

Part 1: The Prophet's Attitude towards Children

Kindness towards children was one of the Prophet's special characteristics.

Chapter One: Upbringing

The Noble Prophet (s) said:

"Respect your children and treat them with good manners."

The Importance of Upbringing

From the time a child is born until he separates from the family to establish a shared life with others, he passes through two phases in his upbringing.

1. Childhood, from birth until the age of seven, is the time when the child is not well prepared for direct instruction as he does not know his world.
2. From the age of seven to the age of fourteen is the time when the intellect grows gradually, in preparation for intellectual activities. In this stage the child can learn and be instructed.

In the first period, instruction has to be indirect without commands and psychological pressure. Rather, the child becomes familiar with good manners and is instructed by the people surrounding him. In fact, the moral foundation of his character is laid and good memories and proper treatment become etched in his mind.

In the second phase, the child should not be left free to behave and do as he pleases and his faults should not be ignored. Rather, his ill manner should be discouraged and he should be taught order and discipline, while emphasizing the proper use of time and he should be encouraged to perform religious worship and do good things.¹

Unfortunately, most people do not know when to begin to train their children. Some parents believe that instruction should begin after the age of six and some say that instruction should begin at the age of

three.

Nevertheless, such beliefs are incorrect because when a child has completed the third year of his life, 75% of good and bad characteristics have already become formed in him.

A number of psychologists believe that the training of a child begins from the moment of birth. However, some others are cautious and say that the training of a child begins on the first day of the second month after his birth. In depth practical research at the University of Chicago has reached the conclusion that:

“Any healthy child gains 50% of his intelligence by the age of four, 30% by the age of 8 and 20% by the age of 17. Then, any 4-year old child has 50% intelligence and the changes between the ages of 2 and 3 are far more important than the changes between the ages of 8 and 9.”²

How to Begin the Child's Upbringing and Instruction

For training to be effective, one has to begin much sooner than is generally thought nowadays, i.e. from the very first weeks after birth. First, one has to consider the physiological issues and from the first year, the psychological issues.

One point to consider is that the value of time is not the same for a child as for an adult. One day at the age of 1 is much longer than the same period of time at the age of 30 and it perhaps includes six times the physiological and psychological occurrences. Therefore, one should not leave such a fruitful period of childhood unused, for in the first six years of life, the outcome of the performance of the rules of life is more definitive.³

It is because of this that Imam 'Ali said, “He who does not learn in childhood, cannot progress in adulthood.”⁴

Therefore, childhood is the best time for learning the right way of living because the child is very apt to imitate, adopt and learn. At this time, the child records in himself all the movement, speech and behavior of the people surrounding him, with the utmost care, as if recorded on film.

Therefore, the child's psyche needs to be guided to the right path simultaneously with his physical growth and development because it becomes very difficult at the adult stage to change the character of one who was not properly instructed in childhood.

The happiest people are those who have been reared in a correct and healthy manner from the very beginning and who have adopted good characteristics.

According to some psychologists, a child is like a sapling that the gardener can easily change according to his own plans. Yet, correcting those who are like old trees and have grown accustomed to bad ways, is very difficult indeed. One who intends to change the attitudes of such individuals must endure many hardships⁵.

The Prophet as an Example for the People

God says in the Qur'an,

“You have had a good example in God’s Messenger.”⁶

The Prophet of Islam has been the greatest example for humanity throughout history because, in addition to teaching and guiding the people with his words, he instructed them with his personal behavior.

The Prophet’s personality is not an example for a specific period, generation, nation, religion or place. Rather, he is a lasting global symbol for all peoples of all times.

With reference to reliable evidence and documents, the Prophet’s attitude towards and behavior with respect to children and youth shall now be considered.

Respecting the Child’s Personality

In today’s world, children are considered to be very important. Full attention is given by societies and governments to their upbringing and respecting their personality in the family and the society. In spite of this, people today do not pay as much attention to children’s instruction as the Leader of the Muslims did.

Although sometimes statesmen in industrialized countries visit orphanages and kindergartens, sometimes hugging children for photo ops and media publicity, demonstrating their love and respect for children, to date no individual can be compared with the Prophet of Islam. With the utmost simplicity and kindness, he passed through the alleys and streets, expressing his love and kindness towards children and hugging them. The Prophet had a special love of children, whether they were his own children or those of others. It has been written about him: “Kindness towards children was one of the special practices of the Prophet.”⁷

This same practice was continued by Shi’ite religious leaders and Imams. They respected children’s personalities. Some examples have been provided below.

1. Asking Children’s Views

Imam ‘Ali asked his children intellectual questions in the presence of others and in some cases, he would let his children answer the questions of others.

Once Imam ‘Ali asked his children, Imam Hasan and Imam Husain some questions. The latter responded wisely and briefly. Then Imam ‘Ali turned to someone known as Harith A’war, who was present in the gathering and said: “Teach these wise words to your children to improve their reasoning and thinking abilities.”⁸

Thus Imam 'Ali expressed his respect for his children in the best possible way and contributed to the creation of the greatest personality and independence in them.

2. Sociability

One of the most basic factors in the development of a child's personality is sociability and proper treatment. Prophet Muhammad clearly advised his followers concerning this. He told them: "Respect your children and treat them with good manners and in an acceptable way."⁹

Therefore, those who want to have children with a strong personality must guide them with good training and avoid treating them improperly as an improper practice cannot lead to the upbringing of worthy children who have a strong personality.

3. Fulfillment of Promises

Fulfillment of promises towards children contributes to the development of their self-confidence and affects their personality. The true leaders of Islam have given much advice about the fulfillment of promises to children. Some examples are as follows:

Imam 'Ali said: "It is not appropriate to tell lies, whether seriously or jokingly. It is not appropriate to make a promise to one's children and fail to fulfill it."¹⁰

Imam 'Ali also said: "The Prophet said, 'If any of you makes a promise to his child, he must fulfill it.'"¹¹

Numerous sayings have been recounted in Shi'ite sources from the Shi'ite Imams about the necessity of parents, fulfilling their promises.

4. Familiarizing the Child with the Difficulties of Life

One of the ways to strengthen a child's personality, especially in the case of boys, is to familiarize them with the difficulties of life so as to prepare them for the future; children must understand in practice that one has to work hard to obtain anything. If a child is not familiar with the problems and difficulties of life, when he does face difficulties, he will become easily frustrated. This has been discussed in the sayings of religious leaders as well.

Imam Musa ibn Ja'far has said, "It is better for a child to become familiarized with the unavoidable difficulties of life, which are the toll of life, during childhood so that he can be patient during youth and adulthood."¹²

It must be remembered that familiarizing the child with the difficulties of life should not bother the child, i.e. the jobs given to him to do should not be beyond his capabilities. Therefore, the child's abilities must be taken into consideration as well.

