

Upbringing Children

TABLE OF CONTENTS

Upbringing Children.....	1
Introduction:	3
Compliance with the Society:	6
The Fortunate Ones:	7
No Need to ‘Worry too much’ for family:	7
Children’s Friends:	8
Large or Small Families?.....	8
Boys or Girls?	9
Greeting the Newborn:	9
Respecting and Naming Children:	9
Ornaments for Children:.....	12
Working Hard and Aspirations:	12
Teaching and Guiding Children:	13
Learning Stages for Children:.....	13
Teaching Children Swimming and Shooting:	14
Introducing Ibadah to Children:	15
Asking Children to Offer Salat	18
Kindness to an Orphan:	19
Children suffer from the mistakes of their parents:	19
Fate of deceased Children of Momineen and Mushrakeen:	20
From Childhood to Adulthood:.....	21
Appendix: Additional Ahadith on the Belief & Rights and Supplications	23
The Five Pillars of Religion:	23
The Wilayat:	23
On the Rights.....	24

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَامٌ تَسْلِيمًا

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Introduction:

In our busy life style, we are always struggling to find time for our families. The upbringing of children always remains a major challenge for all of us, as our children spent most of their time in schools and while at home, their attention is mostly diverted by the media and the social networks. Therefore, there is hardly any time left for the religion – for both parents and children to interact with and to reflect on our devotion and responsibilities towards the Imam^{asws} of our time – for our own benefit and success. To help in upbringing our children and organise our lives, some Ahadith of Masomeen^{asws} are presented in this short article. A detailed teaching syllabus for children, based on the Ahadith of Masomeen^{asws}, has already been uploaded under the heading of ‘School of Wilayat’ (SOW) (<http://www.schoolofwilayat.com/>).

It’s worth mentioning that no matter what excuses we come up with but the responsibility of upbringing children rests on the shoulders of the parents and guardians – to balance the demands of modern world while keeping within the boundaries of the religious laws – for comprehensively achieving ‘the best of both Worlds’. May Allah^{azwj} and Masomeen^{asws} help us in pleasing Allah^{azwj} by learning and following the traditions of Masomeen^{asws} – Ameen suma Ameen!

We start with a Holy Verse, where Allah^{azwj} Says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (63:9)

O you who believe! let not your wealth, or your children, divert you from the Zikr of Allah; and whoever does that, these are the losers. (63:9)

In a Hadith, Rasool Allah^{saww} said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوْلَادُنَا أَكْبَادُنَا صُعْرَاؤُهُمْ أَمْرَاؤُنَا وَكِبْرَاؤُهُمْ أَعْدَاؤُنَا فَإِنْ عَاشُوا فَتَنُونَا وَإِنْ مَاتُوا أَحْزَنُونَا»

Rasool-Allah^{saww} said: 'Our children are our livers (souls). Their young ones are (like) our rulers¹ and their older ones are (like) our enemies. So, if they live, they (try to) involve us in 'Fitna' (troubles), and if they die, they make us grieve'.²

In another Hadith, Rasool Allah^{saww} said:

جَامِعُ الْأَخْبَارِ، عَنْ كِتَابِ جُمَلِ الْعَرَائِبِ بِإِسْنَادِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ خَمْسَةٌ فِي قُبُورِهِمْ وَثَوَابُهُمْ يَجْرِي إِلَى دِيْوَانِهِمْ مِنْ غَرَسٍ نَخْلًا وَ مِنْ حَفَرٍ بَرًّا وَ مِنْ بَنَى لِلَّهِ مَسْجِدًا وَ مِنْ كَتَبَ مُصْحَفًا وَ مِنْ خَلَّفَ ابْنًا صَالِحًا

Jami'e Al Akhbar, from the book Juml Al Garaib, by his chain,

Prophet^{saww} said: 'Five (types of people) are in the graves and their Rewards keep flowing in their Registers (of deeds):

- (1) One who planted a tree
- (2) One who dug a well,
- (3) One who built a masjid,
- (4) One who wrote down Quran,
- (5) One who left behind a righteous child. ³

In a Hadith, Rasool Allah^{saww} said:

رُويَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَظَرَ إِلَى بَعْضِ الْأَطْفَالِ فَقَالَ وَيْلٌ لِأَطْفَالِ آخِرِ الزَّمَانِ مِنْ آبَائِهِمْ فَقِيلَ يَا رَسُولَ اللَّهِ مِنْ آبَائِهِمْ الْمُشْرِكِينَ فَقَالَ لَا مِنْ آبَائِهِمْ الْمُؤْمِنِينَ لَا يُعَلِّمُونَهُمْ شَيْئًا مِنَ الْفَرَائِضِ وَإِذَا تَعَلَّمُوا أَوْلَادَهُمْ مَنَعُوهُمْ وَ رَضُوا عَنْهُمْ بَعَرَضٍ يَسِيرٍ مِنَ الدُّنْيَا فَأَنَا مِنْهُمْ بَرِيءٌ وَ هُمْ مِنِّي بِرَاءٌ

It is reported from the Prophet^{saww} and he^{saww} looked at some children and he^{saww} said: 'Woe be unto the fathers of the children of the end of the times!' It was said, 'O Rasool-Allah^{saww}! Their fathers – (who would be) from the Polytheists?' So he^{saww} said: 'No! their fathers, (would be) from the Momineen, (because) they would not teach them (their children) anything from the Obligations, and when they do teach their children, they would prevent them (from learning the Obligations), and they

¹ They insist as they like and we cannot convince them so we have no other option but to fulfil their needs, otherwise they just cry.

² Jama-ul-Akhbar, Ch. Oulad, 62, pp. 181. 64 170 15 مستندك الوسائل

³ Ibid, also 230 : ص : 12 ج : مستندك الوسائل

would be pleased from them with the little display from the world (success of the world). Thus, I^{saww} am disavowed from them, and they are disavowed from me^{saww}.⁴

The following Hadith is usually presented to justify the needs of the modern world but in this Hadith, Amir-ul-Momineen^{asws} is implying those aspects which do not oppose Islam but are within the boundaries of Islamic laws, i.e., cloths/shoes we wear, furniture we buy.

لا تقسروا أولادكم على آدابكم فإنهم مخلوقون لزمان غير زمانكم.

(Amir Al-Momineen^{asws} said: 'Do not force your children to be upon your etiquettes, for they have been created for an era other than your era'.⁵

In the recognition of the best qualities of youth, Rasool Allah^{saww} said:

وقال صلي الله عليه و اله و سلم خيرُ شبابكم من تشبه بكهولكم، و شرُّ كهولكم من تشبه بشبابكم.

Rasool Allah^{saww} said: "The best of your youth are those who imitate (follow the behaviour and thinking of) the old (wise) men, and the worst of your old people are those who imitate the young ones."⁶

قال أبو جعفر عليه السلام لو أتيتُ بشاباً من شباب الشيعة لا يتفقّه في دينه لأوجعته.

Abu Ja'far^{asws} (5th Imam) said: 'If I^{asws} was brought a youth from the youths of the Shias, not having pondered (acquired knowledge) in his Religion, I^{asws} would punish him'.⁷

مرّ برسول الله صلي الله عليه و اله و سلم رجلٌ وهو في أصحابه، فقال بعضُ القوم: مجنونٌ، فقال النبي صلي

الله عليه و اله و سلم بل هذا رجلٌ مُصاب، إنّما المجنون عبدٌ أو أمةٌ ألبيا شبابهما في غير طاعة الله.

A man passed by Rasool-Allah^{saww} while he^{saww} was among his^{saww} companions. Someone said: "This is an insane man. "Rasool-Allah^{saww} said: "No. He is perfectly healthy. Men or women who spend their youth obeying someone other than Allah^{azwj} are insane."⁸

⁴ Ibid, pp. 183. also 165 : 15 ص : مستدرك الوسائل

⁵ Ibn Abu Al (الحكم المنسوبة إلى أمير المؤمنين علي بن أبي طالب: chapter) شرح نهج البلاغة لابن أبي الحديد، ج20، ص: 255 Hadeed Al Mu'tazali – Sharah Nahj Al Balagah, V 20 P 267 H 102

⁶ Mishkat Al-Anwaar Hadith: 920

⁷ Mishkat Al-Anwaar Hadith: 685

⁸ Mishkat Al-Anwaar Hadith: 907

Compliance with the Society:

Our youth as well as rest of us, need to remain within the limits of Islamic laws and then wear, eat or do whatever is the 'norm' of the society, for example our 6th Imam^{asws} says:

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَمَّادِ بْنِ عُمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي حَدِيثٍ خَيْرٍ لِيَأْسِ كُلِّ زَمَانٍ لِيَأْسُ أَهْلِهِ.

