

Section 1: The Foundations of Upbringing a Child

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Introduction

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

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

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

1- Organising a Meritorious Family

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

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

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

Population Control from the Viewpoint of Islam

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

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

2- The Role of Heredity

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

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

3- The Role of the Parents' Food

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

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

4- The role of the Method of Copulation

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

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

¹ . It must be noted that the authenticity of such narrations is weak; however the weakness of the chain of narrators does not indicate that they have not been issued by the Infallibles (a.s.). Therefore, since these traditions have been quoted in authentic sources, they have been mentioned at the end of this chapter for the awareness of families.

Chapter 1: Family

1.1: The Forming of a Family

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

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

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

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

بناء الأسرة

رسول الله صلى الله عليه وآله: ما يَمْنَعُ الْمُؤْمِنَ أَنْ يَتَّخِذَ أَهْلًا، لَعَلَّ اللَّهَ أَنْ يَرْزُقَهُ نَسَمَةً تُنْقِلُ الْأَرْضَ بِلا إِلَهَ إِلَّا 1. الله.

عنه صلى الله عليه وآله: خِيَارُ أُمَّتِي الْمُتَأَهِّلُونَ، وَ شِرَارُ أُمَّتِي الْعُزَابُ 2.

عنه صلى الله عليه وآله: مَا بُنِيَ بِنَاءٌ فِي الْإِسْلَامِ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنَ التَّزْوِيجِ 3.

عنه صلى الله عليه وآله: اتَّخِذُوا الْأَهْلَ؛ فَإِنَّهُ أَرْزَقُ لَكُمْ 4.

1.2: Seeking to have a Child

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

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

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

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

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

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

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

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

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

14. Imam al-Sajjad (a.s.) said: “A part of a man’s happiness is having a child who assists him.”^{[15](#)}

15. Imam al-Kazim (a.s.) said: “A person is happy when he sees an offspring for himself before his death.”^{[16](#)}

16. al-Kafi, narrating from Bakr ibn Salih who wrote to Abu al-Hasan [Imam al-Kazim] (a.s.): “I have been avoiding having a child for five years, and it’s because my wife does not like it and she says that it will be difficult to raise them due to lack of wealth. What is your opinion?” He wrote back: “Seek in having a child, for Allah will provide their sustenance.”^{[17](#)}

17. Imam al-Ridha^{[18](#)} (a.s.) said: “Indeed if Allah the Exalted wishes goodness for a servant, He will not cause him to die until He shows him an offspring.”^{[19](#)}

طَلَبُ الْوَلَدِ

رسول الله صلى الله عليه وآله: اَطْلُبُوا الْوَلَدَ وَ التَّمَسُّوهُ؛ فَإِنَّهُ قُرَّةُ الْعَيْنِ، وَ رِيحَانَةُ الْقَلْبِ⁵.

عنه صلى الله عليه وآله: لَا يَدْعَ أَحَدُكُمْ طَلَبَ الْوَلَدِ؛ فَإِنَّ الرَّجُلَ إِذَا مَاتَ وَ لَيْسَ لَهُ وَلَدٌ انْقَطَعَ اسْمُهُ⁶.

عنه صلى الله عليه وآله: بَيْتٌ لَا صَبِيَّانَ فِيهِ لَا بَرَكَةَ فِيهِ⁷.

عنه صلى الله عليه وآله: مَا وُلِدَ فِي أَهْلِ بَيْتِ غُلَامٍ إِلَّا أَصْبَحَ فِيهِمْ عِزٌّ لَمْ يَكُنْ⁸.

عنه صلى الله عليه وآله: رِيحُ الْوَلَدِ مِنْ رِيحِ الْجَنَّةِ⁹.

عنه صلى الله عليه وآله: الْوَلَدُ لِلْوَالِدِ رِيحَانَةٌ مِنَ اللَّهِ يَشْمُهَا، (فَسَمَّهَا) بَيْنَ عِبَادِهِ¹⁰.

عنه صلى الله عليه وآله: الْوَلَدُ ثَمَرُ الْقَلْبِ، وَإِنَّهُ مَجْبَنَةٌ مَبْخَلَةٌ مَحْزَنَةٌ¹¹.

عنه صلى الله عليه وآله: إِنَّ لِكُلِّ شَيْءٍ ثَمَرَةً، وَثَمَرَةُ الْقَلْبِ الْوَلَدُ¹².

مسند ابن حنبل عن الأشعث ابن قيس: قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي وَفْدٍ كِنْدَةَ، فَقَالَ لِي: هَلْ لَكَ مِنْ وَلَدٍ؟ قُلْتُ: غُلَامٌ وُلِدَ لِي فِي مَخْرَجِي إِلَيْكَ مِنْ ابْنَةِ جَدِّ، وَلَوِدِدْتُ أَنَّ مَكَانَهُ شَبِيعُ الْقَوْمِ! قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا تَقُولَنَّ ذَلِكَ، فَإِنَّ فِيهِمْ قُرَّةَ عَيْنٍ وَأَجْرًا إِذَا قُبِضُوا ثُمَّ، وَلَئِنْ قُلْتَ ذَاكَ إِنَّهُمْ لَمَجْبَنَةٌ مَحْزَنَةٌ، إِنَّهُمْ لَمَجْبَنَةٌ مَحْزَنَةٌ.

الإمام زين العابدين عليه السلام: مِنْ سَعَادَةِ الرَّجُلِ أَنْ يَكُونَ لَهُ وَلَدٌ يَسْتَعِينُ بِهِمْ¹⁴.

الإمام الكاظم عليه السلام: سَعَدَ امْرُؤٌ لَمْ يَمُتْ حَتَّى يَرَى خَلْفًا مِنْ نَفْسِهِ¹⁵.

الكافي عن بكر بن صالح: كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: إِنِّي اجْتَنَبْتُ طَلَبَ الْوَلَدِ مُنْذُ خَمْسِ سِنِينَ، وَذَلِكَ¹⁶. أَنَّ أَهْلِي كَرِهَتْ ذَلِكَ وَقَالَتْ: إِنَّهُ يَشْتَدُّ عَلَيَّ تَرْبِيَتُهُمْ؛ لِقَلَّةِ الشَّيْءِ، فَمَا تَرَى؟

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

. الإمام الرضا عليه السلام: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَرَادَ بَعْدَ خَيْرٍ لَمْ يُمْتَهُ حَتَّى يُرِيَهُ الْخَلْفَ¹⁷.

1.3: The Virtue of a Righteous Child

18. The Prophet (s.a.w.) said: “Among the happiness of a man is to have a righteous child.”²⁰

19. The Prophet (s.a.w.) said: “A righteous child is indeed a flower from the flowers of Paradise.”²¹

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

of two children of Bani Isra'il, Shubbar and Shubair.”[22](#) [23](#)

21. The Prophet (s.a.w.) said: “From the blessings of Allah upon a man is that his child looks like him.”[24](#)

22. al-Kafi, narrating from Muhammad ibn Sanan, from someone who narrated to him that if ‘Ali ibn al-Husayn [Imam al-Sajjad] (a.s.) was given glad tidings about [the birth of] a child, he did not ask whether it was a boy or a girl rather he would ask: “Is it healthy?” If it was healthy, he would say: “Praise be only to Allah who did not create anything unhealthy from me.”[25](#)

23. Imam al-Baqir (a.s.) said: “From among the signs of a man’s happiness is that his son may be similar to him in body, morals and behaviour.”[26](#)

فَضْلُ الْوَلَدِ الصَّالِحِ

رسول الله صلى الله عليه وآله: مِنْ سَعَادَةِ الرَّجُلِ الْوَلَدُ الصَّالِحُ¹⁸.

عنه صلى الله عليه وآله: إِنَّ الْوَلَدَ الصَّالِحَ رِيحَانَةٌ مِنْ رِيَّاحِينَ الْجَنَّةِ¹⁹.

عنه صلى الله عليه وآله: الْوَلَدُ الصَّالِحُ رِيحَانَةٌ مِنَ اللَّهِ قَسَمَهَا بَيْنَ عِبَادِهِ، وَإِنَّ رِيحَانَتِي مِنَ الدُّنْيَا الْحَسَنُ²⁰.
وَالْحُسَيْنُ، سَمِيَّتُهُمَا بِاسْمِ سِبْطَيْنِ مِنْ بَنِي إِسْرَائِيلَ: شَبْرًا وَ شَبِيرًا .

عنه صلى الله عليه وآله: مِنْ نِعْمَةِ اللَّهِ عَلَى الرَّجُلِ أَنْ يُشَبِّهَهُ وَلَدُهُ²¹.

الكافي عن محمد بن سنان عن حدثه: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ إِذَا بُشِّرَ بِالْوَلَدِ لَمْ يَسْأَلْ أَذَكَرٌ هُوَ أَمْ أُنْثَى حَتَّى يَقُولَ: أَسَوِيٌّ؟ فَإِنْ كَانَ سَوِيًّا قَالَ: الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْلُقْ مِنِّي شَيْئًا مُشَوَّهًا.

الإمام الباقر عليه السلام: مِنْ سَعَادَةِ الرَّجُلِ أَنْ يَكُونَ لَهُ الْوَلَدُ يُعْرِفُ فِيهِ شَبِيهَهُ، خَلْقُهُ وَخُلُقُهُ وَشَمَائِلُهُ²².

1.4: The Believers’ Offspring will be with them in Heaven

“The faithful and their offspring who follow them in faith –We will make their offspring join them, and we will not stint anything from [the reward of] their deeds. Every man is a hostage to what he has earned.”[27](#)

24. Imam al-Sadiq (a.s.) said, regarding Allah's saying: *The faithful and their offspring who follow them in faith –We will make their offspring join them*: “The deeds of the offspring are less than that of their fathers, so the offspring will be join their fathers to comfort them.”²⁸

إِلْحَاقُ ذُرِّيَّةِ الْمُؤْمِنِينَ بِهِمْ فِي الْجَنَّةِ

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهينٌ

الإمام الصادق عليه السلام- في قول الله: (وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ)-: قَصَرَتْ 24. الأبناء عَنْ عَمَلِ الآبَاءِ، فَأَلْحَقُوا الْآبَاءَ بِالْأَبْنَاءِ لِتَقَرَّ بِذَلِكَ أَعْيُنُهُمْ.