The Prophet reminded us of four points in this respect:

1. What the child has been able to do should be accepted.
2. The child should not be asked to perform difficult tasks beyond his abilities.
3. The child should not be persuaded to commit sins or be rebellious.
4. The child should not be told lies and silly things should not be done in front of him.[13](#)

It has been narrated elsewhere that, “One day, when the Messenger of God was seven years old, he asked his nanny (Halimah Sa’diyah): ‘Where are my brothers?’ (The Prophet lived in Halimah’s house and he called her sons as brothers.) She answered: “Dear child, they have gone to graze the sheep with which God has blessed us.’ The child responded: ‘O Mum, you did not treat me justly.’ ‘Why?’ she asked. ‘Is it right that I should stay in the shade of the tent and drink milk while my brothers are in the hot desert sun?’”[14](#)

5. Appreciating What the Child Does

The Prophet himself practiced all that he advised his followers concerning the upbringing of children and respecting their personality. One of the things he often did was to give a high value to actions performed by children.

‘Amr ibn Harith has been quoted as saying: “The Prophet passed by ‘Abdullah ibn Ja‘far ibn Abu Talib, while the latter was a little child. The Prophet thus prayed for him, ‘O God, bless him in his dealings and commerce.’”[15](#)

6. Rising in the Presence of Children

In order to show respect to his own children, the Prophet would either lengthen his prostration during prayer or would end the prayer quickly (depending on the circumstances). In all occasions he respected children and he would teach the people in practical terms how to train the personalities of their children.

One day, Imam Hasan and Imam Husayn arrived while the Prophet was sitting. The Prophet rose to show respect to them and waited for them. As they were little children and weak, this took some time. The Prophet went towards them to welcome them. He opened his arms, took them both, put them on his shoulders and walked, while saying, “What a good ride you are having and what good riders you are!”[16](#)

The Prophet would also stand in the presence of his daughter, Fatimah Zahra.[17](#)

7. Foresight for Children

One day Imam Mujtaba called his children and his nephews and said to them, “You are the children of the society. It is hoped that in the future you will be great members of the society and that you will strive to acquire knowledge. Any of you, who cannot memorize scholarly material, should write it down, keep the written material at home and refer to it whenever necessary.”[18](#)

As you see, Imam Mujtaba thought of the future of children and familiarized parents with this reality. It was reported that:

“A man from among the Helpers died. He had a small amount of capital which he had lost towards the end of his life in worship and in seeking God’s pleasure. On the same day he died, his children were forced to ask the people for help. This story was told to the Prophet. He asked, ‘What did you do with his body?’ They replied: ‘We buried it.’ ‘If I knew this earlier,’ said the Prophet, ‘I would not have allowed you bury him in the Muslim cemetery, because he lost his wealth and properties and left his children to beg among the people.’”¹⁹

8. Teaching Religious Edicts

If children practice praying and other acts of worship, these activities will have a bright effect on their internal characters. Although a child may not understand the meaning of the words and sentences in the prayer for example, he will no doubt begin to understand the need to focus attention on God and this will enable him to have a close relationship with God, experience peace of mind in times of hardship and obtain His infinite mercy and support. God says:

“Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest.”²⁰

In order to bring up pious, God-fearing children, there needs to be harmony between their bodies and their souls. To this end, Islam has obligated parents to draw the attention of their children to God and to teach them to worship Him and the knowledge of religious precepts. Islam has ordered parents to make their children pray.

Mu‘awiah ibn Wahab asked Imam Sadiq, “At what age should we make children pray?” “Between the ages of six to seven years, make them pray.” Imam said.²¹

The Prophet is quoted as saying, “Make your children pray at the age of seven.”²²

In another narration about parental duties with respect to children’s faith, Imam Baqir is quoted as saying, “At the age of three, teach the child the words of monotheism, i.e. *La ilaha ill-Allah*. At the age of four, teach the child to say *Muhammad rasul Allah* (Muhammad is God’s Prophet). At the age of five, make him face the *kiblah* and order him to prostrate before God. At the age of six, make him bow before God and teach him the right method of prostration. At the age of seven, tell the child to wash his hands and face (ablution) and pray.”²³

Parents and instructors should be aware that religion is of the greatest help to them because faith is like a burning torch that lights up the way and awakens the conscience. It can easily show the right path wherever there is deviation.

Effects of Instructing the Child in the Right Way

Properly instructing children can enable them to have independence of will and self-confidence and respecting them gives them a strong personality and the awareness of their true value and when they grow up, they are less likely to experience humiliation. According to Islamic sayings, “The child and his heart are like a land with no seeds or plants. Whatever seed one casts therein, it will take root.”[24](#)

For example, the character of Imam ‘Ali blossomed as a result of being instructed by the Prophet. Although Imam ‘Ali was not a normal child physically or psychologically, and he had special merits in himself, yet one should not ignore the special care that the Prophet took of him.

An effect of proper instruction of a child is that he will be brave. This can well be seen in the case of Imam Husayn.

Ibn Shahab says, “On a Friday, the second Muslim caliph was at the pulpit in the mosque. Imam Husayn, who was only a little child, entered the mosque and said, ‘O ‘Umar, come down from my grandfather’s pulpit!’ ‘Umar cried: ‘You have spoken the truth. This belongs to your grandfather. Wait nephew!’ Imam Husayn grasped ‘Umar’s clothes and tugged at them, saying, ‘Come down from my grandfather’s pulpit.’ ‘Umar was forced to stop his speech. He descended the pulpit and began praying. After the prayer, ‘Umar sent someone to fetch Imam Husayn. When he arrived, ‘Umar asked him, ‘Nephew, who told you to do this to me?’ ‘No one.’ replied Imam Husayn. Imam Husayn repeated this three times even though he had not yet come of age.”[25](#)

It has been quoted about Imam Jawad, that after Imam Ridha passed away, Ma‘mun, the Caliph at the time, came to Baghdad. One day, he went hunting. On his way, he reached a place where some children were playing. Imam Jawad, Imam Ridha’s son, who was 11 years old at that time, was among the children. When Ma‘mun and his company arrived there, all the children ran away except Imam Jawad. When the Caliph approached, he looked at him and was strongly attracted to his appearance. He stopped and asked, “Why didn’t you run away along with the other children?”

Imam Jawad responded immediately, “O Caliph of the Muslims, the way was not so narrow that I should widen it for the Caliph to pass by running off. I haven’t done anything wrong that I should try to run away. I am optimistic about the Caliph and think that he will not harm the innocent. This was the reason why I did not leave.” Ma‘mun was surprised by his logical reply and his attractive appearance and asked, “What is your name?” “Muhammad,” he answered. “Whose son are you?” Ma‘mun asked. He replied, “‘Ali ibn Musa ar-Ridha.”[26](#)

Chapter Two: Affection

The Prophet:

“Love children and be kind to them.”

Affection for Children

As a child needs food and water, he also needs to be caressed and to be treated with love and affection which is the best food for a child's psyche. Children love to be kissed and hugged. The one, who from early childhood receives an adequate amount of love from his parents, is likely to have a pleasant disposition.