And from him, from Ahmad Bin Muhammad Bin Yahya, from Hammad Bin Usman who said,

'I heard Abu Abdullah^{asws} saying in a Hadeeth: 'The best of the clothing in every era is the clothing of its people'.⁹

وقال صلي الله عليه و اله و سلم لا تنزل قَدَمَا الْعَبْدِ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ عُمُرِهِ فِيْمَا أَفْنَاهُ، وَعَنْ شَبَابِهِ فِيْمَا أَبْلَاهُ، وَعَنْ عِلْمِهِ كَيْفَ عَمَلَ بِهِ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيْمَا أَنْفَقَهُ [وَعَنْ حَبْنَا أَهْلَ الْبَيْتِ].

And Rasool-Allah^{saww} said: 'The feet of the servant will not move on the Day of Judgment until he is Asked about four (matters) – About his life-time, in what did he spend it, and about his youth, what did he indulge it in, and about his knowledge, how did he act with it, and about his wealth, from where did he earn it and in what did he spend it, and about our^{asws} love, of the People^{asws} of the Household'.¹⁰

Rasool Allah^{saww} has also warned us about a time when moral values will be at the worst possible level and we should not be swept away by the 'satanic norms' of those communities, for example:

. وقال النبي صلي الله عليه و اله و سلم كيف بكم إذا فسدت نِسَاؤُكُمْ وفسق شبابكم، ولم تأمروا بمعروفٍ ولم تنهوا عن منكرٍ؟! فقليل له: ويكون ذلك يا رسول الله؟

And the Prophet^{saww} said: 'How would it be with you when your women are dishonoured, and your youth are mischievous, and you do not enjoin the good and do not forbid from the evil?' It was said to him^{saww}, 'And will that be happening, O Rasool-Allah^{saww}?'

قال: نعم، وشرٌّ من ذلك؛ فكيف بكم إذا أمرتم بالمنكر ونهيتم عن المعروف؟ فقليل له: يا رسول الله، ويكون ذلك؟ قال: نعم، وشرٌّ من ذلك، كيف بكم إذا رأيتم المعروف منكراً والمنكر معروفاً؟

He^{saww} said: 'Yes, and even more evil than that! So how would it be with you when you are enjoined with the evil and forbidden from the good?' It was said to him^{saww}, 'O Rasool-Allah^{saww}! And would that be happening?' He^{saww} said: 'And even more evil

⁹ وسائل الشريعة، ج5، ص: 8

¹⁰ Mishkat Al-Anwaar Hadith: 923

than that. How would it be with you when you see the good as evil, and the evil as good?"¹¹

The Fortunate Ones:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) إِنَّ مِنْ سَعَادَةِ الْمَرْءِ أَنْ يَكُونَ مَتَجِرُهُ فِي بَلَدِهِ وَ يَكُونَ خَلَطَاؤُهُ صَالِحِينَ وَ يَكُونَ لَهُ وُلْدٌ يَسْتَعِينُ بِهِمْ .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Ibn Muskan, from one of his companions who said,

'Ali^{asws} Bin Al-Husayn^{asws} said: 'Among the good fortune persons are the one whose business/work in his own city, and his associates happen to be righteous, and there happen to be children for him he can seek assistance from'.¹²

Also in another Hadith, Imam^{asws} says:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمِيِّ عَنْ جَعْفَرِ بْنِ بَكْرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَهْلٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الْكَرِيمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) ثَلَاثَةٌ مِنَ السَّعَادَةِ الزَّوْجَةُ الْمُؤْتِيَةُ وَ الْأَوْلَادُ الْبَارُونَ وَ الرَّجُلُ يُرْزَقُ مَعِيشَتَهُ بِبَلَدِهِ يَغْدُو إِلَى أَهْلِهِ وَ يَرُوحُ .

Ahmad Bin Muhammad, from Ali Bin Al Husayn Al Taymi, from Ja'far Bin Bakr, from Abdullah Bin Abu Sahl, from Abdullah Bin Abdul Kareem who said,

'Abu Abdullah^{asws} said: 'Three are from the good fortune – the obedient wife, and the righteous children, and the man who achieves the sustenance of his livelihood in his own city, and is present with his family (every morning and in the evenings)'.¹³

No Need to 'Worry too much' for family:

وَ قَالَ ع لِبَعْضِ أَصْحَابِهِ لَا تَجْعَلَنَّ أَكْثَرَ شُعْلِكَ بِأَهْلِكَ وَ وَلَدِكَ فَإِنَّ يَكُنْ أَهْلُكَ وَ وَلَدُكَ أَوْلِيَاءَ اللَّهِ فَإِنَّ اللَّهَ لَا يُضَيِّعُ أَوْلِيَاءَهُ وَ إِنْ يَكُونُوا أَعْدَاءَ اللَّهِ فَمَا هُمْكَ وَ شُعْلُكَ بِأَعْدَاءِ اللَّهِ

And he^{asws} said to one of his^{asws} companion: 'Do not frequent in pre-occupying yourself with (the affairs of) your wife and your children, for if your wife and your children are friends of Allah^{azwj}, then Allah^{azwj} will not Waste His^{azwj} friends, but if they

¹¹ Mishkat Al-Anwaar Hadith: 929

¹² Al Kafi – V 5 – The Book of Subsistence Ch 121 H 1

¹³ Al Kafi – V 5 – The Book of Subsistence Ch 121 H 2

happen to be enemies of Allah^{azwj}, then what is your concern and your pre-occupation with the enemies of Allah^{azwj}?¹⁴

Children's Friends:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (إِيَّاكُمْ وَ أَوْلَادَ الْأَعْيَانِ وَ الْمُلُوكِ الْمُرَدِّ فَإِنَّ فِتْنَتَهُمْ أَشَدُّ مِنْ فِتْنَةِ الْعَدَارَى فِي خُدُورِهِنَّ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Beware of the children of the rich and the kings, the tyrants, for their strife is more intense than the strife in the tricks of the beautiful (devils)'.¹⁵

Large or Small Families?

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (أَكْثَرُوا الْوَلَدَ أَكْثَرُ بِكُمْ الْأُمَّمَ عَدَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Have more children, by you (having more children) I^{saww} (would have) the most populous community tomorrow'.¹⁶

وَ عَنْهُ عَنِ بَكْرِ بْنِ صَالِحٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عليه السلام) أَنِّي اجْتَنَبْتُ طَلَبَ الْوَلَدِ مُنْذُ خَمْسِ سِنِينَ وَ ذَلِكَ أَنَّ أَهْلِي كَرِهَتْ ذَلِكَ وَ قَالَتْ إِنَّهُ يَشْتَدُّ عَلَيَّ تَرْبِيَتُهُمْ لِقَلَّةِ الشَّيْءِ فَمَا تَرَى فَكَتَبْتُ (عليه السلام) إِلَيَّ اطْلُبِ الْوَلَدَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَرْزُقُهُمْ .

And from him, from Bakr Bin Salih who said,

'I wrote to Abu Al-Hassan^{asws}, 'I kept aside from seeking the children since five years ago, and that is because my wife disliked that, and she said, 'It is difficult upon me, their upbringing, due to the scarcity of the things. So what is your^{asws} view'. So he^{asws}

¹⁴ 536 نهج البلاغة ص : saying no. 352.

¹⁵ Al Kafi – V 5 – The Book of Marriage Ch 180 H 8

¹⁶ Al Kafi – V 6 – The Book of Aqeeqa Ch 1 H 3

wrote to me: 'Seek the children, for Allah^{azwj} Mighty and Majestic would Sustain them'.¹⁷

Boys or Girls?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) نِعَمَ الْوَلَدُ الْبَنَاتُ مُلَطَّفَاتٌ مُجَهَّزَاتٌ مُوْنَسَاتٌ مُبَارَكَاتٌ مُفْلِيَّاتٌ .

Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The best of the children are daughters, kind, serving, caring, Blessed, loving'.¹⁸

Greeting the Newborn:

وَ فِي رِوَايَةٍ أُخْرَى حَنَكُوا أَوْلَادَكُمْ بِمَاءِ الْفُرَاتِ وَ بِتُرْبَةِ قَبْرِ الْحُسَيْنِ (عليه السلام) فَإِنْ لَمْ يَكُنْ فِيمَاءِ السَّمَاءِ .

