.) **said**: "The greatest day of a person is the day he is born, and his smallest day is the day he dies." 5
- **122. Imam al-Sadiq** (a.s.) **said**: "A man said when congratulating someone who was blessed with a son: "Congratulations for your newborn horseman."

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

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

He (a.s.) said: "Say: you have thanked the Giver [of this bounty], and may the given be a blessing for you. May he reach his perfection and may He sustain you with His kindness."6

**123.** *al–Kafi*, narrating from 'Ali ibn al–Hakam, from one of the Shi'ah who said: "For the birth of one of his children, Abu al–Hasan Musa [al–Kazim] (a.s.) had a feast, and he fed *fulazaj* in large bowls to the people of Medina in mosques and lanes for three days."8

تَعْظِيمُ الميلادِ

(وَ سَلامٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوتُ وَ يَوْمَ يُبْعَثُ حَيًّا)

(وَ السَّلامُ عَلَيَّ يَوْمَ وُلِدْتُ وَ يَوْمَ أَمُوتُ وَ يَوْمَ أَبْعَثُ حَيًّا)

الإمام الباقر عليه السلام: يَا ابنَ الأيّامِ الثَّلاثِ، يَومُكَ الَّذي وُلِدتَ فيهِ، و يَومُكَ الَّذي تَنزِلُ فيهِ قَبرَكَ، ويَومُكَ .119 الَّذي تَخرُجُ فيهِ إِلى رَبِّكَ، فَيَا لَهُ مِن يَومٍ عَظيمٍ.

عنه عليه السلام في تَهنِئَتِهِ لِرَجُلٍ بِمَولودٍ أَسأَلُ اللهَ أَن يَجعَلَهُ خَلَفاً مَعَكَ، وَ خَلَفاً بَعدَكَ، فَإِنَّ الرَّجُلَ يُخلِفُ .120. أَباهُ فِي حَياتِهِ و مَوتِهِ

.الإمام الصادق عليه السلام: أكبَرُ ما يَكونُ الإنسانُ يَومَ يولَدُ، و أصغَرُ ما يَكونُ يَومَ يَموتُ .121

عنه عليه السلام: هَنَّأَ رَجُلٌ رَجُلًا أصابَ ابناً فَقالَ: يُهنِئُكَ الفارِسُ. فَقالَ لَهُ الحَسَنُ عليه السلام: هَنَّأَ رَجُلًا رَجُلًا أصابَ ابناً فَقالَ: يُهنِئُكَ الفارِسُ. فَقالَ لَهُ الحَسَنُ عليه السلام: هَنَّا رَجُلًا أو راجِلًا؟

قَالَ: جُعلتُ فداكَ فَما أَقولُ؟

.قال: تَقولُ: شَكَرتَ الواهِبَ، و بورِكَ لَكَ فِي المَوهوب، و بَلَغَ أَشُدَّهُ، و رَزَقَكَ بِرَّهُ

الكافي عن عليّ بن الحكم عن بعض أصحابنا: أولَمَ أَبُو الحَسَنِ مُوسى عليه السلام وَليمَةً عَلَى بَعضِ وُلدِهِ، .123 . فَأَطعَمَ أَهلَ المَدينَةِ ثَلاثَةً أَيّام الفالوذَجاتِ في الجِفانِ فِي المَساجِدِ وَ الأزِقَّةِ

# 1.2: Washing the Newborn

124. Imam al-Sadiq (a.s.) said: "Washing the newborn baby is obligatory."9

غَسْلُ المَوْلودِ

# 1.3: Reciting Adhan and Iqamah in the Newborn's ears

- **125. The Prophet** (**s.a.w.**) **said**: "Whoever is granted a newborn and recites the *Adhan* in his right ear and the *Iqamah* in his left ear, Um al–Sibyan 10 will not harm it." 11
- **126.** The Prophet (s.a.w.) said: "If someone has a newborn child, he must recite the *Adhan* in his right ear and the *Iqamah* in his left ear, for this will bring security from the cursed Satan." 12
- **127.** *Sunan Abi Dawud*, narrating from Abu Rafay' who said: "When Fatimah (a.s.) gave birth to Hasan ibn 'Ali (a.s.), I saw the Messenger of Allah (s.a.w.) reciting the *Adhan* in his ear." 13
- **128. Imam 'Ali (a.s.) said:** "When the time came for Fatimah to give birth to her child, the Messenger of Allah (s.a.w.) said to Asma' bint 'Umays and Um Salamah: "Stay with her so that when her baby is delivered and starts to cry, recite the *Adhan* in its right ear and the IqÁmah in its left ear, for whoever this is done to will be safeguarded from Satan, and then do not do anything until I come."

When Fatimah delivered the baby, they did what he (s.a.w.) told them, then the Prophet (s.a.w.) came and cut his umbilical cord and put a little bit of his saliva in the newborn's mouth and said: "O Allah! I seek refuge to You for him and his offspring from the vice of the cursed Satan." 14

- **129. Imam al-Sadiq** (**a.s.**) **said**, regarding some of what is done to an infant at the time of his birth: "Tell the midwife or anyone who is with her to recite the *Adhan* in his right ear so that the child would never become insane or followed by a jinn." 15
- **130. Imam al-Sadiq** (**a.s.**) **said**, mentioning some of the things to be done to an infant at the time of his birth: "Recite the *Adhan* in his right ear and the *Iqamah* in his left ear. Do this before cutting the umbilical cord, for the child will never be a coward and will not be afflicted by [the sickness of] Um al-Sibyan." 16

رسول الله صلى الله عليه وآله: مَن وُلِدَ لَهُ فَأَذَّنَ في أُذُنِهِ اليُمنى و أَقامَ في أُذُنِهِ اليُسرى، لَم يَضُرَّهُ أُمُّ الصِّبيانِ .125

عنه صلى الله عليه وآله: مَن وُلدَ لَهُ مَولودٌ فَليُؤذِّن في اذُنه اليُّمني بأَذان الصَّلاة، وَليُقم في اليُسري؛ .126

. فَإِنَّها عِصمَةٌ مِنَ الشَّيطانِ الرَّجيم

سنن أبي داود عن أبي رافع: رَأَيتُ رَسولَ اللهِ صلى الله عليه وآله أذَّنَ في اذُنِ الحَسَنِ بنِ عَلِيّ حِينَ وَلَدَتهُ .127 .