In many of the narrations of our religious leaders, affection for children is expressed and advised in various forms, some of which are as follows:

In the Sermon of Sha'baniyyah, while outlining various duties, the Prophet advised: "Respect your elderly and be kind towards children."[27](#)

The Prophet is quoted elsewhere as saying, "He who does not have affection for children and does not respect the elderly is not one of us."[28](#)

According to a narration, the Prophet also said, "Love the children and be kind to them."[29](#)

Just before his martyrdom, 'Ali thus advised, "In your family, be kind to children and respect the elderly."[30](#)

In another account, he said to his followers, "The child must follow the elderly in his behavior and the elderly must be kind to children. Be careful not to behave like the oppressors of the Age of Ignorance."[31](#)

Imam Sadiq said, "A man who has much affection for his child will receive special mercy and attention from God."[32](#)

The Prophet's Affection for Children

'Ali said, "When I was a little child, the Prophet would sit me on his lap, hug me and sometimes let me sleep in his bed. He would kindly put his face on mine and let me smell his fragrant body."[33](#)

Yes, a child needs to be caressed. He should be stroked gently and lovingly on the head and looked at with affection. Looking at a child warmly and kindly will make him happy.[34](#)

The Prophet was so kind to children that it was said that on the occasion of his trip to Ta'if, the Prophet did not react to the children who threw stones at him. Rather, it was 'Ali who chased them away.[35](#)

When the Prophet saw the children of the Helpers, he would stroke their heads, give them *salam*s and pray for them.[36](#)

Anas ibn Malik said: I saw no one kinder to his family than the Prophet.[37](#)

Every day, he would caress his children and grandchildren on the head[38](#). Kindness and affection for

children were characteristics of the Prophet.^{[39](#)}

One day, the Prophet and his companions were passing by a place where children were playing. The Prophet sat next to one of them, kissed him on the forehead and treated him kindly. Someone asked the Prophet about the reason for his behavior and he said, “One day, I saw this child play with my child Husayn. He took earth from under Husayn’s feet and rubbed it on his face. Therefore, since he is a friend of Husayn’s, I like him too. Gabriel told me that this child would be one of the companions of Husayn in Karbala.”^{[40](#)}

Imam Sadiq said, “Musa ibn ‘Imran asked in his prayer, ‘O God, what deeds are the best ones to Thee?’ It was revealed to him, ‘Friendship with children is the best of all deeds to me, as children are god-fearing in essence and love me. When a child dies, I will mercifully make him enter Paradise.’”^{[41](#)}

However, one should not show excessive affection for children as this will be harmful. There are many Islamic narrations which forbid such excess.

The Prophet’s Affection for Imam Hasan and Imam Husayn

The prophet had much affection for his children, Imam Hasan and Imam Husayn. Some examples of this fact as verified in various documents are listed below:

Sunni books quote ‘Abdullah ibn ‘Umar as saying, “The Prophet said, ‘Imam Hasan and Imam Husayn are my sweet-smelling flowers in the world.’”^{[42](#)}

Anas ibn Malik is quoted as saying, “The Prophet was asked, ‘Which member of your family do you like the most?’ The Prophet said, ‘I like Imam Hasan and Imam Husayn more than the others.’”^{[43](#)}

In another account, Sa’id ibn Rashid says, “Imam Hasan and Imam Husayn ran towards the Prophet. He embraced them and said, ‘These two are my sweet-smelling flowers in the world.’”^{[44](#)}

Imam Hasan said, “The Prophet told me, ‘O my child, you are like part of my body, good for those who love you and your children and woe to the one who kills you.’”^{[45](#)}

The Prophet’s affection for Husayn was so much that he could not bear his crying.

Yazid ibn Abu Ziyad said, “The Prophet left ‘Aishah’s house and passed by Fatimah’s house. He heard Husayn crying and said to Fatimah, ‘Do you not know that Husayn’s crying hurts me?’”^{[46](#)}

The Prophet Prayed for Children

The Muslims would bring their children to the Prophet and ask him to pray for them.

Jamarah, ‘Abdullah’s daughter, quotes a girl as saying, “My father took me to the Prophet and asked him to pray for me. The Prophet sat me on his lap, put his hand on my head and prayed for me.”^{[47](#)}

Tolerating Children

Umm al-Fadhli, 'Abbas ibn 'Abd al-Mutallib's wife, who was Imam Husayn's nanny, says, "One day, when Husayn was still a nursing baby, the Prophet took him from me and hugged him. The baby wet the Prophet's clothes. I took the baby back hastily and he began crying. The Prophet told me, 'Do not rush! My clothes can be cleaned with water, but what can remove the memory of pain from the heart of my child Husayn?'"⁴⁸

It has been narrated that, when a child was taken to the Prophet either for prayers or to be named, the Prophet would open his arms to take the child and put the child on his lap. Sometimes the child would wet the Prophet's clothes and those present would scold the child and would treat him harshly in order to stop him from urinating. The Prophet would stop them and say, "Do not stop a child from urinating by being harsh." Then he would allow the child finish.

When the praying and naming ceremony was finished, the child's relatives would happily take their child and the Prophet would not be the least bit upset with the child for wetting him. After the relatives left, the Prophet would wash his clothes.⁴⁹

The Prophet's Gifts to Children

One of the practices of the Prophet towards children was giving gifts to them.

'Aishah reported, "Najashi, the king of Abyssinia, sent a golden ring to the Prophet, which had been made in Abyssinia. The Prophet called Umamah, the daughter of Abu al-'AS (the Prophet's stepdaughter) and said, 'My dear little daughter, adorn yourself with this gift.'"⁵⁰

There is a story quoted from 'Aishah: "A gold necklace was brought to the Prophet as a present. All the wives of the Prophet were present and Umamah the daughter of Abu al-'As, who was a child, was playing in the house. The Prophet showed the necklace and asked, 'What do you think of this?' All of us looked at it and said, 'We have never seen anything more beautiful than this!' The Prophet said, 'Give it to me.' It seemed as if everywhere around me became dark. I was deathly afraid that he might put it around someone else's neck and everyone else thought the same. All of us were silent until Umamah came to the Prophet and the Prophet put it around her neck and left."⁵¹

It was reported that an Arab man came to the Prophet and said, "O Prophet, I have hunted a fawn, which I present to you for your children, Hasan and Husayn." The Prophet accepted the present and prayed for the hunter. Then he gave the fawn to Imam Hasan. He took it and showed it to his mother, Fatimah. Imam Hasan was very happy with this gift and he would play with the fawn.⁵²

The Way the Prophet Treated the Children of Martyrs

Bashir, son of 'Aqriyah ibn Jahni, says, "On the day of the Battle of Uhud, I asked the Prophet, 'How was

my father martyred?’ The Prophet said, ‘He was martyred in God’s way, may God’s mercy be upon him.’ I cried. The Prophet hugged me, stroked my head and put me on his steed and said, ‘Do you not like me to be like your father?’[53](#)

