

الكافي

AL-KAFI

المجلد السادس

Volume 6

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
الإسلام الكليني المتوفى سنة 329 هجرية

Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الْعَقِيقَةِ

THE BOOK OF AQEEQA (1)

TABLE OF CONTENTS

THE BOOK OF AQEEQA (1)	1
Chapter 1 – Merits of the son	3
Chapter 2 – Resemblance of the child	6
Chapter 3 – Merits of the daughters	7
Chapter 4 – The supplication regarding seeking of the child	10
Chapter 5 – The one for whom is a pregnancy, so he makes the intention that he would name him Muhammad ^{saww} or Ali ^{asws} , there would be born for him a male, and the supplication for that	15
Chapter 6 – Beginning of the creation of the human being, and his transfer into the womb of his mother ...	17
Chapter 7 – The most of what the woman can give birth to.....	22
Chapter 8 – Regarding the etiquettes of the birth	22
Chapter 9 – The congratulations with the birth.....	23
Chapter 10 – The names and the teknonyms	24
Chapter 11 – The Unimpaired creation	28
Chapter 12 – What is recommended to feed the pregnant and (during) bleeding following childbirth	29
Chapter 13 – What should one do with the new-born, from the embalming and other such, when it is born	31
Chapter 14 – The <i>Aqeeqa</i> and its aspects.....	32
Chapter 15 – The <i>Aqeeqa</i> of the male and the female is the same.....	34
Chapter 16 – The <i>Aqeeqa</i> is not Obligatory upon the one who cannot find (the means for it)	35
Chapter 17 – <i>Aqeeqa</i> is one the seventh day for the new-born, and shaving of its head and naming	36

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

باب فَضْلِ الْوَلَدِ

Chapter 1 – Merits of the son

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْوَلَدُ الصَّالِحُ رِيحَانَةٌ مِنَ اللَّهِ قَسَمَهَا بَيْنَ عِبَادِهِ وَإِنَّ رِيحَانَتِي مِنَ الدُّنْيَا الْحَسَنُ وَالْحُسَيْنُ سَمِيئُهُمَا بِاسْمِ سِبْطَيْنِ مِنْ بَنِي إِسْرَائِيلَ شَبْرًا وَشَبِيرًا .

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 righteous boy is an aromatic flower from Allah^{azwj} being Distributed between His^{azwj} servants, and my^{saww} two aromatic flowers from the world are Al-Hassan^{asws} and Al-Husayn^{asws}. I^{saww} named both of them^{asws} by the name of the grandsons from the Children of Israel, Shabbar and Shabbir’.¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ بَعْضِ أَصْحَابِهِ أَنَّهُ قَالَ قَالَ عَلِيُّ بْنُ لُحْسَيْنٍ (عَلَيْهِ السَّلَام) مِنْ سَعَادَةِ الرَّجُلِ أَنْ يَكُونَ لَهُ وَلَدٌ 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 Bin Al-Husayn^{asws} said: ‘From the happiness of the man is that there happens to be sons for him, (and he is) being assisted by them’.²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَكْثَرُوا الْوَلَدَ أَكْثَرَ بِكُمْ الْأُمَّمَ غَدًا .

A number of our companions, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandather 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’.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَمَّا لَقِيَ يُوسُفُ أَخَاهُ قَالَ لَهُ يَا أَخِي كَيْفَ اسْتَطَعْتَ أَنْ تَنْزَوِّجَ النِّسَاءَ بَعْدِي قَالَ إِنَّ أَبِي أَمَرَنِي وَ قَالَ إِنَّ اسْتَطَعْتَ أَنْ تَكُونَ لَكَ ذُرِّيَّةٌ تُنْقِلُ الْأَرْضَ بِالتَّسْبِيحِ فَأَفْعَلْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

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

² Al Kafi – V 7 – The Book of Aqeeqa Ch 1 H 2

³ Al Kafi – V 7 – The Book of Aqeeqa Ch 1 H 3

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Yusuf^{as} met his^{as} brother, he asked him^{as}, 'How were you able to marry the women after me?' He^{as} said: 'My^{as} father^{as} ordered me and said: 'If you^{as} have the ability to have as many offspring for yourself^{as}, making the earth heavy by the Glorification (of Allah^{azwj}), so do it'.⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ فُلَانًا رَجُلًا سَمَاهُ قَالَ إِنِّي كُنْتُ زَاهِدًا فِي الْوَلَدِ حَتَّى وَقَفْتُ بِعَرَفَةَ فَإِذَا إِلَى جَانِبِي غُلَامٌ شَابٌّ يَدْعُو وَيَبْكِي وَيَقُولُ يَا رَبِّ وَالِدِي وَالِدِي فَرَعَّابَنِي فِي الْوَلَدِ حِينَ سَمِعْتُ ذَلِكَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'So and so man was heard saying, 'I was an ascetic regarding the children until I paused at Arafaat, so there was a boy by my side, a youth, supplicating, and weeping, and saying, 'O Lord^{azwj}! My parents! My parents!' So I wished regarding the children when I heard that'.⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ مُرْسَلًا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ سَعَادَةِ الرَّجُلِ الْوَلَدُ الصَّالِحُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, with an unbroken chain,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'From the happiness of the man is the righteous son'.⁶

وَ عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) أَنِّي اجْتَنَبْتُ طَلَبَ الْوَلَدِ مُنْذُ خَمْسِ سِنِينَ وَ ذَلِكَ أَنَّ أَهْلِي كَرِهَتْ ذَلِكَ وَ قَالَتْ إِنَّهُ يَسْتَدُّ عَلَيَّ تَرْبِيئَهُمْ لِغَلَّةِ الشَّيْءِ فَمَا تَرَى فَكَتَبَ (عَلَيْهِ السَّلَام) 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} wrote to me: 'Seek the children, for Allah^{azwj} Mighty and Majestic would Sustain them'.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ أَوْلَادَ الْمُسْلِمِينَ مَوْسُومُونَ عِنْدَ اللَّهِ شَافِعٌ وَ مُشَفَّعٌ فَإِذَا بَلَغُوا ائْتَنَّتْ عَشْرَةَ سَنَةٍ كَانَتْ لَهُمُ الْحَسَنَاتُ فَإِذَا بَلَغُوا الْحُلُمَ كَتَبَتْ عَلَيْهِمُ السَّيِّئَاتُ .

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

⁴ Al Kafi – V 7 – The Book of Aqeeqa Ch 1 H 4

⁵ Al Kafi – V 7 – The Book of Aqeeqa Ch 1 H 5

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

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

(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 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'.⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) كَانَ يَقْرَأُ وَ إِنِّي خِفْتُ الْمَوَالِي مِنْ وَرَائِي يُعْنِي أَنَّهُ لَمْ يَكُنْ لَهُ وَارِثٌ حَتَّى وَهَبَ اللَّهُ لَهُ بَعْدَ الْكِبَرِ .

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

(It has been narrated) from Abu Abdullah^{asws} that Amir Al-Momineen^{asws} used to recite **[19:5] And surely I fear my relatives after me'** – Meaning that he (Zakariyya^{as}) did not have an inheritor for himself^{as} until Allah^{azwj} Granted for him^{as} after the old age'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ الْوَلَدَ الصَّالِحَ رِيحَانَةٌ مِنْ رِيحَانِ الْجَنَّةِ .

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 righteous son is an aromatic flower from the flowers of the Paradise'.¹⁰

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ سَعَادَةِ الرَّجُلِ الْوَلَدُ الصَّالِحُ .

