

Welcoming the Newborn:



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Welcoming the Newborn:

Opening Mouth, Aqiqah, Cleaning, Feeding

Introduction:

A short article, based on the Ahadith of Masomeen^{-asws}, is compiled in which few extremely necessary and important steps, one needs to take, in welcoming the newborn baby are presented.

Opening the Mouth of the Newborn

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ أَبِي إِسْمَاعِيلَ الصَّنِقَلِيِّ عَنْ أَبِي يَحْيَى الرَّازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا وُلِدَ لَكُمْ الْمَوْلُودُ أَيُّ شَيْءٍ تَصْنَعُونَ بِهِ فَلْتُمْ لَا أَدْرِي مَا تَصْنَعُ بِهِ قَالَ خُذْ عَدْسَةً جَاوَشِيرَ فِدْفُهُ بِمَاءٍ ثُمَّ قَطِّرْ فِي أَنْفِهِ فِي الْمَنْجَرِ الْأَيْمَنِ قَطْرَتَيْنِ وَ فِي الْأَيْسَرِ قَطْرَةً وَاحِدَةً وَ أَدِّنْ فِي أُذُنِهِ الْيُمْنَى وَ أَقِمْ فِي الْيُسْرَى تَفْعَلْ بِهِ ذَلِكَ قَبْلَ أَنْ تَقْطَعَ سُرَّتَهُ فَإِنَّهُ لَا يَفْرُغُ أَبَدًا وَ لَا تُصِيبُهُ أُمُّ الصَّبِيَّانِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from abu 'Isma'il al-Sayqal from abu Yabya al-Razi who has said the following:

"Abu 'Abd Allah^{-asws} once asked, 'When a child is born what do you do for the child?' I (the narrator) replied, 'I do not know what we should do.' The Imam^{-asws} said, 'Take 'Jaw shir¹'- of the size of a lentil and warm it up with water then drop in the nostrils of the child; two drops in the right and one drop in the left; say Adhan in the right ear and Iqamah in the left ear. You should do it before cutting off the umbilical cord. This protects the child against shock and seizure².

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبَانَ عَنْ حَفْصِ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَرُوا الْقَابِلَةَ أَوْ بَعْضَ مَنْ يَلِيهِ أَنْ تُؤَيِّمَ الصَّلَاةَ فِي أُذُنِهِ الْيُمْنَى فَلَا يُصِيبُهُ لَمَمٌ وَ لَا تَابَعَةٌ أَبَدًا

Al-Husayn from Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali from Aban from Hafs al-Kunasiy who has said the following :

"Abu 'Abd Allah^{-asws} has said, 'Instruct the doctor or someone involved (with labour) to say Salat (prayer) in the right ear of the child to protect the child against the effect of insanity or the Jinn that follows human beings.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ يُحَنِّكُ الْمَوْلُودَ بِمَاءِ الْفَرَاتِ وَ يَقَامُ فِي أُذُنِهِ

Ali ibn Ibrahim has narrated from his father from 'Isma'il ibn Marrar from Yunus from certain persons of his people who have said the following:

¹ Sweet (made out of dates)

² Al-Kafi, vol. 6, H. 10322, Ch. 13, h. 4 الكافي ج : 6 ص : 24

³ Ibid, h. 2

"Abu Jafar^{asws} has said, 'Drops of water from Euphrates or water from the sky should be dropped in the new-born's mouth and Iqamah should be said in his ear.'⁴

وَ فِي رَوَايَةٍ أُخْرَى حَنَكُوا أَوْلَادَكُمْ بِمَاءِ الْفُرَاتِ وَ بِتُرْبَةِ قَبْرِ الْحُسَيْنِ ع فَإِنْ لَمْ يَكُنْ فِيمَاءِ السَّمَاءِ

In another hadith it is said: 'You should drop water from Euphrates and soil from the grave of al-Hussain^{asws}, or water from the sky in the mouth of your newborn ones.'⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع حَنَكُوا أَوْلَادَكُمْ بِالنَّخْلِ هَكَذَا فَعَلَّ النَّبِيُّ ص بِالْحَسَنِ وَ الْحُسَيْنِ ع

A number of our people have narrated from Ahmad ibn Muhammad from al- Qasim ibn Yahya from his grandfather al-I lassin ibn Rashid from abu Basir who has said the following:

"Abu 'Abd Allah^{asws} has said that 'Amir ul Momaneen^{asws} has said, 'Feed your newborn children dates (from your finger) because the Holy Prophet^{saww}, did so with al-Hassan^{asws} and al-Hussain^{asws}.'⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ وُلِدَ لَهُ مَوْلُودٌ فَلْيُؤَدِّ فِي أُذُنِهِ الْيُمْنَى بِأَذَانِ الصَّلَاةِ وَ لْيُقَمِّمْ فِي الْيُسْرَى فَإِنَّهَا عِصْمَةٌ مِنَ الشَّيْطَانِ الرَّجِيمِ

Ali ibn Ibrahim has narrated from his father, who from al-Nawfaliy, who from al-Sakuniy who has said the following:

"Abu 'Abd Allah^{asws} has stated this Hadith. 'The Messenger of Allah^{saww} has said, 'One must say Adhan for Salat (prayer) in the right ear of a newborn child and Iqamah in the left ear to protect the child from Satan, condemned to be stoned.'⁷"

و عنه عن أبي جميلة عن سليمان بن هارون أنه سمع أبا عبد الله ع يقول من شرب من ماء الفرات و حنك به فهو محبنا أهل البيت

My father narrated to me from Saad ibn Abd Allah, who from Ahmad ibn Mohammed ibn Isa, who from Abi Jamilah, who from Sulayman ibn Harun, who said the following:

"Abu 'Abd Allah^{asws} (Imam Jafar e Sadiq^{asws}) said: If the water of the Euphrates River is used to open the mouth of a (newborn) and is his first drink, he will be among those who love us^{asws}, the Ahlul Bayt^{asws}.

حدثني محمد بن الحسن بن أحمد بن الوليد عن محمد بن الحسن الصفار عن أحمد بن محمد بن عيسى عن الحسن بن علي بن فضال عن ثعلبة بن ميمون عن سليمان بن هارون العجلي قال سمعت أبا عبد الله ع يقول ما أظن أحدا يحنك بماء الفرات إلا أحبنا أهل البيت و سألتني كم بينك و بين ماء الفرات فأخبرته فقال لو كنت عنده لأحببت أن آتية طرفي النهار

⁴ Ibid, h. 3

⁵ Ibid, h. 4

⁶ Al-Kafi, vol. 6, H. 10326, Ch. 13, h. 5

⁷ Ibid, h. 6

Mohammed ibn Hasan ibn Ahmad ibn Walid narrated to me from Mohammed ibn Hasan Al-Saffar, who from Ahmad ibn Mohammed ibn Isa, who from Hasan ibn Ali bin Faddal, who from Thalabah ibn Maymun, who from Sulayman ibn Harun al-Ljli, who said the following:

'I heard Abu 'Abd Allah^{-asws} (Imam Jafar e Sadiq^{-asws}) said: I do not foresee any (newborn) whose mouth is opened with water from the Euphrates River to be anyone other than from among those who love us^{-asws}, the Ahlul Bayt^{-asws}.