And in another report –

He^{asws} said: 'Open the mouth of your children with water of the Euphrates and with the dust of the grave of Al-Husayn^{asws}, so if there does not happen to be (these), so with the water of the sky (rain)'.¹⁹

Respecting and Naming Children:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي طَالِبٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ مَنْ أَبْرُّ قَالَ وَالِدَيْكَ قَالَ قَدْ مَضَيَا قَالَ بَرٌّ وَلَدَكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Talib,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: 'A man from the helpers said to him^{asws}, 'Whom shall I be righteous to?' He^{asws} said: 'Your parents'. He said, 'They have passed away'. He^{asws} said: 'Be righteous with your children'.²⁰

¹⁷ Al Kafi – V 6 – The Book of Aqeeqa Ch 1 H 7

¹⁸ Al Kafi – V 6 – The Book of Aqeeqa Ch 3 H 5

¹⁹ Al Kafi – V 6 – The Book of Aqeeqa Ch 13 H 4

²⁰ Al Kafi – V 6 – The Book of Aqeeqa Ch 35 2

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) سَمُّوا أَوْلَادَكُمْ قَبْلَ أَنْ يُوَلَّدُوا فَإِنْ لَمْ تَدْرُوا أَمْ ذَكَرْ أَمْ أَنْتَى فَسَمُّوهُمْ بِالْأَسْمَاءِ الَّتِي تَكُونُ لِلذَّكْرِ وَالْأُنثَى فَإِنَّ أَسْقَاطَكُمْ إِذَا لَقُّوَكُمْ يَوْمَ الْقِيَامَةِ وَ لَمْ تُسَمُّوهُمْ يَقُولُ السَّقَطُ لِأَبِيهِ أَلَا سَمَّيْتَنِي وَ قَدْ سَمَى رَسُولُ اللَّهِ (صلى الله عليه وآله) مُحَسِّنًا قَبْلَ أَنْ يُوَلَّدَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} narrated to me^{asws}, from my^{asws} grandfather^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Name your children before they are born, so if you do not know whether it is a male or a female, so name them by the named which happen to be for the males and the female, for if they are miscarried, when they meet you on the Day of Judgement, and you have not named them the miscarried one would be saying to its father, 'Did you not name me?' And Rasool-Allah^{saww} had named Mohsin^{asws} before he^{asws} had been Given (to us^{asws}).²¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَمِّهِ عَاصِمِ الْكُوزِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ النَّبِيَّ (صلى الله عليه وآله) قَالَ مَنْ وُلِدَ لَهُ أَرْبَعَةُ أَوْلَادٍ لَمْ يُسَمَّ أَحَدَهُمْ بِاسْمِي فَقَدْ جَفَّانِي .

Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Suleyman Bin Sama'at, from his uncle Aasim Al Kowzy,

(It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} said: 'The one for whom four children are born, and he does not name one of them by my^{saww} name, so he has been 'جَفَّانِي' hostile to me^{saww}.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) رَجِمَ اللَّهُ وَالِدَيْنِ أَعَانَا وَلَدَهُمَا عَلَى بَرِّهِمَا .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said; 'Rasool-Allah^{saww} said: 'May Allah^{azwj} have Mercy upon the parents who support their children upon their righteousness'.²³

²¹ Al Kafi – V 6 – The Book of Aqeeqa Ch 10 H 2

²² Al Kafi – V 6 – The Book of Aqeeqa Ch 10 H 6

²³ Al Kafi – V 6 – The Book of Aqeeqa Ch 34 3

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَجَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَحِبُّوا الصَّبِيَّانَ وَارْحَمُوهُنَّ وَإِذَا وَعَدْتُمُوهُنَّ شَيْئًا فَعُوا لَهُنَّ فَاتَّهَمْنَ لَا يَدْرُونَ إِلَّا أَنْتُمْ تَرْزُقُونَهُنَّ .

Ahmad Bin Muhammad, from Ali Bin Fazzal, from Abdullah Bin Muhammad Al Bajaly,

Abu Abdullah^{asws} has said: 'Rasool-Allah^{saww} said: 'Love your children and be merciful to them, and when you promise them something, so fulfil it for them, for they do not know except that you are sustaining them'.²⁴

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُونُسَ الْأَزْدِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ مَا قَبَّلْتُ صَبِيًّا قَطُّ فَلَمَّا وُلِّيَ قَالَ رَسُولُ اللَّهِ هَذَا رَجُلٌ عِنْدِي أَنَّهُ مِنْ أَهْلِ النَّارِ .

Ali Bin Muhamad Bin Bundar, from Ahmad Bin Abu Abdullah, from a number of our companions, from Al Hassan Bin Ali Bin Yusuf Al Azdy, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to the Prophet^{saww}, so he said, 'I have not kissed children at all'. So when he turned away, Rasool-Allah^{saww} said: 'This man, in my^{saww} presence, he is from the inhabitants of the Fire'.²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ كَلْبِ بْنِ الصَّيْدَاوِيِّ قَالَ قَالَ لِي أَبُو الْحَسَنِ (عليه السلام) إِذَا وَعَدْتُمُ الصَّبِيَّانَ فَعُوا لَهُنَّ فَإِنَّهُنَّ يَرَوْنَ أَنَّكُمْ الَّذِينَ تَرْزُقُونَهُنَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيْسَ يَغْضَبُ لِشَيْءٍ كَغَضَبِهِ لِلنِّسَاءِ وَ الصَّبِيَّانِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Kulayb Al Saydawi who said,

'Abu Al-Hassan^{asws} said to me: 'When you promised the children, so fulfil it for them, for they are viewing you all as the ones who are sustaining them. Allah^{azwj} Mighty and Majestic is not Angered for anything like His^{azwj} Anger for (on behalf of) the women and the children'.²⁶

²⁴ Al Kafi – V 6 – The Book of Aqeeqa Ch 35 3

²⁵ Al Kafi – V 6 – The Book of Aqeeqa Ch 35 7

²⁶ Al Kafi – V 6 – The Book of Aqeeqa Ch 35 8

Ornaments for Children:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ وَ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ جَمِيعاً عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الذَّهَبِ يُحَلَّى بِهِ الصِّبْيَانُ فَقَالَ إِنَّهُ كَانَ أَبِي (عليه السلام) لِيُحَلِّي وُلْدَهُ وَ نِسَاءَهُ بِالذَّهَبِ وَ الْفِضَّةِ فَلَا بَأْسَ بِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Washa and Ahmad Bin Muhammad Bin Abu Nasr, altogether from Dawood Bin Sirham who said,

'I asked Abu Abdullah^{asws} about the gold the children are ornamented by, so he^{asws} said: 'My^{asws} father^{asws} used to ornament his^{asws} children and his^{asws} wives with the gold and the silver, so there is no problem with it'.²⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنِ ثَعْلَبَةَ عَنْ مُحَمَّدِ بْنِ قَيْسٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرَّجُلِ يُفْضِلُ بَعْضَ وُلْدِهِ عَلَى بَعْضٍ قَالَ نَعَمْ وَ نِسَاءَهُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajaal, from Sa'alba, from Muhammad Bin Qays who said,

'I asked him^{asws} about the man who prefers some of his children over the others. He^{asws} said: 'Yes, and his women'.²⁸

Working Hard and Aspirations:

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ قَالَ أَبِي (عليه السلام) لِيَعِضُ وُلْدِهِ إِيَّاكَ وَ الْكَسَلَ وَ الضَّحَرَ فَإِنَّهُمَا يَمْنَعَانِكَ مِنْ حَظِّكَ مِنَ الدُّنْيَا وَ الْآخِرَةِ .

Sahl Bin ziyad, from Ibn Mahboub, from Sa'ad Bin Abu Khalaf,

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: 'My^{asws} father^{asws} said to one of his^{asws} children: 'Beware of the laziness and the boredom, for these two would prevent you from your share of the world and the Hereafter'.²⁹

²⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 27 H 2

²⁸ Al Kafi – V 7 – The Book of Bequests Ch 5 H 6

²⁹ Al Kafi – V 5 – The Book of Subsistence Ch 10 H 2

Teaching and Guiding Children:

الإرشاد جَعْفَرُ بْنُ مُحَمَّدٍ الثَّمِيُّ عَنْ مُحَمَّدِ بْنِ هَمَّامِ بْنِ سَهْلٍ الْإِسْكَافِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنْ مُحَمَّدِ بْنِ نُعْمَةَ السَّلَوِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَبِيهِ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ بْنِ حِزَامِ الْأَنْصَارِيِّ يَقُولُ كُنَّا عِنْدَ رَسُولِ اللَّهِ ص ذَاتَ يَوْمٍ جَمَاعَةً مِنَ الْأَنْصَارِ فَقَالَ لَنَا يَا مَعْشَرَ الْأَنْصَارِ بُورُوا أَوْلَادَكُمْ بِحُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَمَنْ أَحَبَّهُ فاعلموا أَنَّهُ لِرِشْدَةٍ وَمَنْ أَبْغَضَهُ فاعلموا أَنَّهُ لِعَيْبَةٍ.