1.5: The Virtue of Tolerating the Troubles of a Child

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

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

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

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

Gabriel said: “O Muhammad, be patient, for soon there will be followers sent for this group of people and if one of them weeps, his crying will be like uttering ‘There is no god but Allah’ until he becomes seven years old, and from seven years old on until he reaches puberty, his crying will be seeking forgiveness for his parents, and when he passes his age of puberty, every good deed he performs will be [a reward] for his parents, but any bad act he commits will not affect them.”²⁹

فَضْلُ تَحْمِلِ أَدَى الطِّفْلِ

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

قال: طِفْلٌ لِي تَأْذِيْتُ بِهِ اللَّيْلَ أَجْمَعَ

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

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: طِفْلَانِ لَنَا تَأْذِيْنَا بِبُكَائِهِمَا فَقَالَ جَبْرِئِيلُ: مَهْ يَا مُحَمَّدُ، فَإِنَّهُ سَيُبْعَثُ لَهُوْلَاءِ الْقَوْمِ شِيعَةً إِذَا بَكَى أَحَدُهُمْ فَبُكَاءُهُ «لَا إِلَهَ إِلَّا اللَّهُ» إِلَى أَنْ يَأْتِيَ عَلَيْهِ سَبْعُ سِنِينَ، فَإِذَا جازَ السَّبْعُ فَبُكَاءُهُ اسْتِغْفَارٌ لِرِوَالِدَيْهِ إِلَى أَنْ يَأْتِيَ عَلَى الْحَدِّ، فَإِذَا جازَ الْحَدَّ فَمَا أَتَى مِنْ حَسَنَةٍ فَلِرِوَالِدَيْهِ، وَ مَا أَتَى مِنْ سَيِّئَةٍ فَلَا عَلَيْهِمَا

1.6: Abundant Children

26. The Prophet (s.a.w.) said: “Marry a virgin and fertile woman and do not marry a good and beautiful barren, for I will boast of you [your abundance] over other nations on Judgment Day.”[30](#)

27. The Prophet (s.a.w.) said: “Marry a kind and fertile woman, for I will be proud of you [your abundance] over other nations on Judgment Day.”[31](#)

28. The Prophet (s.a.w.) said: “Leave the beautiful and barren and marry the unattractive and fertile, as I will boast of you [your abundance] over other nations on Judgment Day.”[32](#)

29. The Prophet (s.a.w.) said: “Increase your children, for tomorrow I will boast of your abundance over other nations.”[33](#)

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

He said: “My father commanded me, saying: “If you are able to have an offspring who will weigh down the land by glorifying [Allah], then do so.”[34](#)

كَثْرَةُ الْأَوْلَادِ

رسول الله صلى الله عليه وآله: تَزَوَّجُوا بَكَراً وَلَوْدَاءَ، وَ لَا تَزَوَّجُوا حَسَنَاءَ جَمِيلَةً عَاقِرًا؛ فَإِنِّي أَبَاهِي بِكُمْ الْاَمَمَ يَوْمَ الْقِيَامَةِ.

عنه صلى الله عليه وآله: تَزَوَّجُوا الْوَدُودَ الْوَلُودَ؛ فَإِنِّي مُكَاتِرٌ بِكُمْ الْاَمَمَ يَوْمَ الْقِيَامَةِ.

عنه صلى الله عليه وآله: دَعُوا الْحَسَنَاءَ الْعَاقِرَ، وَتَزَوَّجُوا السَّوْدَاءَ الْوَلَدَ؛ فَإِنِّي أَكْثَرُ بِكُمْ الْإِمَامَ يَوْمَ الْقِيَامَةِ²⁸.

عنه صلى الله عليه وآله: أَكْثَرُوا الْوَلَدَ أَكْثَرُ بِكُمْ الْإِمَامَ غَدًا²⁹.

الإمام الصادق عليه السلام: لَمَّا لَقِيَ يَوْسُفُ أَخَاهُ قَالَ لَهُ: يَا أَخِي كَيْفَ اسْتَطَعْتَ أَنْ تَتَزَوَّجَ النِّسَاءَ بَعْدِي؟³⁰.

قال: إِنَّ أَبِي أَمَرَنِي وَ قَالَ: إِنْ اسْتَطَعْتَ أَنْ تَكُونَ لَكَ ذُرِّيَّةٌ تُثْقِلُ الْأَرْضَ بِالتَّسْبِيحِ فَافْعَلْ.

1.7: The Virtue of Girls

31. The Prophet (s.a.w.) said: “From among the goodness of a woman is that her first child is a girl.”³⁵

32. The Prophet (s.a.w.) said: “The scent of a child is from the scent of Paradise, and no one likes girls other than a believer.”³⁶

33. Imam al-Sadiq (a.s.) said: “Sons are bounties and daughters are rewards,³⁷ and Allah asks about the bounties and recompenses for the rewards.”³⁸

فَضْلُ الْبَنَاتِ

رسول الله صلى الله عليه وآله: مَنْ يُمِنِ الْمَرْأَةَ أَنْ يَكُونَ بِكَرْهًا جَارِيَةً³¹.

عنه صلى الله عليه وآله: رِيحُ الْوَلَدِ مِنْ رِيحِ الْجَنَّةِ، وَ لَا يُحِبُّ الْبَنَاتَ إِلَّا الْمُؤْمِنُ³².

. الإمام الصادق عليه السلام: الْبَنُونَ نَعِيمٌ، وَ الْبَنَاتُ حَسَنَاتٌ، وَ اللَّهُ يَسْأَلُ عَنِ النَّعِيمِ، وَ يُثِيبُ عَلَى الْحَسَنَاتِ³³.

1.8: The Reward of Upbringing Girls

34. The Prophet (s.a.w.) said: “How blessed of a child are girls who are chaste. Whoever has one of them, Allah will appoint her as a cover for him against Hellfire. Whoever has two, Allah will make him enter Paradise because of them, and if he has three, or like them but sisters, the obligation of [recommended] jihad and charity will be removed from him.”³⁹

35. The Prophet (s.a.w.) said: “Girls are sympathetic, helpful, and blessed. Whoever has one of them, Allah will appoint her as a cover for him against Hellfire. Whoever has two, Allah will make him enter Paradise because of them, and if he has three, or like them but sisters, the obligation of [recommended] *jihad* and charity will be removed from him.”^{[40](#)}

36. The Prophet (s.a.w.) said: “Whoever raises two girls until they grow up, he and I will enter Paradise like this –putting his (s.a.w.) index and middle fingers together–.”^{[41](#)}

37. The Prophet (s.a.w.) said: “He who raises three daughters until they marry will be veiled by them from Hellfire.”^{[42](#)}

ثَوَابُ تَرْبِيَةِ الْبَنَاتِ

رسول الله صلى الله عليه وآله: نِعِمَّ الْوَلَدُ الْبَنَاتُ الْمُخَدَّرَاتُ، مَنْ كَانَتْ عِنْدَهُ وَاحِدَةً جَعَلَهَا اللَّهُ سِتْرًا لَهُ مِنْ النَّارِ، وَ مَنْ كَانَتْ عِنْدَهُ اثْنَتَانِ أَدْخَلَهُ اللَّهُ بِهِمَا الْجَنَّةَ، وَإِنْ كُنَّ ثَلَاثًا أَوْ مِثْلُهُنَّ مِنَ الْأَخَوَاتِ، وَضَعَ عَنْهُ الْجِهَادَ وَالصَّدَقَةَ.

عنه صلى الله عليه وآله: الْبَنَاتُ هُنَّ الْمُشْفِقَاتُ الْمُجَهَّزَاتُ الْمُبَارَكَاتُ، مَنْ كَانَتْ لَهُ ابْنَةٌ وَاحِدَةٌ جَعَلَهَا اللَّهُ لَهُ سِتْرًا مِنَ النَّارِ، وَ مَنْ كَانَتْ عِنْدَهُ ابْنَتَانِ ادْخَلَ الْجَنَّةَ بِهِمَا، وَ مَنْ كَانَتْ عِنْدَهُ ثَلَاثُ بَنَاتٍ أَوْ مِثْلُهُنَّ مِنَ الْأَخَوَاتِ، وَضَعَ عَنْهُ الْجِهَادَ وَالصَّدَقَةَ.

عنه صلى الله عليه وآله: مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تُدْرِكَا دَخَلَتْ الْجَنَّةَ أَنَا وَهُوَ كَهَاتَيْنِ وَأَشَارَ بِإصْبَعِيهِ السَّبَابَةِ وَالْوُسْطَى.

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

1. 9: Taking Care of Daughters

38. The Prophet (s.a.w.) said: “He who goes to the market and buys a present and takes it to his family is like one who carries charity to a needy group. He should begin with the females before the males, because whoever makes a female happy is as if he has freed a slave from among the offspring of Isma’il. He who comforts his son is as if he has wept out of reverence of Allah, and he who weeps from revering Allah, Allah will make him enter the blissful Paradise.”^{[43](#)}

رِعَايَةُ الْإِنَاثِ مِنَ الْأَوْلَادِ

رسول الله صلى الله عليه وآله: مَنْ دَخَلَ السُّوقَ فَاشْتَرَى تُحَفَةً، فَحَمَلَهَا إِلَى عِيَالِهِ، كَانَ كَحَامِلٍ صَدَقَةٍ إِلَى قَوْمٍ 38. مَحَاوِجٍ، وَ لِيَبْدَأَ بِالْإِنَاثِ قَبْلَ الذُّكُورِ؛ فَإِنَّهُ مَنْ فَرَّحَ انْتَى فَكَأَنَّمَا عَتَقَ رَقَبَةً مِنْ وَلَدِ إِسْمَاعِيلَ، وَ مَنْ أَقْرَبَ بَعِينَ ابْنٍ فَكَأَنَّمَا بَكَى مِنْ خَشْيَةِ اللَّهِ، وَ مَنْ بَكَى مِنْ خَشْيَةِ اللَّهِ أَدْخَلَهُ اللَّهُ جَنَّاتِ النَّعِيمِ.

1.10: The Censure of Disliking Girls

39. The Prophet (s.a.w.) said: “Do not hate girls because they are friendly company and precious.”⁴⁴

40. Kitab Man la Yahduruhu al-Faqih: “The Prophet (s.a.w.) was informed of the birth of a daughter, and so he looked at the faces of his companions and saw displeasure in them. He said: “What is the matter with you? She is a flower which I smell, and her sustenance is from Allah the Exalted’.”⁴⁵

41. al-Kafi, narrating from al-Jarud ibn al-Mundhir who said: “Abu ‘Abdullah [al-Sadiq] (a.s.) said to me: “I have been informed that a daughter was born to you and you feel resentful to her. What harm can she bring to you? She is a flower which you smell and you have been guaranteed her sustenance, and the Messenger of Allah (s.a.w.) himself was the father of [a few] daughters.”⁴⁶

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

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

He asked: “What betrayal was it?”

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

He said: “It seems that you hate her. Allah says: “...*your parents and your children –you do not know which of them is likelier to be beneficial for you.*”^{47 48}

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

He [the Imam] (a.s.) wrote back to him: “Many a time it is that a daughter is better than a son!” And a daughter was born to him.”⁴⁹

نَمْ كَرَاهَةِ الْبَنَاتِ

رسول الله صلى الله عليه وآله: لَا تَكْرَهُوا الْبَنَاتِ؛ فَإِنَّهُنَّ الْمُؤَنَسَاتُ الْغَالِيَاتُ 39.