Then The Imam^{-asws} asked me: 'What is the distance between you and the Euphrates River?' I answered the Imam^{-asws} and then Imam^{-asws} said: 'If I^{asws} were next to it, I^{-asws} would love to go to it at the two ends of every day.'⁸

حدثني أبي عن سعد بن عبد الله عن إبراهيم بن مهزيار عن أخيه علي بن مهزيار عن ابن أبي عمير عن الحسين بن عثمان عن أبي عبد الله ع و محمد بن أبي حمزة عن ذكره عن أبي عبد الله ع قال ما أظن أحدا يحنك بماء الفرات إلا كان لنا شيعة قال قال ابن أبي عمير و لا أعلمه ابن سنان إلا و قد رواه لي و روى ابن أبي عمير عن بعض أصحابنا قال يجري في الفرات ميزابان من الجنة

My father narrated to me from Saad ibn Abd Allah, who from Ibrahim ibn Mahziyar, who from his brother Ali ibn Mahziyar, who from Ibn Abi Umayr, who from Hussain ibn Uthman, who said the following:

'Abu 'Abd Allah^{-asws} (Imam Jafar e Sadiq^{-asws}) said: I do not foresee any (newborn) whose mouth is opened with water from the Euphrates River to be anyone other than from among our^{-asws} Shia.

The above hadith has also been narrated to me through the following chain....⁹

حدثني علي بن الحسين بن موسى بن بابويه عن سعد بن عبد الله عن أحمد بن محمد بن عيسى عن ابن فضال عن ثعلبة بن ميمون عن سليمان بن هارون قال قال أبو عبد الله ع ما أظن أحدا يحنك بماء الفرات إلا أحبنا أهل البيت

Ali ibn Hussain ibn Musa ibn Babawayh narrated to me from Saad ibn Abd Allah, who from Ahmad ibn Muhammad ibn Isa, who from ibn Faddal, who from Thalabah ibn Maymun, who from Sulayman ibn Harun, who said the following:

'I heard Abu 'Abd Allah^{-asws} (Imam Jafar e Sadiq^{-asws}) said: I do not perceive any (newborn) whose mouth is opened with water of the Euphrates River to be anyone other than from among those who love us^{-asws}, the Ahlul Bayt^{-asws}.¹⁰

حدثني محمد بن عبد الله بن جعفر الحميري عن أبيه عن أحمد بن محمد البرقي عن عبد الرحمن بن حماد الكوفي قال حدثنا عبد الله بن محمد الحجال عن غالب بن عثمان عن عقبة بن خالد قال ذكر أبو عبد الله ع الفرات قال أما إنه من شيعة علي ع و ما حنك به أحد إلا أحبنا أهل البيت

⁸ Kamil al-Ziyarat, Chapter 13, H. 4

⁹ Ibid, H. 11

¹⁰ Kamil al-Ziyarat, Chapter 13, H. 13

Mohammed ibn Abd Allah ibn Jafar Al-Himyari narrated to me from his father, who from Ahmad ibn Mohammed Al-Barqi, who from Abdil Rahman ibn Hammad Al-Kufi, who from Abd Allah ibn Mohammed Al-Hajjal, who from Ghalib ibn Uthman, who from Uqbah ibn Khalid, who said the following:

'I heard Abu 'Abd Allah^{-asws} (Imam Jafar e Sadiq^{-asws}) mentioned the Euphrates (River) and said: Verily it (the Euphrates River) is from among the Shia of Ali^{-asws}. No one's mouth is opened with it without him loving us, the Ahlul Bayt^{-asws}.¹¹

حدثني أبي عن الحسن بن متيل عن عمران بن موسى عن أبي عبد الله الجاموراني الرازي عن الحسن بن علي بن أبي حمزة عن سيف بن عميرة عن صندل عن هارون بن خارجة قال قال أبو عبد الله ع ما أحد يشرب من ماء الفرات و يحنك به إذا ولد إلا أحبنا لأن الفرات نهر مؤمن

My father narrated to me from Hasan ibn Mattil, who from Imran ibn Musa, who from Abi Abd Allah Al-Jamurani Al-Razi, who from Hasan ibn Ali ibn Abi Hamzah, who from Sayf ibn Amirah, who from Sandal, who from Harun ibn Kharijah, who said the following:

Abu 'Abd Allah^{-asws} (Imam Jafar-e-Sadiq^{-asws}) said: 'If the water of the Euphrates (River) is the first thing that is given to a newborn baby and if the baby drinks it, he will be among those who love us^{-asws} because the Europhrates River is 'Momin' (beliver).¹²

Aqiqah

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنِ الْعَبْدِ الصَّالِحِ ع قَالَ
الْعَقِيقَةُ وَاجِبَةٌ إِذَا وُلِدَ لِلرَّجُلِ وَوُلِدَ فَإِنْ أَحَبَّ أَنْ يُسَمِّيَهُ مِنْ يَوْمِهِ فَعَلَّ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakarn from Ali ibn abu Hamzah, who from the virtuous servant (or Allah)^{-asws}, who has said the following :

"The Imam^{-asws} has said, 'Aqiqah is obligatory when a child is born to one, and if he likes to give him a name on that day he can do so.'¹³ "

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَاءِ عَنِ
أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي حَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كُلُّ مَوْلُودٍ مُرْتَهَنٌ بِالْعَقِيقَةِ

Al-Husayn from Muhammad has narrated from Mu'alla' ibn Muhammad and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad all from al- Washsha' from Ahmad ibn 'A'idh from abu Khadijah who has said the following:

"Abu 'Abd Allah^{-asws} has said, 'Every newborn child is safeguarded with 'Aqiqah.'¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ
سِنَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي وَ اللَّهِ مَا أَدْرِي كَانَ أَبِي عَوْقَ عَنِّي أَمْ لَا قَالَ فَأَمَرَنِي أَبُو عَبْدِ