And by this chain,

He^{asws} (the Imam^{asws}) said: 'Rasool-Allah^{saww} said: 'From the happiness of the man is the righteous son'.¹¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَرَّ عَيْسَى ابْنُ مَرْيَمَ (عَلَيْهِ السَّلَام) بِقَبْرِ يُعَذَّبُ صَاحِبُهُ ثُمَّ مَرَّ بِهِ مِنْ قَابِلٍ فَإِذَا هُوَ لَا يُعَذَّبُ فَقَالَ يَا رَبِّ مَرَرْتُ بِهَذَا الْقَبْرِ عَامَ أَوْلَ فَكَانَ يُعَذَّبُ وَ مَرَرْتُ بِهِ الْعَامَ فَإِذَا هُوَ لَيْسَ يُعَذَّبُ فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّهُ أَدْرَكَ لَهُ وَلَدٌ صَالِحٌ فَأَصْلَحَ طَرِيقاً وَ أَوَى بَيْتِماً فَلِهَذَا عَفَرْتُ لَهُ بِمَا فَعَلَ ابْنُهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurrat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Isa^{as} Ibn Maryam^{as} passed by a grave whose inhabitant was being Punished. Then he^{as} passed by it afterwards so he was not being Punished. So he^{as} said: 'O Lord^{azwj}! I^{as} passed by this grave the first year, so he was being Punished, and I^{as} passed by it this year and he is not being Punished'. So Allah^{azwj} Revealed unto him^{as}: "A righteous son of his became an adult, so he repaired a road, and sheltered an orphan, thus it is due to this I^{azwj} Forgave him for what his son had done'.

ثُمَّ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِيرَاثُ اللَّهِ عَزَّ وَ جَلَّ مِنْ عَبْدِهِ الْمُؤْمِنِ وَلَدٌ يُعْبُدُهُ مِنْ بَعْدِهِ

⁸ Al Kafi – V 7 – The Book of Aqeeqa Ch 1 H 8

⁹ Al Kafi – V 7 – The Book of Aqeeqa Ch 1 H 9

¹⁰ Al Kafi – V 7 – The Book of Aqeeqa Ch 1 H 12

¹¹ Al Kafi – V 7 – The Book of Aqeeqa Ch 1 H 10

Then Rasool-Allah^{saww} said: ‘(It is) an inheritance of Allah^{azwj} Mighty and Majestic from a believing servant to be a son who would worship Him^{azwj} from after him’.

ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) آيَةَ زَكَرِيَّا (عَلَيْهِ السَّلَام) رَبِّ فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا. يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ وَ اجْعَلْهُ رَبِّ رَضِيًّا .

Then Abu Abdullah^{asws} recited a Verse of Zakariyya^{as} [19:5] (Lord) therefore Grant me from Yourself an heir [19:6] Who would inherit me and inherit from the Progeny of Yaqoub, and Make him, my Lord, one with whom You are well Pleased.¹²

باب شَبِّهِ الْوَالِدِ

Chapter 2 – Resemblance of the child

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ نِعْمَةِ اللَّهِ عَلَى الرَّجُلِ أَنْ يُشَبِّهَهُ وَلَدُهُ .

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: ‘From a Bounty of Allah^{azwj} upon the man is that his son would resemble him’.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْمُثَنَّى عَنْ سَدِيدٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مِنْ سَعَادَةِ الرَّجُلِ أَنْ يَكُونَ لَهُ الْوَالِدُ يُعْرِفُ فِيهِ شَبِّهَهُ خَلْفَهُ وَ خَلْفَهُ وَ شَمَائِلَهُ .

Ali Bin Ibrahim, from from his father, from Ibn Abu Umeyr, from Hisham Bin Al Musny, from Sudeyr,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘From happiness of the man is that there happens to be for him the son in whom his resemblance would be recognised, in his appearance, and his mannerisms, and his virtues’.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَظِينٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ سَعِدَ امْرُؤٌ لَمْ يَمُتْ حَتَّى يَرَى خَلْفًا مِنْ نَفْسِهِ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Hassan Bin Ali Bin Yaqteen, from Yunus Bin Yaqoub, from a man,

(It has been narrated) from Abu Al-Hassan^{asws}, said, ‘I heard him^{asws} saying: ‘Happiness of a person is that he does not die until he sees a successor from himself’.¹⁵

¹² Al Kafi – V 7 – The Book of Aqeeqa Ch 1 H 11

¹³ Al Kafi – V 7 – The Book of Aqeeqa Ch 2 H 1

¹⁴ Al Kafi – V 7 – The Book of Aqeeqa Ch 2 H 2

¹⁵ Al Kafi – V 7 – The Book of Aqeeqa Ch 2 H 3

Chapter 3 – Merits of the daughters

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ عَنْ ثِقَةَ حَدَّثَهُ مِنْ أَصْحَابِنَا قَالَ تَزَوَّجْتُ بِالْمَدِينَةِ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَيْفَ رَأَيْتَ قُلْتُ مَا رَأَى رَجُلٌ مِنْ خَيْرٍ فِي امْرَأَةٍ إِلَّا وَ قَدْ رَأَيْتُهُ فِيهَا وَ لَكِنْ خَانَتْني فَقَالَ وَ مَا هُوَ قُلْتُ وَ لَدْتُ جَارِيَتَهُ قَالَ لَعَلَّكَ كَرِهْتَهَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَبَاؤُكُمْ وَ أَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ismail, Bin Bazie, from Ibrahim Bin Mihzam, from Ibrahim Al Karkhy, from a reliable one from his companions who narrated to him, said,

'I got married at Al-Medina, so Abu Abdullah^{asws} said to me: 'How do you view?' I said, 'Whatever a man views from the goodness regarding a wife except that I have seen it in her, but she betrayed me'. So he^{asws} said: 'And what is it?' I said, 'She gave birth to a girl'. He^{asws} said: 'Perhaps you dislike her, Allah^{azwj} Mighty and Majestic is Saying [4:11] *your parents and your children, you know not which of them is the nearer to you in benefit*.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَبَا بَنَاتٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} was a father of daughters'.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ الْوَاسِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) سَأَلَ رَبَّهُ أَنْ يُرْزَقَهُ ابْنَةً تَبْكِيهِ وَ تَنْدُبُهُ بَعْدَ مَوْتِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Al Wasity,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Ibrahim^{asws} (7th Imam^{asws}) asked his^{asws} Lord^{azwj} that He^{azwj} should Grant him^{as} a daughter who would cry over him^{asws}, and lament him after his^{asws} passing away'.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ جَارُودٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ لِي بَنَاتٍ فَقَالَ لَعَلَّكَ تَتَمَنَّى مَوْتَهُنَّ أَمَا إِنَّكَ إِنْ تَمَنَيْتَ مَوْتَهُنَّ فَمَنْ لَمْ تُوجِرْ وَ لَقِيَتْ اللَّهَ عَزَّ وَ جَلَّ يَوْمَ تَلْقَاهُ وَ أَنْتَ عَاصٍ .

Ali Bin Ibrahim from his father, and Muhammad Bin Ismail from Al Fazl Bin Shazaan, both together from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Jaroud who said,

'I said to Abu Abdullah^{asws} that there are (only) daughters for me'. So he^{asws} said: 'Perhaps you are desiring their deaths. But, if you are desiring their death, and they

¹⁶ Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 1

¹⁷ Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 2

¹⁸ Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 3

were to die, you would not be Rewarded and would meet Allah^{azwj} Mighty and Majestic on the Day you meet Him^{azwj}, and you would be a disobedient one'.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نِعَمَ الْوَالِدِ الْبَنَاتُ مُلَطَّفَاتٌ مُجَهَّزَاتٌ مُوْنِسَاتٌ مُبَارَكَاتٌ مُفْلِيَاتٌ .