كتاب من لا يحضره الفقيه: بُشِّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِابْنَةٍ فَنَظَرَ فِي وُجُوهِ أَصْحَابِهِ، فَرَأَى الْكَرَاهَةَ فِيهِمْ،⁴⁰.
فَقَالَ: مَا لَكُمْ؟ رِيحَانَةٌ أَشْمُهَا، وَرِزْقُهَا عَلَى اللَّهِ عَزَّوَجَلَّ

الكافي عن الجارود بن المنذر: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: بَلَغَنِي أَنَّكَ ابْنَةُ فَتَسَخَطُهَا! وَمَا عَلَيْكَ⁴¹.
مِنْهَا؟! رِيحَانَةٌ تَشْمُهَا، وَقَدْ كُفِّتَ رِزْقُهَا، وَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبَا بَنَاتٍ

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

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

فَقَالَ: وَمَا هُوَ؟

قُلْتُ: وَلَدَتْ جَارِيَةً

(. قَالَ: لَعَلَّكَ كَرِهْتَهَا، إِنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ: (أَبَاؤُكُمْ وَ أَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا

كشَفَ الْغَمَّةَ عَنْ أَيُّوبَ بْنِ نُوحٍ: كَانَ لِيَحْيَى بْنِ زَكَرِيَّا حَمْلٌ، فَكَتَبَ إِلَيْهِ [أَيُّ إِلَى الْإِمَامِ الْهَادِي عَلَيْهِ السَّلَامُ]: إِنَّ⁴³.
لِي حَمَلًا فَادْعُ اللَّهَ أَنْ يَرْزُقَنِي ابْنًا

فَكَتَبَ إِلَيْهِ: رَبُّ ابْنَةٍ خَيْرٌ مِنْ ابْنٍ، فَوُلِدَتْ لَهُ ابْنَةٌ

1.11: The Bane of Having a Bad Child

44. Imam ‘Ali (a.s.) said: “A bad child destroys honour and denigrates the ancestors.”⁵⁰

45. Imam ‘Ali (a.s.) said: “A bad child disgraces the ancestors and destroys the offspring.”⁵¹

46. Imam ‘Ali (a.s.) said: “A disobedient child is [the cause of] trouble and misfortune.”⁵²

47. Imam ‘Ali (a.s.) said: “The worst of calamities is a bad offspring.”⁵³

48. Imam 'Ali (a.s.) said: “The worst of children is a disobedient one.”^{[54](#)}

49. Imam al-Sadiq (a.s.) said: “Beware of doing acts that would make others scorn us, for a father is scorned due to the acts of his bad child.”^{[55](#)}

ذَمُّ الْوَلَدِ السَّوِّءِ

44. الإمام عليّ عليه السلام: وَلَدُ السَّوِّءِ يَهْدِمُ الشَّرَفَ، وَ يَشِينُ السَّلَفَ.

45. عنه عليه السلام: وَلَدُ السَّوِّءِ يَعْرِثُ السَّلَفَ، وَ يُفْسِدُ الْخَلْفَ.

46. عنه عليه السلام: وَلَدٌ عَقُوقٌ مِحَنَةٌ وَ شُؤْمٌ.

47. عنه عليه السلام: أَشَدُّ الْمَصَائِبِ سُوءُ الْخَلْفِ.

48. عنه عليه السلام: شَرُّ الْأَوْلَادِ الْعَاقُ.

49. الإمام الصادق عليه السلام: إِيَّاكُمْ أَنْ تَعْمَلُوا عَمَلًا يُعَيِّرُونَا بِهِ، فَإِنَّ وَلَدَ السَّوِّءِ يُعَيِّرُ الْوَلَدَ بِعَمَلِهِ.

1.12: Beseeching Allah for a Righteous Family

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

I said: “I do not know.”

He (a.s.) said: “When a person decides to get married, he should perform two units of prayer, praise Allah, and then say: “O Allah! I wish to get married, so appoint for me from among the women a wife who is the most chaste, the most protective of her self and of my wealth, the most affluent in her sustenance and the greatest among them in blessings. And grant me a pure child that You make to be a righteous successor both in my life and after my death.”^{[56](#)}

طَلَبُ الْأَسْرَةِ الصَّالِحَةِ مِنَ اللَّهِ

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

قُلْتُ: لَا أَدْرِي.

قَالَ: إِذَا هَمَّ بِذَلِكَ فَلْيُصَلِّ رَكَعَتَيْنِ، وَيَحْمَدِ اللَّهَ، ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي أَرِيدُ أَنْ أَتَزَوَّجَ فَقَدِّرْ لِي مِنَ النِّسَاءِ أَعْفَهْنَ فَرَجًا، وَ أَحْفَظْهُنَّ لِي فِي نَفْسِهَا وَ فِي مَالِي، وَأَوْسَعَهُنَّ رِزْقًا، وَأَعْظَمَهُنَّ بَرَكَتًا، وَ قَدِّرْ لِي وَلَدًا طَيِّبًا تَجْعَلُهُ خَلْفًا صَالِحًا فِي حَيَاتِي وَبَعْدَ مَمَاتِي.

1. . Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 382, h. 4340, narrating from Jabir from Imam al-Baqir (a.s.). Makarim al-Akhlaq, vol. 1, p. 429, h. 1454.
2. . Jami' al-Akhbar, p. 273, h. 748. Bihar al-Anwar, vol. 103, p. 221, h. 32.
3. . Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 383, h. 4343, narrating from 'Abdullah ibn al-Hakam from Imam al-Baqir (a.s.). Makarim al-Akhlaq, vol. 1, p. 429, h. 1456.
4. . al-Kafi, vol. 5, p. 329, h. 6, narrating from Ibn al-Qaddah from Imam al-Sadiq (a.s.) from his father (a.s.). Bihar al-Anwar, vol. 103, p. 217, h. 1.
5. . Makarim al-Akhlaq, vol. 1, p. 480, h. 1665. al-Firdaws, vol. 1, p. 79, h. 242. Both narrating from Ibn 'Umar.
6. . al-Mu'jam al-Kabir, vol. 23, p. 210, h. 369, narrating from Hafsah. Kanz al-Ummal, vol. 16, p. 281, h. 44469.
7. . al-Firdaws, vol. 5, p. 359, h. 8435, narrating from Ibn 'Abbas. Kanz al-Ummal, vol. 16, p. 274, h. 44425.
8. . al-Mu'jam al-Awsat, vol. 7, p. 244, h. 7395. Tarikh Isbahan, vol. 2, p. 77, h. 1139. Both narrating from Ibn 'Umar.
9. . al-Mu'jam al-Awsat, vol. 6, p. 82, h. 5860, narrating from Ibn 'Abbas. Rawdah al-Wa'izin, p. 403.
10. . 'Uddah al-Da'i, p. 76. Bihar al-Anwar, vol. 104, p. 98, h. 68.
11. . Musnad Abu Ya'la, vol. 2, p. 10, h. 1028, narrating from Abu Sa'id. Kanz al-Ummal, vol. 16, p. 284, h. 44486.
12. . al-Firdaws, vol. 1, p. 204, h. 779. Kanz al-Ummal, vol. 16, p. 457, h. 45415, narrating from al-Bazzar, with 'tree' instead of 'thing'. Both narrating from Ibn 'Umar.
13. . In some traditions instead of 'the daughter of Jadd', it says 'the daughter of Jamd', and he is Jamd ibn Walighah al-Kindi.
14. . Musnad Ibn Hanbal, vol. 8, p. 196, h. 21899. al-Mu'jam al-Kabir, vol. 1, p. 236, h. 646.
15. . al-Kafi, vol. 6, p. 2, h. 2. Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 164, h. 3598.
16. . al-Kafi, vol. 6, p. 4, h. 3. 'Uyun Akhbar al-Ridha (a.s.), vol. 1, p. 480, h. 22.
17. . al-Kafi, vol. 6, p. 3, h. 7. Makarim al-Akhlaq, vol. 1, p. 480, h. 1664.
18. . In Kitab Man la Yahdarhu al-Faqih this tradition is recorded from Abu al-Hasan (a.s.) with no mentioning of another name, but in Makarim al-Akhlaq it mentions the same tradition and ascribes it to Imam al-Ridha (a.s.).
19. . Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 481, h. 4690. Makarim al-Akhlaq, vol. 1, p. 472, h. 1615.
20. . al-Kafi, vol. 6, p. 3, h. 11, narrating from al-Sakuni from Imam al-Sadiq (a.s.), and h. 6. 'Uddah al-Da'i, p. 76.
21. . al-Kafi, vol. 6, p. 3, h. 10, narrating from al-Sakuni from Imam al-Sadiq (a.s.). Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 481, h. 4688.
22. . Shabbar and Shabbir are the names of Aaron's children and they were two names which Gabriel brought for the Prophet of Allah, and their Arabic equivalent is Hasan and Husayn. Tarikh Dimashq, vol. 14, p. 119, h. 4313. Kashf al-Ghummah, vol. 2, p. 151.
23. . al-Kafi, vol. 6, p. 2, h. 1, narrating from al-Sakuni from Imam al-Sadiq (a.s.).
24. . al-Kafi, vol. 6, p. 4, h. 1, narrating from al-Sakuni from Imam al-Sadiq (a.s.). Kitab Man la Yahdurhu al-Faqih, vol. 3, p. 484, h. 4708. Makarim al-Akhlaq, vol. 1, p. 477, h. 1645.
25. . al-Kafi, vol. 6, p. 21, h. 1. Tahdhib al-Ahkam, vol. 7, p. 439, h. 1754.
26. . al-Kafi, vol. 6, p. 4, h. 2, narrating from Sadir. Makarim al-Akhlaq, vol. 1, p. 477, h. 1644, narrating from Imam al-

Sadiq (a.s.).

[27.](#) . Qur'an, 52:21.

[28.](#) . al-Kafi, vol. 3, p. 249, h. 5, narrating from Ibn Bakir. al-Tawhid, p. 394, h. 7, narrating from Abu Bakr al-Hadrami.

[29.](#) . al-Kafi, vol. 6, p. 52, h. 5. 'Awali al-La'ali, vol. 3, p. 284, h. 23.

[30.](#) . al-Kafi, vol. 5, p. 333, h. 2, narrating from Muhammad ibn Muslim from Imam al-Baqir (a.s.).

[31.](#) . Tarikh Baghdad, vol. 12, p. 375, h. 6829, narrating from Ibn 'Umar. Kanz al-Ummal, vol. 16, p. 302, h. 44598, narrating from 'Umar.

[32.](#) . al-Musannif, by 'Abd al-Razzaq, vol. 6, p. 160, h. 10343, narrating from Ibn Sirin. Kanz al-Ummal, vol. 16, p. 293, h. 44545, narrating from al-Tirmidhi.

[33.](#) . al-Kafi, vol. 6, p. 2, h. 3, narrating from Muhammad ibn Muslim from Imam al-Sadiq (a.s.). al-Khisal, p. 615, with 'seek' instead of 'increase'.

[34.](#) . al-Kafi, vol. 6, p. 2, h. 4, narrating from 'Abdullah ibn Sinan. 'Awali al-La'ali, vol. 3, p. 288, h. 36, without mentioning the chain of narrators to the Infallible (a.s.).

[35.](#) . al-Ja'fariyat, p. 99, narrating from al-Imam al-Kazim (a.s.) from his forefathers (a.s.). al-Nawadir, by al-Rawandi, p. 151, h. 220.