Al Irshad – Ja'far Bin Muhammad Al Qummy, from Muhammad Bin Hammam Bin Saheyl Al Iskafy, from Ja'far Bin Muhammad Bin Muhammad Bin Nu'ma Al Saluly, from Abdullah Bin Al Qasim, from Abdullah Bin Jabala, from his father who said,

'I heard Jabir Bin Abdullah Bin Hizam Al-Ansary saying, 'We were in the presence of Rasool-Allah^{saww} one day as a group of the Helpers, and he^{saww} said to us: 'O group of the Helpers! Cultivate (into) your children the love for Ali^{asws} Bin Abu Talib^{asws}. So the one who loves him^{asws}, then know that he is rightly guided, and one who hates him^{asws}, then know that he is of sin".³⁰

وَرَوَى فِيهِ عَنْ مَالِكِ بْنِ خَالِدِ الْأَسَدِيِّ، عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ، عَنْ آبَائِهِ، قَالَ: كَانَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ يَقُولُ: مَعْشَرَ الشَّيْعَةِ! عَلِّمُوا أَوْلَادَكُمْ بُغْضَ عُثْمَانَ، فَإِنَّهُ مَنْ كَانَ فِي قَلْبِهِ حُبٌّ لِعُثْمَانَ فَأَدْرَكَ الدَّجَالَ آمَنَ بِهِ، فَإِنْ لَمْ يُدْرِكْهُ آمَنَ بِهِ فِي قَبْرِهِ.

And it is reported from Malik Bin Khalid Al Asady, from Al Hassan Bin Ibrahim, from his forefathers having said,

'Al-Hassan^{asws} Bin Ali^{asws} was saying: 'Group of Shias! Teach your children the hatred for Usman, for certainly, the one whose heart was love for Usman, and he comes across Al-Dajjal^{la}, he would believe in him^{la}. But, if he does not come across him^{la}, he would believe in him in his grave".³¹

Learning Stages for Children:

قَالَ الصَّادِقُ ع دَعِ ابْنَكَ يَلْعَبُ سَبْعَ سِنِينَ وَ يُؤَدَّبُ سَبْعَ سِنِينَ وَ أَلْزِمَهُ نَفْسَكَ سَبْعَ سِنِينَ فَإِنْ أَفْلَحَ وَ إِلَّا فَإِنَّهُ مِمَّنْ لَا خَيْرَ فِيهِ

Al-Sadiq^{asws} said: 'Leave your son to play for seven years, and discipline him for (following) seven years, and necessitate him to be with yourself for (the following) seven (years). So, if he is successful (fine), or else he is from the ones there is no goodness in him'.

³⁰ بحار الأنوار (ط - بيروت) / ج 27 / 156 / باب 5 أن حبهم عليهم السلام علامة طيب الولادة و بغضهم علامة خيب الولادة ص : 145

³¹ بحار الأنوار (ط - بيروت) ؛ ج 31 ؛ ص 308

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عِزُّ الصَّبِيِّ سَبْعًا وَ يُؤَدَّبُ سَبْعًا وَ يُسْتَخْدَمُ سَبْعًا وَ مُنْتَهَى طُولِهِ فِي ثَلَاثٍ وَ عِشْرِينَ سَنَةً
وَ عَقْلُهُ فِي خَمْسٍ وَ ثَلَاثِينَ سَنَةً وَ مَا كَانَ بَعْدَ ذَلِكَ فَيَلْتَجَارِبُ

And Amir Al-Momineen^{asws} said: 'Nourish the child for seven (years), and discipline him for seven (years) and make him serve for seven (years); and the end-point of his tallness is twenty three years, and of his intellect is in thirty-five years, and whatever would be after that, so it is with the experience'.³²

رَوَى مُحَمَّدُ بْنُ يَحْيَى الْحَزَّازُ عَنْ عِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ ص مُبَاشَرَةً الْمَرْأَةِ
إِبْتِنَتَهَا إِذَا بَلَغَتْ سِتِّ سِنِينَ شُعْبَةً مِنَ الرَّثَا

It is reported by Muhammad Bin Yahya Al Khuzzaz, from Giyas Bin Ibrahim,

'From Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} said: 'The sleeping of the woman near her daughter after she reaches six years (of age), resembles from the immorality'.³³

وَ رُوِيَ أَنَّهُ يُفَرِّقُ بَيْنَ الصَّبِيَّانِ فِي الْمَضَاجِعِ لِسِتِّ سِنِينَ

And it is reported that there should be separation between the children in the bed at (the age of) six years.³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ
أَبِي عَبْدِ اللَّهِ ع قَالَ يُفَرِّقُ بَيْنَ الْعِلْمَانِ وَ النِّسَاءِ فِي الْمَضَاجِعِ إِذَا بَلَغُوا عَشْرَ سِنِينَ

Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qadah,

'From Abu Abdullah^{asws} having said: 'Separate between the boys and the women in the bed when they reach ten years (of age)'.³⁵

Teaching Children Swimming and Shooting:

عَلِيُّ بْنُ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص عَلَّمُوا أَوْلَادَكُمْ
السَّبَاحَةَ وَ الرَّمَايَةَ

Ali Bin Asbat, from his uncle Yaqoub Bin Salim, raising it, said,

³² 494 من لا يحضره الفقيه ج : 3 ص : 494. tradition 4743 and 4746.

³³ Manla YahzarulFaqih, tradition 4505.

³⁴ Manla YahzarulFaqih, tradition 4508.

³⁵ H. 6 الكافي (ط - الإسلامية)، ج 6، ص: 47

'Amir Al-Momineen^{asws} said: 'Rasool-Allah^{saww} said: 'Teach your children the swimming and the archery'.³⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ رَجُلٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ بَادِرُوا أَوْلَادَكُمْ بِالْحَدِيثِ قَبْلَ أَنْ يَسْبِقَكُمْ إِلَيْهِمُ الْمُرَجَّةُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Umar Bin Abdul Aziz, from a man, from Jameel Bin Darraj and someone else,

'From Abu Abdullah^{asws} having said: 'Initiate your children with the Hadeeth (learning) before the Murjiites³⁷ precede you to them'.³⁸

Introducing Ibadah to Children:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّا نَأْمُرُ صِبْيَانَنَا بِالصِّيَامِ إِذَا كَانُوا بَنِي سَبْعِ سِنِينَ بِمَا أَطَاقُوا مِنْ صِيَامِ الْيَوْمِ فَإِنْ كَانَ إِلَى نِصْفِ النَّهَارِ وَ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ فَإِذَا غَلَبَهُمُ الْعَطَشُ وَالْعَرَشُ أَفْطَرُوا حَتَّى يَتَعَوَّدُوا الصَّوْمَ وَ يُطِيقُوهُ فَمُرُوا صِبْيَانَكُمْ إِذَا كَانُوا أَتْنَاءَ تِسْعِ سِنِينَ بِمَا أَطَاقُوا مِنْ صِيَامٍ فَإِذَا غَلَبَهُمُ الْعَطَشُ أَفْطَرُوا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah^{asws} having said:

'We^{asws} tend to order our^{asws} children with the Fasting when they happen to be seven years (of age), with what they can endure from the Fasting of the day, so it could be up to the half day, and more from that or less. And when the thirst and the hunger overwhelms them, they break (their Fast), until such time as they get used to the Fasting and can tolerate it (to complete their Fast).