الإمام عليّ عليه السلام: لَمّا حَضَرَت وِلادَةُ فاطِمَةَ عليها السلام، قال رَسولُ اللهِ صلى الله عليه وآله لأسماءَ .128 بنت عُمَيسٍ و امِّ سَلَمَةَ: احضَراها، فإذا وَقَعَ وَلَدُها واستَهَلَّ فَأَذِّنا في اذُنِهِ اليُمنى وأَقِيما في اذُنِهِ اليُسرى؛ فَإِنَّهُ لا يُنتِ عُمَيسٍ و امِّ سَلَمَةَ: احضَراها، فإذا وَقَعَ وَلَدُها واستَهَلَّ فَأَذِّنا في اذُنِهِ اليُمنى وأَقِيما في اذُنِهِ اليُسرى؛ فَإِنَّهُ لا يُعْمَلُ ذلِكَ بِمِثْلِهِ إلّا عُصِمَ مِنَ الشَّيطانِ، و لا تُحدِثا شَيئا حَتَّى آتِيَكُما

فَلَمَّا وَلَدَت فَعَلَتا ذلِكَ، فَأَتاهُ النَّبِيِّ صلى الله عليه وآله فَسَرَّهُ وَ لَبَّأَهُ بِرِيقِهِ، و قالَ: اللّهُمَّ إنِّي اعيدُهُ بِكَ و وُلدَهُ مِنَ فَلَمَّا وَلَدَت فَعَلَتا ذلِكَ، فَأَتاهُ النَّبِيِّ صلى الله عليه وآله فَسَرَّهُ وَ لَبَّأَهُ بِرِيقِهِ، و قالَ: اللهُمَّ إنِّي اعيدُهُ بِكَ و وُلدَهُ مِنَ

الإمام الصادق عليه السلام فيما يُفعَلُ بِالمَولودِ إِذا وُلِدَ : مُرُوا القابِلَةَ أَو بَعضَ مَن يَليهِ أَن تُقيمَ الصَّلاةَ في .129 الإمام الصادق عليه السلام فيما يُفعَلُ بِالمَولودِ إِذا وُلِدَ : مُرُوا القابِلَةَ أُو بَعضَ مَن يَليهِ أَن تُقيمَ الصَّلاةَ في .129 المُن النُول السُمني؛ فَلا يُصيبُهُ لَمَمٌ و لا تابعَةٌ أَبَداً

عنه عليه السلام أيضا : و أُذِّن في اذُّنِهِ اليُمنى و أقِم فِي اليُسرى، تَفعَلُ بِهِ ذلِكَ قَبلَ أَن تَقطَعَ سُرَّتَهُ؛ فَإِنَّهُ لا .130 يَفْزَعُ أَبَداً، و لا تُصيبُهُ امُّ الصِّبيانِ

## 1.4: The First Feeding

- 131. The Prophet (s.a.w.) said: "The first thing a newborn should be fed is warm water." 17
- **132**. *Musnad Abu Ya'la*, narrating from Abu Musa who said: "A son was born to me. I took him to the Messenger of Allah (s.a.w.) and he named him Ibrahim. He then fed him a date [as the first piece of food he ate], prayed that he be blessed, and he then returned him to me." 18
- **133.** Sahih Muslim, narrating from 'Aishah who said: "Newborns were brought to the Messenger of Allah (s.a.w.) and he blessed and was the first to feed them." 19
- **134. Imam 'Ali (a.s.) said:** "Feed your newborns firstly with dates, as the Prophet (s.a.w.) did so with Hasan and Husayn (a.s.)."20
- **135.** *al–Kafi*, narrating from Yunus, from one of the companions that Abu Ja'far [al–Baqir] (a.s.) said: "The first food of a newborn should be the water of the Euphrates, and the *Iqamah* is to be recited in his ear."

In another narration he (a.s.) said: "The first food that should be given to your children is water from the Euphrates and soil from the grave of Husayn (a.s.), and if that is not possible, then with rain water."21

**136. Imam al-Sadiq (a.s.) said:** "Let the first thing your children eat be the soil from the grave of Husayn (a.s.), for it is a safeguard." 22

**137**. **Imam al-Ridha said**, in *al-Fiqh* –a book attributed to him: "When a child is born, feed him first with water from the Euphrates if you are able to, otherwise with honey."23

التَّحْنيكُ

.رسول الله صلى الله عليه وآله: يُحَنَّكُ المَولودُ بالماءِ السُّخن .131

مسند أبي يعلى عن أبي موسى: وُلِدَ لي غُلامٌ فَأَتيتُ بِهِ رَسولَ اللهِ صلى الله عليه وآله، فَسَمَّاهُ إبراهيمَ و حَنَّكَهُ .132 . بِتَمرَةٍ، و دَعا لَهُ بالبَركَةِ، و دَفَعَهُ إلَيّ

.صحيح مسلم عن عائشة: أنّ رسولَ اللهِ صلى الله عليه وآله كانَ يُؤتى بالصّبيانِ فَيُبَرِّكُ عَلَيهِم و يُحَنِّكُهُم .133

الإمام عليّ عليه السلام: حَنِّكوا أولادَكُم بالتَّمرِ، هكذا فَعَلَ النَّبِيُّ صلى الله عليه وآله بِالحَسَنِ والحُسَينِ عليهما .134. السلام

.الكافي عن يونس عن بعض أصحابه عن أبي جعفر عليه السلام: يُحَنَّكُ المَولودُ بماءِ الفُرات، و يُقامُ في أُذنِهِ .135

. وفي رواية اخرى: حَنِّكُوا أولادَكُم بماءِ الفُرات و بتُربَةٍ قَبر الحُسَين عليه السلام، فَإِن لَم يَكُن فَبماءِ السَّماءِ

.الإمام الصادق عليه السلام: حَنِّكوا أولادَكُم بِتُربَةِ الحُسينِ عليه السلام؛ فَإِنَّها أمانٌ .136

.الإمام الرضا عليه السلام\_ فِي الفِقهِ المنسوبِ إلَيهِ وحَنِّكهُ بِماءِ الفُراتِ إن قَدَرتَ عَلَيهِ أو بِالعَسَلِ ساعَةَ يولَدُ .137

# 1.5: Naming

## **A- Choosing a Good Name**

138. Imam al-Kazim (a.s.) said: "Someone came to the Prophet (s.a.w.) and said: "O Messenger of

Allah! What is the right of my child?"

He answered: "Choosing a good name for him, raising him well and facilitating a good life for him."24

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

#### **B- Choosing a Name before the Birth**

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

الإمام عليّ عليه السلام: سَمّوا أَولادَكُم قَبلَ أَن يولَدوا، فَإِن لَم تَدروا أَذَكَرٌ أَم انتَى فَسَمُّوهُم بِالأَسماءِ الَّتِي تَكُونُ .140 لِلذَّكَرِ وَ الانثى؛ فَإِنَّ أَسقاطَكم إذا لَقوكُم يَومَ القِيامَةِ و لَم تُسَمُّوهُم يَقولُ السِّقطُ لِأَبيهِ: ألّا سَمَّيتني؟ و قَد سَمَّى رَسولُ لِلذَّكَرِ وَ الانثى؛ فَإِنَّ أَسقاطَكم إذا لَقوكُم يَومَ القِيامَةِ و لَم تُسمَّى وَسُولُ اللهِ صلى الله عليه وآله مُحسِنا قَبلَ أَن يولَد