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'.²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْعَبَّاسِ الزَّيَّاتِ عَنْ حَمْرَةَ بْنِ حُمْرَانَ يَرْفَعُهُ قَالَ أَبِي رَجُلٌ وَهُوَ عِنْدَ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَخْبِرَ بِمَوْلُودٍ أَصَابَهُ فَتَعَيَّرَ وَجْهُ الرَّجُلِ فَقَالَ لَهُ النَّبِيُّ (عَلَيْهِ السَّلَام) مَا لَكَ فَقَالَ خَيْرٌ فَقَالَ قُلْ قَالَ خَرَجْتُ وَالْمَرْأَةُ تَمْخَضُ فَأَخْبِرْتُ أَنَّهَا وَلَدَتْ جَارِيَةً فَقَالَ لَهُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْأَرْضُ تُقَلِّهَا وَالسَّمَاءُ تُظِلُّهَا وَاللَّهُ يَرْزُقُهَا وَهِيَ رِيحَانَةٌ تَسْمُهُا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Abu Al Abbas Al Ziyyat, from Hamza Bin Humran, raising it, said,

'(A midwife) came to a man whilst he was in the presence of the Prophet^{saww}, so he informed him with a birth for him. So the face of the man changed. So the Prophet^{saww} said to him: 'What is the matter with you?' So he said, 'Good'. So he^{saww} said: 'Speak'. He said, 'I came out and the wife was in labour, so she (mid-wife) just informed me that she had given birth to a girl'. So the Prophet^{saww} said to him: 'The earth would carry her and the sky would shade her, and Allah^{azwj} would Sustain her, and her smell is of a fragrant flower'.²¹

ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ مَنْ كَانَتْ لَهُ ابْنَةٌ فَهِيَ مَفْدُوحٌ وَمَنْ كَانَتْ لَهُ ابْنَتَانِ فَيَا عَوْنَاهُ بِاللَّهِ وَمَنْ كَانَتْ لَهُ ثَلَاثٌ وَضِعَ عَنْهُ الْجِهَادُ وَكُلُّ مَكْرُوهٍ وَمَنْ كَانَ لَهُ أَرْبَعٌ فَيَا عِبَادَ اللَّهِ أَعْيُنُوهُ يَا عِبَادَ اللَّهِ أَفْرَضُوهُ يَا عِبَادَ اللَّهِ اِرْحَمُوهُ .

Then he^{saww} turned towards his^{saww} companions, so he^{saww} said: 'The one for whom is a daughter, is burdened, and the one for whom are two daughters is Shaded and helped by Allah^{azwj}; and the one for whom are three, the Jihaad is placed (exempt) from him along with hardships; and the one for whom are four, so O servants of Allah^{azwj}, help him O servants of Allah^{azwj}, lend to him O servants of Allah^{azwj}, be merciful towards him'.

وَ عَنْهُ عَنْ عَلِيِّ بْنِ مُحَمَّدِ الْقَاسَانِيِّ عَنْ أَبِي أَيُّوبَ سُلَيْمَانَ بْنِ مُقْبِلِ الْمَدَائِنِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى عَلَى الْإِنَاثِ أَرْأَفُ مِنْهُ عَلَى الذَّكَوْرِ وَمَا مِنْ رَجُلٍ يَدْخُلُ فَرْحَةً عَلَى امْرَأَةٍ بَيْنَهُ وَبَيْنَهَا حُرْمَةٌ إِلَّا فَرَّحَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ .

And from him, from Ali Bin Muhammad Al Qasany, from Abu Ayoub Suleyman Bin Muqbal Al Madainy, from Suleyman Bin Ja'far Al Ja'fary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and High is more Gracious upon the females than upon the males, and there is none from a man who causes happiness to enter upon

¹⁹ Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 4

²⁰ Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 5

²¹ Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 6

a woman, there being a close relationship between him and her, except that Allah^{azwj} the High would Make him happy on the Day of Judgement'.²²

وَعَنْهُ عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّجِيمِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْبَنَاتُ حَسَنَاتٌ وَ الْبُنُونَ نِعْمَةٌ فَإِنَّمَا يُثَابُ عَلَى الْحَسَنَاتِ وَيُسْأَلُ عَنِ النِّعْمَةِ .

And from him, from someone who reported it, from Ahmad Bin Abdul Rahman, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The daughters are 'حَسَنَاتٌ' (blessings), and the sons are Bounties. So, rather you would be Rewarded upon the (blessings), but you would be Questioned about the Bounties'.²³

أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ النَّيْمِيِّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِيهِ عَنِ الْجَارُودِ بْنِ الْمُؤَذَّرِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) بَلَّغْنِي أَنَّهُ وَلَدَ لَكَ ابْنَةٌ فَتَسْخَطُهَا وَ مَا عَلَيْكَ مِنْهَا رِيحَانَةٌ تَسْمُهَا وَ قَدْ كُفِّتَ رِزْقُهَا وَ قَدْ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَبَا بَنَاتٍ .

Ahmad Bin Muhammad Al Aasimy, from Ali Bin Al Hassan Al Tumayli, from Ali Bin Asbaat, from his father, form Al Jaroud Bin Al Munzar who said,

'Abu Abdullah^{asws} said to me: 'It has reached me that a daughter has been born unto you, so it angered you, and what is upon you from her is an aroma for you to smell, and her sustenance has been Sufficed with; and Rasool-Allah^{saww} was a father of daughters'.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ عَالَ ثَلَاثَ بَنَاتٍ أَوْ ثَلَاثَ أَخَوَاتٍ وَجَبَتْ لَهُ الْجَنَّةُ فَقِيلَ يَا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ اثْنَتَيْنِ فَقَالَ وَ اثْنَتَيْنِ فَقِيلَ يَا رَسُولَ اللَّهِ وَ وَاحِدَةً فَقَالَ وَ وَاحِدَةً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who supports three daughters or three sisters of his, the Paradise is Obligated for him'. So it was said, 'O Rasool-Allah^{saww}! And (if there were) two?' So he^{saww}: 'And (even if there were only) two'. So it was said, 'O Rasool-Allah^{saww}! And (if there was) one?' So he^{saww} said: 'And (even if there was only) one'.²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُونُسَ عَنِ الْحَسَنِ بْنِ سَعِيدِ اللَّخْمِيِّ قَالَ وَلَدَ لِرَجُلٍ مِنْ أَصْحَابِنَا جَارِيَةٌ فَدَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَرَأَاهُ مُتَسَخِّطًا فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَرَأَيْتَ لَوْ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَيْكَ أَنْ اخْتَارُ لَكَ أَوْ تَخْتَارُ لِنَفْسِكَ مَا كُنْتَ تَقُولُ قَالَ كُنْتُ أَقُولُ يَا رَبِّ تَخْتَارُ لِي قَالَ فَإِنَّ اللَّهَ قَدْ اخْتَارَ لَكَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from a number of our companions, from Al Hassan Bin Ali Bin Yusuf, from Al Hassan Bin Saeed Al Lakhmy who said,

²² Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 7

²³ Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 8

²⁴ Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 9

²⁵ Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 10

'A girl was born unto a man from our companions. So he went over to Abu Abdullah^{asws}. So he^{asws} saw him as being angered. So Abu Abdullah^{asws} said to him: 'What is your view if Allah^{azwj} Blessed and High were to Reveal unto you that He^{azwj} Chooses for you, or you choose for yourself, what would you be saying?' He said, 'I would be saying, 'O Lord^{azwj}! You^{azwj} Choose for me'. He^{asws} said: 'So Allah^{azwj} has Chosen for you'.

قَالَ ثُمَّ قَالَ إِنَّ الْعَلَامَ الَّذِي قَتَلَهُ الْعَالِمُ الَّذِي كَانَ مَعَ مُوسَى (عَلَيْهِ السَّلَام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَ أَقْرَبَ رُحْمًا أَبَدَلَهُمَا اللَّهُ بِهِ جَارِيَةً وَ لَدَتْ سَبْعِينَ نَبِيًّا .