Therefore, (for you is to) instruct your children, when they are of nine years (of age), with whatever they can tolerate from Fasting. So when the thirst overwhelms them, they break' (their Fast).³⁹

وَ قَالَ ع إِنَّ لِلْوَالِدِ عَلَى الْوَالِدِ حَقًّا وَ إِنَّ لِلْوَالِدِ عَلَى الْوَالِدِ حَقًّا فَحَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُطِيعَهُ فِي كُلِّ شَيْءٍ إِلَّا فِي مَعْصِيَةِ اللَّهِ سُبْحَانَهُ وَ حَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُحَسِّنَ اسْمَهُ وَ يُحَسِّنَ أَدَبَهُ وَ يُعَلِّمَهُ الْقُرْآنَ

And he^{asws} said: 'Surely for the son there is a right upon the father, and surely for the father there is a right upon the son. The right of the father upon the son is that he

³⁶ 48 : ص 6 : ج 4 ، الكافي ، H. 4

³⁷ A sect other than 12 Imami

³⁸ 48 : ص 6 : ج 5 ، الكافي ، H. 5

³⁹ 125 : ص 4 : ج 1 ، الكافي ، H. 1

should obey him in all things, except in the disobedience of Allah^{azwj}, Glorious is He^{azwj}; and the right of the son upon the father is that he should give him a good name, and good etiquettes, and teach him the Quran'.⁴⁰

وَرَوَى عَبْدُ اللَّهِ بْنُ فَضَالَةَ عَنْ أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا بَلَغَ الْعُلاَمُ ثَلَاثَ سِنِينَ يُقَالُ لَهُ
قُلْ لَا إِلَهَ إِلَّا اللَّهُ سَبْعَ مَرَّاتٍ

And it is reported by Abdullah Bin Fazala, from Abu Abdullah^{asws} and Abu Ja'far^{asws}. He (the narrator) said, 'I heard him^{asws} saying: 'When the boy reaches three years (of age), it should be said to him, 'Say, 'There is no god except Allah^{azwj}, (لَا إِلَهَ إِلَّا اللَّهُ), seven times.

ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ ثَلَاثُ سِنِينَ وَ سَبْعَةُ أَشْهُرٍ وَ عِشْرُونَ يَوْمًا فَيُقَالُ لَهُ قُلْ مُحَمَّدٌ رَسُولُ اللَّهِ سَبْعَ مَرَّاتٍ وَ يُتْرَكُ
حَتَّى يَتِمَّ لَهُ أَرْبَعُ سِنِينَ

Then he should be left alone until three years and seven months and twenty days are complete for him. The it should be said to him, 'Say, 'Muhammad^{saww} is a Rasool^{saww} of Allah^{azwj}, (قُلْ مُحَمَّدٌ رَسُولُ اللَّهِ), seven times, and he should be left alone until four years are complete for him.

ثُمَّ يُقَالُ لَهُ قُلْ سَبْعَ مَرَّاتٍ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ خَمْسُ سِنِينَ

Then it should be said to him, 'Say seven times, 'Salawat of Allah^{azwj} be upon Muhammad^{saww} and his^{saww} Progeny^{asws}, (صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ). Then he should be left alone until five years are complete for him.

ثُمَّ يُقَالُ لَهُ أَيُّهُمَا يَمِينُكَ وَ أَيُّهُمَا شِمَالُكَ فَإِذَا عَرَفَ ذَلِكَ حَوَّلَ وَجْهَهُ إِلَى الْقِبْلَةِ وَ يُقَالُ لَهُ اسْجُدْ ثُمَّ يُتْرَكُ حَتَّى
يَتِمَّ لَهُ سَبْعُ سِنِينَ

Then it should be said to him, 'Which of the two is your right hand and which of the two is your left hand?' So when he recognises that, turn his face towards the Qiblah and it should be said to him, 'Do Sajdah'. Then he should be left alone until seven years are complete for him.

فَإِذَا تَمَّ لَهُ سَبْعُ سِنِينَ قِيلَ لَهُ اغْسِلْ وَجْهَكَ وَ كَفَيْكَ فَإِذَا غَسَلَهُمَا قِيلَ لَهُ صَلِّ ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ تِسْعُ سِنِينَ

So when seven years are complete for him, it should be said to him, 'Wash your face and your palms'. So when he does wash them, it should be said to him, 'Pray Salat'. Then he should be left alone until nine years are complete for him.

⁴⁰ 546 : نهج البلاغة ص : Saying no. 399

فَإِذَا تَمَّتْ لَهُ عُلْمَ الْوُضُوءِ وَ ضُرِبَ عَلَيْهِ وَ أُمِرَ بِالصَّلَاةِ وَ ضُرِبَ عَلَيْهَا فَإِذَا تَعَلَّمَ الْوُضُوءَ وَ الصَّلَاةَ غَفَرَ اللَّهُ عَزَّ وَ جَلَّ لَهُ وَ لِوَالِدَيْهِ إِنْ شَاءَ اللَّهُ

So when the knowledge of the Wudu is complete for him and is struck upon him, and he is ordered with the Salat and struck upon it. So when he learns the Wudu and the Salat, Allah^{azwj} would Forgive (his sins) for him and for his parents, if Allah^{azwj} so Desires'.⁴¹

أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْعُلَامُ يَلْعَبُ سَبْعَ سِنِينَ وَ يَتَعَلَّمُ الْكِتَابَ سَبْعَ سِنِينَ وَ يَتَعَلَّمُ الْحَلَالَ وَ الْحَرَامَ سَبْعَ سِنِينَ

Ahmad Bin Muhammad Al Aasimy, from Ali Bin Al hassan, from Ali Bin Asbat, from his uncle Yaquob bin Salim,

'From Abu Abdullah^{asws} having said: 'The boy should (let be) play for seven years, and he should then learn the Book (Holy Quran) for seven years, and he should learn the Permissible(s) and the Prohibition for seven years'.⁴²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يَا أَبَا هَارُونَ إِنَّا نَأْمُرُ صَبِيَانَنَا بِتَسْبِيْحِ فَاطِمَةَ (عليها السلام) كَمَا نَأْمُرُهُمْ بِالصَّلَاةِ فَأَلْزِمُهُ فَإِنَّهُ لَمْ يُلْزِمُهُ عَبْدٌ فَشَقِي .

Muhammad Bin Yahya, from Muhamad Bin Al Husayn, from Mughammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abu Haroun Al Makfouf,

(It has been narrated) from Abu Abdullah^{asws} having said: 'O Abu Haroun! We^{asws} instruct our^{asws} children with the Glorification (*Tasbīh*) of Syeda Fatima^{asws} just as we^{asws} instruct them with the Obligatory *Salāt*, for a servant who does not necessitate it, is a wretch'.⁴³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَّادِ بْنِ عِمْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضْلِ بْنِ يَسَارٍ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (صلوات الله عليه) يَأْمُرُ الصَّبِيَانَ بِجَمْعِ بَيْنِ الْمَعْرَبِ وَ الْعِشَاءِ وَ يَقُولُ هُوَ خَيْرٌ مِنْ أَنْ يَنَامُوا عَنْهَا .

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Hammad Bin Isa, from Rabie Bin Abdullah, from Al Fuzayl Bin Yasaar who said,

⁴¹ Manla YahzarulFaqih, tradition 863.

⁴² 48 : ص 6 : ج : الكافي , H. 3

⁴³ Al Kafi V 3 – The Book of Salāt CH 32 H 13

'It was so that Ali^{asws} Bin Al-Husayn^{asws} used to order the children to gather between Al-Maghrib and Al-Isha (*Salāts*), and he^{asws} was be saying: 'It is better than being asleep (ignorant) from it'.⁴⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الصَّبِيَّانِ إِذَا صَفُّوا فِي الصَّلَاةِ الْمَكْتُوبَةِ قَالَ لَا تُؤَخِّرُوهُمْ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ وَفَرَّقُوا بَيْنَهُمْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the children when they form rows in the Obligatory *Salāts*. He^{asws} said: 'Do not be push them back from the Obligatory *Salāt*, but keep them separate (from each other by making an adult to stand between the two children)'.⁴⁵

Asking Children to Offer Salat

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّا نَأْمُرُ الصَّبِيَّانَ أَنْ يَجْمَعُوا بَيْنَ الصَّلَاتَيْنِ الْأُولَى وَ الْعَصْرِ وَ بَيْنَ الْمَغْرِبِ وَ الْعِشَاءِ الْآخِرَةِ مَا دَامُوا عَلَى وُضُوئِهِمْ قَبْلَ أَنْ يَشْتَعِلُوا

And by this chain,

'From Abu Abdullah^{asws} having said: 'We^{asws} instruct the children that they should gather between the two Salats – the first (Al-Zohr) and Al-Asr, and between Al-Magrib and Al-Isha the last, for as long as they are upon Wudu before they get pre-occupied'.⁴⁶

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الصَّبِيِّ مَتَى يَصُومُ قَالَ إِذَا قَوِيَ عَلَى الصِّيَامِ

Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at who said,

'I asked him^{asws} about the boy, when should he be Fasting. He^{asws} said: 'When he is strong upon the Fasting'.