## **C- The Ahlul Bayt's Tradition in Naming**

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

سُنَّةُ أَهلِ البَيتِ فِي التَّسمِيَةِ

سنن الترمذي عن عمرو بن شعيب عن أبيه عن جدّه: أَنَّ النَّبِيَّ صلى الله عليه وآله أَمَرَ بِتَسمِيَةِ المَولودِ يَومَ .141 . سابِعِهِ، و وَضع الأَذى عَنهُ، وَالعَقِّ

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

- **142**. **The Prophet** (**s.a.w.**) **said**: "The blessed names are: 'Abdullah, 'Abd al-Rahman and similar names that denote the servitude to Allah." 28
- **143**. **The Prophet** (s.a.w.) said: "Indeed, the best of names are: 'Abdullah, 'Abd al-Rahman, Harithah and Hammam." 29
- **144.** The Prophet (s.a.w.) said: "If you name the child Muhammad, honour him, make room for him in gatherings and do not frown at him."30
- **145.** The Prophet (s.a.w.) said: "If you name anyone Muhammad, do not disgrace him, do not frown at him and do not beat him. Blessed be the house that has a Muhammad, the gathering that has a Muhammad, and a company of friends that has a Muhammad."31
- **146.** The Prophet (s.a.w.) said: "There is no house that has the name Muhammad in it that will not be increased in its sustenance by Allah. So, if you have named a child Muhammad, you must not beat or insult him."32
- 147. The Prophet (s.a.w.) said: "You name someone Muhammad and then you insult him!?"33
- **148.** *al-Kafi,* narrating from al-Sakuni who said: "I went to Imam al-Sadiq (a.s.) while I was sad and upset, and he said to me: "O' Sakuni, why are you sad?"

I said: "A daughter has been born to me."

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

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

I said: "Fatimah."

He said: "Excellent!" Then he put his hand on his forehead and said: "The Messenger of Allah said: "The rights of the child on the father is that if the child is a male, the father should honour his mother, choose a good name for him, teach him the Book of Allah, purify him and teach him swimming. And if the child is a female, he should honour her mother, choose a good name for her, teach her [from] the

Chapter of the Light, not teach her [from] the Chapter of Joseph<u>34</u>, not to place her in an upstairs room<u>35</u>, and to hasten in sending her to the house of her husband [for marriage]."

'Be careful! Since you have named her Fatimah, you should not insult her, nor curse her, nor beat her."36

- **149.** The Prophet (s.a.w.) said: "He who is given four boys and does not name one of them Muhammad, has indeed been disloyal to me."37
- 150. The Prophet (s.a.w.) said: "Name [your children] with the names of prophets."38
- **151. The Prophet** (**s.a.w.**) **said**: "There is no family wherein there is the name of a Divine Prophet save that Allah sends an angel to them to sanctify them from the morning prayer until evening." 39
- **152**. **Imam al-Baqir** (**a.s.**) **said**: "The best name is the one which indicates the servitude <u>40</u> [of Allah], and the best of them are the names of prophets."41
- **153. Imam al-Sadiq** (a.s.) **said:** "There is no child that is born to us and not named Muhammad, and when seven days have passed, we keep the name if we want or we change it."42
- **154. Imam al-Sadiq** (a.s.) **said**: "Someone came to the Prophet (s.a.w.) and said: "O Messenger of Allah! A child has been born to me, so what do I name him?" He said: "Name him by the dearest of names to me: Hamzah."43
- **155.** *al-Kafi*, narrating from 'Abd al-Rahman ibn Muhammad 'Azrami who said: "Mu'awiyah appointed Marwan ibn al-Hakam as the governor of Medina and ordered him to assign a salary for the young ones of Quraysh, and he did."

Imam Zayn al-'Abidin [al-Sajjad] said: "I went to him and he asked: "What is your name?" I answered: "Ali ibn al-Husayn." 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 [Imam Husayn] and told him what happened. He said: "Woe to the son of the blue-eyed 44 woman and [animal] skin tanner. If I were given one hundred sons, I would name them nothing but 'Ali." 45

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

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

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

He said: "What are those names?"

He (a.s.) said: "[Names] like 'Abd al-Rahman."48

**158. Imam al-Kazim** (**a.s.**) **said**: "Poverty will not enter the house that has someone from the men with the name of Muhammad, Ahmad, 'Ali, Hasan, Husayn, Ja'far, Talib, or 'Abdullah, or from among the women with the name Fatimah." 49

**159. Imam Hasan al-'Askari** (a.s.) **said** to Ja'far ibn Sharif al-Jurjani: "May Allah give gratitude to Abu Ishaq Ibrahim ibn Isma'il for his service to our followers, and may He forgive his sins and bless him with a good son who believes in the truth. Tell him that al-Hasan ibn 'Ali says: "Name your son Ahmad." 50

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

Then his wife gave birth to twins and he named one of them Muhammad and the other 'Abd al-Rahman."51

أفضل للأسماء وحوَّ بَعضها

.رسول الله صلى الله عليه وآله نِعمَ الأَسماءُ: عَبدُ اللهِ و عَبدُ الرَّحمن؛ الأَسماءُ المُعَبَّدَةُ

.عنه صلى الله عليه وآله: ألا إِنّ خَيرَ الأَسماءِ: عَبدُ اللهِ و عَبدُ الرَّحمن و حارثَةُ و هَمّامٌ .143

.عنه صلى الله عليه وآله «إذا سَمَّيتُمُ الوَلَدَ مُحَمَّداً فَأَكرمُوه، و أُوسِعوا لَه فِي المَجلِس، و لا تُقَبّحوا لَهُ وَجها .144

عنه صلى الله عليه وآله: إِذا سَمَّيتُم مُحَمَّدا فلا تُقَبِّحوهُ، و لا تَجبَهوهُ، و لا تَضربوهُ، بورِكَ لِبَيتِ فيهِ مُحَمَّدٌ، و رفقةٍ فيها مُحَمَّدٌ.

عنه صلى الله عليه وآله: ما مِن بَيتٍ فيهِ اسمُ مُحَمَّدٍ اللّ أُوسَعَ اللهُ عَلَيهِمُ الرِّزِقَ، فَإِذا سَمَّيتُموهُم فَلا تَضربوهُم. . ولا تَشتِموهُم

اعنه صلى الله عليه وآله: تُسَمُّونَ مُحَمَّداً ثُمَّ تَسُبُّونَهُ .147

الكافي عَنِ السَّكونِي: دَخَلتُ عَلى أَبي عَبدِ اللهِ عليه السلام وأَنَا مَعْمومٌ مَكروبٌ، فَقالَ لي: يا سَكونِيُ مِمّا .148 غَمُّك؟

اقُلتُ: وُلِدَت لي ابنَةٌ

. فَقَالَ: يَا سَكُونِيُّ، عَلَى الأَرض ثِقْلُها، وعَلَى اللهِ رزقُها، تَعِيشُ في غَير أَجَلِكَ، و تَأْكُلُ مِن غَير رزقِكَ