¹¹ Ibid, H. 14

¹² Ibid, H. 15

¹³ Al-Kafi, vol. 6, H. 10328, Ch. 14, h. 1,

الكافي ج : 6 ص : 25

¹⁴ Ibid, h. 2

اللَّهِ عَ فَعَقْتُ عَنْ نَفْسِي وَ أَنَا شَيْخٌ وَ قَالَ عُمَرُ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كُلُّ امْرِئٍ مُرْتَهَنٌ بِعَقِيْقَتِهِ وَ الْعَقِيْقَةُ أَوْجَبُ مِنَ الْأُضْحِيَّةِ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Musa ibn Sa'dan from 'Abd Allah ibn al-Qasim from 'Abd Allah ibn Sinan from. Umar ibn Yazid who has said the following:

"I once said to abu 'Abd Allah^{-asws}, 'I by Allah^{-azwj} do not know if my father had made 'Aqiqah for me or not.' He (the narrator) has said, 'Abu 'Abd Allah^{-asws} commanded me and I made 'Aqiqah for myself when I was an old man.' 'Umar has said, 'I heard abu 'Abd Allah^{-asws}, saying, "Every man is safeguarded with his 'Aqiqah and 'Aqiqah is more urgently needed than Adhiyah (sacrifice animal on Hajj).'¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنِ الْعَقِيْقَةِ أَوْجَبَةٌ هِيَ قَالَ نَعَمْ وَأَوْجَبَةٌ

Ali ibn Ibrahim has narrated from his father, who from "Ismail ibn Marrar, who from Yunus from abu Basir who has said the following:

'I once asked abu 'Abd Allah^{-asws} about 'Aqiqah: if it is obligatory or not. The Imam^{-asws} said, 'Yes, it is obligatory.'¹⁶

No Charity Would Replace the Obligatory Aqiqah

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَجَاءَهُ رَسُولٌ عَمَّهُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ فَقَالَ لَهُ يَقُولُ لَكَ عَمَّكَ إِنَّا طَلَبْنَا الْعَقِيْقَةَ فَلَمْ نَجِدْهَا فَمَا تَرَى تَنْصَدِّقُ بِثَمْنِهَا فَقَالَ لَا إِنَّ اللَّهَ يُحِبُّ إِطْعَامَ الطَّعَامِ وَ إِرَاقَةَ الدِّمَاءِ

Abu Ali al-Ashariy has narrated from Muhammad ibn 'Abd al-Jabbar, who from Safwan, who from ' Abd Allah ibn Bukayr who has said the following:

"Once I was with abu 'Abd Allah^{-asws}, when a messenger from his uncle came and said, 'Your uncle says, "We tried to find 'Aqiqah but could not find one, Do you think our giving its price in charity is sufficient?"' Imam^{-asws} said, 'No, Allah^{-azwj} Loves feeding of food and slaughtering animals (to feed the needy)!'¹⁷

عَلِيُّ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ وَ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ وُلِدَ لِأَبِي جَعْفَرٍ ع غُلَامَانِ جَمِيعاً فَأَمَرَ زَيْدُ بْنُ عَلِيٍّ أَنْ يَشْتَرِيَ لَهُ جَزْوَرَيْنِ لِلْعَقِيْقَةِ وَ كَانَ زَمَنُ غُلَاءٍ فَاشْتَرَى لَهُ وَاحِدَةً وَ عَسْرَتَ عَلَيْهِ الْأُخْرَى فَقَالَ لِأَبِي جَعْفَرٍ ع فَدُ عَسْرَتُ عَلِيٍّ الْأُخْرَى فَتَصَدَّقْ بِثَمْنِهَا فَقَالَ لَا اطْلُبْهَا حَتَّى تَقْدِرَ عَلَيْهَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ إِهْرَاقَ الدِّمَاءِ وَ إِطْعَامَ الطَّعَامِ

Ali has narrated from his father, who from "Ismail ibn Marrar from Yunus and ibn abu 'Umayr all from abu Ayyub al-Khazzaz from Muhammad ibn Muslim who has said the following:

¹⁵ Ibid, h, 3

¹⁶ Ibid, h, 5

¹⁷ Ibid, h, 6

'Two sons at the same time were born to abu Ja'far^{-asws}. The Imam^{-asws} instructed Zayd ibn Ali to buy two camels or (sheep) for 'Aqiqah , At that time prices were high. He bought one and buying another became difficult. He said to abu Ja'far^{-asws}, 'Buying another is difficult, so you should give its price in charity,' The Imam^{-asws} said, 'Do not give up seeking, until you are successful in finding one; Allah^{-azwj} Loves slaughtering of animals to feed the needy.'¹⁸

Aqiqah on 7th Day, Give Charity Silver in Equivalent Weight of Newborn's Hair

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ مُعَاذِ الْفَرَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ الْعَلَّامُ رَهُنُ بِسَابِعِهِ بِكَبْشٍ يُسَمَّى فِيهِ وَ يُعْقُ عَنْهُ وَ قَالَ إِنَّ فَاطِمَةَ ع حَلَقَتْ ابْنَيْهَا وَ تَصَدَّقَتْ بِوَزْنِ شَعْرِهِمَا فِضَّةً

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad, who has narrated from Mu'alla' ibn Muhammad, who from al-Washsha' who from 'Abd Allah ibn Sinan, who from Mu'adh al-farra' who has said the following:

"Abu 'Abd Allah^{-asws} has said, 'The boy is safeguarded on the seventh day from his birth with giving him a name and slaughtering of an animal for 'Aqiqah.' The Imam^{-asws} then said, 'Fatimah^{-asws} shaved (the heads) of her two sons and gave in charity of silver by the weight of their hair.'¹⁹

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنِ ابْنِ جَبَلَةَ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ صَالِحِ بْنِ أَبِي حَمَادٍ عَنِ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ عَقُّ عَنْهُ وَ اخْلُقُ رَأْسَهُ يَوْمَ السَّابِعِ وَ تَصَدَّقْ بِوَزْنِ شَعْرِهِ فِضَّةً وَ اقْطَعِ الْعَقِيقَةَ جَدَاوِي وَ اطْبُخْهَا وَ ادْعُ عَلَيْهَا رَهْطًا مِنَ الْمُسْلِمِينَ

Humayd ibn Ziyad has narrated from ibn Sarna'ah from ibn Jabalah and Ali ibn Muhammad has narrated from Salih ibn abu Hammad from Abd Allah ibn Jabalah from ' Abd Allah ibn Sinan who has said the following:

"Abu 'Abd Allah^{-asws}, has stated this Hadith. 'On the seventh day from birth offer 'Aqiqah, shave the head of the child and give in charity an equivalent amount of silver to that of weight of his hairs and cut the meat of 'Aqiqah without breaking any bones, then cook the meat and invite a group of Muslims to be served.'²⁰