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ (عَلَيْهِمَا السَّلَام) قَالَ إِنَّا نَأْمُرُ صَبِيَّانَا بِالصَّلَاةِ إِذَا كَانُوا بَنِي خَمْسِ سِنِينَ فَمُرُوا صَبِيَّانَكُمْ بِالصَّلَاةِ إِذَا كَانُوا بَنِي سَبْعِ سِنِينَ

Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

⁴⁴ Al Kafi V 3 – The Book of Salāt CH 63 H 2

⁴⁵ Al Kafi V 3 – The Book of Salāt CH 63 H 3

⁴⁶ 48 : ج : 6 : ص : 7 , الكافي , H. 7

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'We^{asws} tend to order our^{asws} children with the *Salāt* when they are five years of age, therefore, instruct your children with the *Salāt* when they were seven years of age.

و نَحْنُ نَأْمُرُ صِبْيَانَنَا بِالصَّوْمِ إِذَا كَانُوا بَنِي سَبْعِ سِنِينَ بِمَا أَطَاقُوا مِنْ صِيَامِ الْيَوْمِ إِنْ كَانَ إِلَى نِصْفِ النَّهَارِ أَوْ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ فَإِذَا غَلَبَهُمُ الْعَطَشُ وَالْعَرْتُ أَفْطَرُوا حَتَّى يَتَعَوَّدُوا الصَّوْمَ وَ يُطِيقُوهُ فَمُرُوا صِبْيَانَكُمْ إِذَا كَانُوا بَنِي تِسْعِ سِنِينَ بِالصَّوْمِ مَا اسْتَطَاعُوا مِنْ صِيَامِ الْيَوْمِ فَإِذَا غَلَبَهُمُ الْعَطَشُ أَفْطَرُوا .

And we^{asws} tend to order our^{asws} children with the Fasting when they were of seven years with whatever they can bear from the Fasting of the day. If it was up to half the day, or more than that, or less. So when the thirst and the hunger overcomes them, they break, until they become habitual with the Fasting and are able to endure it. Therefore, instruct you children when they were of seven years, with the Fasting, whatever their capacities may be, from the Fasting of the day. So when the thirst overcomes them, they break it'.⁴⁷

Kindness to an Orphan:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَدَّبِ الْيَتِيمَ بِمَا تُؤَدِّبُ مِنْهُ وَلَدَكَ وَ اضْرِبْهُ بِمَا تَضْرِبُ مِنْهُ وَلَدَكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Yahya, from Giyas Bin Ibrahim,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Discipline the orphan with what you discipline your own child with, and strike him from what you strike your own child for'.⁴⁸

Children suffer from the mistakes of their parents:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ مِنْ وُلْدِ نَوْفَلِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ الْعُمَرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) فِي الْمَرَضِ يُصِيبُ الصَّبِيَّ فَقَالَ كَفَّارَةٌ لِوَالِدَيْهِ .

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Al Husayn Bin Muhammad Al Nowfaly, from a son of Nowfal Bin Abdul Muttalib, from Muhammad Bin Ja'far, from Muhammad Bin Ali Bin Isa, from Abdullah Ao Umari, from his father, from his grandfather who said,

⁴⁷ Al Kafi V 3 – The Book of Salāt CH 63 H 1

⁴⁸ 48 : ج : 6 ص : 8 , الكافي , H. 8

'Amir Al-Momineen^{asws} said regarding the illness which hits the children, so he^{asws} said: 'It is an expiation (Kufara) for its parent's (sins)'.⁴⁹

Fate of deceased Children of Momineen and Mushrakeen:

وَ فِي حَدِيثٍ آخَرَ أَمَّا أَطْفَالُ الْمُؤْمِنِينَ فَيَلْحَقُونَ بِآبَائِهِمْ وَ أَوْلَادُ الْمُشْرِكِينَ يَلْحَقُونَ بِآبَائِهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ بِإِيمَانٍ أَحْمَنًا بِهِمْ ذَرِيَّتَهُمْ .

And in another Hadeeth: 'As for the children of the Momineen, so they would be joining with their fathers, and the children of the Polytheists would be joining with their fathers, and these are the Words of Allah^{azwj} Mighty and Majestic: **And those who believe and their offspring follow them with Eman, We will Join their offspring to be with them [52:21]**.⁵⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا تَقُولُ فِي الْأَطْفَالِ الَّذِينَ مَاتُوا قَبْلَ أَنْ يَبْلُغُوا فَقَالَ سَمِعْتُ عَنْهُمْ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara who said,

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding the children who died before they reached adulthood?' So he^{asws} said: 'Rasool-Allah^{saww} was asked about them, so he^{saww} said: 'Allah^{azwj} is more Knowing with what they were doing'.

ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ يَا زُرَّارَةُ هَلْ تَدْرِي مَا عَنَى بِذَلِكَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ قُلْتُ لَا فَقَالَ إِنَّمَا عَنَى كَفُّوا عَنْهُمْ وَ لَا تَقُولُوا فِيهِمْ شَيْئاً وَ رُدُّوا عِلْمَهُمْ إِلَى اللَّهِ .

Then he^{asws} turned towards me, so he^{asws} said: 'O Zurara! Do you know what is the meaning of what Rasool-Allah^{saww} said?' I said, 'No'. So he^{asws} said: 'But rather it means pause from them and do not be saying anything regarding them, and refer their knowledge to Allah^{azwj}'.⁵¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبَ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) رَجُلٌ يَشْكُو إِلَيْهِ مُصَابَهُ بِوَلَدٍ لَهُ وَ شِدَّةَ مَا يَدْخُلُهُ فَقَالَ وَ كَتَبَ (عَلَيْهِ السَّلَامُ) إِلَيْهِ أَمَا مَا عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَخْتَارُ مِنْ مَالِ الْمُؤْمِنِينَ وَ مِنْ وُلْدِهِ أَنْفَسَهُ لِيَأْجُرَهُ عَلَى ذَلِكَ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

⁴⁹ Al Kafi – V 6 – The Book of Aqeeqa Ch 37 1

⁵⁰ Al Kafi V 3 – The Book Of Funerals CH 92 H 2

⁵¹ Al Kafi V 3 – The Book Of Funerals CH 92 H 4

'A man wrote to Abu Ja'far^{asws} complaining to him^{asws} of his difficulty (bereavement) with a child of his, and the intensity of what had entered into him. So he^{asws} wrote to him: 'Do you not know that Allah^{azwj} Mighty and Majestic Chooses from the wealth of the Believer and from his children, his most beloved, in order to Recompense him upon that'.⁵²

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ سَمِعْتُهُ يَقُولُ أَدْنُ فِي بَيْتِكَ فَإِنَّهُ يَطْرُقُ الشَّيْطَانَ وَ يُسْتَحَبُّ مِنْ أَجْلِ الصَّبِيَّانِ .

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Suleyman Al Ja'fary who said,

'I hear him^{asws} saying: 'Recite *Azān* in your house for it would repel the Satan^{la}, and it is recommended for the reason of the children' (for the safety of children).⁵³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنِ الْفَضْلِ بْنِ كَثِيرٍ عَنْ حَسَّانِ الْمُعَلَّمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ التَّعْلِيمِ فَقَالَ لَا تَأْخُذْ عَلَى التَّعْلِيمِ أَحْرًا قُلْتُ الشُّعْرُ وَ الرَّسَائِلُ وَ مَا أَشْبَهَ ذَلِكَ أَشَارَ عَلَيْهِ قَالَ نَعَمْ بَعْدَ أَنْ يَكُونَ الصَّبِيَّانُ عِنْدَكَ سَوَاءً فِي التَّعْلِيمِ لَا تُفْضَلُ بَعْضُهُمْ عَلَى بَعْضٍ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie, from Al Fazl Bin Kaseer, from Hassan Al Muallam who said,

'I asked Abu Abdullah^{asws} about the teaching, so he^{asws} said: 'Do not take the recompense upon the teaching'. I said, 'The poetry, and the letter writing and what resembles that, stipulating (a price) upon it?' He^{asws} said: 'Yes, after there happen to be children in your presence, (treat them) equal in the teaching, not preferring some over the others'.⁵⁴

From Childhood to Adulthood:

مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ يُحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ أَوْلَادَ الْمُسْلِمِينَ مَوْسُومُونَ عِنْدَ اللَّهِ شَافِعٌ وَ مُشَفَّعٌ فَإِذَا بَلَغُوا اثْنَيْ عَشْرَةَ سَنَةً كَانَتْ لَهُمُ الْحَسَنَاتُ فَإِذَا بَلَغُوا الْحُلُمَ كُتِبَتْ عَلَيْهِمُ السَّيِّئَاتُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The children of the Muslim are named ones in the Presence of Allah^{azwj} as intercessors and interceded ones. So

⁵² Al Kafi V 3 – The Book Of Funerals CH 93 H 46

⁵³ Al Kafi V 3 – The Book of Salāt CH 18 H 35

⁵⁴ Al Kafi – V 5 – The Book of Subsistence Ch 38 H 1

when they reach twelve years of age, the good deeds are Written for them. So when they reach the puberty, (then) the evil deeds are Written against them'.⁵⁵