[36.](#) . al-Firdaws, vol. 2, p. 272, h. 3263, narrating from 'A'ishah.

[37.](#) . Meaning that having daughters is an act of worship that will be rewarded for.

[38.](#) . al-Kafi, vol. 6, p. 7, h. 12, narrating from Ahmad bin al-Fadl.

[39.](#) . Makarim al-Akhlaq, vol. 1, p. 472, h. 1613. Rawdah al-Wa'izin, p. 404.

[40.](#) . Kanz al-Ummal, vol. 16, p. 454, h. 45399, narrating from al-Dailami from 'Anas.

[41.](#) . al-Mustadrak 'ala al-Sahihain, vol. 4, p. 196, h. 7350. al-Adab al-Mufrad, p. 264, h. 894. Both narrating from 'Anas. Jami' al-Akhbar, 285, h. 766, narrating from 'Anas.

[42.](#) . Tarikh Baghdad, vol. 8, p. 316, narrating from 'Anas. Kanz al-Ummal, vol. 16, p. 451, h. 45385.

[43.](#) . Thawab al-A'mal, p. 239. al-Amali, by al-Saduq, p. 672, h. 904. Both narrating from Ibn 'Abbas.

[44.](#) . Musnad Ibn Hanbal, vol. 6, p. 134, h. 17378. al-Mu'jam al-Kabir, vol. 17, p. 310, h. 865, narrating from 'Aqabah ibn 'Amir. Kanz al-Ummal, vol. 16, p. 449, h. 45374.

[45.](#) . Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 481, h. 4693. Thawab al-A'mal, p. 239, h. 2, with 'of Fatimah' instead of 'of a daughter'.

[46.](#) . al-Kafi, vol. 6, p. 6, h. 9.

[47.](#) . Qur'an, 4:11.

[48.](#) . al-Kafi, vol. 6, p. 4, h. 1.

[49.](#) . Kashf al-Ghumamah, vol. 3, p. 175. Bihar al-Anwar, vol. 50, p. 177.

[50.](#) . Ghurar al-Hikam, h. 10065.

[51.](#) . Ghurar al-Hikam, h. 10066. 'Uyun al-Hikam wa al-Mawa'iz, p. 503, h. 9224, with 'harms' instead of 'disgraces'.

[52.](#) . Ghurar al-Hikam, h. 10072. 'Uyun al-Hikam wa al-Mawa'iz, p. 504, h. 9247.

[53.](#) . Ghurar al-Hikam, h. 2963.

[54.](#) . Ghurar al-Hikam, h. 5688.

[55.](#) . al-Kafi, vol. 2, p. 219, h. 11, narrating from Hashim al-Kindi.

[56.](#) . al-Kafi, vol. 3, p. 481, h. 2. Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 394, h. 4387, with 'ordain' instead of 'grant'.

Chapter 2: Heredity

2.1: Blood is Contagious

51. The Prophet (s.a.w.) said: “Look into what the origin of the womb is that you are going to put your child in, as indeed blood¹ is contagious.”²

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

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

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

55. Imam ‘Ali (a.s.) said: “Beware of marrying a fool, for her companionship is disaster and her children are a loss.”⁶

56. Imam al-Sadiq (a.s.) said: “There are three things incumbent on the father for the child: to choose a good mother for him, to give him a good name, and to do his best in training him.”⁷

العِرْقُ دَسَّاسٌ

51. رسول الله صلى الله عليه وآله انظر في أي نصاب تضع ولدك؛ فإن العرق دساس.

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

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

54. عنه صلى الله عليه وآله: تخيروا لنطفكم؛ فإن النساء يلدن أشباه إخوانهن وأخواتهن.

55. الإمام علي عليه السلام: إياكم وتزويج الحمقاء؛ فإن صحتها بلاء، وولدها ضياع.

56. الإمام الصادق عليه السلام: تجب للولد على والده ثلاث خصال: اختياره لوالدته، وتحسين اسمه، والمبالغة في تأديبه.

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

57. Imam 'Ali (a.s.) said: “A man from the *Ansar* came to the Messenger of Allah (s.a.w.) and said: “O Messenger of Allah (s.a.w.)! This is my uncle’s daughter, and I am so and so, son of so and so –until he mentioned up to ten of his forefathers–, and she is so and so, daughter of so and so –also mentioning up to ten of her forefathers–, and there is no black person in my ancestors nor in her ancestors, but she has given birth to a black child!”

The Messenger of Allah (s.a.w.) cast down his head for a long while, and then he raised his head and said: “Verily, you have ninety nine blood–veins [genes] and she also has ninety nine blood–veins. When you copulate with her, the blood–veins will move and every blood–vein asks Allah Almighty for the child should be similar to it. Stand up, as it is indeed your child and it did not come other than from either a blood–vein from you or from her.” He [Imam 'Ali] (a.s.) said: “The man stood up and took the hand of his wife and his happiness with his wife and child increased.”[8](#)

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

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

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

The woman said: “O Messenger of Allah! You have solved my problem!”[9](#)

59. Imam al-Sadiq (a.s.) said: “Verily Allah has created four containers for the womb. Whatever [sperm] comes into the first container is for the father, whatever comes into the second is for the mother, whatever comes into the third is for paternal uncles, and whatever comes into the fourth is for the maternal uncles.”[10](#)

60. Imam al-Sadiq (a.s.) said: “When Allah the Exalted, the High, wishes to create someone, He gathers all the features between that person and up to [the time of] Adam, then He creates him on the feature of one of them. Therefore, no one should say about their child: “This child is neither similar to me or to any of my ancestors.”[11](#)

دَوْرُ الْوَرَاثَةِ فِي خَلْقِ الْمَوْلُودِ

الإمام علي عليه السلام: أَقْبَلَ رَجُلٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: يَا رَسُولَ اللَّهِ، هَذِهِ 57. بِنْتُ عَمِّي، وَأَنَا فُلَانُ ابْنِ فُلَانٍ، حَتَّى عَدَّ عَشْرَةَ آبَاءٍ، وَهِيَ فُلَانَةُ بِنْتُ فُلَانٍ حَتَّى عَدَّ عَشْرَةَ آبَاءٍ، لَيْسَ فِي حَسَبِي وَلَا حَسَبِهَا حَبَشِيٌّ، وَإِنَّهَا وَضَعَتْ هَذَا الْحَبَشِيَّ

فَأَطْرَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ طَوِيلًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: إِنَّ لَكَ تِسْعَةً وَتِسْعِينَ عِرْقًا، وَلَهَا تِسْعَةٌ وَتِسْعِينَ عِرْقًا، فَإِذَا اشْتَمَلَتْ اضْطَرَبَتِ الْعُرُوقُ، وَسَأَلَ اللَّهُ عَزَّ وَجَلَّ كُلَّ عِرْقٍ مِنْهَا أَنْ يُذْهِبَ الشُّبُهَةَ إِلَيْهِ، فَمِنْ فِائْتِهِ وَلَدُكَ، وَلَمْ يَأْتِكَ إِلَّا مِنْ عِرْقٍ مِنْكَ أَوْ عِرْقٍ مِنْهَا

قال: فَقَامَ الرَّجُلُ وَأَخَذَ بِيَدِ امْرَأَتِهِ، وَازْدَادَ بِهَا وَبَوْلَدِهَا عُجْبًا

الإمام الباقر عليه السلام: أَتَى رَجُلٌ مِنَ الْأَنْصَارِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَ: هَذِهِ ابْنَةُ عَمِّي وَامْرَأَتِي لَا 58. أَعْلَمُ إِلَّا خَيْرًا، وَقَدْ أَتَتْنِي بِوَلَدٍ شَدِيدِ السَّوَادِ، مُنْتَشِرِ الْمِنْخَرَيْنِ، جَعْدٍ، قَطَطٍ، أَفْطَسِ الْأَنْفِ، لَا أَعْرِفُ شِبْهَهُ فِي أَحْوَالِي وَلَا فِي أَجْدَادِي

قال: فَكَسَّ رَسُولُ اللَّهِ بِرَأْسِهِ مَلِيًّا، ثُمَّ رَفَعَ بَصَرَهُ إِلَى السَّمَاءِ، ثُمَّ أَقْبَلَ عَلَى الرَّجُلِ فَقَالَ: يَا هَذَا، إِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا بَيْنَهُ وَبَيْنَ آدَمَ تِسْعَةٌ وَتِسْعُونَ عِرْقًا، كُلُّهَا تَضْرِبُ فِي النَّسَبِ، فَإِذَا وَقَعَتِ النُّطْفَةُ فِي الرَّجْمِ اضْطَرَبَتِ تِلْكَ الْعُرُوقُ؛ تَسْأَلُ اللَّهَ الشُّبُهَةَ لَهَا، فَهَذَا مِنْ تِلْكَ الْعُرُوقِ الَّتِي لَمْ يُدْرِكْهَا أَجْدَاؤُكَ وَلَا أَجْدَادُ أَجْدَادِكَ، خُذْ إِلَيْكَ ابْنَكَ. فَقَالَتْ الْمَرْأَةُ: فَرَجَّتَ عَنِّي يَا رَسُولَ اللَّهِ

الإمام الصادق عليه السلام: إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ لِلرَّجْمِ أَرْبَعَةَ أَوْعِيَةٍ، فَمَا كَانَ فِي الْأَوَّلِ فَلَأْبٍ، وَمَا كَانَ فِي 59. الثَّانِي فَلَأَمٌ، وَمَا كَانَ فِي الثَّالِثِ فَلِلْعُمُومَةِ، وَمَا كَانَ فِي الرَّابِعِ فَلِلْخُؤُولَةِ

عنه عليه السلام: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَرَادَ أَنْ يَخْلُقَ خَلْقًا جَمَعَ كُلَّ صُورَةٍ بَيْنَهُ وَبَيْنَ آدَمَ، ثُمَّ خَلَقَهُ عَلَى 60. صُورَةِ إِحْدَاهُنَّ، فَلَا يَقُولَنَّ أَحَدٌ لَوْلَدِهِ: هَذَا لَا يُشَبِّهُنِي وَلَا يُشَبِّهُ شَيْئًا مِنْ آبَائِي. فَقَالَ لِامْرَأَتِهِ: مَا تَقُولِينَ؟ قَالَتْ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا، مَا أَقْعَدْتُ مَقْعَدَهُ مِنِّي مُنْذُ مَلَكَنِي أَحَدًا غَيْرَهُ

2.3: The Role of Heredity in the Behaviour of a Child

61. Imam 'Ali (a.s.) said: "Good morals is an indication of the nobility of the blood-veins." ¹²

62. Imam 'Ali (a.s.) said: "When the origin of a person is noble, his behaviour is noble in both his absence or in his presence." [13](#)

63. Imam 'Ali (a.s.) said: "Seek your needs from noble people who have good principles, as your needs will be better fulfilled by them and doing so is more pleasant for you." [14](#)

64. Imam 'Ali (a.s.) said: "Seek your needs from people who are noble and have principles. It is with them that the need is fulfilled promptly and without obligation." [15](#)

65. Muruj al-Dhahab, in mentioning Muhammad ibn al-Hanafiyyah in the crisis of the Battle of the Camel when he stood there facing the spears and arrows: "Then Imam 'Ali (a.s.) came towards him and hit him with the sheath of his sword and said: "A blood from your mother has affected you [your fear is from your mother's side]." [16](#)

66. Imam al-Sadiq (a.s.) said, in Ziyarah al-Arba'in [17](#): "May my father and my mother be sacrificed for you, O son of the Messenger of Allah! I bear witness that you were a light in the noble loins and pure wombs. Never did the impurities of the Age of Ignorance pollute you, and never did it cover you with its contaminations." [18](#)

67. Imam al-Sadiq (a.s.) said: "The Prophet of Allah delivered a sermon in which he said: "O people! Beware of a nice plant growing in waste." He was asked: "O Messenger of Allah! What is a nice plant growing in waste?" He answered: "A beautiful woman brought up in a bad family." [19](#)

دَوْرُ الْوَرَاثَةِ فِي خُلُقِ الْمَوْلُودِ

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

62. عنه عليه السلام: إِذَا كَرُمَ أَصْلُ الرَّجُلِ كَرُمَ مَغِيبُهُ وَ مَحْضَرُهُ.