فَسُرِّيَ وَ اللهِ عَنِّي. فَقالَ لِي: ما سَمَّيتَها؟

.قُلتُ: فاطِمَةَ

قالَ: آهٍ آهٍ! ثُمَّ وَضَعَ يَدَهُ عَلَى جَبهَتِهِ فَقَالَ: قَالَ رَسولُ اللهِ صلى الله عليه وآله: «حَقُّ الوَلَدِ عَلَى والِدِهِ إِذَا كَانَ ذَكَرَا أَنْ يَستَفْرِهَ أُمَّهُ، و يَستَحسِنَ اسمَهُ، و يُعَلِّمَهُ كِتابَ اللهِ، و يُطَهّرَهُ، و يُعَلِّمَهُ السِّباحَةَ، و إِذَا كَانَت انثى أَن يَستَفْرِهَ أُمَّهَا، و يَستَحسِنَ اسمَه، و يُعَلِّمَهُ كِتابَ اللهِ، و يُطَهّرَهُ، و يُعَلِّمَهُ السِّباحَةَ، و إِذَا كَانَت انثى أَن يَستَفْرِهَ أُمَّهَا، و يَستَحسِنَ اسمَها، و يُعَلِّمَها سورَةَ النّورِ، و لا يُعَلِّمها سورَةَ يوسُفَ، و لا يُنزِلَهَا الغُرَفَ ، و يُعَجِّلَ سَراحَها إلى بَيتِ «زَوجِها «زَوجِها» .

.أُما إذا سَمَّيتَها فاطمَةَ فَلا تَسُبُّها، و لا تَلْعَنها و لا تَضربها

. رسول الله صلى الله عليه وآله مَن وُلِدَ لَهُ أَربَعَةُ أَولادٍ لَم يُسَمِّ أَحَدَهُم بِاسمي، فَقَد جَفاني

.عنه صلى الله عليه وآله: تَسَمُّوا بِأَسماءِ الأَنبِياءِ .150

. الإمام الباقر عليه السلام: أَصدَقُ الأَسماءِ ما سُمِّيَ بِالعُبودِيَّةِ ، و أَفضَلُها أَسماءُ الأنبِياءِ .152

الإمام الصادق عليه السلام: لا يولَدُ لَنا وَلَدٌ إِلَّا سَمَّيناهُ مُحَمَّدا، فَإِذا مَضى لَنا سَبِعَةُ أَيَّامٍ فَإِن شِئنا غَيَّرنا، و إِن .153

عنه عليه السلام: جاءَ رَجُلٌ إِلَى النَّبِي صلى الله عليه وآله، فَقالَ: يا رَسولَ اللهِ، وُلِدَ لِي غُلامٌ فَماذا اسَمِّيهِ؟ .154 عنه عليه السلام: جاءَ رَجُلٌ إِلَى النَّبِي صلى الله عليه وآله، فَقالَ: يا رَسولَ اللهِ، وُلِدَ لِي غُلامٌ فَماذا اسَمِّيهِ إِلَّا سَمِّةِ بِأَحَبِّ الأَسماءِ إِلَيَ: حَمزَةَ

الكافي عن عَبدِ الرَّحمنِ بنِ مُحمَّد العَزرمِيِّ: استَعمَلَ مُعاوِيَةُ مَروانَ بنَ الحَكَمِ عَلَى المَدينَةِ، و أَمَرَهُ أَن يَفرِضَ .155 .لِشَبابِ قُرَيشٍ، فَفَرَضَ لَهُم

فَقالَ عَلِيُّ بنُ الحُسَينِ عليه السلام: فَأَتَيتُهُ فَقالَ: مَا اسمُكَ؟

. فَقُلتُ عَلىُ بنُ الحُسين

فَقالَ ما اسم أَخيك؟

. فَقُلتُ: عَلِيّ

قالَ: عَلِيّ و عَلِيّ! ما يُريدُ أَبوكَ أَن يَدَعَ أَحَدا مِن وُلدِهِ إِلّا سَمّاهُ عَلِيّاً؟ ثُمَّ فَرَضَ لي، فَرَجَعتُ إِلى أَبي فَأَخبَرتُهُ. فَقالَ: . وَيلي عَلَى ابنِ الزَّرقاءِ دَبّاغَةِ الأَدَمِ، لَو وُلِدَ لي مِئَةٌ لأَحبَبتُ أَن لا اسَمِّيَ أَحَداً مِنهُم إِلّا عَلِيّاً

تفسير العياشي عن ربعي بن عبدالله: قيلَ لِأَبي عَبدِ اللهِ عليه السلام: جُعِلتُ فِداكَ إِنّا نُسَمِّي بِأَسمائِكُم و أَسماءِ .156 آبائِكُم، فَيَنفَعُنا ذلِكَ؟

. «فَقالَ: إِي وَ اللهِ، و هَلِ الدِّينُ إِلَّا الحُبُّ؟ قالَ اللهُ: «إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ

الكافي عن ابنِ مَيَّاحٍ، عَن فُلانِ بنِ حَميدٍ: أَنَّهُ سَأَلَ أَبا عَبدِ اللهِ عليه السلام وشاوَرَهُ فِي اسمِ وَلَدهِ، فَقالَ: سَمِّهِ .157 . بأَسماءٍ مِنَ العُبُوديَّةِ. فَقالَ: أَيِّ الأَسماءِ هُوَ؟ فَقالَ: عَبدُ الرَّحمن

الإمام الكاظم عليه السلام: لا يَدخُلُ الفَقرُ بَيتا فيهِ اسمُ مُحَمَّدٍ أَو أَحمَدَ أَو عَلِي أَو الحَسَنِ أَو الحُسَينِ أَو جَعفَرٍ .158 . أَو طالِب أَو عَبد الله، أَو فاطِمَةَ مِنَ النِساءِ

الإمام العسكري عليه السلام لِجَعفَرِ بنِ الشَّريفِ الجُرجانِيّ ـ: شَكَرَ اللهُ لِأَبِي إِسحاقَ إِبراهيمَ بنِ إسماعيلَ .159 صَنيعَتَهُ إِلى شيعَتِنا، و غَفَرَ لَهُ ذُنوبَهُ، و رَزَقَهُ ذَكَراً سَوِيّاً قائِلًا بِالحَقِّ، فَقُل لَهُ: يَقولُ لَكَ الحَسَنُ بنُ عَليّ: سَمِّ ابنَكَ صَنيعَتَهُ إِلى شيعَتِنا، و غَفَرَ لَهُ ذُنوبَهُ، و رَزَقَهُ ذَكَراً سَوِيّاً قائِلًا بِالحَقِّ، فَقُل لَهُ: يَقولُ لَكَ الحَسَنُ بنُ عَليّ: سَمِّ ابنَكَ الْحَمَدَ اللهُ المَا اللهُ ال