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ
عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ قِيلَ لَهُ إِنَّا نُنْزِجُ صَبِيَانَنَا وَ هُمْ صِغَارٌ قَالَ فَقَالَ إِذَا زُوِّجُوا وَ
هُم صِغَارٌ لَمْ يَكَادُوا يَتَأَلَّفُوا .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Ali Bin Ibrahim, from his father, altogether, from Ibn Abu Umeyr, form Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} or Abu Al-Hassan^{asws}, said, 'It was said to him^{asws} (by the narrator that) 'We tend to get our your children married when they are young'. So he^{asws} said: 'When they are married and they are small, they fail to develop good relationship'.⁵⁶

⁵⁵ Al Kafi – V 6 – The Book of Aqeeqa Ch 1 H 8

⁵⁶ Al Kafi – V 5 – The Book of Marriage Ch 60 H 1

Appendix: Additional Ahadith on the Belief & Rights and Supplications

In Appendix, some basic principles of Islam are outlined, as indicated in the introduction, a detailed teaching syllabus for children, based on the Ahadith of Masomeen^{asws}, is uploaded under the heading of 'School of Wilayat' (SOW) (<http://www.schoolofwilayat.com/>).

The Five Pillars of Religion:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَبْدِ اللَّهِ بْنِ الصَّلْتِ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيرِ بْنِ عَبْدِ اللَّهِ عَنْ
زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الصَّوْمِ وَ
الْوَلَايَةِ

Ali Bin Ibrahim, from his father and Abdullah Bin Al Salt, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara,

'From Abu Ja'far^{asws} having said: 'Al-Islam is built upon five things – upon the Salat, and the Zakat, and the Hajj, and the Soam (Fasting), and the Wilayah'.

قَالَ زُرَّارَةُ فَقُلْتُ وَ أَيُّ شَيْءٍ مِنْ ذَلِكَ أَفْضَلُ فَقَالَ الْوَلَايَةُ أَفْضَلُ لِأَنَّهَا مِفْتَاحُهُنَّ وَ الْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ

Zurara said, 'So I said, 'And which thing from these is most superior?' He^{asws} said: 'The Wilayah is the most superior, because it is their key, and the Guardian^{asws}, he^{asws} is the evidence upon these'.⁵⁷

The Wilayat:

Therefore, fasting, as part of worshiping, will only be beneficial, if one understands the essence of Wilayat and strives sincerely to comply with its obligations. Let's briefly review the meanings of Wilayat and how to fulfil its requirements so that all our deeds are accepted. In Tafseer-e-Namoona the meanings of Wilayat are: guardianship in meeting all needs; absolute authority over religious as well as temporal affairs and the govern-ship, these three aspects, which encompass all physical and spiritual aspects of Allah^{azwj}'s created species. In accordance to the famous Quranic Verse:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (5:55)

⁵⁷ H. 5, الكافي ج : 2 ص : 19

The Wilayat, of Allah^{azwj}, Rasool^{saww} and Amir-ul-Momineen Ali^{asws} Ibn Abi Talib^{asws} (who gave Zakat in Rakku) is of the same value and nature and will have the same obligations on us, as Mola Ali^{asws} says: My Wilayat is the Wilayat of Allah^{azwj} and all Prophets^{as} pledged to our Wilayat, as part of the major requirement for their qualification.⁵⁸

Imam Jafar-e-Sadiq^{asws} quoted the following Verse from Quran in reply to a question about those who were following false Imams, the ones which were not selected by Allah^{azwj}.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (2:257)

Allah is the guardian and Wali of those who believe in Him and will bring them to the Light from the darkness. And those who disbelieve (Kafirs), their wali are Tagoot (Shiateen) who bring them out of Light into darkness. These are inmates of the hell fire and therein shall they abide. (2:257)

The narrator asked, Does Allah^{azwj} not refer to 'Kafirs' by Saying 'Wallazina Kafaru'? Imam^{asws} replied, a kafir will not have any Noor while in the state of 'Kufr', which Allah^{azwj} will take away and shepherd him to darkness. On the contrary, Allah^{azwj} is addressing those who were believers and had the Noor of 'Emaan' but became 'Kafir' after following those who were **Not** His Divine representatives and, therefore, were cruel and usurpers (of the Haq of Masomeen^{asws}). And those will lose 'Emaan' who submit to Wilayat of these Imams (non-Divine) and stay in hell for ever.⁵⁹

On the Rights

رَوَى إِسْمَاعِيلُ بْنُ الْقَضْلِ عَنْ ثَابِتِ بْنِ دِينَارٍ عَنْ سَيِّدِ الْعَابِدِينَ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ
حَقُّ اللَّهِ الْأَكْبَرُ عَلَيْكَ أَنْ تَعْبُدَهُ وَ لَا تُشْرِكَ بِهِ شَيْئاً فَإِذَا فَعَلْتَ ذَلِكَ بِإِخْلَاصٍ جَعَلَ لَكَ عَلَى نَفْسِهِ أَنْ يَكْفِيكَ
أَمْرَ الدُّنْيَا وَ الْآخِرَةِ

It is reported by Ismail Bin Al Fazl, from Sabit Bin Dinar,

'From the Chief of the worshippers Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: 'The greatest of the Rights upon you is that you worship Him^{azwj} and do not associate anything with Him^{azwj}. So when you do that with sincerity, He^{azwj} would Make it to be upon Himself^{azwj} to Suffice you for the matters of the world and the Hereafter.

⁵⁸ Al-Qatara, vol. 2, pp. 64, Amali Mufeed 142, tradition 9, Bihar Volume 100, pp. 262, tradition 15, Amali Tusi, 271, tradition 19.

⁵⁹ Al-Qatara, vol. 2, pp. 78, Al Kafi, vol. 1, tradition 3, Bihar Vol 23, page 323, tradition 8.

وَ حَقُّ نَفْسِكَ عَلَيْكَ أَنْ تَسْتَعْمِلَهَا بِطَاعَةِ اللَّهِ عَزَّ وَ جَلَّ

And a right of yourself upon you is that you utilise it (yourself) in obedience to Allah^{azwj} Mighty and Majestic.

وَ حَقُّ اللِّسَانِ إِكْرَامُهُ عَنِ الحَّنَا وَ تَعْوِيدُهُ الحَّيْرَ وَ تَرْكُ الفُضُولِ الَّتِي لَا فَائِدَةَ لَهَا وَ الِيرِّ بِالنَّاسِ وَ حُسْنُ القَوْلِ فِيهِمْ

And a right of the tongue is to honour it by keeping it away from the vulgarities and neglecting the intrusiveness which there is no benefit to it, and the righteousness with the people, and goodly words regarding them.

وَ حَقُّ السَّمْعِ تَنْزِيهُهُ عَنِ سَمَاعِ الغَيْبَةِ وَ سَمَاعِ مَا لَا يَحِلُّ سَمَاعُهُ

And a right of the hearing is that you free it from hearing the backbiting, and hearing what is not Permissible for it to hear.

وَ حَقُّ البَصَرِ أَنْ تَعْضَهُ عَمَّا لَا يَحِلُّ لَكَ وَ تَعْتَبِرَ بِالنَّظَرِ بِهِ

And a right of the sight is that you close it from what is not Permissible for it, and you alternate the looking with it.

وَ حَقُّ يَدِكَ أَنْ لَا تَبْسُطَهَا إِلَى مَا لَا يَحِلُّ لَكَ

And a right of your hand is that you do not extend it towards what is not Permissible for you.

وَ حَقُّ رِجْلَيْكَ أَنْ لَا تَمْشِيَ بِهِمَا إِلَى مَا لَا يَحِلُّ لَكَ فِيهِمَا تَقِفُ عَلَى الصِّرَاطِ فَانظُرْ أَنْ لَا تَزِلَّ بِكَ فَتَرُدَّ فِي النَّارِ

And a right of your legs is that you do not walk with these towards what is not Permissible for you, for by these two you will be pausing upon the Bridge. Therefore, consider that they should not waver with you and return you into the Fire.

وَ حَقُّ بَطْنِكَ أَنْ لَا تُجْعَلَهُ وَعَاءً لِلْحَرَامِ وَ لَا تَزِيدَ عَلَى الشَّبَعِ

And a right of your belly is that you do not make it to be a container for the Prohibitions, and you do not exceed upon the satiation.