63. عنه عليه السلام: عَلَيْكُمْ فِي طَلَبِ الْحَوَائِجِ بِشِرَافِ النُّفُوسِ، ذَوِي الْأَصُولِ الطَّيِّبَةِ؛ فَإِنَّهَا عِنْدَهُمْ أَقْصَى، وَ هِيَ أَدْنَى لَكُمْ أَرْكَى.

64. عنه عليه السلام: عَلَيْكُمْ فِي قَضَاءِ حَوَائِجِكُمْ بِكَرَامِ الْأَنْفُسِ وَ الْأَصُولِ، تُنْجَحَ لَكُمْ عِنْدَهُمْ مِنْ غَيْرِ مِطَالٍ وَ لَا مَنٍّ.

65. مروج الذهب- في ذكر مُحَمَّدِ بْنِ الْحَنْفِيَّةِ فِي أَزْمَةِ حَرْبِ الْجَمَلِ لَمَّا وَقَفَ حِينَ وَاجَهَتُهُ الرِّمَاحُ وَ النَّشَابُ-: فَاتَاهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: فَضَرَبَهُ بِقَائِمِ سَيْفِهِ وَقَالَ: أَدْرَكَكَ عِرْقٌ مِنْ أَمِكَ.

الإمام الصادق عليه السلام- في زيارة الأربعين بأبي أنت و أمي يا ابن رسول الله، أشهد أنك كنت نوراً في 66. الأصلاب الشامخة و الأرحام الطاهرة، لم تنجسك الجاهلية بأنجاسها، و لم تلبسك المدلهمات من ثيابها

عنه عليه السلام: قام رسول الله صلى الله عليه وآله خطيباً فقال: أيها الناس، إياكم و خضراء الدمن. قيل: يا 67. رسول الله، و ما خضراء الدمن؟ قال: المرأة الحسناء في منبت السوء

2.4: The Role of Marrying Relatives

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

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

دور زواج الأقارب

68. رسول الله صلى الله عليه وآله: اغتربوا؛ لا تضرّوا .

69. عنه صلى الله عليه وآله: لا تنكحوا القرابة القريبة؛ فإن الولد يخلق ضاوياً .

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

² . Musnad al-Shihab, vol. 1, p. 371, h. 638. Kanz al-Ummal, vol. 15, p. 855, h. 43400, narrating from al-Dailami. Both narrating from Ibn ‘Umar.

³ . Shu‘ab al-Iman, vol. 7, p. 455, h. 10974. al-Firdaws, vol. 4, p. 299, h. 6878. Both narrating from Ibn ‘Abbas. Kanz al-Ummal, vol. 3, p. 442, h. 7360.

⁴ . al-Firdaws, vol. 2, p. 51, 2291 & Kanz al-Ummal, vol. 16, p. 296, h. 44559. Makarim al-Akhlaq, vol. 1, p. 432, h. 1474, narrating from Imam al-Sadiq (a.s.).

⁵ . Tarikh Dimashq, vol. 52, p. 362, h. 11068, narrating from ‘A’ishah. Kashf al-Khafa’, vol. 2, p. 339, h. 2917.

⁶ . al-Kafi, vol. 5, p. 353, h. 1. Tahdhib al-Ahkam, vol. 7, p. 406, h. 31. Both narrating from al-Sakuni from Imam al-Sadiq (a.s.).

⁷ . Tuhaf al-Uqul, p. 322. Bihar al-Anwar, vol. 78, p. 236, h. 67.

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

⁹ . al-Kafi, vol. 5, p. 561, h. 23. ‘Awali al-La’ali, vol. 3, p. 418, h. 21.

¹⁰ . al-Kafi, vol. 6, p. 17, h. 2. ‘Awali al-La’ali, vol. 3, p. 419, h. 22. Both narrating from Muhammad ibn Hamran.

¹¹ . Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 484, h. 4709. ‘Ilal al-Shara’i’, p. 103, h. 1.

¹² . Ghurar al-Hikam, h. 4855. ‘Uyun al-Hikam wa al-Mawa’iz, p. 228, h. 4397.

¹³ . Ghurar al-Hikam, h. 4163. ‘Uyun al-Hikam wa al-Mawa’iz, p. 131, h. 2958, with ‘family’ instead of ‘origin’.

¹⁴ . Ghurar al-Hikam, h. 6162.

¹⁵ . Ghurar al-Hikam, h. 6158.

¹⁶ . Muruj al-Dhahab, vol. 2, p. 375. Sharh Nahj al-Balaghah, vol. 1, p. 243.

- [17.](#) . The visitation recited on the fortieth day after the martyrdom of Imam Husayn (a.s.) (20th of Safar). [Ed.].
- [18.](#) . Tahdhib al-Ahkam, vol. 6, p. 114, h. 201, narrating from Safwan ibn Mahran al-Jammal.
- [19.](#) . al-Kafi, vol. 5, p. 332, h. 4. Tahdhib al-Ahkam, vol. 7, p. 403, h. 160. Both narrating from al-Sakuni. Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 391, h. 4377. Bihar al-Anwar, vol. 103, p. 232, h. 10, narrating from Ma'ani al-Akhbar from Muhammad ibn Abu Talhah.
- [20.](#) . al-Mujazat al-Nabawiyah, p. 92, h. 59.
- [21.](#) . al-Mahajjah al-Bayda, vol. 3, p. 94.

Chapter 3: The Food of the Parents

[3.1: The Role of Unlawful Food in a Newborn](#)

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

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

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

He [Satan] will accompany the man until he has intercourse, and so his semen will be mixed with the man’s semen if the wealth consumed was unlawful. He said: “Both [their semen] will be mixed together.” And he said: “The child might be created from the semen of one, or it might be created from both.” [5](#)

73. Imam al-Sadiq (a.s.) said: “[The effects of] Unlawful income will be seen in one’s offspring.” [6](#)

دَوْرُ طَعَامِ الْحَرَامِ فِي الْمَوْلُودِ

رسول الله صلى الله عليه وآله: يَا ابْنَ مَسْعُودٍ: لَا تَأْكُلِ الْحَرَامَ، وَلَا تَلْبَسِ الْحَرَامَ، وَلَا تَأْخُذْ مِنَ الْحَرَامِ، وَلَا تَعْصِ اللَّهَ؛ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ لِإِبْلِيسَ: (وَأَسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجْلِكَ وَ

شَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدُّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا .

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

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

تفسير العياشي عن محمد بن أحمد عن عليهما السلام: شَرِكُ الشَّيْطَانِ مَا كَانَ مِنْ مَالٍ حَرَامٍ فَهُوَ مِنْ شَرِكَةِ 72. الشَّيْطَانِ، وَ يَكُونُ مَعَ الرَّجُلِ حِينَ يُجَامِعُ، فَيَكُونُ نُطْفَتُهُ مَعَ نُطْفَتِهِ إِذَا كَانَ حَرَامًا، قَالَ: كِلْتَابُهُمَا جَمِيعًا مُخْتَلِطَيْنِ، وَ قَالَ: رُبَّمَا خُلِقَ مِنْ وَاحِدَةٍ، وَ رُبَّمَا خُلِقَ مِنْهُمَا جَمِيعًا.

الإمام الصادق عليه السلام: كَسَبُ الْحَرَامِ يَبِينُ فِي الذَّرِيَةِ 73.

3.2: The Role of the Father's Food in his Child

74. Imam al-Sadiq (a.s.) said: “Whoever eats a quince before breakfast, his semen will be clean and his child will be good.”⁷

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

He (a.s.) said: “What has prevented you from eating *Sawiq*?⁸ Both you and your wife should eat it, for it causes flesh to grow, the bone to strengthen and only the strong will be born from you.”⁹

76. Imam al-Kazim (a.s.) said: “He who eats egg, onion and [olive] oil will increase his sexual potency. He who eats meat mixed with eggs will result in his child’s bones being strong.”¹⁰

77. al-Kafi, narrating from ‘Amr ibn Ibrahim from al-Khurasani¹¹ who said: “Eating a sweet pomegranate increases a man’s semen and makes the child beautiful.”¹²

دَوْرُ غِذَاءِ الْوَالِدِ فِي الْوَلَدِ

الإمام الصادق عليه السلام: مَنْ أَكَلَ سَفَرَجَلَةً عَلَى الرَّيِّقِ طَابَ مَاؤُهُ، وَ حَسُنَ وَلَدُهُ 74.

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

فَقَالَ: مَا يَمْنَعُكَ مِنَ السَّوِيقِ؟ اشْرِبْهُ وَمُرْ أَهْلَكَ بِهِ؛ فَإِنَّهُ يُنْبِتُ اللَّحْمَ، وَيَشْدُدُ الْعَظْمَ، وَلَا يُولَدُ لَكُمْ إِلَّا الْقَوِيُّ.

الإمام الكاظم عليه السلام: مَنْ أَكَلَ الْبَيْضَ وَالبَصَلَ وَ الزَّيْتَ زَادَ فِي جُمَاعِهِ، وَمَنْ أَكَلَ اللَّحْمَ بِالْبَيْضِ كَبُرَ 76. عَظْمٌ وَلَدِهِ.

الكافي عن عمرو بن إبراهيم عن الخراساني: أَكَلُ الرُّمَّانِ الحُلُوِّ يَزِيدُ فِي مَاءِ الرَّجُلِ وَيُحَسِّنُ الْوَلَدَ. 77.