He (the narrator) said, 'Then he^{asws} said: 'The boy whom the scholar (Al-Khizr^{as} killed whilst being with Musa^{as}, and these are the Words of Allah^{azwj} Mighty and Majestic [18:81] So we desired that their Lord might Give them in his place one better than him in purity and nearer to having compassion. Allah^{azwj} Replaced him by a girl who gave birth to seventy Prophets^{as},²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ الْفَضْلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ النَّبِيُّ نَعِيمٌ وَ الْبَنَاتُ حَسَنَاتٌ وَ اللَّهُ يُسْأَلُ عَنِ النَّعِيمِ وَ يُثِيبُ عَلَى الْحَسَنَاتِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Musa, from Ahmad Bin Al Fazl,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The sons are Bounties, and the daughters are blessings, and Allah^{azwj} would Question about the Bounties but He^{azwj} would Rewards upon the 'حَسَنَاتُ' (blessings).²⁷

باب الدُّعَاءِ فِي طَلَبِ الْوَلَدِ

Chapter 4 – The supplication regarding seeking of the child

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرِ الْخَزَّازِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا أَبْطَأَ عَلَى أَحَدِكُمْ الْوَلَدُ فَلْيَقُلْ اللَّهُمَّ لَا تَذَرْنِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ وَجِدًا وَحَسًّا فَيَقْصُرَ شُكْرِي عَنْ تَفَكُّرِي بَلْ هَبْ لِي عَاقِبَةً صِدْقٍ ذُكُورًا وَ إِنَاثًا أُنْسَ بِهِمْ مِنَ الْوَحْشَةِ وَ أَسْكُنْ إِلَيْهِمْ مِنَ الْوَحْدَةِ وَ أَشْكُرْكَ عِنْدَ تَمَامِ النِّعْمَةِ يَا وَهَّابُ يَا عَظِيمُ يَا مُعْظَمُ ثُمَّ أَعْطِنِي فِي كُلِّ عَاقِبَةٍ شُكْرًا حَتَّى تَبْلُغَنِي مِنْهَا رِضْوَانَكَ فِي صِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ وَ وَقَاءِ بِالْعَهْدِ .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Basheer Al Khazzaz, from Ali Bin Abu Hamza, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'Whenever there is a slackening of the birth upon one of you, so let him say, 'O Allah^{azwj}! [21:89] **Do not leave me alone; and You are the Best of inheritors**; alone, scared, so my gratefulness would reduce from my thinking. But, Grant me a truthful posterity, males and females, by them (I can come out from) my loneliness, and I can be tranquil from being alone, and I thank You^{azwj} for the completion of the Bounties. O Endower! O Magnificent! O Granter of greatness! Then Grant me gratefulness during every good health until there reaches to me

²⁶ Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 11

²⁷ Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 12

You^{azwj} Pleasure from it, in truthful discussion, and fulfillment of the entrustments, and loyalty with the Covenant (*Al-Wilayah*)'.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَنَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنِ الْحَارِثِ النَّصْرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي مِنْ أَهْلِ بَيْتٍ قَدْ انْقَرَضُوا وَ لَيْسَ لِي وَلَدٌ قَالَ ادْعُ وَ أَنْتَ سَاجِدٌ رَبِّ هَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثَنِي رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدَّعَاءِ رَبِّ لَا تَذَرْنِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ قَالَ فَفَعَلْتُ فَوَلَدَ لِي عَلِيٌّ وَ الْحُسَيْنُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Abu Bakr Al Hazramy, from Al haris Al Nasry who said,

'I said to Abu Abdullah^{asws}, 'I am from a family that has become extinct and there is no child for me'. He^{asws} said: 'Supplicate when you are in Prostration, 'Lord^{azwj}! **[19:5] Grant me from Yourself an heir [19:6] Who would inherit me [3:38] Lord! Grant me from You good offspring; surely You are the Hearer of the supplication [21:89] Lord! Do not leave me alone; and You are the Best of inheritors**'. So I did it, and there were born unto me, Ali and Al-Husayn'.²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَجُلٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَرَادَ أَنْ يُحْبِلَ لَهُ فَلْيُصَلِّ رَكْعَتَيْنِ بَعْدَ الْجُمُعَةِ يُطِيلُ فِيهِمَا الرُّكُوعَ وَ السُّجُودَ ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا سَأَلَكَ بِهِ زَكَرِيَّا يَا رَبِّ لَا تَذَرْنِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ اللَّهُمَّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدَّعَاءِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from a man, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who intends that there be a pregnancy (of his wife) for him, so let him Pray two Cycles after the Friday (Prayers), with prolonged bowings and Prostrations in it. Then he should be saying, 'O Allah^{azwj}! I ask You^{azwj} with what Zakariyya^{as} had asked with. **[21:89] Lord! Do not leave me alone; and You are the Best of inheritors. [3:38] Lord! Grant me from You good offspring; surely You are the Hearer of the supplication.**

اللَّهُمَّ بِاسْمِكَ اسْتَحْلَلْتُهَا وَ فِي أَمَانَتِكَ أَخَذْتُهَا فَإِنْ فَضَيْتَ فِي رَحِمِهَا وَلَدًا فَاجْعَلْهُ غُلَامًا مُبَارَكًا زَكِيًّا وَ لَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ شِرْكًَا وَ لَا نَصِيبًا .

O Allah^{azwj}! By Your^{azwj} Name I have made her Permissible (unto me), and in Your^{azwj} Entrustment that I take her. So if there is fulfilled for me a child in her womb, so Make it to be a boy, Blessed, Pure, and do not let Satan^{la} neither have a participation in it, nor a share'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ شَكَا الْأَبْرَشُ الْكَلْبِيُّ إِلَيَّ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّهُ لَا يُولَدُ لَهُ فَقَالَ لَهُ عَلْمَنِي شَيْئًا قَالَ اسْتَغْفِرِ اللَّهَ فِي كُلِّ يَوْمٍ أَوْ فِي كُلِّ لَيْلَةٍ مِائَةَ مَرَّةٍ فَإِنَّ اللَّهَ يَقُولُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا إِلَى قَوْلِهِ وَ يُمِدِّدْكُمْ بِأَمْوَالٍ وَ بَنِينَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions who said,

²⁸ Al Kafi – V 7 – The Book of Aqeeqa Ch 4 H 1

²⁹ Al Kafi – V 7 – The Book of Aqeeqa Ch 4 H 2

³⁰ Al Kafi – V 7 – The Book of Aqeeqa Ch 4 H 3

'Al-Abrash Al-Kalby complained to Abu Ja'far^{asws} that there is no child for him. So he said to him^{asws}, 'Teach me something (to have a son)'. He^{asws} said: 'Seek Forgiveness of Allah^{azwj} during every day, or during every night, one hundred times, for Allah^{azwj} is Saying **[71:10] So I said, Ask forgiveness of your Lord, surely He is the most Forgiving** – up to His^{azwj} Words **[71:12] And Help you with wealth and sons**'.³¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ السَّيَّارِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ شَيْخِ مَدْيَنِيِّ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّهُ وَقَدَ إِلَى هِشَامِ بْنِ عَبْدِ الْمَلِكِ فَأَبْطَأَ عَلَيْهِ الْإِدْنَ حَتَّى أَعْتَمَ وَكَانَ لَهُ حَاجِبٌ كَثِيرٌ الدُّنْيَا وَ لَا يُوَلِّدُ لَهُ فَدَنَا مِنْهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ هَلْ لَكَ أَنْ تُوَصِّلَنِي إِلَى هِشَامٍ وَ أَعْلَمَكَ دُعَاءً يُوَلِّدُ لَكَ قَالَ نَعَمْ فَأَوْصَلَهُ إِلَى هِشَامٍ وَ قَضَى لَهُ جَمِيعَ حَوَائِجِهِ

Al Husayn Bin Muhammad, from Ahmad Bin Muhammad Al Sayyari, from Abdul Rahman Bin Abu Najran, from Suleyman Bin Ja'far, from Sheykh madany, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having gone to visit Hisham Bin Abdul Malik. So the permission was delayed until it was upsetting, and there was a guard of his who had abundance of the world and he did not have children for him. So Abu Ja'far^{asws}, approached him, so^{asws} he said to him: 'Is there anything with you which can make me^{asws} arrive to Hisham, and I^{asws} will teach you a supplication, there would be a birth for you'. He said, 'Yes'. So he took him^{asws} to Hisham, and he^{asws} fulfilled all his needs.