كَشُفُ الغَمَّة عن جعفر بن محمد القلانِسي: كَتَبَ مُحَمَّدٌ أَخي إِلى أَبي مُحَمَّد عليه السلام وَ امرَأَتُهُ حامِلٌ مُقرِبٌ .160 أَن يَدعُو اللهَ بِالصَّلاحِ وَ يَقولُ: رَزَقَكَ اللهُ ذَكَراً سَوِيّاً، و نِعمَ أَن يَدعُو اللهَ بِالصَّلاحِ وَ يَقولُ: رَزَقَكَ اللهُ ذَكَراً سَوِيّاً، و نِعمَ اللهَ بِالصَّلاحِ وَ يَقولُ: رَزَقَكَ اللهُ ذَكَراً سَوِيّاً، و نِعمَ اللهَ بِالصَّلاحِ وَ يَقولُ: رَزَقَكَ اللهُ ذَكَراً سَوِيّاً، و نِعمَ الرَّحمن ... فَسَمَّى واحِداً مُحَمَّداً، وَ الآخَرَ ... عَبدَ الرَّحمن

### **E- Inappropriate Names**

**161.** The Prophet (s.a.w.) said: "Do not name your children Hakam and Abu al-Hakam, for Allah is the Hakam (Arbitrator)."52

162. The Prophet (s.a.w.) said: "Do not name your son: Yasar, Rabah, Najih, or Aflah."53

163. The Prophet (s.a.w.) said: "The worst names are: Dirar, Murrah, Harb, and Zalim."54

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

He answered: "Yes."

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

He answered: "al-Hubab."

He (s.a.w.) said: "Do not call him al-Hubab, for al-Hubab is Satan, but rather he [your son] is 'Abd al-Rahman."55

**165.** *al–Muʻjam al–Kabir*, narrating from Ibn Buraydah from his father who said: "The Messenger of Allah (s.a.w.) prohibited anyone to be called Kalb (dog) or Kulaib."56

### F- The reason for the Reproaching of Certain Names

**166.** Sunan Abu Dawud, narrating from Muhammad ibn 'Amr ibn 'Ata' who said: "Zainab bint Abu Salamah asked him [Muhammad ibn 'Amr ibn 'Ata']: "What did you name your daughter?"

He said: "I named her Barrah (Righteous)."

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

They said: "Then what do we call her?"

He answered: "Name her Zainab!"57

الأسماءُ المَذمومَةُ

.رسول الله صلى الله عليه وآله: لا تُسمّوا أُولادَكُم الحَكَمَ، و لا أَبَا الحَكَم؛ فَإِنَّ اللهَ هُوَ الحَكَمُ

.عنه صلى الله عليه وآله: لا تُسمِّينَّ غُلامَكَ يَساراً، و لا رَباحاً، و لا نَجيحاً، و لا أَفلَحَ .162

.عنه صلى الله عليه وآله: شَرُّ الأَسماءِ: ضِرارٌ، و مُرَّةُ، و حَربٌ، و ظالِمٌ .163

مجمع الزوائد عن عبد الرحمن بن أبي سبرة: دَخَلتُ أنَا وَ أَبِي عَلى رَسولِ الله صلى الله عليه وآله فَقالَ لِأَبي: .164. . هذا ابنُكَ؟ قُلتُ: نَعَم. قالَ: مَا اسمُهُ؟ قالَ: الحُبابُ

.قالَ: لا تُسَمِّهِ الحُبابَ؛ فَإِنَّ الحُبابَ شَيطانٌ، وَ لكِن هُوَ عَبدُ الرَّحمن

.المعجم الكبير عن ابن بريدة عن أبيه: نَهي رَسولُ الله صلى الله عليه وآله أَن يُسَمَّى كَلبٌ أَو كُليبٌ .165

و سَبَبُ النَّهِي عَن بَعض الأسماءِ

سنن أبي داوود: عن مُحَمَّدِ بنِ عَمرو بنِ عَطاءٍ: أنَّ زَينَبَ بِنتَ أبي سَلمَةَ سَأَلَتهُ: ما سَمَّيتَ أبنَتكَ؟ قالَ سَمَّيتُها .166 .بَرَّةً

قالَت: إِنَّ رَسولَ اللهِ صلى الله عليه وآله قَد نَهى عَن هذَا الاسم، سُمِّيتُ بَرَّةً، فَقالَ رَسولُ اللهِ صلى الله عليه وآله: لا . تُزَكُّوا أَنفُسَكُم، اللهُ أَعلَمُ بأَهل البرِّ مِنكُم. فَقالوا: ما نُسَمِّيها؟ قالَ: سَمُّوها زَينَبَ

## 1.6: Shaving the Head

- **167.** When Imam al–Sadiq (a.s.) was asked about the reason for shaving the head of a baby, he answered: "To clean the head from the hair [the term period] of the womb."58
- **168.** *al-Kafi*, narrating from 'Ali ibn Ja'far asking Imam al-Kazim: "I asked him about a newborn child and whether his head is to be shaved after the seventh day?" He (a.s.) said: "If seven days have passed shaving his head is not necessary."59

## 1.7: Giving an Offering for a Child

- **169.** The Prophet (s.a.w.) said: "Every boy is held in pledge of his offering ('Aqiqah) which should be sacrificed for him on the seventh day [after his birth]."60
- **170. Imam al-Baqir** (**a.s.**) **said:** "On the seventh day of the birth of a child, a boy or a girl, one should sacrifice a sheep, a male sheep for the boy and an ewe for the girl. Sacrifice [an offering] and give a part of the offering to the midwife, and name him on the seventh day."61
- **171. Imam al-Sadiq** (**a.s.**) **said**: "When the child is born, an offering is to be sacrificed for him, his head is to be shaved and some silver equal to the weight of his hair should be given as alms. The foot and the leg [of the offering] should be gifted to the midwife and some Muslims should be invited to eat [from it] and pray for the child, then he should be named on the seventh day [after his birth]."62
- 172. Imam al-Sadiq (a.s.) said: "Every newborn child is in the pledge of an offering."63
- **173. Imam al-Sadiq (a.s.) said:** "The offering of sacrifice is done on the seventh day, and the foot of the sheep and its leg is given to the midwife, and its bones should not be broken."64
- **174. Imam al-Sadiq** (**a.s.**) **said**: "When performing the offering, say over it: "In the name of Allah, and by Allah, O Allah! This is an offering ('Aqiqah) from so and so, its flesh is for his flesh, its blood is for his blood and its bone is for his bone. O Allah! Appoint it as a shield for the progeny of Muhammad, praise

of Allah be upon him and them."65

**175.** *al–Kafi,* narrating from 'Ammar ibn Musa from Imam al–Sadiq (a.s.) asking him: "I asked him about the offering for a child ('Aqiqah) and how it should be. The Imam (a.s.) answered: "... one fourth of it is given to the midwife and if there was no midwife, it's given to its mother to give it to anyone she desires, and from it she should feed ten Muslims and it is better if they are more then."66