وَ عَنْهُ عَنِ الْحَسَنِ بْنِ حَمَّادٍ بْنِ عَبْدِ اللَّهِ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ بِأَيِّ ذَلِكَ نَبِّدُ قَالَ تَحْلِقُ رَأْسَهُ وَ تَعْقُ عَنْهُ وَ تَصَدَّقُ بِوَزْنِ شَعْرِهِ فِضَّةً وَ يَكُونُ ذَلِكَ فِي مَكَانٍ وَاحِدٍ

Hassan bin Hamad bin Udais has narrated from Ishaq bin Ammar who has said the following:

"I once asked abu 'Abd Allah^{-asws}, 'What should we do first?' The Imam^{-asws} said, 'First shave his head, then offer 'Aqiqah and give in charity of silver equal to the weight of his hairs, All of this should be done in one place.'²¹

¹⁸ Ibid, h 8

¹⁹ Ibid, h 9

²⁰ Al-Kafi, vol. 6, H. 10343, Ch. 17, h. 1,

²¹ Al-Kafi, vol. 6, H. 10344, Ch. 17, h. 2

Aqiqah for Boys or Girls is the Same

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الْعَقِيقَةِ فَقَالَ فِي الذَّكَرِ وَالْأُنثَى سَوَاءٌ

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from 'Uthman ibn 'Isa from Sama'ah who has said the following :

'I once asked him^{-asws} (the Imam^{-asws}), about Aqiqah and the Imam^{-asws} replied: 'It is the same for both babyboy and babygirl'²²".

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْعَقِيقَةُ فِي الْغُلَامِ وَالْجَارِيَةِ سَوَاءٌ

Abu Ali al-Ash'ariy has narrated from Muhammad 'Abd al-Jabbar and Muhammad ibn 'Ismail has narrated from al-Fadl ibn Shadhan, al Safwan from Mansur ibn Hazim who has said the following:

'Abu' Abd Allah^{-asws} has said. "Aqiqah for boys and girls is the same.'²³

Aqiqah is not Obligatory on Poor Parents but Once One is Able

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ع عَنِ الْعَقِيقَةِ عَلَى الْمَوْسِرِ وَالْمُعْسِرِ فَقَالَ لَيْسَ عَلَى مَنْ لَا يَجِدُ شَيْئاً

Ali ibn Muhammad has narrated from Salih ibn abu Hammad, who from Muhammad ibn abu Hamzah, who from Safwan, who from Ishaq ibn 'Arnrar, who has said the following:

"I once asked abu al-Hassan^{-asws} about 'Aqiqah for one who is affluent and one who is poor. The Imam^{-asws} said: 'It is not necessary for one who cannot find anything.'²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنِ الْعَقِيقَةِ عَنِ الْمَوْلُودِ كَيْفَ هِيَ قَالَ إِذَا أَتَى لِلْمَوْلُودِ سَبْعَةُ أَيَّامٍ يُسَمَّى بِالِاسْمِ الَّذِي سَمَّاهُ اللَّهُ عَزَّ وَ جَلَّ بِهِ ثُمَّ يُحْلَقُ رَأْسُهُ وَ يُتَصَدَّقُ بِوِزْنِ شَعْرِهِ ذَهَباً أَوْ فِضَّةً وَ يُدْبِحُ عَنْهُ كَبِشٌ وَ إِنْ لَمْ يُوْجَدْ كَبِشٌ أُجْرَاهُ مَا يُجْزَى فِي الْأَضْحِيَّةِ وَ إِلَّا فَحَمَلٌ أَعْظَمُ مَا يَكُونُ مِنْ حُمْلَانِ السَّنَةِ وَ يُعْطَى الْقَابِلَةَ رُبْعَهَا وَ إِنْ لَمْ تَكُنْ قَابِلَةً فَلِأَمِّهِ تُعْطِيهَا مِنْ شَاعَتِ وَ تُطْعَمُ مِنْهُ عَشْرَةٌ مِنَ الْمُسْلِمِينَ فَإِنْ رَأَوْا فَهَوَ أَفْضَلُ وَ تَأْكُلُ مِنْهُ وَ الْعَقِيقَةُ لِأَزْمَةٍ إِنْ كَانَ غَنِيّاً أَوْ فَقيراً إِذَا أَيْسَرَ وَ إِنْ لَمْ يَعْقَ عَنْهُ حَتَّى ضَحَى عَنْهُ فَقَدْ أُجْرَأَتْهُ الْأَضْحِيَّةُ وَ قَالَ إِنْ كَانَتْ الْقَابِلَةُ يَهُودِيَّةً لَا تَأْكُلُ مِنْ دَبِيحَةِ الْمُسْلِمِينَ أُعْطِيَتْ قِيمَةً رُبْعِ الْكَبِشِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, who from Ahmad ibn al-Hassan ibn Ali, who from 'Abd Allah ibn 'Amir ibn Saad, who from Musaddiq ibn Sadaqah, who from 'Ammar ibn Musa, who has said the following:

"I once asked abu 'Abd Allah^{-asws} about 'Aqiqah and a newborn. The Imam^{-asws} has stated this Hadith. 'When a child is seven days old a name with which Allah^{-azwj} has named him (the newborn) must be given to him, then his head must be shaved and equal to the weight of his hairs gold or silver should

²² Al-Kafi, vol. 6, H. 10337, Ch. 15, h. 1

²³ Ibid, h 2

²⁴ Al-Kafi, vol. 6, H. 10341, Ch. 16, h. 1,

be given in charity. A ram should be slaughtered, and if a ram is not available then whatever is sufficient for an animal offering during al-Hajj is sufficient for 'Aqiqah. If this is not available then a lamb of the same year is sufficient. Al-Qabilah (the special nurse, doctor who helps in labour) should be given one-fourth of the meat thereof. If there is no al-Qabilah then it is up to the mother to whomever she wants to give and **ten Muslims (people of Wilayat, see ref. 30)** should be fed. If there are more than ten it is better. 'Aqiqah is obligatory if one is affluent or even if one is poor, the poor must do so when he is able to manage; and if 'Aqiqah is not done for one until he offers an offering animal during al-Hajj it then is sufficient for 'Aqiqah.' The Imam^{-asws} then said, 'If al-Qabilah (the special nurse, doctor) is a Jewish woman who does not eat meat of the animal slaughtered by Muslims then one-fourth of the price of the animal for 'Aqiqah should be given to her.'²⁵

Aqiqah Animal May not be of Similar Requirement to Animal of Sacrifice

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ مَنْهَالِ الْقَمَاطِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَصْحَابَنَا يَطْلُبُونَ الْعَقِيقَةَ إِذَا كَانَ إِبَانٌ تَقَدَّمَ الْأَعْرَابُ فَيَجِدُونَ الْفُحُولَةَ وَ إِذَا كَانَ غَيْرَ ذَلِكَ الْإِبَانُ لَمْ تُوَجَدْ فَتَعَزَّ عَلَيْهِمْ فَقَالَ إِنَّمَا هِيَ شَاةٌ لَحْمٌ لَيْسَتْ بِمَنْزِلَةِ الْأَضْحِيَّةِ يُجْزَى مِنْهَا كُلُّ شَيْءٍ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Abbas ibn M'aruf from Safwan 'Abd al-Rahrnan ibn al-Hajjaj from Minhal al-Qammat, who has said the following:

"Once I said to abu 'Abd Allah^{-asws} that our people can find animal for 'Aqiqah when Arabs are around. They can find ram but in other seasons such animal is difficult to find and it is expensive for them. The Imam^{-asws} said, 'It is only a sheep and it is not like sacrificial offering for al-Hajj. Anything is sufficient for it.'²⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْكَاهِلِيِّ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْعَقِيقَةُ لَيْسَتْ بِمَنْزِلَةِ الْهَدْيِ خَيْرٌ هَا أَسْمَنُهَا

Ali ibn Muhammad has narrated from Salih ibn abu Harnmad from Muhammad ibn Ziyad from al-Kahiliy from Murazim who has said the following:

"Abu 'Abd Allah^{-asws} has said, "Aqiqah is not like animal offering for al-Hajj. The fat-one is better for 'Aqiqah.'²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعُمَرَ كِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ أَبِي الْحَسَنِ ع قَالَ سَأَلْتُهُ عَنْ مَوْلُودٍ يُحَلِّقُ رَأْسَهُ بَعْدَ يَوْمِ السَّابِعِ فَقَالَ إِذَا مَضَى سَبْعَةٌ أَيَّامٍ فَلَيْسَ عَلَيْهِ حَلْقٌ

Muhammad ibn Yahya has narrated from al-'Amrakiy ibn Ali, who from Ali ibn Ja'far from his brother abu al-Hassan^{-asws} who has said the following:

²⁵ Al-Kafi, vol. 6, H. 10351, Ch. 17, h. 9

²⁶ Al-Kafi, vol. 6, H. 10355, Ch. 18, h. 1

²⁷ Ibid, h. 2

"I once asked abu al-Hassan^{-asws} about the newborn: If shaving his head after seven days from his birth is required. The Imam^{-asws} replied: 'When seven days pass shaving is not required.'²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ مَوْلُودٍ يُوَلَّدُ فَيَمُوتُ يَوْمَ السَّابِعِ هَلْ يُعَقُّ عَنْهُ قَالَ إِنْ كَانَ مَاتَ قَبْلَ الظُّهْرِ لَمْ يُعَقَّ عَنْهُ وَإِنْ مَاتَ بَعْدَ الظُّهْرِ عُقِّ عَنْهُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'tsa from Muhammad ibn Khalid from Sad ibn Sa'd from Idris ibn . Abd Allah who has said the following:

"I once asked abu ' Abd Allah^{-asws} about the case of a child who dies on the seventh day: If 'Aqiqah is still necessary. The Imam^{-asws} replied: 'If he dies before al-Zuhr Aqiqah is not required; but if he dies after al-Zuhr then Aqiqah should be performed.'²⁹

What Needs to Be R cited during Sacrifice of Aqiqah

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ تَقُولُ عَلَى الْعَقِيقَةِ إِذَا عَقَقْتَ بِسْمِ اللَّهِ وَ بِاللهِ اللَّهُمَّ عَقِيقَةٌ عَنْ فُلَانٍ لَحْمُهَا بِلَحْمِهِ وَ دَمُهَا بِدَمِهِ وَ عَظْمُهَا بِعَظْمِهِ اللَّهُمَّ اجْعَلْهُ وَقَاءً لِأَلِ مُحَمَّدٍ ص

Ali ibn Ibrahim has narrated from his father, who from Ali ibn Muhammad from Salih ibn abu Hammad all from ibn abu 'Umayr and Safwan from Ibrahim al-Karkhiy, who has said the following:

"Abu 'Abd Allah^{-asws}, has said, 'When you offer 'Aqiqah say, 'In the name of Allah^{-azwj} and with Allah^{-azwj}; it is an 'Aqiqah for so and so. Its flesh is for his flesh, its blood for his blood and its bones for his bones. O Allah^{-azwj}, make it a protection for Muhammad^{-asws} and family of Muhammad^{-saww}, O Allah^{-azwj}, Grant compensation to Muhammad^{-saww} and his family^{-asws} worthy of their services to Your^{-azwj} cause.'³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُوسُفَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ عَ قَالَ إِذَا دَبَحْتَ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ وَ اللَّهُ أَكْبَرُ إِيْمَانًا بِاللَّهِ وَ تَنَاءً عَلَى رَسُولِ اللَّهِ ص وَ الْعِصْمَةَ لِأَمْرِهِ وَ الشُّكْرَ لِرِزْقِهِ وَ الْمَعْرِفَةَ بِفَضْلِهِ عَلَيْنَا أَهْلَ الْبَيْتِ فَإِنْ كَانَ ذَكَرًا فَقُلِ اللَّهُمَّ إِنَّكَ وَهَبْتَ لَنَا ذَكَرًا وَ أَنْتَ أَعْلَمُ بِمَا وَهَبْتَ وَ مِنْكَ مَا أُعْطِيتَ وَ كُلُّ مَا صَنَعْنَا فَتَقَبَّلْهُ مِنَّا عَلَى سُنَّتِكَ وَ سُنَّةِ نَبِيِّكَ وَ رَسُولِكَ ص وَ أَحْسَا عَنَّا الشَّيْطَانَ الرَّجِيمَ لَكَ سُفْكَتِ الدِّمَاءِ لَا شَرِيكَ لَكَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ بِرَفْعِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ تَقُولُ عَلَى الْعَقِيقَةِ ذَكَرٌ مِثْلُهُ وَ زَادَ فِيهِ اللَّهُمَّ لَحْمُهَا بِلَحْمِهِ وَ دَمُهَا بِدَمِهِ وَ عَظْمُهَا بِعَظْمِهِ وَ شَعْرُهَا بِشَعْرِهِ وَ جِلْدُهَا بِجِلْدِهِ اللَّهُمَّ اجْعَلْهُ وَقَاءً لِفُلَانِ بْنِ فُلَانٍ

Ali ibn Ibrahim has narrated from his father from 'Isma'il ibn Marrar from Yunus from certain persons of his people who have said the following:

²⁸ Al-Kafi, vol. 6, H. 10389, Ch. 25, h. 1

²⁹ Al-Kafi, vol. 6, H. 10391, Ch. 26, h. 1

³⁰ Al-Kafi, vol. 6, H. 10357, Ch. 19, h. 1,

"Abu Ja'far^{-asws}, has said, 'When you slaughter the animal for 'Aqiqah, say, "In the name of Allah^{-azwj}, with Allah^{-azwj}, all praise belongs to Allah^{-azwj} and Allah^{-azwj} is Greater than can be described. (It is) the expression of (our) belief in Allah, praise in favour of the Messenger of Allah, O Allah^{-azwj}, Grant compensation to Muhammad^{-saww} and his family^{-asws} worthy of their^{-asws} services to Your^{-azwj} cause, keeping up with His^{-azwj} Command and an expression of thanks for His^{-azwj} sustenance and due to the knowledge about His generosity to us, people of the family." If the newborn is a male then say, "O Allah, You^{-azwj} have Granted us a boy. You^{-azwj} Know best about Your gift and the favour is from You^{-azwj}. Please accept all that we do according to Your^{-azwj} Sunnah and the Sunnah of Your^{-azwj} Prophet^{-saww}, O Allah^{-azwj}, Grant compensation to Muhammad^{-saww} and his family^{-asws} worthy of their services to Your^{-azwj} cause. Drive away and repel Satan, the one condemned to be stoned, from us. Blood is shed for Your^{-azwj} sake, there is no partner for You^{-azwj} and all praise belongs to Allah^{-azwj}, Lord of the worlds. A number of our people have also narrated from Sahl ibn Ziyad, from certain persons of his people in a marfu' manner who has said the following: "Abu 'Abd Allah^{-asws} has instructed to say on 'Aqiqah: 'O Lord^{-azwj}. Its flesh is for his flesh, its blood is for his blood, its bones for his bones, its hairs for his hairs and its skin is for his skin. O Lord^{-azwj}, make it a protection for so and so son of so and so.'³¹

The Mother Should not Eat from the Meat of Aqiqah

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنِ ابْنِ مُسْكَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا تَأْكُلُ الْمَرْأَةُ مِنْ عَقِيْقَةِ وَلَدِهَا وَلَا بَأْسَ بِأَنْ تُعْطِيَهَا الْجَارَ الْمُحْتَاجَ مِنَ اللَّحْمِ

A number of our people have narrated from Ahmad ibn abu ' Abd Allah from his father from ' Abd Allah ibn al-Mughirah from ibn Muskan from those whom he has mentioned who has said the following:

"Abu 'Abd Allah^{-asws} has said, 'Mother of newborn should not eat from the meat of 'Aqiqah but it is not harmful if she gives to the needy neighbour.'³²

The Cooked Meat should be Offer to the People of Wilayat of Masomeen^{-asws}

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا يَأْكُلُ هُوَ وَلَا أَحَدٌ مِنْ عِيَالِهِ مِنَ الْعَقِيْقَةِ قَالَ وَ لِلْقَابِلَةِ الثَّلْثُ مِنَ الْعَقِيْقَةِ فَإِنْ كَانَتْ الْقَابِلَةُ أُمَّ الرَّجُلِ أَوْ فِي عِيَالِهِ فَلَيْسَ لَهَا مِنْهَا شَيْءٌ وَ تُجْعَلُ أَعْضَاءُ نَمِّ يَطْبُخُهَا وَ يَفْسِمُهَا وَ لَا يُعْطِيهَا إِلَّا لِأَهْلِ الْوَلَايَةِ وَ قَالَ يَأْكُلُ مِنَ الْعَقِيْقَةِ كُلِّ أَحَدٍ إِلَّا الْأُمَّ

Al-Husayn from Muhammad has narrated from Mu'alla' ibn Muhammad and Muhammad ibn Yahya from Ahmad ibn Muhammad all from al-Washsha from Ahmad ibn 'A'idh from abu Khadijah who has said the following:

"Abu 'Abd Allah^{-asws} has said, 'He or any of his dependents should not eat from the meat of 'Aqiqah. One-third of the meat is for al-Qabilah (the special nurse helping in labour). If the special nurse is the mother of the father

³¹ Al-Kafi, vol. 6, H. 10358, Ch. 19, h. 2-3

³² Al-Kafi, vol. 6, H. 10363, Ch. 20, h. 1

of the newborn or a family member, then there is not anything for such nurse. It should be made in parts, cooked and distributed. **It should be given only to those who are of the people of Walayah (people who believe in the Divine authority of 'A 'immah^{-asws},'** The Imam^{-asws} said, 'Everyone can eat from the meat of 'Aqiqah except the mother (as well as him and his dependents).'³³

Aqiqah for Imam Hassan^{-asws}, Hussain^{-asws} and Prophet Mohammed^{-saww}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ
عَقَّ رَسُولُ اللَّهِ ص عَنْ الْحَسَنِ ع بِيَدِهِ وَ قَالَ بِسْمِ اللَّهِ عَقِيقَةً عَنِ الْحَسَنِ وَ قَالَ اللَّهُمَّ عَظْمُهَا بِعَظْمِهِ وَ لَحْمُهَا
بِلَحْمِهِ وَ دَمُهَا بِدَمِهِ وَ شَعْرُهَا بِشَعْرِهِ اللَّهُمَّ اجْعَلْهَا وَقَاءً لِمُحَمَّدٍ وَ آلِهِ

Ali ibn Ibrahim has narrated from his father from 'Isma'il ibn Marrar from Yunus from certain persons of his people who have said the following:

"Abu' Abd Allah^{-asws} has said that the Messenger of Allah^{-saww} offered 'Aqiqah for al-Hassan^{-asws} with his own hands and said, "In the name of Allah^{-azwj}. It is an 'Aqiqah for al-Hassan." He^{-saww} also said, "O Lord^{-azwj}, its bones are for his bones, its flesh for his flesh, its blood for his blood and its hairs for his hairs. O Lord^{-azwj}, make it a protection for Muhammad^{-saww} and his family^{-asws} '³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع عَنِ التَّهْنِئَةِ بِالْوَلَدِ مَتَى
فَقَالَ إِنَّهُ قَالَ لَمَّا وُلِدَ الْحَسَنُ بْنُ عَلِيٍّ هَبَطَ جِبْرَائِيلُ بِالتَّهْنِئَةِ عَلَى النَّبِيِّ ص فِي الْيَوْمِ السَّابِعِ وَ أَمَرَهُ أَنْ يُسَمِّيَهُ وَ
يُكْتَبِيَهُ وَ يَخْلِقَ رَأْسَهُ وَ يَعُقَّ عَنْهُ وَ يَنْقُبَ أُذُنَهُ وَ كَذَلِكَ كَانَ جِبْنَ وُلِدَ الْحُسَيْنُ ع أَنَّهُ فِي الْيَوْمِ السَّابِعِ فَأَمَرَهُ بِمِثْلِ
ذَلِكَ قَالَ وَ كَانَ لَهُمَا دَوَابَّتَانِ فِي الْقَرْنِ الْأَيْسَرِ وَ كَانَ النَّقْبُ فِي الْأُذُنِ الْيُمْنَى فِي شَحْمَةِ الْأُذُنِ وَ فِي الْيُسْرَى فِي
أَعْلَى الْأُذُنِ فَأَلْفَرَطُ فِي الْيُمْنَى وَ الشَّنْفُ فِي الْيُسْرَى وَ قَدْ رُوِيَ أَنَّ النَّبِيَّ ص تَرَكَ لَهُمَا دَوَابَّتَيْنِ فِي وَسْطِ الرَّأْسِ
وَ هُوَ أَصْحَحُ مِنَ الْقَرْنِ