قَالَ فَلَمَّا فَرَغَ قَالَ لَهُ الْحَاجِبُ جُعِلْتُ فِدَاكَ الدُّعَاءَ الَّذِي قُلْتَ لِي قَالَ لَهُ نَعَمْ قُلْ فِي كُلِّ يَوْمٍ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ سُبْحَانَ اللَّهِ سَبْعِينَ مَرَّةً وَ تَسْتَغْفِرُ عَشْرَ مَرَّاتٍ وَ تُسَبِّحُ تِسْعَ مَرَّاتٍ وَ تَخْتِمُ الْعَاشِرَةَ بِالْإِسْتِغْفَارِ ثُمَّ تَقُولُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا. يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا. وَ يُمِدِّدْكُمْ بِأَمْوَالٍ وَ بَنِينَ وَ يُجْعَلْ لَكُمْ جَنَّاتٍ وَ يُجْعَلْ لَكُمْ أَنْهَارًا

He (the narrator) said, 'So when he^{asws} was free, the guard said to him^{asws}, 'May I be sacrificed for you! The supplication which you spoke to me of?' He^{asws} said to him: 'Yes. Say during every day when it is morning and evening, 'سُبْحَانَ اللَّهِ', 'Glory be to Allah^{azwj}', seventy times, and you should seek Forgiveness ten times, and you should Glorify nine times, and end the tenth with the seeking of the Forgiveness. Then you should be saying the Words of Allah^{azwj} Mighty and Majestic **[71:10] So I said, Ask forgiveness of your Lord, surely He is the most Forgiving [71:11] He will send down upon you the cloud, pouring down abundance of rain: [71:12] And Help you with wealth and sons, and Make for you gardens, and Make for you rivers**'.

فَقَالَهَا الْحَاجِبُ فَرَزَقَ ذُرِّيَّةً كَثِيرَةً وَ كَانَ بَعْدَ ذَلِكَ يَصِلُ أَبُو جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِمَا السَّلَامُ)

So the guard said it, and was Granted abundant offspring. And after that, he maintained good relations with Abu Ja'far^{asws} and Abu Abdullah^{asws}.

فَقَالَ سُلَيْمَانُ فَقُلْتُهَا وَ قَدْ تَزَوَّجْتُ ابْنَتَهُ عَمِّي لِي فَأَبْطَأَ عَلَيَّ الْوَلَدُ مِنْهَا وَ عَلِمْتُهَا أَهْلِي فَرَزَقْتُ وَ لَدَاءً وَ زَعَمَتِ الْمَرْأَةُ أَنَّهَا مَتَى تَشَاءُ أَنْ تَحْمِلَ حَمَلَتْ إِذَا قَالَتْهَا وَ عَلِمْتُهَا غَيْرَ وَاحِدٍ مِنَ الْأَهَامِيِّينَ مِمَّنْ لَمْ يَكُنْ يُوَلِّدُ لَهُمْ قَوْلًا لَهُمْ وَ لَدَّ كَثِيرٌ وَ الْحَمْدُ لِلَّهِ .

So Suleyman (the narrator) said, 'So I said it (as well), and I had married a cousin of mine, so the child was delayed upon me from her, and I taught it to my wife, so she gave birth to a child, and the wife (from then on) thought that whenever she so desired to get pregnant, she would do so, when she says it; and I taught it to

³¹ Al Kafi – V 7 – The Book of Aqeeqa Ch 4 H 4

someone else from the Hashimites, from the ones who did not happen to have children for them, so there were born unto them a lot of children; and the Praise is for Allah^{azwj},³²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَا يُوَلِّدُ لِي فَقَالَ اسْتَغْفِرُ رَبَّكَ فِي السَّحْرِ مِائَةَ مَرَّةٍ فَإِنَّ نَسِيئَهُ فَاقُضِهِ .

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Muhammad Bin Shuayb, from Al Nazar Bin Shuayb, from Saeed Bin Yassar who said,

‘A man said to Abu Abdullah^{asws}, ‘There are no children being born for me’. So he^{asws} said: ‘Seek Forgiveness of your Lord^{azwj} during the morning, one hundred times. So if you were to forget it, fulfill it (upon remembering it)’.³³

وَ عَنْهُ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ سَكَا إِلَيْهِ رَجُلٌ أَنَّهُ لَا يُوَلِّدُ لَهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا جَامَعْتَ فَقُلِ اللَّهُمَّ إِنَّكَ إِنْ رَزَقْتَنِي ذَكَرًا سَمَّيْتُهُ مُحَمَّدًا قَالَ فَفَعَلَ ذَلِكَ فَرَزَقَ .

And from him, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} that a man complained to him^{asws} that there were no children being born for him. So Abu Abdullah^{asws} said: ‘When you copulate, so say, ‘O Allah^{azwj}! If You^{azwj} were to Grant me a male, I shall name him Muhammad’. So he did that, and he was Granted (a son)’.³⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ خَالِقٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ قَالَ أَنْتَ عَلَيَّ سِتُونَ سَنَةً لَا يُوَلِّدُ لِي فَحَجَجْتُ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَسَكَوتُ إِلَيْهِ ذَلِكَ فَقَالَ لِي أَوْ لَمْ يُوَلِّدْ لَكَ فَلْتُ لَا قَالَ إِذَا قَدِمْتَ الْعِرَاقَ فَتَزَوَّجِ امْرَأَةً وَلَا عَلَيَّ أَنْ تَكُونَ سَوَاءً قَالَ فَلْتُ وَمَا السَّوَاءُ قَالَ امْرَأَةٌ فِيهَا فَبِحُ فَانْهَى أَكْثَرَ أَوْلَادًا وَ ادْخُلْ بِهَذَا الدُّعَاءِ فَإِنِّي أَرْجُو أَنْ يَرْزُقَكَ اللَّهُ ذُكُورًا وَ إِنَائًا وَ الدُّعَاءُ اللَّهُمَّ لَا تَذَرْنِي فَرْدًا وَ حِيدًا وَ حَشَا فَيَقْصُرَ شُكْرِي عَنْ تَفْكَرِي بَلْ هَبْ لِي أَنْسًا وَ عَاقِبَةً صِدْقٍ ذُكُورًا وَ إِنَائًا أَسْكُنُ إِلَيْهِمْ مِنَ الْوَحْشَةِ وَ أَنْسَ بِهِمْ مِنَ الْوَحْدَةِ وَ أَسْكُرْكَ عَلَى تَمَامِ النِّعْمَةِ يَا وَهَّابُ يَا عَظِيمُ يَا مُعْطِي أَعْطِنِي فِي كُلِّ عَاقِبَةٍ خَيْرًا حَتَّى تُبَلِّغَنِي مِنْتَهَى رِضَاكَ عَنِّي فِي صِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ وَ وَقَاءِ الْعَهْدِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ismail Bin Abdul Khaliq, from one of our companions, from Abu Ubeyda who said,

‘Sixty years had come upon me and there were no children for me. So I went over to Abu Abdullah^{asws} and complained to him^{asws} of that. So he^{asws} said to me: ‘Or there has never been a birth for you?’ I said, ‘No’. He^{asws} said: ‘When you proceed to Al-Iraq, so marry a woman, and don’t worry if she happens to be with injury’. I said, ‘And what injury?’ He^{asws} said: ‘A woman wherein is some ugliness, for she would give abundant births; and supplicate with this supplication, so I^{asws} hope that Allah^{azwj} would Grant you males and females, and the supplication is, ‘O Allah! **[21:89] Do not leave me alone; and You are the Best of inheritors;** alone, scared, so my gratefulness would reduce from my thinking. But, Grant me a truthful posterity, males and females, by them (I can come out from) my loneliness, and I can be tranquil from being alone, and I thank you for the completion of the Bounties. O Endower! O Magnificent! O Granter of greatness! Then Grant me gratefulness during every good

³² Al Kafi – V 7 – The Book of Aqeeqa Ch 4 H 5

³³ Al Kafi – V 7 – The Book of Aqeeqa Ch 4 H 6

³⁴ Al Kafi – V 7 – The Book of Aqeeqa Ch 4 H 7

health until there reaches to me Your^{azwj} Pleasure from it, in truthful discussion, and fulfilment of the entrustments, and loyalty with the Covenant (*Al-Wilayah*)'.³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ مُحَمَّدِ بْنِ رَاشِدٍ قَالَ حَدَّثَنِي هِشَامُ بْنُ إِبرَاهِيمَ أَنَّهُ شَكَا إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) سُقْمَهُ وَ أَنَّهُ لَا يُولَدُ لَهُ فَاَمْرَهُ أَنْ يَرْفَعَ صَوْتَهُ بِالْأَذَانِ فِي مَنْزِلِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Muhammad Bin Rashid who said,

'Hisham Bin Ibrahim narrated to me that he complained to Abu Al-Hassan^{asws} of his illness and there were no children for him. So he^{asws} ordered him to raise his voice with the Call to the Prayer (*Azaan*) in his house.