In the month of Jumadi al-Awwal of the 7th year after the Hijra, the battle of *Mawtah* occurred, in which three of the commanders of Islam namely, Zayd ibn Harithah, Ja’far ibn Abu Talib and ‘Abdullah ibn Rawahah were killed. The army returned to Madinah.[54](#) The Prophet and the Muslims went to welcome them, chanting hymns. The Prophet was riding on an animal. He said, “Take the children for a ride. Give Ja’far’s child to me.” They brought ‘Ubayd Allah, son of Ja’far ibn Abu Talib. The Prophet took him and put him to ride in front of himself.[55](#)

Ibn Hisham wrote: “Asma’, the daughter of ‘Umayy, the wife of ‘Abdullah ibn Ja’far said, ‘The day when Ja’far was martyred in the battle of Mu’tah, the Prophet came to our house. I had just finished the housework and grooming the children. The Prophet told me, ‘Bring me Ja’far’s children.’ I took the children to him. He embraced them and began caressing them while shedding tears.

I asked, ‘O Prophet, why do you cry? Has there been any news of Ja’far and his companions?’ The Prophet said, ‘Yes, they were martyred today.’”[56](#)

Other children were also not deprived of this kind and fatherly attitude by the Prophet. It has been told that the Prophet would embrace the children and would carry some of them on his shoulders and back. (He told his companions, “Embrace the children and put them on your shoulders.”) The children loved such displays of kindness and would be endlessly happy and would never forget such sweet memories. After a while, they would get together to recount the event for each other. Some would proudly say, “The Prophet took me on his back.” And another would say, “The Prophet ordered his companion to take you on his back.”[57](#)

The Way the Prophet Treated his Children during Prayer

Shaddad ibn Had said, “The Prophet had one of his two children, either Hasan or Husayn, with him during prayer. He stood in front of the rows and had his child stand on his right side. He lengthened his prostration.”

The narrator quoted from his father, “I raised my head and saw the Prophet with the child sitting on his back. I returned to my prostration. When the prayer was finished, the people said to the Prophet, ‘The prostration was so long in today’s prayer. Has there been an order to you about this or has there been a revelation to you?’ The Prophet said, ‘None of these. Rather, my son was sitting on my back and I did not want to bother him. I let him do what he wanted.’”[58](#)

There is a narration by Abu Bakr, “I saw Hasan and Husayn while the Prophet was saying his prayer. They jumped on his back. The Prophet held them when he was standing up so as to let them smoothly stand on the ground. He would put them on his lap and caress their heads and say, ‘These two boys are

my two sweet-smelling flowers in this world.” According to another saying, the Prophet said, “A child is a sweet-smelling flower and my sweet-smelling flowers are Hasan and Husayn.”[59](#)

In another narration, it is said that, “One day, the Prophet was saying prayers with a group of Muslims. When the Prophet prostrated, Husayn, who was a little child, mounted on the Prophet’s back and move his legs as if urging his steed forward.

“When the Prophet wanted to sit up from prostration, he took him and put him at his side. This continued to the end of the prayer.”

A Jew witnessed this event. After the prayer, he said to the Prophet, “You treat children in a way we have never done before.”

The Prophet said, “If you believed in God and his messenger, you would be kind to your children.” The Prophet’s kindness strongly impressed the Jew and he converted to Islam.[60](#)

Chapter Three: Kissing Children

“A child is a sweet smelling flower.”

The Noble Prophet

When a parent kisses his child, such behavior strengthens the affection between the parent and the child and it is the best way to quench a child’s thirst for love. A kiss shows that parents are kind to their children. It feeds the seedling of love in the child’s soul while it makes him aware of his parents’ love for him and it stimulates the creation of a new force within the child.

The Prophet also kissed children. Interestingly, his love for children was publicly displayed. This has two advantages:

Firstly, a child’s personality is radically reinforced by being respected in public.

Secondly, the Prophet thus taught the people how to strengthen and encourage their children.

Islam often emphasizes kissing children.

The Prophet said, “One who kisses his child does a pious deed and one who makes his child happy will be made happy by God on the day of Resurrection.”[61](#)

‘Aishah said, “A man came to the Prophet and said, ‘Do you kiss children? I have never done so!’ The Prophet responded: ‘What can I do when God has taken his mercy from your heart?’”[62](#)

It has also been reported that a man came to the Prophet and said, “I have never kissed a child!” Later the Prophet said, “I think this man is one who will end up in the fire of hell.”[63](#)

There is another saying that, “The Prophet kissed Hasan and Husayn. Aqra’ bin Habis said, ‘I have ten children, none of whom I have kissed.’ The Prophet turned to him and said: ‘What can I do when God has taken his mercy from you?!’[64](#)”

‘Ali said, “Kiss your children because there is a rank and position for you in every kiss you give.”[65](#)

Imam Sadiq said, “Kiss your children often because every time you kiss them, God gives you a rank.”[66](#)

Ibn ‘Abbas reported: “I was with the Prophet. Ibrahim, his son, was on his left knee and Imam Husayn was on his right. The Prophet sometimes kissed Ibrahim and sometimes Husayn.”[67](#)

Justice for Children

One thing that parents have to consider about their children is establishing justice among them. Children should taste the flavor of and feel justice from the very beginning, become familiar with it and consider it as a necessity for the society and for their lives, while avoiding any injustice and oppression. Therefore, the smallest matter should be treated with importance and administered with justice.

‘Ali said, “The Prophet saw a man with two children, one of whom he kissed and the other he did not. The Prophet said, ‘Why do you not treat them with justice?’”[68](#)

Abu Sa‘id Khidri said, “One day, the Prophet went to his daughter’s house.

‘Ali was sleeping in bed and the children Hasan and Husayn were beside him. The children asked for water. The Prophet fetched them water. Husayn came forward first. The Prophet said, ‘Hasan asked for water first.’ Fatimah asked, ‘Do you like Hasan more?’ The Prophet answered, ‘Both are equal to me [but justice demands that each one takes his turn to drink water].’”[69](#)

Anas said, “A man was sitting with the Prophet. The man’s son entered the room. The father kissed him and sat him on his lap. Then the man’s daughter came and [without kissing her], he sat her next to himself. The Prophet said, ‘Why did you not treat them with justice?’”[70](#)

‘Ali said, “Do justice to your children as you yourself wish to be treated with justice.”[71](#)

The Prophet Kissed Fatimah

The Prophet loved his daughter Fatimah and still kissed her even when she had a husband and children.