3.3: The Role of a Pregnant Woman's Food on the Foetus

78. The Prophet (s.a.w.) said: “Feed dates to a woman who is in her month of delivery, for her child will become patient and clean.” [13](#)

79. The Prophet (s.a.w.) said: “Feed frankincense to your pregnant women, for when a child is fed with frankincense while in its mother’s womb, its heart will be strengthened and its intellect will increase. If it is a male, he will become brave, and if it is female, her posteriors will grow large and it will be liked by her husband.” [14](#)

80. Imam al-Ridha (a.s.) said: “Give wet frankincense to your pregnant women, for if she carries a male in her womb, he will be born with a strong heart, be knowledgeable and brave; and if it is a female, she will be beautiful, have good morals, her posteriors will be large and her husband will be pleased with her.” [15](#)

81. The Prophet (s.a.w.) said: “Give frankincense to your pregnant women, for it will increase in the child’s intellect.” [16](#)

82. The Prophet (s.a.w.) said: “There is no pregnant woman who eats melon with cheese without her child not being born with a beautiful face and good morals.” [17](#)

83. The Prophet (s.a.w.) said: “Give quince to your pregnant women, for it will make your children have good morals.” [18](#)

84. The Prophet (s.a.w.) said: “The smell of prophets is the scent of quince, the smell of Houris is the pleasant scent of the ‘As tree, the smell of angels is the scent of a rose, and the smell of my daughter Fatimah al-Zahra (a.s.) is the scent of quince, the ‘As tree and a rose. Allah did not send a prophet or a successor that did not have the smell of quince, so eat it and feed it to your pregnant women, for it makes your children beautiful.” [19](#)

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

In another tradition: “It [quince] will make your children have good morals.”²⁰

86. **Imam al-Sadiq (a.s.) said**, while looking at a handsome boy: “The father of this boy must have eaten quince.”²¹

87. **Imam al-Sadiq (a.s.) said**: “Eat endive, for it increases a man’s semen and makes a child handsome. Its nature is hot, it is a laxative and it increases the masculinity of a child.”²²

88. *al-Kafi*, narrating from Sharhabil ibn Muslim who said: “He (a.s.) said concerning a pregnant woman: “She should eat quince, for it will give a nicer scent to her child and a better colour.”²³

دَوْرُ غِذَاءِ الْحَامِلِ فِي الْجَنِينِ

78. رسول الله صلى الله عليه وآله: أَطْعِمُوا الْمَرْأَةَ فِي شَهْرِهَا الَّذِي تَلِدُ فِيهِ التَّمْرَ؛ فَإِنَّ وَلَدَهَا يَكُونُ حَلِيمًا نَقِيًّا.

عنه صلى الله عليه وآله: أَطْعِمُوا حَبَالَكُمْ اللَّبَانَ؛ فَإِنَّ الصَّبِيَّ إِذَا غُذِيَ فِي بَطْنِ أُمِّهِ بِاللَّبَانِ اشْتَدَّ قَلْبُهُ، وَزِيدَ فِي عَقْلِهِ، فَإِنَّ يَكُ ذَكَرًا كَانَ شُجَاعًا

الإمام الرضا عليه السلام: أَطْعِمُوا حَبَالَكُمْ ذَكَرَ اللَّبَانِ، فَإِنَّ يَكُ فِي بَطْنِهَا غُلَامٌ خَرَجَ ذَكِيَّ الْقَلْبِ، عَالِمًا، شُجَاعًا، وَإِنْ تَكُ جَارِيَةً حَسُنَ خُلُقُهَا وَخُلُقُهَا وَ

81. رسول الله صلى الله عليه وآله: أَطْعِمُوا نِسَاءَكُمْ الْحَوَامِلَ اللَّبَانَ؛ فَإِنَّهُ يَزِيدُ فِي عَقْلِ الصَّبِيِّ.

82. عنه صلى الله عليه وآله: مَا مِنْ أَمْرَأَةٍ حَامِلَةٍ أَكَلَتْ الْبِطِّيخَ بِالْجُبْنِ إِلَّا يَكُونُ مَوْلُودُهَا حَسَنَ الْوَجْهِ وَ الْخُلُقِ.

83. عنه صلى الله عليه وآله: أَطْعِمُوا حَبَالَكُمْ السَّفَرَجَلِ؛ فَإِنَّهُ يُحَسِّنُ أَخْلَاقَ أَوْلَادِكُمْ.

عنه صلى الله عليه وآله: رَائِحَةُ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ رَائِحَةُ السَّفَرَجَلِ، وَ رَائِحَةُ الْحَوْرِ الْعَيْنِ رَائِحَةُ الْآسِ، وَ رَائِحَةُ الْمَلَائِكَةِ رَائِحَةُ الْوَرْدِ، وَ رَائِحَةُ ابْنَتِي فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ رَائِحَةُ السَّفَرَجَلِ وَ الْآسِ وَ الْوَرْدِ، وَ لَا بَعَثَ اللَّهُ نَبِيًّا وَ لَا وَصِيًّا إِلَّا وَجَدَ مِنْهُ رَائِحَةَ السَّفَرَجَلِ؛ فَكُلُوهَا، وَ أَطْعِمُوا حَبَالَكُمْ؛ يَحَسِّنُ أَوْلَادَكُمْ.

مكارم الأخلاق عن رسول الله صلى الله عليه وآله: كُلُّوا السَّفَرَجَلَ وَ تَهَادَوْهُ بَيْنَكُمْ؛ فَإِنَّهُ يَجْلُو الْبَصَرَ، وَ يُنْبِتُ. 85.
المودَّة فِي الْقَلْبِ، وَأَطْعِمُوهُ حَبَالَكُمْ؛ فَإِنَّهُ يُحَسِّنُ أَوْلَادَكُمْ.

وفي رواية: يُحَسِّنُ أَخْلَاقَ أَوْلَادِكُمْ.

الإمام الصادق عليه السلام- لَمَّا نَظَرَ إِلَى غُلَامٍ جَمِيلٍ يَنْبَغِي أَنْ يَكُونَ أَبُو هَذَا الْغُلَامِ أَكَلَ السَّفَرَجَلَ. 86.

عنه عليه السلام: عَلَيْكَ بِالْهَنْدَبَاءِ؛ فَإِنَّهُ يَزِيدُ فِي الْمَاءِ، وَ يُحَسِّنُ الْوَلَدَ، وَ هُوَ حَارٌّ لَيْنٌ، يَزِيدُ فِي الْوَلَدِ الذُّكُورَةَ. 87.

الكافي عن شرحبيل بن مسلم: أَنَّهُ قَالَ فِي الْمَرْأَةِ الْحَامِلِ: تَأْكُلُ السَّفَرَجَلَ؛ فَإِنَّ الْوَلَدَ يَكُونُ أَطْيَبَ رِيحًا وَ أَصْفَى لَوْنًا. 88.

3.4: The Role of a Mother's Food on the Newborn

89. Imam 'Ali (a.s.) said: "The Prophet of Allah said: "The first thing a parturient should eat is ripe dates, for Allah the Exalted told Mary: *"Shake the trunk of the palm tree, freshly picked dates will drop upon you."*²⁴

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

He said: "Then seven dates from the dates of Medina; if that is not found, then seven dates from your own cities, for Allah (s.w.t.) says: "By My honour, My glory, My greatness and the highness of My position, if a parturient was to eat ripe dates on the day she delivers her child, boy or girl, will be forbearing."²⁵

90. Imam 'Ali (a.s.) said: "The best of your dates is the Barni.²⁶ Feed it to women while they are in their post-natal period so your children will become wise."²⁷

91. Imam al-Sadiq (a.s.) said: "Feed Barni to your women during their post-natal period and your children will turn out forbearing."²⁸

دَوْرُ غِذَاءِ النُّفْسَاءِ فِي الْمَوْلُودِ

الإمام علي عليه السلام: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لِيَكُنْ أَوَّلُ مَا تَأْكُلُ النُّفْسَاءُ الرُّطْبَ؛ فَإِنَّ اللَّهَ تَعَالَى (وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكِ رُطْبًا جَنِيًّا)

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

قَالَ: سَبْعُ تَمَرَاتٍ مِنْ تَمَرِ الْمَدِينَةِ، فَإِنْ لَمْ يَكُنْ فَسَبْعُ تَمَرَاتٍ مِنْ تَمَرِ أَمْصَارِكُمْ؛ فَإِنَّ اللَّهَ يَقُولُ: وَ عِزَّتِي وَ جَلَالِي وَ عَظَمَتِي وَ ارْتِفَاعِ مَكَانِي لَا تَأْكُلُ نَفْسَاءَ يَوْمَ تَلِدُ الرُّطْبُ فَيَكُونُ غُلَامًا إِلَّا كَانَ حَلِيمًا، وَ إِنْ كَانَتْ جَارِيَةً كَانَتْ حَلِيمَةً.

عنه عليه السلام: خَيْرُ تُمُورِكُمُ الْبَرْنِي، فَأُطْعِمُوا النِّسَاءَ فِي نِفَاسِهِنَّ يَخْرُجُ أَوْلَادُكُمْ حُكَمَاءَ 90.

الإمام الصادق عليه السلام: أُطْعِمُوا الْبَرْنِي نِسَاءَكُمْ فِي نِفَاسِهِنَّ تَحْلُمُ أَوْلَادُكُمْ 91.

1. . Qur'an, 17:64.
2. . Makarim al-Akhlaq, vol. 2, p. 354, h. 2660, narrating from 'Abdullah ibn Mas'ud. Bihar al-Anwar, vol. 77, p. 105, h. 1.
3. . Qur'an, 17:64.
4. . Tafsir al-'Ayyashi, vol. 2, p. 299, h. 102. Bihar al-Anwar, vol. 104, p. 136, h. 5.
5. . Tafsir al-'Ayyashi, vol. 2, p. 300, h. 108. Bihar al-Anwar, vol. 103, p. 294, h. 48.
6. . al-Kafi, vol. 5, p. 124, h. 4, narrating from 'Ubayd ibn Zurarah.
7. . al-Kafi, vol. 6, p. 357, h. 3. al-Mahasin, vol. 2, p. 365, h. 2273.
8. . A dish made from wheat-flour and roasted barley.
9. . Tibb al-A'imma, by Ibn Basaam, p. 88. Bihar al-Anwar, vol. 104, p. 79, h. 4.
10. . Makarim al-Akhlaq, vol. 1, p. 425, h. 1451. Bihar al-Anwar, vol. 104, p. 84, h. 41.
11. . Apparently referring to Imam al-Ridha (a.s.), however the narrator of this tradition is 'Amr ibn Ibrahim who is a companion of Imam al-Sadiq (a.s.), so it is far from possible that he has narrated this from Imam al-Ridha (a.s.). [This footnote is mentioned in the source of the tradition].
12. . al-Kafi, vol. 6, p. 355, h. 17. Bihar al-Anwar, vol. 66, p. 163, h. 46 .
13. . Makarim al-Akhlaq, vol. 1, p. 365, h. 1202. Bihar al-Anwar, vol. 66, p. 141, h. 58.
14. . al-Kafi, vol. 6, p. 23, h. 6, narrating from Abu Ziyad from Imam al-Hasan.
15. . al-Kafi, vol. 6, p. 23, h. 7. Tahdhib al-Ahkam, vol. 7, p. 440, h. 1758. Both narrating from Muhammad ibn Sinan. Makarim al-Akhlaq, vol. 1, p. 424, h. 1443.
16. . Makarim al-Akhlaq, vol. 1, p. 423, h. 1439. Bihar al-Anwar, vol. 66, p. 444, h. 8. al-Firdaws, vol. 1, p. 101, h. 331, narrating from Ibn 'Umar.
17. . Tibb al-Nabi, p. 28. Bihar al-Anwar, vol. 62, p. 299.
18. . al-Da'wat, p. 151, h. 405. Makarim al-Akhlaq, vol. 1, p. 372, h. 1230. Bihar al-Anwar, vol. 66, p. 177, h. 37.
19. . Jami' al-Ahadiith, p. 82. Bihar al-Anwar, vol. 66, p. 177, h. 39, narrating from al-Imamah wa al-Tabsirah.
20. . Makarim al-Akhlaq, vol. 1, p. 372, h. 1230. Bihar al-Anwar, vol. 66, p. 176, h. 37.
21. . al-Kafi, vol. 6, p. 22, h. 2. al-Mahasin, vol. 2, p. 365, h. 2274. Both narrating from Muhammad ibn Muslim. Makarim al-Akhlaq, vol. 1, p. 373, h. 1241.
22. . al-Kafi, vol. 6, p. 363, h. 6. al-Mahasin, vol. 2, p. 313, h. 2047. Makarim al-Akhlaq, vol. 1, p. 385, h. 1295.
23. . al-Kafi, vol. 6, p. 22, h. 1. Tahdhib al-Ahkam, vol. 7, p. 439, h. 1755.
24. . Qur'an, 19:25.
25. . al-Kafi, vol. 6, p. 22, h. 4. Tahdhib al-Ahkam, vol. 7, p. 440, h. 1757, with 'wise' instead of 'forbearing'. al-Mahasin, vol. 2, p. 346, h. 2194.
26. . A high quality sweet red-yellowish date.
27. . Tahdhib al-Ahkam, vol. 7, p. 440, h. 20. al-Kafi, vol. 6, p. 22, h. 3, with 'virtuous and forbearing' instead of 'wise'. Both