Ali ibn Ibrahim has narrated from his father from al-Husayn ibn Khalid who has said the following:

"I once asked al-Reza^{-asws} about when to offer congratulations for the birth of a child. The Imam stated this Hadith. 'It was the birth of al-Hassan^{-asws} ibn Ali^{-asws}, Jibril^{-as} descended to congratulate the Holy Prophet^{-saww}, O Allah^{-azwj}, Grant Compensation to Muhammad^{-saww} and his family^{-asws} worthy of their services to Your^{-azwj} cause, on the seventh day and conveyed (the Message) to name him and give him a Kunyah, shave his head, offer 'Aqiqah for him and pierce a hole in his ear.

When al-Husayn^{-asws} was born Jibril^{-as} came on the seventh day and conveyed (the Message) similarly.' The Imam^{-asws} then said: 'They both had two bunches of hairs on the left middle side of their head and the hole was in their right ear on the loop and on the left one it was on the top of the ear. Earring was in the right ear and al-Shanf (earring) on the left ear.' It is

³³ Ibid, h. 2

³⁴ Al-Kafi, vol. 6, H. 10366, Ch. 21, h. 1

narrated that the Holy Prophet ^{-saww}, left two bunch of hairs on the middle of their head and it is more correct than al-Qarn (the left middle of the head).³⁵

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِي الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ إِسْمَاعِيلَ عَنْ إِدْرِيسَ عَنْ أَبِي السَّائِبِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ قَالَ أَبُو طَالِبٍ عَنْ رَسُولِ اللَّهِ ص يَوْمَ السَّابِعِ وَ دَعَا آلَ أَبِي طَالِبٍ فَقَالُوا مَا هَذِهِ فَقَالَ عَقِبَهُ أَحْمَدُ قَالُوا لِأَيِّ شَيْءٍ سَمَّيْتَهُ أَحْمَدُ قَالَ سَمَّيْتُهُ أَحْمَدَ لِمُحَمَّدَةَ أَهْلِ السَّمَاءِ وَ الْأَرْضِ

Ali ibn Muhammad ibn Bandar has narrated from Ibrahim ibn Ishaq al-Ahmar from Ahmad ibn ai-Hassan from abu al-Abbas from Ja'far ibn 'Isma'il from Idris from abu al-Sa'ib who has said the following:

"Abu 'Abd Allah^{-asws} has narrated from his father who has said that abu Talib^{-asws} offered 'Aqiqah for the Messenger of Allah^{-saww} on the seventh day and invited members of his family who asked, 'What is this?' He^{-asws} replied, 'It is 'Aqiqah for Ahmad.' They asked, 'Why have you named him Ahmad?' He^{-asws} replied, 'I^{-asws} have named him Ahmad because of the praises of the inhabitants of the heaven and earth for him^{-saww}.'³⁶

Cleaning the Newborn Boy on the 7th Day

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ اخْتَبُوا أَوْلَادَكُمْ لِسَبْعَةِ أَيَّامٍ فَإِنَّهُ أَطْهَرُ وَ أَسْرَعُ لِنَبَاتِ اللَّحْمِ وَ إِنَّ الْأَرْضَ لَتُكْرَهُ بِبَوْلِ الْأَعْلَفِ وَ بِهِذَا الْإِسْنَادِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ ثَقَبَ أُذُنِ الْغُلَامِ مِنَ السُّنَّةِ وَ خِتَانَهُ لِسَبْعَةِ أَيَّامٍ مِنَ السُّنَّةِ

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas'adah ibn Sadaqah who has said the following :

"Abu 'Abd Allah^{-asws} has said, 'Circumcise your children on the seventh day from their birth; it is more hygenic and allows the flesh to grow quicker. The earth dislikes the urine of the one who is not circumcised.'

Through the same chain of narrators, it is narrated that Abu 'Abd Allah^{-asws} has said, 'Piercing a hole in the ear of a boy is of Sunnah and circumcision on the seventh day is of Sunnah.'³⁷

عَلِيُّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص طَهَّرُوا أَوْلَادَكُمْ يَوْمَ السَّابِعِ فَإِنَّهُ أَطْيَبُ وَ أَطْهَرُ وَ أَسْرَعُ لِنَبَاتِ اللَّحْمِ وَ إِنَّ الْأَرْضَ لَتَنْجَسُ مِنْ بَوْلِ الْأَعْلَفِ أَرْبَعِينَ صَبَاحاً

Ali has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

"Abu 'Abd Allah^{-asws}, has said that the Messenger of Allah^{-saww} has said, 'Cleanse (circumcise) your children on the seventh day of their birth; it is more hygenic and allows the flesh to grow quicker. The land remains unclean for forty days because of the urine of an uncircumcised man.'³⁸

³⁵ Ibid, h. 6

³⁶ Al-Kafi, vol. 6, H. 10372, Ch. 22, h. 1

³⁷ Al-Kafi, vol. 6, H. 10373, Ch. 23, h. 1

³⁸ Ibid, h. 2

مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَنَّهُ كَتَبَ إِلَى أَبِي مُحَمَّدٍ ع أَنَّهُ رُوِيَ عَنِ الصَّادِقِينَ ع أَنَّ اخْتِنُوا أَوْلَادَكُمْ يَوْمَ السَّابِعِ يَطْهَرُوا وَإِنَّ الْأَرْضَ تَصْجُ إِلَى اللَّهِ مِنْ بَوْلِ الْأَعْلَفِ وَ لَيْسَ جُعِلَتْ فِذَلِكَ لِحْجَامِي بَلَدِنَا حَذَقٌ بِذَلِكَ وَ لَا يَخْتِنُونَهُ يَوْمَ السَّابِعِ وَ عِنْدَنَا حَجَامُ الْيَهُودِ فَهَلْ يَجُوزُ لِلْيَهُودِ أَنْ يَخْتِنُوا أَوْلَادَ الْمُسْلِمِينَ أَمْ لَا إِنْ شَاءَ اللَّهُ فَوْقَ عِ السُّنَّةِ يَوْمَ السَّابِعِ فَلَا تُخَالِفُوا السُّنَّةَ إِنْ شَاءَ اللَّهُ