Aban ibn Taghlab said, “The Prophet often kissed his daughter Fatimah.”[72](#)

Imam Baqir and Imam Sadiq have said, “The Prophet kissed Fatimah at night, when she was asleep and put his face on her chest and prayer for her.”[73](#)

‘Aishah said, “The Prophet once kissed Fatimah on the neck. I told him, ‘O Prophet, you treat Fatimah in

a way that you do not treat others.’ The Prophet said, ‘O ‘Aishah, whenever I take interest in the Paradise, I kiss her on the neck.’”[74](#)

When Should One Stop Kissing Children?

One may ask, at what age should one stop kissing children. To answer this, we have referred to the words of the religious leaders.

Islam pays special attention to the ages of 6 to 10 in the upbringing of children and gives special instructions to its followers while taking into consideration the divine laws and the physical and spiritual conditions of children. Therefore, with practical applications, it has controlled the sexual urges of children so as to prevent the development of immoral practices in them.

Islam keeps children 6 years of age or older away from any sexual provocation and instructs parents to provide a favorable environment in order to control their children’s sexual tendencies.

The Prophet said, “A 6-year-old girl should not be kissed by a 6-year-old boy and women should avoid kissing boys 6 to 7 years of age.”[75](#)

The Prophet Kissed Imam Hasan and Imam Husayn

In addition to kissing his daughter, the Prophet loved her children Imams Hasan and Husayn and kissed them.

Abu Hurayrah said, “The Prophet was kissing Hasan and Husayn when one of the Helpers said, ‘I have ten children none of whom I have ever kissed.’ The Prophet responded, ‘One who shows no mercy will be shown no mercy.’”[76](#)

Salman Farsi (Salman the Persian) said, “I came to the Prophet and saw that he had put Husayn on his lap and was kissing him on the forehead and lips.”[77](#)

Ibn Abu ad-Dunya’ said, “Zayd ibn Arqam saw in ‘Ubayd Allah ibn Ziad’s court that the latter was hitting the lips of Imam Husayn’s severed head with his cane.

“Zayd ibn Arqam said to ‘Ubayd Allah, ‘Take away your cane. I swear by Allah that I saw the Prophet kiss these two lips many times.’ He said this and he began to cry. ‘Ubayd Allah ibn Ziyad replied, ‘May God make you cry. If you were not a senile old man, I would order you to be beheaded!’”[78](#)

Zamakhshari said, “The Prophet embraced Hasan and kissed him. Then he put him on his knee and said, ‘My meekness, patience and dignity I have given to him.’ Then he embraced Husayn, kissed him, put him on his left knee and said, “I have given him my bravery, generosity and magnanimity.”[79](#)

Chapter Four: Playing with Children

“Anyone with whom there is a child shall treat him as a child.”

The Noble Prophet

One thing that affects a child’s personality is adult participation in children’s games. A child tends to imitate adult behavior firstly because of his physical weakness and secondly because of the force and power he sees in adults and the love that he naturally has for growth and development.

When parents descend to the level of children and take part in their games, children will indeed be happy, excited and feel inside that what they do is very important.

Therefore, it is very important to play with children as part of their upbringing. This is considered by psychologists to be a parental duty.

T.H. Morris wrote in *Lessons for Parents*, “Be friends with your children and play with them. Tell them stories and have friendly chats with them. Parents should especially know that they have to come to the same level as that of children and speak to them in the language they understand”⁸⁰

Another psychologist stated, “It is necessary for the father to take part in his children’s entertainment and games. This mutual understanding seems necessary. Indeed, there are different times, places and chapters in life. A father who takes part in his children’s games indeed does not spend much time for this, but he is aware of the great importance for the child of the fact that the father descends to a child’s level to take part in children’s games, however little the time may be that the father spends for this.”⁸¹

The Playing Instinct in Children

One of the instincts that God has endowed children with is the interest in playing. Children run, jump, are sometimes entertained by toys and take pleasure in moving them around. Although such movements may appear useless in the beginning, they are necessary for the development of their tender bodies and souls and improve their abilities of thought and innovation. This is perhaps one of the reasons why Islamic narrations advise playing with children.

Playing with children is a practice that is important in the development of independence of will and the stimulation of creativity and innovation. When a child makes a structure with his toys, his thought mechanism functions like that of a construction engineer and he takes pleasure in his successes. When he faces a problem in his task, he thinks of a solution. As a result, all his actions strongly affect his personality.

The Prophet said, “One who has a child with him has to treat him like a child.”⁸²

The Prophet also said, “God’s mercy be upon the father who helps his child for good purposes, treats

him well, is his friend and educates him well.”[83](#)

‘Ali said: “Let your child be free, until the age of 7, to play.”[84](#)

Imam Sadiq said, “The child plays in the first seven years of his life, spends his time learning in the second seven years and learns about religious permissions and prohibitions in the third seven years.”[85](#)

‘Ali also said, “One who has a child has to behave in a childlike manner in training his child.”[86](#)

[The Prophet Played with Children](#)

The Prophet played with his children, Imam Hasan and Imam Husayn. There are many narrations in this respect, some examples of which are provided below.

It has been reported that the Prophet caressed his children and his grandchildren on the head lovingly every morning and that he played with Husayn.[87](#)

Ya‘la ibn Marrah said, “The Prophet had been invited to lunch. We were with him, when all of a sudden we saw Hasan playing in the alley. The Prophet saw him and ran towards him with arms outstretched to catch him. However, the child ran this way and that, escaping from the Prophet and making him laugh. Then the Prophet caught Hasan. He put one hand under his chin and the other on his head. He brought his face close to the child’s and kissed him, saying, ‘Hasan is a part of me and I am a part of him. God will love those who love him.’”[88](#)

Many narrations report that this incident was about Imam Husayn [rather than Imam Hasan].[89](#)

Imam Sadiq said, “One day, Imam Husayn was sitting on the Prophet’s lap and the Prophet was playing with him and laughing. ‘Aishah said, ‘O Prophet, you play so much with this child.’ The Prophet said, ‘O no, how can I fail to love him when he is the fruit of my heart and the apple of my eyes?’”[90](#)

Jubair ibn ‘Abdullah said, “The Prophet played with the children of his companions and comrades and let them sit beside him.”[91](#)

Anas ibn Malik said, “The Prophet had the best manners among the people. I had a little brother who had just been weaned and of whom I took care. His nickname was Abu ‘Umayr. When the Prophet saw him, he would say, ‘See what weaning has done to you!’ and he would begin playing with him.”[92](#)

There is a saying that, “The Prophet would call the children of ‘Abbas. They were young and still loved to play. Then he would tell them, ‘He who comes to me the fastest will be rewarded.’ The children would race towards the Prophet. He would embrace and kiss them.[93](#) Sometimes, he would give them a ride on his back and he would caress them on the head.”[94](#)

[Giving a Ride](#)

The Prophet would give rides to the children, seating them in front of or behind himself while riding. This had a very positive psychological effect on the children as they would consider this to be a very valuable and an unforgettable experience.

It is worth noting that the Prophet would sometimes carry children on his back and sometimes on his shoulders. Examples of these are provided in this chapter.