narrating from Zurarah from Imam al-Sadiq (a.s.).

[28.](#) . al-Kafi, vol. 6, p. 22, h. 5. al-Mahasin, vol. 2, p. 345, h. 2190. Both narrating from Salih ibn 'Aqabah. Makarim al-Akhlaq, vol. 1, p. 366, h. 1206, with will become beautiful' instead of 'will turn out forbearing'.

Chapter 4: The Forming of the Life-germ

4.1: The Effects of being Born Pure

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

Some asked: "What is the foremost of blessings?"

He answered: "Purity of birth. No one will love us except those who are born pure, and no one hates us other than those who are born impure."[1](#)

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

94. Imam 'Ali (a.s.) said: "Good intention denotes purity of birth."[3](#)

95. Imam al-Baqir (a.s.) said: "The one whose birth is pure will enter Paradise."[4](#)

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

97. Imam al-Sadiq (a.s.) said: "He who has found the harmony of our love in his heart must abundantly pray for his mother for she did not betray his father."[6](#)

آثَارُ طَيْبِ الْوِلَادَةِ

معاني الأخبار عن الحسين بن زيد، عن الإمام الصادق عليه السلام عن آبائه عليهم السلام: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ، فَلْيَحْمَدِ اللَّهَ تَعَالَى عَلَى أَوَّلِ النِّعَمِ. قِيلَ: وَ مَا أَوَّلُ النِّعَمِ؟

قال: طيبُ الولادةِ، و لا يُحِبُّنا إِلَّا مَنْ طابَتْ ولادَتُهُ، وَ لا يُبْغِضُنَا إِلَّا مَنْ خَبِثَتْ ولادَتُهُ.

علل الشرائع: أبو أيوب الأنصاري: اعرضوا حُبَّ عَلِيٍّ عَلَى أَوْلَادِكُمْ، فَمَنْ أَحَبَّهُ فَهُوَ مِنْكُمْ، وَ مَنْ لَمْ يُحِبَّهُ فَاسْأَلُوا 93. امُّهُ مِنْ أَيْنَ جَاءَتْ بِهِ؛ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ: «لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ، وَ لَا «يُبْغِضُكَ إِلَّا مُنَافِقٌ أَوْ وَلَدُ زَنِيَةٍ، أَوْ حَمَلَتْهُ امُّهُ وَ هِيَ طَامِثٌ».

94. الإمام علي عليه السلام: جَمِيلُ الْمَقْصَدِ يَدُلُّ عَلَى طَهَارَةِ الْمَوْلِدِ.

95. الإمام الباقر عليه السلام: مَنْ طَهَّرَتْ وَلادَتُهُ دَخَلَ الْجَنَّةَ.

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

97. عنه عليه السلام: مَنْ وَجَدَ بَرْدَ حَبْنَا عَلَى قَلْبِهِ فَلْيُكْثِرِ الدُّعَاءَ لِمَنْ؛ فَإِنَّهَا لَمْ تَخُنْ أَبَاهُ.

4.2: The Effects of Impure Birth

*“... and share with them in wealth and children...”*⁷

98. The Prophet (s.a.w.) said: “Good morals cannot be separated from any one except a child conceived during menses or a child from adultery.”⁸

99. The Prophet (s.a.w.) said to ‘Ali (a.s.): “No one will hate you except for three groups of people: the illegitimately born, the hypocrite and he who his mother got pregnant with him while she was in her menses.”⁹

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

He said: “Yes.” They asked: “How can we recognize our children from their children?” He answered: “By having very little modesty and very little mercy.”¹⁰

101. The Prophet (s.a.w.) said: “He who is not embarrassed from what he says or from what is said to him, he is either an illegitimate child, or his mother got pregnant with him while being in her menses.”¹¹

102. Imam ‘Ali (a.s.) said: “The Messenger of Allah (s.a.w.) said: ‘Allah has prohibited the entering of

Paradise for he who is abusive, has little modesty, and does not fear of what he says and what is said about him. If you were to investigate him, you would not find him other than being born from an illegitimate relationship or the partner of Satan.”

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

The Prophet (s.a.w.) said: “Have you not read Allah’s saying: “...and share with them in wealth and children...”?” [12](#)

103. Imam ‘Ali (a.s.) said: “He who is vile is a sign of his birth being malevolent.” [13](#)

104. Imam al-Sadiq (a.s.) said: “No one will hate us except for whose birth is impure, or their mother became pregnant during her menses.” [14](#)

آثارُ خُبثِ الولادةِ

(و شارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ).

رسول الله صلى الله عليه وآله: الْخُلُقُ الْحَسَنُ لَا يُنْزَعُ إِلَّا مِنْ وَلَدٍ حَيْضَةٍ، أَوْ وَلَدٍ زَنِيَةٍ. 98.

عنه صلى الله عليه وآله لِعَلِيٍّ عَلَيْهِ السَّلَامُ لَا يُبْغِضُكُمْ إِلَّا ثَلَاثَةٌ: وَلَدُ زِنَا، وَ مُنَافِقٌ، وَ مَنْ حَمَلَتْ بِهِ أُمُّهُ وَ هِيَ حَائِضٌ. 99.

كنز العمال عن أبي هريرة عن رسول الله صلى الله عليه وآله: يَأْتِي عَلَى النَّاسِ زَمَانٌ يُشَارِكُهُمُ الشَّيَاطِينُ فِي 100. أَوْلَادِهِمْ. قِيلَ: وَ كَائِنُ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: نَعَمْ. قَالُوا: وَ كَيْفَ نَعْرِفُ أَوْلَادَنَا مِنْ أَوْلَادِهِمْ؟ قَالَ: بِقِلَّةِ الْحَيَاءِ، وَ قِلَّةِ الرَّحْمَةِ.

رسول الله صلى الله عليه وآله: مَنْ لَمْ يَسْتَحْ فِيمَا قَالَ، أَوْ قِيلَ لَهُ فَهُوَ لَغَيْرِ رَشَدَةٍ، أَوْ حَمَلَتْ بِهِ أُمُّهُ عَلَى غَيْرِ طَهْرٍ. 101.

الإمام عليّ عليه السلام: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ فَحَّاشٍ بَذِيٍّ قَلِيلٍ. 102. الْحَيَاءِ، لَا يُبَالِي مَا قَالَ، وَ لَا مَا قِيلَ لَهُ؛ فَإِنَّكَ إِنْ فَتَشْتَهُ لَمْ تَجِدْهُ إِلَّا لَغِيَّةً أَوْ شَرِكَ شَيْطَانٍ. فَقِيلَ: يَا رَسُولَ اللَّهِ، وَ فِي النَّاسِ شَرِكُ شَيْطَانٍ؟

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

عنه عليه السلام: مَنْ لَوِّمَ سَاءَ مِيلَادُهُ. 103.

الإمام الصادق عليه السلام: لَا يُبْغِضُنَا إِلَّا مَنْ خُبِّتَ وَلَادَتُهُ، أَوْ حَمَلَتْ بِهِ أُمُّهُ فِي حَيْضِهَا. 104.

4.3: The Harm of Copulating with a Woman during her Menses

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

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

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

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

108. al-Kafi, narrating from ‘Adhafir al-Sayrafi who said: “Abu ‘Abdullah [al-Sadiq] (a.s.) said: “Do you see these repulsive looking people?”

I said: “Yes.”

He said: “It is because their fathers had intercourse with their mothers while they were in their menses.”^{19 20}

مَضَارُّ وَطْءِ الْحَائِضِ

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي

الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ

(مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

رسول الله صلى الله عليه وآله مَنْ جَامَعَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَخَرَجَ الْوَلَدُ مَجْذُومًا أَوْ أَبْرَصَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ. 105.

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

الْوَلَدُ مَجْذُومًا أَوْ أَبْرَصَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

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

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

قَالَ: هَؤُلَاءِ الَّذِينَ أَبَاؤُهُمْ يَأْتُونَ نِسَاءَهُمْ فِي الطَّمَثِ

4.4: The Blessings of Supplicating During Intercourse

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

110. The Prophet (s.a.w.) said: “O ‘Ali! If you were to have intercourse, say: ‘In the name of Allah. O Allah! Keep Satan away from us and keep him away from what you have blessed me with’, and if it is destined that a child is conceived from you two, Satan will never harm him.”²²

111. Imam ‘Ali (a.s.) said: “If a man intends to have intercourse with his wife, he should say: ‘O’ Allah! I made her private part lawful [for myself] by Your command and I accepted her as a trust from you. So, if You have destined a child from her for me, make him a healthy son; and do not allow Satan to have a share in him nor any partnership.”²³

112. Imam al-Baqir (a.s.) said: “If you intend to have a child, then say at the time of copulation: “O Allah! Bless me with a child and make him pious, with no additional or missing organs [physically healthy] and make his ending a good one.”²⁴

113. Imam al-Sadiq (a.s.) said: “He who desires his wife to become pregnant, he should perform a two– unit prayer with long bowing and prostration after his Friday prayers, and then say: “O Allah! I beseech You the same thing that Zachariah asked You. O Lord! Do not leave me alone, for You are the best of inheritors! O’ Allah! Bestow upon me from You a pure offspring, indeed You are the hearer of prayers. O’ Allah! By Your name I made her lawful for me and I took her as a trust from You. So, if You have decreed a child in her womb, make him a blessed pure son and do not allow Satan to be a share or partner in him.”²⁵

114. Tafsir al-‘Ayyashi, narrating from Sulayman ibn Khalid who said: “I asked Abu ‘Abdullah [al-Sadiq] (a.s.) what the meaning was of Allah’s saying: ‘...and share with them in wealth and children...?’ He (a.s.) answered: “In this regard, you must say: “I seek refuge in Allah the All-hearing, the All-knowing from the accursed Satan.”²⁶

بَرَكَاتُ الدُّعَاءِ عِنْدَ الْجَمَاعِ

رسول الله صلى الله عليه وآله: أَمَا لَوْ أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ: «بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبِ الشَّيْطَانَ، وَ 109. جَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا» ثُمَّ قُدِّرَ بَيْنَهُمَا فِي ذَلِكَ أَوْ قُضِيَ وَلَدٌ .