قَالَ فَفَعَلْتُ فَأَذْهَبَ اللَّهُ عَنِّي سُقْمِي وَ كَثُرَ وُلْدِي

He said, 'So I did it, and Allah^{azwj} Caused my illness to go away from me, and I had abundant children'.

قَالَ مُحَمَّدُ بْنُ رَاشِدٍ وَ كُنْتُ دَائِمَ الْعِلَّةِ مَا أَنْفَكْتُ مِنْهَا فِي نَفْسِي وَ جَمَاعَةِ خَدَمِي وَ عِيَالِي حَتَّى إِنِّي كُنْتُ أَبْقَى وَحْدِي وَ مَا لِي أَحَدٌ يَخْدُمُنِي فَلَمَّا سَمِعْتُ ذَلِكَ مِنْ هِشَامٍ عَمِلْتُ بِهِ فَأَذْهَبَ اللَّهُ عَنِّي وَ عَن عِيَالِي الْعِلْلَ وَ الْحَمْدُ لِلَّهِ .

Muhammad Bin Rashid (the narrator) said, 'I used to be ill all the time, being dejected from it with regards to myself, and (also) a group of my attendants, and my family members to the extent that I used to remain alone, and there would be no one to attend to me. So when I heard that from Hisham, I acted by it. So Allah^{azwj} Caused the illness to go away from me, and from my family members. And the Praise is due to Allah^{azwj}'.³⁶

أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمَلِيُّ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لَهُ رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ بِالرَّبِيدَةِ جُعِلْتُ فِدَاكَ لِمَ أَرَزَقُ وَ لِدَا فَقَالَ لَهُ إِذَا رَجَعْتَ إِلَى بِلَادِكَ وَ أَرَدْتَ أَنْ تَأْتِيَ أَهْلَكَ فَافْرَأ إِذَا أَرَدْتَ ذَلِكَ وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ إِلَى ثَلَاثِ آيَاتٍ فَإِنَّكَ سَتَرَزُقُ وَ لِدَا إِنْ شَاءَ اللَّهُ .

Ahmad Bin Muhammad Al Asimy, from Ali Bin Al Hassan Al Taymuli, from Amro Bin Usman, from Abu Jameela,

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man from the people of Khurasan said to him^{asws}, May I be sacrificed for you^{asws}! I have not been graced with children'. So he^{asws} said to him: 'When you return to your city and intend to go to your wife, so recite whenever you intend that, **[21:87] And the one with the whale (Yunus), when he went away in anger, so he thought that We had no Power over him, so he called out in the darkness: There is no god but You, Glory be to You; surely I am from the unjust ones** – up to three Verses, so you would be Graced with a child, Allah^{azwj} Willing'.³⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو قَالَ لَمْ يُولَدْ لِي شَيْءٌ قَطُّ وَ خَرَجْتُ إِلَى مَكَّةَ وَ مَا لِي وَ لِدٌ فَلَقِينِي إِنْسَانٌ فَبَشَّرَنِي بِغُلَامٍ فَمَضَيْتُ وَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام)

³⁵ Al Kafi – V 7 – The Book of Aqeeqa Ch 4 H 8

³⁶ Al Kafi – V 7 – The Book of Aqeeqa Ch 4 H 9

³⁷ Al Kafi – V 7 – The Book of Aqeeqa Ch 4 H 10

بِالْمَدِينَةِ فَلَمَّا صَبَرْتُ بَيْنَ يَدَيْهِ قَالَ لِي كَيْفَ أَنْتَ وَ كَيْفَ وَلَدُكَ فَقُلْتُ جُعَلْتُ فِدَاكَ خَرَجْتُ وَ مَا لِي وَ لَدَّ فَلَقَيْتَنِي جَارٌ لِي فَقَالَ لِي قَدْ وُلِدَ لَكَ غُلَامٌ فَتَبَسَّمْتُ ثُمَّ قَالَ سَمَّيْتَهُ فُلْتُ لَا قَالَ سَمَّهُ عَلِيًّا فَإِنْ أَبِي كَانَ إِذَا أَبْطَأْتُ عَلَيْهِ جَارِيَةً مِنْ جَوَارِيهِ قَالَ لَهَا يَا فُلَانَةُ انْوِي عَلِيًّا فَلَا تَلْبُثُ أَنْ تَحْمِلَ فَتَلِدَ غُلَامًا .

A number of our companions, from Sahl Bin Ziyad, from Musa Bin Ja'far, from Amro Bin Saeed, from Muhammad Bin Amro who said,

'There were no births for me at all, and I went out to Makkah and there was no child for me. So a person met me and gave me the good news of a boy. So I passed by and went to Ali^{asws} Bin Al-Husayn^{asws} at Al-Medina. So when I came to be in front of him^{asws}, he^{asws} said to me: 'How are you, and how is your son?' So I said, 'May I be sacrificed for you^{asws}! I went out and there was no child for me. So a neighbour of mine met me, so he said to me, 'There has been born a boy for you'. So he^{asws} smiled, then said, 'Have you named him yet?' I said, 'No'. He^{asws} said: 'Name him Ali, for my^{asws} father^{asws}, whenever there was a delay by a slave girl from his^{asws} slave girls over it, said to her: 'O so and so! Make the intention (of naming him) Ali'. So it would not be long before she would become pregnant and give birth to a boy'.³⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرَدْتَ الْوَلَدَ فَقُلْ عِنْدَ الْجَمَاعِ اللَّهُمَّ ارْزُقْنِي وُلْدًا وَ اجْعَلْهُ تَقِيًّا لَيْسَ فِي خَلْقِهِ زِيَادَةٌ وَ لَا نُقْصَانٌ وَ اجْعَلْ عَاقِبَتَهُ إِلَى خَيْرٍ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from Aban Bin Usman, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Whenever you want the child, so say during copulation, 'O Allah^{azwj}! Grant me a child and Make him to be pious, neither there being in his creation any excess nor a deficiency, and Make his posterity to be good'.³⁹

بَاب مَنْ كَانَ لَهُ حَمْلٌ فَتَوَى أَنْ يُسَمِّيَهُ مُحَمَّدًا أَوْ عَلِيًّا وَ لِدَ لَهُ ذَكَرٌ وَ الدُّعَاءُ لِذَلِكَ

Chapter 5 – The one for whom is a pregnancy, so he makes the intention that he would name him Muhammad^{saww} or Ali^{asws}, there would be born for him a male, and the supplication for that

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمُنْقَرِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كَانَ بِامْرَأَةٍ أَحَدِكُمْ حَبْلٌ فَاتَى عَلَيْهَا أَرْبَعَةٌ أَشْهُرٍ فَلْيَسْتَقْبِلْ بِهَا الْقِبْلَةَ وَ لْيُقْرَأْ آيَةُ الْكُرْسِيِّ وَ لْيَضْرِبْ عَلَى جَنْبِهَا وَ لْيَقُلْ اللَّهُمَّ إِنِّي قَدْ سَمَّيْتُهُ مُحَمَّدًا فَإِنَّهُ يَجْعَلُهُ غُلَامًا

Muhammad Bin Yahya, from Ahmad Bni Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Al Husayn Bin Ahmad Al Minqary, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever one of you were to have a pregnancy with a woman, so four months come upon her, so let her face the Qiblah and let her recite the Verse of the Throne (2:255), and let her strike upon her side and let her say, 'O Allah^{azwj}! I have named him Muhammad'.