Jabir, a companion of the Prophet, said, "I came to the Prophet while Hasan and Husayn were on his back. The Prophet was walking on hands and feet and saying, 'You are having a good ride and you are good riders!'"⁹⁵

Ibn Mas'ud says, "The Prophet was carrying Hasan and Husayn on his back, with Hasan on his right and Husayn on his left side while saying, 'You are having a good ride and you are good riders. Your dad is better than you.'"⁹⁶

[The Prophet Let Children Ride on His Steed](#)

The Prophet treated the children of his companions just like his own and he would let them ride on his steed. Some examples of this are as follows:

'Abdullah, the son of Ja'far ibn Abu Talib, said: "One day, the Prophet let me ride behind him and told me something that I will not tell anyone."⁹⁷

It has been said that whenever the Prophet returned from a trip and saw children, he would stop and order the others to pick the children up and he would let one of them ride in front of him and another behind him. After a while, the children would say to each other, "The Prophet let me ride in front but you rode behind." Others would say, "The Prophet ordered his companions to let you ride behind them."⁹⁸

Fudayl ibn Yasar said: "I heard Imam Baqir say, 'The Prophet was going somewhere when he saw Fadhl ibn 'Abbas. He told his companions, 'Let this child ride behind me.' They put the child behind the Prophet and he was very careful with him."⁹⁹

'Abdullah, the son of Ja'far said: "I was with Qutham and 'Ubayd Allah, the children of 'Abbas and we were playing. The Prophet passed by and said, 'Lift this child and let him ride.' They lifted 'Abdullah and put him in front of the Prophet. Then the Prophet said, 'Bring this child too!' They lifted Qutham and put him behind the Prophet."¹⁰⁰

Certain things have been said about the way the Prophet carried children on his shoulders:

1. He put the children on his shoulders in such a way that they faced each other.

2. He put them on his shoulders in such a way that one's back faced that of the other.
3. He put one on his right shoulder and the other on his left shoulder.
4. He put one on his right shoulder, facing the front and the other on his left shoulder, facing the back.[101](#)

Chapter Five: Feeding, Greeting and Punishing Children

It has been said of the Prophet:

“He would greet both children and adults.”

One of the great requirements in the education of children is to maintain justice among them. Therefore, parents with more than one child should treat them with justice, fairness and equality and in practice, include all of them so that none feels humiliated. This was how the Prophet treated his children. In accordance with this, the following has been cited.

‘Ali said, “The Prophet came to our house while Hasan, Husayn and I were sleeping under a blanket. Hasan asked for water. The Prophet rose and fetched a dish of water. At the same time, Husayn woke up and asked for water, but the Prophet did not give him water first.

Fatimah said, “Apparently you love Hasan more than Husayn.” The Prophet said, “Hasan asked for water before Husayn did. You, Hasan and Husayn and this one who is sleeping [i.e. ‘Ali] and I will be in the same place on the Resurrection Day.”[102](#)

The Prophet also fed his children. This shows how fully he paid attention to his children's needs.

Salman said, “I entered the Prophet's house. Hasan and Husayn were eating food with him. The Prophet would put some food in Hasan's mouth and some in Husayn's mouth. When they had finished eating, the Prophet put Hasan on his shoulder and Husayn on his lap. Then he faced me and said, ‘O Salman, do you like them?’ I said, ‘O Prophet, how can I not like them while I see their position and value to you?’”[103](#)

Greeting Children

One of the good practices of the Prophet was greeting children. Even though they are young, playful and free from responsibilities, they are very clever and well understand the meaning of kindness and love.

This practice of the Prophet contradicts the view of some short-sighted ignorant people, who have no place for children and consider them to be separate from themselves and of no importance. However, in Islam, it has been advised that they are worthy of the same respect as an adult. Yes, the Prophet respected children and acknowledged their presence in the society. Concerning greeting children, there is an infinite number of narrations.

Anas ibn Malik said, “The Prophet passed by some little children, greeted them and gave them food.”[104](#)

He says in another narration, “While we were children, the Prophet came to us and greeted us.”[105](#)

Imam Baqir said, “The Prophet said, ‘There are five things that I will not give up to the moment of my death. One of these is greeting children.’”[106](#)

There is another saying that, “The Prophet greeted the people, young and old alike.[107](#) He was the first one to greet others, even children.[108](#) Whomever he saw, he would greet first and shake his hands.[109](#)”

In another saying, he [the Prophet] said, “I am very careful about greeting children, so as to make it a tradition among Muslims and to make it a practice for all.”[110](#)

Did the Prophet Punish Children?

Did the Prophet punish children physically as part of their training?

A careful study of the Prophet’s practice reveals that he never punished children physically. Punishment of some sort is inevitable. One can hardly find a child who has never been punished or faced strict behavior during his upbringing. What is to be discussed here is whether or not one can punish a child physically.

A study of Islamic traditions and the behavior of the religious leaders reveals that one should never punish children physically. In today’s world, beating a child or harming him for purposes of behavioral correction is deemed to be scientifically and pedagogically incorrect and almost all countries prevent such beating and physical punishment.

However, some people who are ignorant and uninformed about the practice of the leaders of Islam have been negligent and do not pay attention to the traditions concerning the beating of children.

Imam Kazim explicitly told a man who was complaining about his child, “Do not beat your child, simply refuse to talk to him in order to punish him. However, be careful not to refuse to talk to him for a long period of time and reconcile with him as soon as possible.”[111](#)

The Prophet of Islam never punished his children physically and would strongly oppose anyone who did so. Many examples of this are recorded in Islamic history.

Abu Mas‘ud Ansari said: “I had a slave whom I beat. I heard a voice from behind me, saying, ‘Abu Mas‘ud, Allah has given you power over him [has made him your slave].’ I turned around and saw the Prophet.”

“I said to the Prophet, ‘I freed him for God.’ The Prophet replied, ‘If you had not done this, the flames of the fire of hell would have engulfed you.’”[112](#)

Imam Sadiq said, “The Prophet saw a man of the Bani Fahad [tribe], who was beating his slave and the slave was crying aloud, ‘O God, help me!’ However, the man was not paying attention. When the slave saw the Prophet, he said to himself, ‘I will get help from him [the Prophet]. The master desisted from beating him.’

“The Prophet told the master, ‘Fear God, stop beating him! Forgive him for God.’ Yet the man refused to free him. The Prophet said, ‘Give him away for Muhammad, but it is better to free someone for God than for Muhammad.’”

“The man said, ‘I freed the slave for God.’ The Prophet said, ‘I swear by God who chose me as a prophet that if you had refused to free him, the heat of the fire of hell would embrace you.’” [113](#)

A study of history reveals that the Prophet did not punish even delinquent children and he had a kind attitude towards them. It has been reported that when the army of Islam left for the Battle of Uhud, there were children among them who were eager to take part in the war. The Prophet pitied them and made them return. Among them was a child by the name of Rafi‘ ibn Khadij. The Prophet was told that the child was a good bowman. The Prophet therefore gave him permission to accompany the army.