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

He (a.s.) answered: "They should all be done on the seventh day."67

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

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

Then he mentioned what Fatimah (a.s.) had done for her child. After that he said: "The hair must be weighed and silver equal to its weight is to be given as alms." 68

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

He answered: "Shave his head, offer the sacrifice for him, and then give silver equal to the weight of his hair as alms, and all of these are done in one place." 69

العَقيقَةُ

.رسول الله صلى الله عليه وآله: كُلُّ غُلامٍ رَهينَةٌ بِعَقيقَتِهِ، يُذبَحُ عَنهُ يَومَ سابِعِهِ .169

الإمام الباقر عليه السلام إِذا كانَ يَومُ السّابِعِ وقَد وُلِدَ لأَحَدِكُم غُلامٌ أَو جارِيَةٌ فَليَعُقَّ عَنهُ كَبشاً؛ عَنِ الذَّكَرِ .170 . ذَكَراً، و عَنِ الانثى مِثلَ ذلِكَ، عُقّوا عَنهُ و أطعِمُوا القابِلَةَ مِنَ العَقيقَةِ، و سَمَّوهُ يَومَ السّابِع

الإمام الصادق عليه السلام: المَولودُ إِذا وُلِدَ عُقَّ عَنهُ و حُلِقَ رَأْسُهُ، و تُصنُدِّقَ بِوَزنِ شَعرِهِ وَرِقا، و اهدِيَ إِلَى .171 القابِلَةِ الرِّجلُ و الوَرِكُ، و يُدعَى نَفَرٌ مِنَ المُسلِمينَ فَيَأْكُلُونَ و يَدعون لِلغُلامِ، و يُسَمَّى يَومَ السّابِعِ

.عنه عليه السلام: كُلُّ مَولودٍ مُرتَهَنُّ بِالعَقيقَةِ .172

.عنه عليه السلام: العَقيقةُ يُومَ السابع، و تُعطَى القابِلَةُ الرِّجلَ مَعَ الوَرِك، ولا يُكسَرُ العَظمُ .173

عنه عليه السلام: تَقولُ عَلَى العَقِيقَةِ إِذا عَقَقتَ: «بِسِمِ اللهِ و بِاللهِ، اللَّهُمَّ عَقيقَةٌ عَن فُلانٍ، لَحمُها بِلَحمِهِ، و دَمُها .174 «بدَمهِ، و عَظمُها بعَظمِهِ، اللَّهُمَّ اجعَلهُ وقاءً لآِل مُحمّدِ صَلَّى اللهُ عَليهِ و عَلَيهم

الكافي عن عمّار بن موسى عن الإمام الصادق عليه السلام، قال: سَأَلتُهُ عَنِ العَقيقَةِ عَنِ المَولودِ كَيفَ هِيَ؟ .175

قالَ: ... يُعطَى القابِلَةَ رُبعُها، وإن لَم تَكُن قابِلَةٌ فَلِامِّهِ تُعطيها مَن شاءَت، وتُطعِمُ مِنهُ عَشَرَةً مِنَ المُسلِمينَ، فَإِن زادوا .فَهُوَ أَفضَلُ

الكافي عَن أبي الصّباح الكناني: سَأَلتُ أَبا عَبدِ الله عليه السلام عَنِ الصّبِي المَولُودِ، مَتى يُذبَحُ عَنهُ، و يُحلَقُ .176 رَأَسُهُ، و يُتَصَدَّقُ بِوَزِن شَعرِهِ، وَيُسَمّى؟

.قالَ: كُلُّ ذلِكَ فِي اليَوم السَّابِع

الكافي عن جميل بن درّاج: سَأَلتُ أَبا عَبدِ اللهِ عليه السلام عَن العَقيقَةِ وَ الحَلقِ وَ التَّسمِيَةِ بِأَيِّها يُبدَأُ؟ قالَ: .177 يُصنَعُ ذلِكَ كُلُّه في ساعَةٍ واحِدَةٍ، يُحلَقُ و يُنبَحُ و يُسَمّى، ثُمَّ ذكرَ ما صَنَعَت فاطَمَةُ عليها السلام لِوُلدِها. ثُمَّ قالَ: يُصنَعُ ذلِكَ كُلُّه في ساعَةٍ واحِدَةٍ، يُحلَقُ و يُدْبَحُ و يُسَمّى، ثُمَّ ذكرَ ما صَنَعَت فاطَمَةُ عليها السلام لِوُلدِها. ثُمَّ قالَ: يوزَنُ الشَّعرُ، و يُتَصدَقُقُ بِوَزنِهِ فِضَّةً

الكافي عن إسحاق بن عمّار عن الإمام الصادق عليه السلام في العَقِّ عَنِ المَولود و حَلِقِهِ وَ التَّصَدُّقِ عَنهُ ـ .178 . قالَ: قُلتُ لَهُ: بأَيّ ذلِكَ نَبدأُ؟ قالَ: تَحلِقُ رَأْسَهُ، وتَعِقُّ عَنهُ، و تَصَدَّقُ بوَزن شَعرهِ فِضَّةً، و يَكونُ ذلِكَ في مَكان واحِد

## 1.8: Circumcision

**179. The Prophet** (**s.a.w.**) **said**: "Purify your children [by circumcision] on the seventh day, for it is more pleasant and purer, and it causes the flesh to grow faster, and indeed the earth remains polluted for forty days with the urine of he who is not circumcised." 70 71

180. Imam al-Sadiq (a.s.) said: "Circumcise your sons on the seventh day, for it is more pure and

more haste in the growing of the flesh, and the earth detests the urine of he who is not circumcised."72

**181. Imam al-Sadiq** (a.s.) **said**: "Circumcising the boy is of the Sunnah, but female circumcision is not of the Sunnah."73

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

Then Abu 'Abdullah [al-Sadiq] (a.s.) said: "Any man who does not recite this at the time of his son's circumcision should recite it before he reaches puberty, and if he was to recite it, he will be safeguarded from being killed or harmed by the iron."74

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

He (a.s.) said: "It is of the Sunnah on the seventh day, and it does not matter if it is delayed."75

الختانُ

رسول الله صلى الله عليه وآله: طَهِّروا أُولادَكُم يَومَ السَّابِعِ؛ فَإِنَّهُ أَطيَبُ و أَطهَرُ و أَسرَعُ لِنَباتِ اللَّحمِ، و إِنَّ 179 . . الأَرضَ تَنجُسُ مِن بَول الأَغلَف أَربَعينَ صبَاحا

الإمام الصادق عليه السلام: اختِنوا أُولادَكُم لِسَبعَةِ أَيّامٍ؛ فَإِنَّه أَطهَرُ و أُسرعُ لِنَباتِ اللَّحمِ، وإِنَّ الأَرضَ لَتَكرَهُ .180 .