وَ حَقُّ فَرجِكَ أَنْ تُحْصِنَهُ عَنِ الرِّئَا وَ تَحْفَظَهُ مِنْ أَنْ يُنظَرَ إِلَيْهِ

And a right of your private parts is that you fortify it from the adultery and preserve it from being looked at.

وَ حَقُّ الصَّلَاةِ أَنْ تَعْلَمَ أَنَّهَا وَفَادَةٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَنْتَ فِيهَا قَائِمٌ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا عَلِمْتَ ذَلِكَ قُمْتَ مَقَامَ الْعَبْدِ الذَّلِيلِ الْحَقِيرِ الرَّاعِبِ الرَّاهِبِ الرَّاجِي الْحَائِفِ الْمُسْتَكِينِ الْمُتَضَرِّعِ الْمُعْظَمِ لِمَنْ كَانَ بَيْنَ يَدَيْهِ بِالسُّكُونِ وَ الْوَقَارِ وَ ثَقِيلِ عَلَيْهَا بِقَلْبِكَ وَ تُقِيمَهَا بِحُدُودِهَا وَ حُقُوقِهَا

And a right of the Salat is that you learn that is it an advent to Allah^{azwj} Mighty and Majestic, and you, during it, are standing in front of Allah^{azwj} Mighty and Majestic. So when you know that, you would stand the standing of the humble slave, the inferior, the wishful, the monastic, the hopeful, the fearful, the submissive, the beseeching, the magnifier to One^{azwj} Who was in front of him, with the tranquillity, and the dignity, and the attentive upon it with his heart, and establishing its limits and its rights.

وَ حَقُّ الْحَجِّ أَنْ تَعْلَمَ أَنَّهُ وَفَادَةٌ إِلَى رَبِّكَ وَ فِرَارٌ إِلَيْهِ مِنْ ذُنُوبِكَ وَ فِيهِ قَبُولُ تَوْبَتِكَ وَ قَضَاءُ الْفُرْصِ الَّذِي أَوْجَبَهُ اللَّهُ تَعَالَى عَلَيْكَ

And a right of the Hajj is that you know that it is an advent to your Lord^{azwj}, and fleeing from your sins, and during it is Acceptance of your repentance and the fulfilment of the Obligations which Allah^{azwj} the Exalted Obligated upon you.

وَ حَقُّ الصَّوْمِ أَنْ تَعْلَمَ أَنَّهُ حِجَابٌ ضَرَبَهُ اللَّهُ عَزَّ وَ جَلَّ عَلَى لِسَانِكَ وَ سَمْعِكَ وَ بَصَرِكَ وَ بَطْنِكَ وَ فَرْجِكَ لِيَسْتُرَكَ بِهِ مِنَ النَّارِ فَإِنْ تَرَكَتَ الصَّوْمَ خَرَفَتْ سِتْرَ اللَّهِ عَلَيْكَ

And a right of the Fast is that you know that it is a veil Struck by Allah^{azwj} Mighty and Majestic upon your tongue, and your hearing, and your sight, and your belly, and your private parts, in order to veil you with it from the Fire. So if you were to neglect the Fasts, the Veil of Allah^{azwj} would be breached upon you.

وَ حَقُّ الصَّدَقَةِ أَنْ تَعْلَمَ أَنَّهَا دُخْرُكَ عِنْدَ رَبِّكَ وَ وَدِيعَتُكَ الَّتِي لَا تَحْتَاجُ إِلَى الْإِشْهَادِ عَلَيْهَا وَ كُنْتَ لِمَا تَسْتَوْدِعُهُ سِرًّا أَوْتَقَى مِنْكَ بِمَا تَسْتَوْدِعُهُ عَلَانِيَةً وَ تَعْلَمَ أَنَّهَا تَدْفَعُ عَنْكَ الْبَلَايَا وَ الْأَسْقَامَ فِي الدُّنْيَا وَ تَدْفَعُ عَنْكَ النَّارَ فِي الْآخِرَةِ

And a right of the charity is that you know that it is your hoard in the Presence of your Lord^{azwj}, and your deposit which there is not needy to the witnesses upon it, you, when you deposited it secretly, it would be more reliable from you with what you deposited in the open, and you should know that it repels the afflictions from you, and the diseases in the world, and it would repel the Fire from you in the Hereafter.

وَ حَقُّ الْهُدْيِ أَنْ تُرِيدَ بِهِ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تُرِيدَ بِهِ خَلْقَهُ وَ لَا تُرِيدَ بِهِ إِلَّا التَّعَرُّضَ لِرَحْمَةِ اللَّهِ وَ بَحَاةَ رُوحِكَ يَوْمَ تَلْقَاهُ

And a right of the sacrificial offering is that you intend Allah^{azwj} Mighty and Majestic by it and you do not intend His^{azwj} creatures by it, and you do not intend by it except

the exposure to the Mercy of Allah^{azwj} and salvation of your soul on the Day you meet Him^{azwj}.

وَ حَقُّ السُّلْطَانِ أَنْ تَعْلَمَ أَنَّكَ جُعِلْتَ لَهُ فِتْنَةً وَ أَنَّهُ مُبْتَلَىٰ فِيكَ بِمَا جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ لَهُ عَلَيْكَ مِنَ السُّلْطَانِ وَ أَنَّ عَلَيْكَ أَنْ لَا تَتَعَرَّضَ لِسَخَطِهِ فَتُلْقَىٰ بِيَدِكَ إِلَى التَّهْلُكَةِ وَ تَكُونَ شَرِيكاً لَهُ فِي مَا يَأْتِي إِلَيْكَ مِنْ سُوءٍ

And a right of the Sultan (ruling authority) is that you know that you have been Made to be a trial for him, and he is afflicted with regards to you with what Allah^{azwj} Mighty and Majestic Made it to be for him upon you from the authority, and that upon you is that you do not expose yourself to his wrath and deliver yourself by your own hands to the destruction, and you would become a participant for him in whatever he comes to you from evil.

وَ حَقُّ سَائِسِكَ بِالْعِلْمِ التَّعْظِيمِ لَهُ وَ التَّوْقِيرِ لِمَجْلِسِهِ وَ حُسْنِ الْإِسْتِمَاعِ إِلَيْهِ وَ الْإِقْبَالَ عَلَيْهِ وَ أَنْ لَا تَرْفَعَ عَلَيْهِ صَوْتَكَ وَ لَا تُجِيبَ أَحَدًا يَسْأَلُهُ عَنْ شَيْءٍ حَتَّىٰ يَكُونَ هُوَ الَّذِي يُجِيبُ وَ لَا تُحَدِّثَ فِي مَجْلِسِهِ أَحَدًا وَ لَا تَعْتَابَ عِنْدَهُ أَحَدًا وَ أَنْ تَدْفَعَ عَنْهُ إِذَا ذُكِرَ عِنْدَكَ بِسُوءٍ وَ أَنْ تَسْتُرَ عُيُوبَهُ وَ تُظْهِرَ مَنَاقِبَهُ وَ لَا تُجَالِسَ لَهُ عَدُوًّا وَ لَا تُعَادِيَ لَهُ وَلِيًّا

And a right of your leader with knowledge is the admiration to him and the reverence to his gathering, and the good intent listening to him, and the acceptance upon it, and that you do not raise your voice over his nor answer anyone who asks him about something until he happens to be the one who answers, and do not discuss with anyone in his gathering, and do not backbite anyone in his presence, and that you defend him whenever he is mentioned with evil in your presence, and that you veil his faults, and manifest his virtues, and do not sit with an enemy of his, nor be inimical to a friend of his.

فَإِذَا فَعَلْتَ ذَلِكَ شَهِدَتْ لَكَ مَلَائِكَةُ اللَّهِ عَزَّ وَ جَلَّ بِأَنَّكَ قَصَدْتَهُ وَ تَعَلَّمْتَ عِلْمَهُ لِلَّهِ جَلَّ وَ عَزَّ اسْمُهُ لَا لِلنَّاسِ

So when you do that, the Angels of Allah^{azwj} Mighty and Majestic would testify for you that you aimed Him^{azwj}, and you learnt his knowledge for Allah^{azwj}, Majestic and Mighty is His^{azwj} Name, not for the people.

وَ أَمَّا حَقُّ سَائِسِكَ بِالْمَلِكِ فَإِنَّ تَطِيعَهُ وَ لَا تَعْصِيَهُ إِلَّا فِي مَا يُسَخِطُ اللَّهُ عَزَّ وَ جَلَّ

And as for a right of your leader with the kingdom, so it is that you obey him and do not disobey him, except in what Angers Allah^{azwj} Mighty and Majestic'.⁶⁰

H. 3214, من لا يحضره الفقيه، ج2، ص: 618⁶⁰