There was another child who cried out that he was stronger than Rafi‘. The Prophet told them to wrestle. Rafi‘ was defeated. Then the Prophet allowed them both to take part in the war. [114](#)

Physical punishment should never be considered as a determining factor in the upbringing of children. Particularly, if this practice continues for a long time, it could harm the child’s personality while it ceases to be effective. In addition, the child could consider it to be normal practice, do nothing to avoid it and not feel inhibited when subjected to it.

Imam ‘Ali said: “Wise people accept advice through good manners and training. It is the beasts who are corrected by flogging”. [115](#)

Abstaining from the use of physical punishment is so important that there have been orders concerning those under the age of adulthood who violate the law. In such cases they shall not be subject to flogging; rather, they shall receive correction. [116](#)

Therefore, there is no trace in the history of the Prophet of Islam or the other leaders of the religion of the need to beat children as part of their training. They were always kind friends and loving leaders who were sympathetic to children. This method of conduct should open the way for the followers of Islam in various times and places as the religion of Islam is not for a particular time, place, sect or group. Rather, it is for all times and places and for all humanity.

[1.](#) Ba Tarbiyat-e Maktabi Ashna Shavim [Let’s Get Familiar with Scholastic Upbringing], PP.77–78.

[2.](#) Rawan–Shenasi–ye kudak [Child Psychology], P.77.

[3.](#) Rah va Rasm–e Zendegi [Ways of Life], P. 118.

[4.](#) Ghurar al–Hikam, P.697.

5. Kudak az Nazar-e Wirathat va Tarbiyyat [The Child in terms of Heredity and Upbringing], PP.223-4.
6. Ahzab [The Confederates], 21.
7. Al-Mahajjah al-Bayda', Vol.3, P.366.
8. Bihar al-Anwar, Vol.35, P.350; al-Bidayah wan-Nahayah, Vol.8, P.37.
9. Bihar al-Anwar, Vol. 104, P.95, h.44.
10. Bihar al-Anwar, Vol.295, P.72; Amali Saduq, P.252.
11. Mustadrak al-Wasa'il, Vol.2, P.626; Wasa'il ash-Shi'ah, Vol.5, P. 126, the old print.
12. Wasa'il ash-Shi'ah, Vol.5, P. 126.
13. 'Usul al-Kafi, Vol.6, P.50.
14. Bihar al-Anwar, Vol. 15, P.376.
15. Majma' az-Zawa'id, Vol.9, P.286.
16. Bihar al-Anwar, Vol.43, P.285, h.51; Manaqib ibn Shahr Ashub, Vol.3, P.388.
17. As-Sirah al-Halabiyah, Vol.3, P.48.
18. Bihar al-Anwar, Vol.43, P.25, h 22.
19. Qurb al-Asnad, P.31.
20. Surah ar-Ra'd, 13:28.
21. Wasa'il ash-Shi'ah, Vol.2, P.3.
22. Mustadrak al-Wasa'il, Vol. 1, P. 171.
23. Makarim al-Akhlaq, Tabarsi, P. 115.
24. Nahj al-Balaghah, Fayd, Letter Vol. 31, P.903.
25. Tarikh al-Madinah al-Munawwarah, Vol. 3, P.799.
26. Bihar al-Anwar, Vol.50, P.91; Kashf al-Ghummah.
27. 'Uyun Akhbar ar-Rida, Vol. 1, P.295; Bihar al-Anwar, Vol. 96, P.356; Wasa'il ash-Shi'ah, Vol. 5, P. 126.
28. Majmu'ah al-Warram, Vol. 1, P.34; al Mahajjah al-Bayda', Vol. 3, P.365.
29. Wasa'il ash-Shi'ah, Vol. 5, P. 126; Man la yahdiruh al-Faqih, Vol. 3, P.311; Furu' al-Kafi, Vol. 6, P.49; Bihar al-Anwar, Vol. 93, P. 104.
30. Bihar al-Anwar, Vol. 42, P.203; Amali Mufid, P129.
31. Nahj al-Balaghah, Fayd, P.531.
32. Makarim al-Akhlaq by Tabarsi, P. 115.
33. Nahj al-Balaghah, Mulla Fathullah's version, P.406.
34. Mustadrak al-Wasa'il, Vol. 2, P.626; Makarim al-Akhlaq, P. 113.
35. Bihar al-Anwar, Vol.20, P.52 & 67; Qummi's Exegesis, Vol.1, P. 115.
36. Sharaf an-Nabi, Khargushi, Vol.1, P. 115.
37. Sirah Dahlan on the margins of Sirah Halabiyah, Vol.3, P.252; as- al-Sirah an-Nabawiyah, ibn Kathir, Vol.4, P.612.
38. Bihar al-Anwar, Vol.104, P.99; 'Iddah ad-Da'i, P.61.
39. Al Mahajjah al-Bayda', Vol.3, P.366.
40. Bihar al-Anwar, Vol.97, PP. 104 & 105.
41. Bihar al-Anwar, Vol.44, P.242, h.36.
42. Ihqaq al-Haqq, Vol. 10, P.595, quoting Sunni documents.
43. Ibid, PP.655, quoting various documents.
44. Ibid, PP.609, 621, 619, 623, quoting a large number of documents.
45. Appendices to Ihqaq al-Haqq, Vol. 11, P.316.
46. Appendices to Ihqaq al-Haqq, Vol. 11, PP.311-314.
47. Majma' az-Zawa'id, Vol.9 , P.266.
48. Bihar al-Anwar, Vol. 80, P. 104; al-Lahuf, ibn Tawus, P.12; Hadiyyah al-Ahbab, P.176.
49. Ma'ani al-Akhbar, P. 211; Makarim al-Akhlaq, P. 115; Bihar al-Anwar, Vol. 16, P. 240.
50. Sunan ibn Majah, Vol. 2, P. 1303.
51. Majma' az-Zawa'id, Vol. 9 , P. 254.