.عنه عليه السلام: خِتانُ الغُلام مِنَ السُّنَّةِ، و خفضُ الجَوارِي لَيسَ مِنَ السُّنَّةِ .181

ق قالَ أبو عَبدِ اللهِ عليه السلام: أيُّ رَجُلٍ لَم يَقُلها عِندَ خِتانِ وَلَدِهِ فَليَقُلها عَلَيهِ مِن قَبلِ أَن يَحتَلِمَ، فَإِن قالَها كُفِيَ حَرَّ الحَديدِ مِن قَتلٍ أَو غَيرِهِ.

الكافي عن عليّ بن يقطين: سَأَلتُ أَبَا الحَسَنِ عليه السلام عَن خِتانِ الصّبِيّ لِسَبِعَةِ أَيّامٍ؛ مِنَ السُّنَّةِ هُوَ أو .183 الكافي عن عليّ بن يقطين: سَأَلتُ أَبَا الحَسَنِ عليه السلام عَن خِتانِ الصّبِيّ لِسَبِعَةِ أَيّامٍ؛ وَأَيُّهُما أَفضَلُ؟

قَالَ: لِسَبِعَةِ أَيَّامٍ مِنَ السُّنَّةِ، وإِن أُخِّرَ فَلا بَأْسَ

- 1. . Qur'an, 19:15.
- 2. . Qur'an, 19:33.
- 3. Tuhaf al-'Uqul, p. 292. Bihar al-Anwar, vol. 78, p. 171, h. 4.
- 4. Nathr al-Durr, vol. 1, p. 345. Nazhah al-Nazir, p. 100, h. 19. Kashf al-Ghummah, vol. 2, p. 362.
- 5. . Kitab Man la Yahdarhu al-Faqih, vol. 1, p. 194, h. 595.
- 6. . al-Kafi, vol. 6, p. 17, h. 3. Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 480, h. 4687.
- 7. . A kind of sweet made from flour, water and honey.
- 8. . al-Kafi, vol. 6, p. 281, h. 1. Bihar al-Anwar, vol. 48, p. 110, h. 12.
- 9. al-Kafi, vol. 3, p. 40, h. 2. Tahdhib al-Ahkam, vol. 1, p. 104, h. 270. Kitab Man la Yahdarhu al-Faqih, vol. 1, p. 78, h. 176. All narrating from Sama'ah.
- 10. It is said that Um al-Sibyan is a kind of sickness in which the person is afflicted with a state that is called 'wind seized' and sometimes it causes the person to become unconscious. It has also been said that Um al-Sibyan is a jinn that hurts children. In Persian, Um al-Sibyan refers to the mother of a jinn (hidden creature) and being possessed by a jinn. Refer to: Daneshnameh Pezeshki, vol. 1, p. 677
- 11. Musnad Abu Ya'la, vol. 6, p. 181, h. 6747. al-Firdaws, vol. 3, p. 632, h. 5982. Both narrating from Imam al-Husayn (a.s.). Kanz al-Ummal, vol. 16, p. 457, h. 45414.
- 12. . al-Kafi, vol. 6, p. 24, h. 6, narrating from al-Sakuni from Imam al-Sadiq (a.s.).
- 13. . Sunan Abu Dawud, vol. 4, p. 328, h. 5105. Musnad Ibn Hanbal, vol. 9, p. 230, h.23930.
- 14. Kashf al-Ghammah, vol. 2, p. 151. Bihar al-Anwar, vol. 43, p. 255.
- 15. . al-Kafi, vol. 6, p. 23, h. 2, narrating from Hafs al-Kinasi.
- 16. . al-Kafi, vol. 6, p. 23, h. 1. Tahdhib al-Ahkam, vol. 7, p. 436, h. 1738. Both narrating from Abu Yahya al-Razi. Wasa'il al-Shi'ah, vol. 21, p. 137, h. 2.
- 17. . Jami' al-Ahadith, p. 141. al-Imamah wa al-Tabsirah, p. 176.
- 18. . Musnad Abu Ya'la, vol. 6, p. 414, h. 7278. Kanz al-Ummal, vol. 13, p. 268, h. 36788.
- 19. . Sahih Muslim, vol. 3, p. 1691, h. 27. al-Musannif by Ibn Abu Shaybah, vol. 5, p. 430, h. 4.
- 20. al-Kafi, vol. 6, p. 24, h. 5, narrating from Abu Basir from Imam al-Sadiq (a.s.). Tahdhib al-Ahkam, vol. 7, p. 427, h. 1741, narrating from Abu Basir. al-Khisal, p. 637, h. 10, narrating from Abu Basir and Muhammad ibn Muslim from Imam al-Sadiq (a.s.) from his forefathers (a.s.).