³⁸ Al Kafi – V 7 – The Book of Aqeeqa Ch 4 H 11

³⁹ Al Kafi – V 7 – The Book of Aqeeqa Ch 4 H 12

فَإِنْ وَفَى بِالِاسْمِ بَارَكَ اللَّهُ لَهُ فِيهِ وَإِنْ رَجَعَ عَنِ الْإِسْمِ كَانَ اللَّهُ فِيهِ الْخِيَارُ إِنْ شَاءَ أَخَذَهُ وَإِنْ شَاءَ تَرَكَهُ .

Thus, if he were to be loyal with the naming, Allah^{azwj} would Bless for him with regards to it, and if he retracts from the naming, there would be for Allah^{azwj} a Choice in it, if He^{azwj} so Desires to He^{azwj} Takes him (back), and if He^{azwj} so Desires to, Leaves him'.⁴⁰

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ قَالَ كُنْتُ أَنَا وَابْنُ غَيَّلَانَ الْمَدَائِنِيُّ دَخَلْنَا عَلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) فَقَالَ لَهُ ابْنُ غَيَّلَانَ أَصْلَحَكَ اللَّهُ بَلَّغْنِي أَنَّهُ مَنْ كَانَ لَهُ حَمْلٌ فَتَوَى أَنْ يُسَمِّيَهُ مُحَمَّدًا وَوَلَدَ لَهُ غُلَامًا فَقَالَ مَنْ كَانَ لَهُ حَمْلٌ فَتَوَى أَنْ يُسَمِّيَهُ عَلِيًّا وَوَلَدَ لَهُ غُلَامًا

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Saeed who said,

'I and Ibn Gaylan Al-Madainy had gone to Abu Al-Hassan Al-Reza^{asws}. So Ibn Gaylan said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! It has reached me that the one who had a pregnancy for him, so he makes the intention that he would be naming him as Muhammad, a boy would be born unto him'. So he^{asws} said: 'The one who had a pregnancy for him, so he makes the intention that he would name him as Ali, a boy would be born unto him'.

ثُمَّ قَالَ عَلِيُّ مُحَمَّدٌ وَ مُحَمَّدٌ عَلِيٌّ شَيْئًا وَاحِدًا قَالَ أَصْلَحَكَ اللَّهُ إِنِّي خَلَفْتُ امْرَأَتِي وَ بِهَا حَبْلٌ فَادْعُ اللَّهَ أَنْ يَجْعَلَهُ غُلَامًا فَاطْرَقَ إِلَى الْأَرْضِ طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ لَهُ سَمِّهِ عَلِيًّا فَإِنَّهُ أَطْوَلُ لِعُمْرِهِ فَدَخَلْنَا مَكَّةَ فَوَافَانَا كِتَابٌ مِنَ الْمَدَائِنِ أَنَّهُ قَدْ وُلِدَ لَهُ غُلَامٌ .

Then he^{asws} said: 'Ali^{asws} Muhammad^{saww}, and Muhammad^{saww} Ali^{asws} is one thing'. He said, 'May Allah^{azwj} Keep you^{asws} well! I left behind my wife and she was with a pregnancy, therefore supplicate to Allah^{azwj} that He^{azwj} may Make him a boy'. So he^{asws} was silent for a long time, then raised his^{asws} head, so he^{asws} said to him: 'Name him Ali for it would be a prolongation for his life'. So we entered Makkah, so there came to us a letter from Al-Madainy that there had been born a boy for him'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ مَا مِنْ رَجُلٍ يُحْمَلُ لَهُ حَمْلٌ فَيَنْوِي أَنْ يُسَمِّيَهُ مُحَمَّدًا إِلَّا كَانَ ذَكَرًا إِنْ شَاءَ اللَّهُ وَ قَالَ هَاهُنَا ثَلَاثَةٌ كُلُّهُمْ مُحَمَّدٌ مُحَمَّدٌ مُحَمَّدٌ

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a man for whom is a pregnancy, so he makes the intention that he would name him as Muhammad, except that it would always be a male, Allah^{azwj} Willing'. And he^{asws} said: 'Over here are three, all of them Muhammad, Muhammad, Muhammad'.

وَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي حَدِيثٍ آخَرَ يَأْخُذُ بِبِدْهَا وَ يَسْتَقْبِلُ بِهَا الْقِبْلَةَ عِنْدَ الْأَرْبَعَةِ الْأَشْهُرِ وَ يَقُولُ اللَّهُمَّ إِنِّي سَمَّيْتُهُ مُحَمَّدًا وَوَلَدَ لَهُ غُلَامٌ وَ إِنْ حَوْلَ اسْمُهُ أُجِدَ مِنْهُ .

And he (the narrator) said, 'Abu Abdullah^{asws} said in another Hadeeth: 'He should grab her hand (of the wife) and face the Qiblah with her during the fourth month, and

⁴⁰ Al Kafi – V 7 – The Book of Aqeeqa Ch 5 H 1

⁴¹ Al Kafi – V 7 – The Book of Aqeeqa Ch 5 H 2

he should be saying, 'O Allah^{azwj}! I name him Muhammad', there would be born unto him, a boy, and if he changes his name, he would be taken from him'.⁴²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِيهِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ كَانَ لَهُ حَمْلٌ فَتَنَى أَنْ يُسَمِّيَهُ مُحَمَّدًا أَوْ عَلِيًّا وُلِدَ لَهُ غُلَامٌ .

A number of our companions, from Sahl Bin Ziyad, from one of his companions, raising it, said,

'Rasool-Allah^{saww} said: 'The one for whom was a pregnancy, so he makes the intention that he would be naming him as Muhammad, or Ali, there would be born for him, a boy'.⁴³

بَابُ بَدْءِ خَلْقِ الْإِنْسَانِ وَتَقْلِبِهِ فِي بَطْنِ أُمِّهِ

Chapter 6 – Beginning of the creation of the human being, and his transfer into the womb of his mother

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ عَنْ سَلَامِ بْنِ الْمُسْتَنبِيرِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مُخَلَّقَةٌ وَ غَيْرَ مُخَلَّقَةٍ فَقَالَ الْمَخَلَّقَةُ هُمُ الذَّرُّ الَّذِينَ خَلَقَهُمُ اللَّهُ فِي صُلْبِ آدَمَ (عَلَيْهِ السَّلَام) أَخَذَ عَلَيْهِمُ الْمِيثَاقَ ثُمَّ أَجْرَاهُمْ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ وَ هُمُ الَّذِينَ يَخْرُجُونَ إِلَى الدُّنْيَا حَتَّى يُسْأَلُوا عَنِ الْمِيثَاقِ

Muhammad Bin yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, both together from Al Hassan Bin Mahboub, from Muhammad Bin Al Noman, from Sallam Bin Al Mustaneer who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [22:5] **formed and unformed**. So he^{asws} said: 'The formed, they are the particles which Allah^{azwj} Created in the ribs of Adam^{as}, Taking the Covenant against them. Then He^{azwj} Make these flow in the ribs of the men and the wombs of the women, and they are the ones who are coming out into the world, until they would be Questioned about the Covenant.

وَ أَمَّا قَوْلُهُ وَ غَيْرَ مُخَلَّقَةٍ فَهُمْ كُلُّ نَسَمَةٍ لَمْ يَخْلُقْهُمُ اللَّهُ فِي صُلْبِ آدَمَ (عَلَيْهِ السَّلَام) حِينَ خَلَقَ الذَّرَّ وَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ وَ هُمُ النُّطْفُ مِنَ الْعَزْلِ وَ السَّقَطُ قَبْلَ أَنْ يَنْفَخَ فِيهِ الرُّوحُ وَ الْحَيَاةُ وَ الْبِقَاءُ .