عنه صلى الله عليه وآله: يَا عَلِيُّ، إِذَا جَامَعْتَ فَقُلْ: «بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَ جَنِّبِ الشَّيْطَانَ مَا 110.

رَزَقْتَنِي»، فَإِنْ قُضِيَ أَنْ يَكُونَ بَيْنَكُمَا وَلَدٌ لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا.

الإمام علي عليه السلام: إِذَا أَرَادَ أَحَدُكُمْ مُجَامَعَةَ زَوْجَتِهِ فَلْيَقُلْ: اللَّهُمَّ إِنِّي اسْتَحَلَلْتُ فَرْجَهَا بِأَمْرِكَ، وَ قَبِلْتُهَا 111. بِأَمَانَتِكَ، فَإِنْ قَضَيْتَ لِي مِنْهَا وَلَدًا فَاجْعَلْهُ ذَكَرًا سَوِيًّا، وَ لَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ نَصِيبًا وَ لَا شَرِيكًَا.

الإمام الباقر عليه السلام: إِذَا أَرَدْتَ الْوَلَدَ فَقُلْ عِنْدَ الْجَمَاعِ: اللَّهُمَّ ارْزُقْنِي وَلَدًا، وَ اجْعَلْهُ تَقِيًّا لَيْسَ فِي خَلْقِهِ 112. زِيَادَةٌ وَ لَا نُقْصَانٌ، وَ اجْعَلْ عَاقِبَتَهُ إِلَى خَيْرٍ.

الإمام الصادق عليه السلام: مَنْ أَرَادَ أَنْ يُحْبَلَ لَهُ فَلْيُصَلِّ رَكَعَتَيْنِ بَعْدَ الْجُمُعَةِ، يُطِيلُ فِيهِمَا الرُّكُوعَ وَ السُّجُودَ، 113. ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا سَأَلَكَ بِهِ زَكَرِيَّا، يَا رَبِّ لَا تَذَرْنِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ، اللَّهُمَّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً، إِنَّكَ سَمِيعُ الدُّعَاءِ، اللَّهُمَّ بِاسْمِكَ اسْتَحَلَلْتُهَا، وَ فِي أَمَانَتِكَ أَخَذْتُهَا، فَإِنْ قَضَيْتَ فِي رَحِمِهَا وَلَدًا فَاجْعَلْهُ غُلَامًا مُبَارَكًا زَكِيًّا، وَ لَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ شَرِيكًَا وَ لَا نَصِيبًا.

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

4.5: The Role of the Conditions on the Formation of the Life-germ

115. The Prophet (s.a.w.) said: “It is not good for a man to associate with his wife after he has had a wet dream until he performs his ritual bath from the wet dream he saw, but if he was to do so [copulate before having bath] and the child was born insane, he should not blame anyone other than himself.”²⁷

116. The Prophet (s.a.w.) said: “If any of you was to copulate with his wife, he must cover himself, for if he does not cover himself, the angels will become shy and leave, and Satan will be present, and so if a child is conceived from them, Satan has a share in him.”²⁸

117. Imam al-Ridha (a.s.) said: “Having intercourse after intercourse without a ritual bath in between will cause insanity in the child [conceived from it].”²⁹

118. Imam al-Ridha (a.s.) said: “Do not have intercourse with women at the beginning of the night, in neither winter or summer, as the stomach and veins are full and it is not an appropriate act. There is also the fear of colic, chin-trembling gout, renal calculus, urine distillation, hernia, poor eyesight and weak memory. So, if you intend to have intercourse, it must be at the end of the night, for it is healthier for the body and more hopeful for the child [being conceived], and it is better for the increase of intelligence of

the child that is conceived between them.”^{30 31}

دَوْرُ الْأَحْوَالِ فِي انْعِقَادِ النُّطْفَةِ

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

عنه صلى الله عليه وآله إذا أتى أحدكم أهله فليستتر؛ فإنه إذا لم يستتر استحييت الملائكة وخرجت، و حضره 116. الشيطان، فإذا كان بينهما ولد كان الشيطان فيه شريكاً.

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

عنه عليه السلام: لا تقرب النساء في أول الليل لا شتاءً ولا صيفاً، وذلك أن المعدة والعروق تكون ممتلئة. 118. هو غير محمود، يتخوف منه القولنج والفالج، والقوة، والنقرس، والحصاة، والتقطير، والفتق وضعف البصر والدماغ.

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

1. . Ma'ani al-Akhbar, p. 161, h. 1. 'Ilal al-Shara'i', p. 141, h. 1. al-Mahasin, vol. 1, p. 232, h. 419.
2. . 'Ilal al-Shara'i', p. 145, h. 12. Bihar al-Anwar, vol. 39, p. 301, h. 110.
3. . Ghurar al-Hikam, h. 4758.
4. . al-Mahasin, vol. 1, p. 233, h. 423, narrating from Sadit al-Sayrafi. Bihar al-Anwar, vol. 4, p. 287, h. 10.
5. . 'Ilal al-Shara'i', p. 564, h. 1, narrating from Sa'd ibn 'Umar al-Jallab. al-Mahasin, vol. 1, p. 233, h. 424, narrating from 'Abdullah ibn Sinan.
6. . Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 493, h. 4745. 'Ilal al-Shara'i', p. 142, h. 5, narrating from al-Mufaddal ibn 'Umar.
7. . Qur'an, 17:64.
8. . al-Firdaws, vol. 2, p. 200, h, narrating from Abu Hurayrah. 2992. Kanz al-Ummal, vol. 3, p. 3, h. 5136.
9. . 'Ilal al-Shara'i', p. 142, h. 6, narrating from Um Salamah. Bihar al-Anwar, vol. 27, p. 151, h. 19.
10. . Kanz al-Ummal, vol. 3, p. 126, h. 5795, narrating from Abu al-Shaikh from Abu Hurayrah.
11. . Usd al-Ghabah, vol. 2, p. 643, h. 2461. al-Firdaws, vol. 3, p. 623, h. 5947. Both narrating from Showayfa'. Kanz al-Ummal, vol. 3, p. 125, h. 5794, narrating from al-Tabarani.
12. . al-Kafi, vol. 2, p. 323, h. 3, narrating from Sulaym ibn Qays from Imam 'Ali (a.s.). al-Zuhd, p. 7, h. 12, narrating from Sulaym ibn Qays from Imam 'Ali (a.s.) from the Prophet (s.a.w.).
13. . Ghurar al-Hikam, h. 7817.
14. . Kitab Man la Yahdarhu al-Faqih, vol. 1, p. 96, h. 203.
15. . Qur'an, 2:222.
16. . Kitab Man la Yahdarhu al-Faqih, vol. 1, p. 96, h. 201. Makarim al-Akhlaq, vol. 1, p. 459, h. 1557.

- [17.](#) . Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 556, h. 4914. al-Khisal, p. 520, h. 9. al-Amali, by al-Saduq, p. 378, h. 478. All narrating from al-Husayn ibn Zaid from Imam al-Sadiq (a.s.).
- [18.](#) . al-Mu'jam al-Awsat, vol. 3, p. 326, h. 3300, narrating from Abu Hurayrah. Kanz al-'Ummal, vol. 16, p. 352, h. 44885.
- [19.](#) . al-Kafi, vol. 5, p. 539, h. 5. 'Ilal al-Shara'i', p. 82, h. 1, narrating from Ibn Abu 'Adhafir al-Sayrafi.
- [20.](#) . What we can conclude from this set of traditions is that sexual intercourse and becoming pregnant during the period of menstruation can be one reason for having repulsive features or being afflicted with leprosy or alphasia, but it's not the only factor. Therefore, we cannot say that any child afflicted with any of the above diseases is the result of having unlawful intercourse. There is no clear mentioning in the traditions that could answer as to whether intercourse during the state of menstruation leads to these consequences or not, but rather the negation of these things can be concluded, and scientific research can be helpful in this regard.
- [21.](#) . Sahih al-Bukhari, vol. 5, p. 1982 h. 4870. Sunan Ibn Majah, vol. 1, p. 618, h. 1919. Musnad Ibn Hanbal, vol. 1, p. 465, h. 1867. All narrating from Ibn 'Abbas.
- [22.](#) . Tuhaf al-'Uqul, p. 12. al-Ikhtisas, p. 134 h. 115, narrating from al-Khudri.
- [23.](#) . 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.). Tuhaf al-'Uqul, p. 125. Bihar al-Anwar, vol. 10, p. 115, h. 1.
- [24.](#) . al-Kafi, vol. 6, p. 10, h. 12. Tahdhib al-Ahkam, vol. 7, p. 411, h. 1641. Both narrating from Muhammad ibn Muslim.
- [25.](#) . al-Kafi, vol. 6, p. 8, h. 3. Tahdhib al-Ahkam, vol. 3, p. 315, h. 974. narrating from Muhammad ibn Muslim.
- [26.](#) . Tafsir al-'Ayyashi, vol. 2, p. 300, h. 107. Bihar al-Anwar, vol. 103, p. 294 h. 47.
- [27.](#) . Tahdhib al-Ahkam, vol. 7, p. 412, h. 1646, narrating from Muhammad ibn al-'Is from Imam al-Sadiq (a.s.) . Kitab Man la Yahdarhu al-Faqih, vol. 3, p. 557, h. 4914, narrating from al-Husayn ibn Zaid ibn 'Ali ibn al-Husayn (a.s.) from Imam al-Sadiq (a.s.) from his forefathers (a.s.) from the Prophet (s.a.w.).
- [28.](#) . al-Mu'jam al-Awsat, vol. 1, p. 63, h. 176, narrating from Abu Hurayrah. Kanz al-Ummal, vol. 16, p. 343, h. 44835.
- [29.](#) . Tibb al-Imam al-Ridha (a.s.), p. 28. Bihar al-Anwar, vol. 62, p. 321.
- [30.](#) . Tibb al-Imam al-Ridha (a.s.), p. 64. Bihar al-Anwar, vol. 62, p. 327.
- [31.](#) . It must be said that the role of the different states and times of sexual intercourse in the destiny of the child mentioned in these traditions apparently means that they have a partial effect, and it is not the complete cause. And Allah knows best.

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