- 21. . al-Kafi, vol. 6, p. 24, h. 3-4. Tahdhib al-Ahkam, vol. 7, p. 436, h. 1739-1740.
- 22. Tahdhib al-Ahkam, vol. 6, p. 74, h. 143, narrating from al-Husayn ibn Abu Ya'la. al-Da'awat, p. 185, h. 513.
- 23. . al-Figh al-Mansub li Imam al-Ridha (a.s.), p. 239, Mustardak al-Wasa'il, vol. 15, p. 138, h. 17783.
- 24. . al-Kafi, vol. 6, p. 48, h. 1. Tahdhib al-Ahkam, vol. 8, p. 111, h. 384. Both narrating from Durust.
- 25. . al-Kafi, vol. 6, p. 18, h. 3. Tahdhib al-Ahkam, vol. 7, p. 437, h. 1745. Both narrating from Musa ibn Bakr.
- <u>26.</u> . al-Kafi, vol. 6, p. 18, h. 2, narrating from Imam al-Sadiq (a.s.) from his father (a.s.) from his grandfather (a.s.). al-Khisal, p. 634.
- 27. . Sunan al-Tirmidhi, vol. 5, p. 132, h. 2832.
- 28. al-Nawadir, by al-Rawandi, p. 104, h. 75. al-Ja'fariyat, p. 190, with 'custom' instead of 'names that denote the servitude to Allah'. Both narrating from Imam al-Kazim (a.s.) from his forefathers (a.s.). Bihar al-Anwar, vol. 104, p. 130, h. 21.
- 29. . al-Khisal, p. 251, h. 118, narrating from Jabir from Imam al-Baqir (a.s.). Bihar al-Anwar, vol. 104, p. 127, h. 2.
- <u>30.</u> . Tarikh Baghdad, vol. 3, p. 91, narrating from Zaid ibn al-Hasan from his father from Imam 'Ali (a.s.). Sharh Nahj al-Balaghah, vol. 19, p. 369, narrating from Imam 'Ali (a.s.) from the Prophet (s.a.w).
- 31. . Makarim al-Akhlaq, vol. 1, p. 65, h. 67, narrating from Abu Rafay'. Bihar al-Anwar, vol. 16, p. 239.
- 32. Tanbih al-Khawatir, vol. 1, p. 32, narrating from Jabir. Sharh Nahj al-Balaghah, vol. 19, p. 366, narrating from Jabir.
- 33. Kanz al-Ummal, vol. 16, p. 422, h. 45222, narrating from 'Abd ibn Hamid from 'Anas.
- 34. . Yusuf.
- 35. Meaning that a girl should not be put in a room where onlookers can see her.
- 36. . al-Kafi, vol. 6, p. 48, h. 6. Tahdhib al-Ahkam, vol. 8, p. 112, h. 387.
- <u>37.</u> . al-Kafi, vol. 6, p. 19, h. 6, narrating from 'Asim al-Kuzi from Imam al-Sadiq (a.s.). Tahdhib al-Ahkam, vol. 7, p. 438, h. 1747, narrating from Imam al-Baqir (a.s.) from the Prophet (S.a.w.).
- 38. Sunan Abu Dawud, vol. 4, p. 288, h. 4950. Musnad Abu Ya'la, vol. 6, p. 351, h. 7133. Both narrating from Abu Wahab al-Jashmi.
- 39. . al-Amali, by al-Tusi, p. 511, h. 1117, narrating from al-Asbagh from Imam 'Ali (a.s.) from the Prophet (S.a.w.). Bihar al-Anwar, vol. 104, p. 129, h. 14.
- 40. . Meaning names which begin with the prefix 'abd, such as: 'Abdullah, 'Abd al-Rahman, 'Abd al-Hadi... .
- 41. . al-Kafi, vol. 6, p. 18, h. 1. Tahdhib al-Ahkam, vol. 7, p. 438, h. 1747.
- <u>42.</u> . al-Kafi, vol. 6, p. 18, h. 4. Tahdhib al-Ahkam, vol. 7, p. 437, h. 1746. 'Uddah al-Da'i, p. 77, narrating from Imam al-Ridha (a.s.).
- 43. . al-Kafi, vol. 6, p. 19, h. 9. Tahdhib al-Ahkam, vol. 7, p. 438, h. 1749. Both from Ibn al-Qaddah.
- 44. The colour of the eye here does not mean it is a defect, but it is referring to evil features and lewdness.
- 45. . al-Kafi, vol. 6, p. 19, h. 7. Bihar al-Anwar, vol. 44, p. 211, h. 8.
- 46. . Qur'an, 3:31.
- 47. . Tafsir al-'Ayyashi, vol. 1, p. 167, h. 28. Bihar al-Anwar, vol. 104, p. 130, h. 19
- 48. . al-Kafi, vol. 6, p. 18, h. 5.
- 49. . al-Kafi, vol. 6, p. 19, h. 8. Tahdhib al-Ahkam, vol. 7, p. 438, h. 1748. Both narrating from Sulayman al-Ja'fari.
- <u>50.</u> . al-Khara'ij wa al-Jara'ih, vol. 1, p. 424, h. 4. Kashf al-Ghummah, vol. 3, p. 217. Both narrating from Ja'far ibn al-Sharif al-Jurjani.
- 51. . Kashf al-Ghummah, vol. 3, p. 208. Bihar al-Anwar, vol. 50, p. 298, h. 72.
- 52. 'llal al-Shara'i', p. 583, h. 23, narrating from Imam 'Ali (a.s.). Bihar al-Anwar, vol. 76, p. 175, h. 2.
- 53. Sahih Muslim, vol. 3, p. 1685, h. 12. Sunan Abu Dawud, vol. 4, p. 290, h. 4958. Both narrating from Samarah ibn Jundab. Kanz al-Ummal, vol. 1, p. 465, h.2023.
- 54. . al-Khisal, p. 250, h. 118, narrating from Jabir from Imam al-Baqir (a.s.). Bihar al-Anwar, vol. 104, p. 127, h. 2.
- 55. . Majma' al-Zawa'id, vol. 3, p. 306, h. 4677.
- 56. . al-Mu'jam al-Kabir, vol. 2, p. 23, h. 1163. Kanz al-Ummal, vol. 16, p. 424, h. 45234.
- 57. . Sunan Abu Dawud, vol. 4, p. 288, h. 4953. al-Mu'jam al-Kabir, vol. 24, p. 280, h.709.
- 58. . Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 489, h. 4728. 'llal al-Shara'i', p. 505, h. 1. Makarim al-Akhlaq, vol. 1, p.

488, h. 1693.

- 59. . al-Kafi, vol. 6, p. 38, h. 1. Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 489, h. 4729.
- 60. . Sunan al-Darami, vol. 1, p. 511, h. 1903. al-Sunan al-Kubra, vol. 9, p. 510, h. 19290. Both narrating from Samarah.
- 61. . al-Kafi, vol. 6, p. 27, h. 4. Tahdhib al-Ahkam, vol. 7, p. 442, h. 1769. Wasa'il al-Shi'ah, vol. 15, p. 152, h. 11.
- 62. . al-Kafi, vol. 6, p. 28, h. 5. Tahdhib al-Ahkam, vol. 7, p. 442, h. 1770. Both narrating from Hafs al-Kana'isi.
- 63. al-Kafi, vol. 6, p. 24, h. 2. Tahdhib al-Ahkam, vol. 7, p. 441, h. 1762. Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 484, h. 4711. All narrating from Abu Khadijah.
- 64. al-Kafi, vol. 6, p. 29, h. 11. Tahdhib al-Ahkam, vol. 7, p. 443, h. 1772. Both narrating from al-Kahili. Wasa'il al-Shi'ah, vol. 15, p. 150, h. 5.
- 65. . al-Kafi, vol. 6, p. 30, h. 1. Wasa'il al-Shi'ah, vol. 15, p. 154, h. 1.
- 66. . al-Kafi, vol. 6, p. 28, h. 9. Tahdhib al-Ahkam, vol. 7, p. 443, h. 1771.
- 67. . al-Kafi, vol. 6, p. 28, h. 8.
- 68. . al-Kafi, vol. 6, p. 33, h. 4.
- 69. . al-Kafi, vol. 6, p. 27, h. 2. Tahdhib al-Ahkam, vol. 7, p. 442, h. 1767.
- <u>70.</u> Pollution here means performing what is opposite to the Sunnah, and not material impurity and uncleanliness. If the child is not mature (baligh), it refers to the parent's not following the Sunnah, and if he is mature, then it is his own opposition to the Sunnah.
- 71. al-Kafi, vol. 6, p. 35, h. 2. Tahdhib al-Ahkam, vol. 7, p. 445, h. 1778. Both narrating from al-Sakuni from Imam al-Sadig (a.s.).
- 72. . al-Kafi, vol. 6, p. 34, h. 1. Tahdhib al-Ahkam, vol. 7, p. 444, h. 1777. Both narrating from Mas'adah ibn Sadaqah.
- 73. . al-Kafi, vol. 6, p. 37, h. 2. Both narrating from 'Abdullah ibn Sinan.
- 74. . Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 488, h. 4726. Wasa'il al-Shi'ah, vol. 15, p. 169, h. 1.
- 75. . al-Kafi, vol. 6, p. 36, h. 7. Tahdhib al-Ahkam, vol. 7, p. 445, h. 1780. Wasa'il al-Shi'ah, vol. 15, p. 165, h. 1.

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