Muhammad ibn Yahya and Muhammad ibn 'Abd Allah have narrated from 'Abd Allah ibn Ja'far who has said the following:

"I once wrote to abu Muhammad^{-asws} that it is narrated from the two truthful Imam^{-asws} who have said, 'Circumcise your children on the seventh day from their birth; the earth cries before Allah^{-azwj} because of the urine of an uncircumcised person.' I pray to Allah^{-azwj} to keep my soul in service for your cause, people performing circumcision in our city are not very knowledgeable and they do not do it on the seventh day but there is a Jewish person: If it is permissible for a Jewish person to circumcise children of Muslims or not by the will of Allah. The Imam^{-asws} signed the answer that said, 'It is of Sunnah to circumcise on the seventh day, so do not oppose the Sunnah by the will of Allah.'³⁹

وَ عَنْهُ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ نَقَبُ أُذُنَ الْعَلَامِ مِنَ السُّنَّةِ وَ خِتَانُ الْعَلَامِ مِنَ السُّنَّةِ

It is narrated from the narrator of the previous Hadith from Ahmad ibn Muhammad ibn 'Isa from 'Abd Allah ibn Sinan who has said the following:

"Abu 'Abd Allah^{-asws} has said, 'Piercing the ears of a boy is of the Sunnah as well as his circumcision.'⁴⁰

وَ عَنْهُ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَخِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيِّ بْنِ يَقْطِينٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ع عَنْ خِتَانِ الصَّبِيِّ لِسَبْعَةِ أَيَّامٍ مِنَ السُّنَّةِ هُوَ أَوْ يُؤَخَّرُ وَ أَيُّهُمَا أَفْضَلُ قَالَ لِسَبْعَةِ أَيَّامٍ مِنَ السُّنَّةِ وَ إِنْ أُخِّرَ فَلَا بَأْسَ

It is narrated from the narrator of the previous Hadith from Ahmad ibn Muhammad from al-Hassan ibn Ali ibn Yaqtin from his brother al-Husayn from his father Ali ibn Yaqtin who has said the following:

"I once asked abu al-Hassan^{-asws} about circumcision of a child if on the seventh day is of Sunnah or can be delayed and which one is better. The Imam^{-asws} said, 'On the seventh day is of Sunnan but delaying is not harmful.'⁴¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْمَوْلُودُ يُعَقُّ عَنْهُ وَ يُخْتَنُ لِسَبْعَةِ أَيَّامٍ

A number of our people have narrated from Ahmad ibn abu . Abd Allah from his father from 'Abd Allah ibn al-Mughirah from those whom he has mentioned who has said the following:

³⁹ Ibid, h. 3

⁴⁰ Al-Kafi, vol. 6, H. 10377, Ch. 23, h. 5

⁴¹ Ibid, h. 7

"Abu 'Abd Allah^{-asws} has said, 'For a newborn 'Aqiqah is offered on the seventh day and the child is circumcised.'⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا
أَسْلَمَ الرَّجُلُ أَحْتَنَّ وَ لَوْ بَلَغَ ثَمَانِينَ

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

"Abu 'Abd Allah^{-asws} has said that Amir-ul-Momaneen^{-asws} has said: 'If a man becomes a Muslim he must circumcise even if he is eighty years' old.'⁴³

BreastFeeding

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ
أَمِيرُ الْمُؤْمِنِينَ ع مَا مِنْ لَبَنٍ يُرْضَعُ بِهِ الصَّبِيُّ أَكْثَرَ بَرَكَتَ عَلَيْهِ مِنْ لَبَنِ أُمِّهِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Yahya from Talhah ibn Zayd who has said the following:

"Abu 'Abd Allah^{-asws} has said that Amir-ul-Momaneen^{-asws} has said, 'No other milk has a greater blessing for the child as the milk of his mother does.'⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ
عَنْ أُمِّهِ أُمِّ إِسْحَاقَ بِنْتِ سُلَيْمَانَ قَالَتْ نَظَرْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع وَ أَنَا أَرْضَعُ أَحَدَ بَنِي مُحَمَّدًا أَوْ إِسْحَاقَ فَقَالَ يَا أُمَّ
إِسْحَاقَ لَا تُرْضِعِيهِ مِنْ نَدْيٍ وَاحِدٍ وَ أَرْضِعِيهِ مِنْ كِلَيْهِمَا يَكُونُ أَحَدُهُمَا طَعَامًا وَ الْآخَرُ شَرَابًا

Muhammad ibn Yahya has narrated from Salmah ibn al-Khattab from Muhammad ibn Musa from Muhammad ibn al-rAbbas ibn al-Walid from his father from 'Umm Ishaq daughter of Sulayman who has said the following:

"Abu 'Abd Allah^{-asws} once looked to me when I was breastfeeding one of my sons, Muhammad or Ishaq and the Imam^{-asws} said: 'O 'Umm Ishaq, do not breastfeed him from one breast only. Breastfeed him from both breasts; one is food and the other is the drink for him.'⁴⁵

مُحَمَّدُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ
اللَّهِ ع قَالَ الرَّضَاعُ وَاحِدٌ وَ عَشْرُونَ شَهْرًا فَمَا نَقَصَ فَهُوَ جَوْرٌ عَلَى الصَّبِيِّ

Muhammad has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from' Amrnar ibn Marwan from Sarna'ah who has said the following:

"Abu' Abd Allah^{-asws} has said, 'Breastfeeding is for twenty-one months. Breastfeeding for less than this is injustice to the child.'⁴⁶

⁴² Ibid, h. 9

⁴³ Ibid, h.10

⁴⁴ Al-Kafi, vol. 6, H. 10397, Ch. 28, h. 1

⁴⁵ Ibid, h. 2

⁴⁶ Ibid, h.3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ
الْمِنْقَرِيِّ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ عَنِ الرَّضَاعِ فَقَالَ لَا تُجْبَرُ الْحُرَّةُ عَلَى رِضَاعِ الْوَلَدِ وَ تُجْبَرُ أُمُّ الْوَلَدِ

Ali ibn Ibrahim has narrated from his father and Ali Muhammad al-Qasaniy from al-Qasim ibn Muhammad al-Jawhariy from Sulayman ibn Dawud al- Minqariy who has said the following:

"Once abu 'Abd Allah^{-asws} was asked about breastfeeding. The Imam^{-asws} said, 'A free woman cannot be forced to breastfeed; but the mother (who is a slave-girl) of child can be made to breastfeed.'⁴⁷

⁴⁷ Ibid, h.4