- [52.](#) Bihar al-Anwar, Vol. 43 , P. 312.
- [53.](#) Majma' az-Zawa'id, Vol. 8 , P. 161.
- [54.](#) Sirah ibn Hisham, Vol. 2, P. 381.
- [55.](#) Musnad Ahmad Hanbal, Vol. 1, P.334; Sirah Muslim, Vol. 15 , P.196; as- Sirah al-Halabiyah, Vol.3, , P.69.
- [56.](#) Sirah ibn Hisham, Vol.2, P.252-Translator.
- [57.](#) Al-Mahajjah al-Baydha', Vol.3, P.366.
- [58.](#) Mustadrak Hakim, Vol.3, P. 165; Musnad Ahmad Hanbal, Vol.3, P.693.
- [59.](#) Maqatal al-Husayn Khwarazmi, P. 130; al-Irshad Mufid, Vol.2, P.25; appendices to Ihqaq al-Haqq, Vol. 10, P.615 & Vol. 11, P.50.
- [60.](#) Bihar al-Anwar, Vol.43, P.294-296.
- [61.](#) Kafi, Vol.6, P.49; Makarim al-Akhlaq, P. 113; Bihar al-Anwar, Vol.23, P. 113.
- [62.](#) Sahih Bukhari, Vol.8, P.9.
- [63.](#) Bihar al-Anwar, Vol. 104, P.99; Wasa'il ash-Shi'ah, Vol. 15, P.202; Kafi, Vol.6, P.50.
- [64.](#) Bihar al-Anwar, Vol. 104, P.93.
- [65.](#) Wasa'il ash-Shi'a, Vol. 15, P. 126.
- [66.](#) Ibid.
- [67.](#) Wasa'il ash-Shi'a, Vol.43, P. 161 & Vol.22, P./153; Manaqib ibn Shahr Ashub, Vol.3, P.234.
- [68.](#) Bihar al-Anwar, Vol. 104, P.97; Nawadir Ravandi, P.6.
- [69.](#) Majma' az-Zawa'id, Vol.9, P. 171.
- [70.](#) Majma' az-Zawa'id, Vol.8, P. 158; Makarim al-Akhlaq, P. 113.
- [71.](#) Bihar al-Anwar, Vol. 104, P.92; h. 16.
- [72.](#) Ibid, Vol.8, P. 142.
- [73.](#) Ibid, Vol.43, PP.42-55.
- [74.](#) Dhakha'ir al-'Uqba, P.36; Yanabi' al-Mawaddah, P.260.
- [75.](#) Makarim al-Akhlaq, P. 115.
- [76.](#) Mustadrak al-Hakim, Vol.3, P. 170; al-'Adab al-Mufrad, Bukhari, P.34.
- [77.](#) Bihar al-Anwar, Vol.36, P.241; Kamal ad-Din wa Tamam an-Ni'mah, P. 152; al-Khisal, Vol.2, P.76; Kifayah al-Athar, P.7.
- [78.](#) As-Sawa'iq al-Muhriqah, P. 196; Ihqaq al-Haqq, Vol. 10, P.746.
- [79.](#) Rabi' al-Abrar, P.513.
- [80.](#) We and Our Children, P.45.
- [81.](#) Ibid, P.22.
- [82.](#) Wasa'il ash-Shi'ah, Vol. 15, P.203; Man la yahduruh al-Faqih, Vol.3, P.312; Kanz al-'Ummal, Sermon 45413.
- [83.](#) Mustadrak al-Wasa'il, Vol.2, P.626.
- [84.](#) Al-kafi, Vol.6, P.47.
- [85.](#) Ibid.
- [86.](#) Wasa'il ash-Shi'ah, Vol.5, P. 126.
- [87.](#) Sunan an-Nabi, Rahmat-e 'alamiyan [Blessing of the World Settlers], Vol.658; Bihar al-Anwar, Vol.43, P.285.
- [88.](#) Bihar al-Anwar, Vol.43, P.306.
- [89.](#) Mustadrak al-Wasa'il, Vol.2, P.626; Sahih Tirmidhi, Vol.5, P.615; Mustadrak al-Hakim, Vol.2, P. 177.
- [90.](#) Bihar al-Anwar, Vol.44, P.260; Kamil az-Ziarah, P.68; Hayat al-Hayawan, Vol. 1, P. 111.
- [91.](#) Sharaf an-Nabi by Khargushi, P. 102; Nihayah al-Mas'ul fi Riwayah ar-Rasul, Vol. 1, P.340.
- [92.](#) Sahih Bukhari, Vol.8, P.37 & 55; Dala'il an-Nubuwwah by Beyhaqi, P. 154, tr. Damghani, quoted from Sahih Muslim.
- [93.](#) As-Sirah al-Halabiyah, Vol.3, P.340; Usd al-Ghabah, Vol.5, P.210; Majma' az-Zawa'id, Vol.9, P.285.
- [94.](#) Majma'az-Zawa'id, Vol.9, P.285; Musnad Ahmad, Vol. 1, P.337.
- [95.](#) Ihqaq al-Haqq, Vol. 10, P.714; Bihar al-Anwar, 43/285; Sunan Nisa'i, Vol.2, P.229; Mustadrak al-Hakim, Vol.3, P. 166; Majma'a az-Zawa'id, Vol.9, P. 182.
- [96.](#) Bihar al-Anwar, Vol.43, P.286.

- [97.](#) Masnad Ahmad Hanbal, Vol. 1, P.335; Sahih Muslim, Vol. 15, P. 197.
- [98.](#) Al-Muhajjah al-Baydha', Vol.3, P.366.
- [99.](#) Bihar al-Anwar, Vol.77, P. 135; Amali al-Saduq, Vol.2, P.287.
- [100.](#) Majma' az-Zawa'id, Vol.9, P.285; Musnad Ahmad, Vol. 1, P.337.
- [101.](#) Manaqib ibn Shahr Ashub, Vol.3, P.387; Bihar al-Anwar, Vol.43, P.285.
- [102.](#) Majma' az-Zawa'id, Vol.9, P. 169.
- [103.](#) Bihar al-Anwar, Vol.36, P.304, h. 143; Kifayah al-Athar, P.7.
- [104.](#) Sunan ibn Majah, Vol.2, P.2220.
- [105.](#) Makarim al-Akhlaq, PP. 14,31; Bihar al-Anwar, Vol. 16, P.229.
- [106.](#) Mustadrak al-Wasa'il, Vol.2, P.96; Amali al-Saduq, P.44; 'Uyun Akhbar ar-Rida ('a), P.235; Al-khisal, Vol. 1, P. 130, 'Ilal ash-Shara'i, P.54; Bihar al-Anwar, Vol. 16, P.215, h.2.
- [107.](#) Mustadrak al-Wasa'il, Vol.2, P.69.
- [108.](#) Rahmat-e 'Alamiyan, [Blessing of the World Settlers], P.663.
- [109.](#) Nihayah al-Mas'ul fi Riwayah al-Rasul, 1/341; Makarim al-Akhlaq, Vol. 1, P.23.
- [110.](#) Wasa'il ash-Shi'ah, Vol.3, P.209.
- [111.](#) Bihar al-Anwar, Vol. 104, P.99; h.74; 'Iddah ad-Da'i, P.61.
- [112.](#) Bihar al-Anwar, Vol.74, P. 143, h. 15.
- [113.](#) Ibid, h. 15.
- [114.](#) Islam va Tarbiyyat-e Kudakan, [Islam and the Upbringing of Children], Vol. 1, P.224.
- [115.](#) Sharh Ghurar al-Hikam, Vol. 1, P. 10, h 81.
- [116.](#) Mustadrak al-Wasa'il, Vol.3, P.223.

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