And as for His^{azwj} Words, **and unformed**, so they are persons whom Allah^{azwj} did not create them in the ribs of Adam^{as} when He^{azwj} Created the particles and Took the Covenant against them, and they are the sperms from the discharge, and the miscarriages before the Spirit is Blown into it, and the life and the remaining'.⁴⁴

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزِ عَمَّنْ ذَكَرَهُ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَ مَا تَغِيضُ الْأَرْحَامُ وَ مَا تَزْدَادُ قَالَ الْغَيْضُ كُلُّ حَمْلٍ دُونَ تِسْعَةِ أَشْهُرٍ وَ مَا تَزْدَادُ كُلُّ شَيْءٍ يَزْدَادُ عَلَى تِسْعَةِ أَشْهُرٍ فَكُلَّمَا رَأَتْ الْمَرْأَةُ الدَّمَ الْخَالِصَ فِي حَمْلِهَا فَإِنَّهَا تَزْدَادُ بِعَدَدِ الْأَيَّامِ الَّتِي رَأَتْ فِي حَمْلِهَا مِنَ الدَّمِ .

⁴² Al Kafi – V 7 – The Book of Aqeeqa Ch 5 H 3

⁴³ Al Kafi – V 7 – The Book of Aqeeqa Ch 5 H 4

⁴⁴ Al Kafi – V 7 – The Book of Aqeeqa Ch 6 H 1

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Hareyz, from the one who mentioned it,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the Words of Allah^{azwj} Mighty and Majestic [13:8] **He Knows what every female bears, and that of which the wombs fall short of completion and that in which they increase.** He^{asws} said: 'The 'fall short' is every pregnancy which is less than nine months, and what **they increase** is everything which increases upon nine months. So every pure blood which the woman sees during her pregnancy, so it has increased with a number of days which she has seen in her pregnancy from the blood'.⁴⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) يَقُولُ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنَّ النُّطْفَةَ تَكُونُ فِي الرَّحِمِ أَرْبَعِينَ يَوْمًا ثُمَّ تَصْبِرُ عَافَةً أَرْبَعِينَ يَوْمًا ثُمَّ تَصْبِرُ مُضَعَّةً أَرْبَعِينَ يَوْمًا فَإِذَا كَمَلَتْ أَرْبَعَةَ أَشْهُرٍ بَعَثَ اللَّهُ مَلَكَينِ خَلاَفَيْنِ فَيَقُولَانِ يَا رَبِّ مَا تَخْلُقُ ذَكَرًا أَوْ أُنْثَى فَيُؤَمِّرَانِ فَيَقُولَانِ يَا رَبِّ شَفِيحًا أَوْ سَعِيدًا فَيُؤَمِّرَانِ فَيَقُولَانِ يَا رَبِّ مَا أَجَلُهُ وَمَا رِزْقُهُ وَكُلُّ شَيْءٍ مِنْ حَالِهِ وَعَدَدٌ مِنْ ذَلِكَ أَشْيَاءَ وَ يَكْتُبَانِ الْمِيثَاقَ بَيْنَ عَيْنَيْهِ فَإِذَا اكْتَمَلَ اللَّهُ لَهُ الْأَجَلَ بَعَثَ اللَّهُ مَلَكًا فَرَجَرَهُ رَجْرَةً فَيَخْرُجُ وَ قَدْ نَسِيَ الْمِيثَاقَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Al Jaham who said,

'I heard Abu Al-Hassan Al-Reza^{asws} saying, 'Abu Ja'far^{asws} said: 'The sperm happens to be in the womb for forty days, then it becomes a clot for forty days, then it becomes a lump for forty days. So when four months are complete, Allah^{azwj} Sends two creating Angels, so they are both saying: 'O Lord^{azwj}! What will You^{azwj} Created, male or female'. So He^{azwj} Commands them both, and they are both saying: 'O Lord^{azwj}! Miserable or happy?' So He^{azwj} Commands them both, and they are saying: 'O Lord^{azwj}! What is its term? And what is its sustenance?', and everything from its state, and a number of things from that, and they both write these down as the covenant in between his eyes. So when Allah^{azwj} Completes the term for him, Allah^{azwj} Sends an Angel, so he rebukes him with a severe rebuke, and he forgets the Covenant'.

فَقَالَ الْحَسَنُ بْنُ الْجَهْمِ فُقُلْتُ لَهُ أَ فَيَجُوزُ أَنْ يَدْعُوَ اللَّهَ فَيُحَوَّلَ الْأُنْثَى ذَكَرًا وَ الذَّكَرَ أُنْثَى فَقَالَ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ .

So Al-Hassan Bin Al-Jaham said, 'So I said to him^{asws}, 'So is it allowed that he can supplicate to Allah^{azwj}, so He^{azwj} Changes the female to a male, and the male to a female?' So he^{asws} said: 'Allah^{azwj} does whatever He^{azwj} so Desires to'.⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَابٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ أَنْ يَخْلُقَ النُّطْفَةَ الَّتِي مِمَّا أَخَذَ عَلَيْهَا الْمِيثَاقَ فِي صُلْبِ آدَمَ أَوْ مَا يَبْدُو لَهُ فِيهِ وَ يَجْعَلُهَا فِي الرَّحِمِ حَرَكَ الرَّجُلِ لِلْجَمَاعِ وَ أَوْحَى إِلَى الرَّحِمِ أَنْ افْتَحِي بَابَكَ حَتَّى يَلِجَ فِيكَ خَلْقِي وَ قَضَائِي النَّافِذَ وَ قَدْرِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, both together from Ibn Mahboub, from Ibn Raib, from Zurara,

⁴⁵ Al Kafi – V 7 – The Book of Aqeeqa Ch 6 H 2

⁴⁶ Al Kafi – V 7 – The Book of Aqeeqa Ch 6 H 3

(It has been narrated) from Abu Ja'far^{asws} having said: 'Whenever Allah^{azwj} Mighty and Majestic Intends to Create the seed from which He^{azwj} would Take the Covenant against in the ribs of Adam^{as}, or whatever He^{azwj} would be Managing for him with regards to it, and Makes it to be in the womb, Stirs the man for the copulation, or Reveals unto the womb: "Open your door until My^{azwj} Creation resides inside you and My^{azwj} Ordainment and My^{azwj} Power is implemented".

فَتَفْتَحُ الرَّحْمُ بِأَبِهَا فَتَصِلُ النُّطْفَةُ إِلَى الرَّحْمِ فَتَرْدُدُ فِيهِ أَرْبَعِينَ يَوْمًا ثُمَّ تَصِيرُ عَلَقَةً أَرْبَعِينَ يَوْمًا ثُمَّ تَصِيرُ مُضَعَّةً أَرْبَعِينَ يَوْمًا ثُمَّ تَصِيرُ لَحْمًا تَجْرِي فِيهِ عُرُوقٌ مُسْتَبِكَةٌ ثُمَّ يَبْعَثُ اللَّهُ مَلَكَيْنِ خَلَاقَيْنِ يَخْلُقَانِ فِي الْأَرْحَامِ مَا يَشَاءُ اللَّهُ فَيَقْتَحِمَانِ فِي بَطْنِ الْمَرْأَةِ مِنْ فَمِ الْمَرْأَةِ فَيَصِلَانِ إِلَى الرَّحْمِ وَفِيهَا الرُّوحُ الْقَدِيمَةُ الْمُنْقُولَةُ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ فَيَنْفَخَانِ فِيهَا رُوحَ الْحَيَاةِ وَ النَّبَاةِ وَ يَسْفَعَانِ لَهُ السَّمْعَ وَ الْبَصَرَ وَ جَمِيعَ الْجَوَارِحِ وَ جَمِيعَ مَا فِي الْبَطْنِ بِإِذْنِ اللَّهِ

So the womb opens up its door, so the seed sails into the womb. So it vibrates inside it for forty days, then becomes a clot for forty days; then it becomes a lump for forty days; then it becomes flesh with veins flowing inside it entangled. Then Allah^{azwj} Sends two creating Angels who create in the wombs whatever Allah^{azwj} so Desires. So they both storm into the belly of the woman from the mouth of the woman. So they both arrive to the womb, and in it is the spirit from old (from before), the one transferred in the ribs of the men and the wombs of the women. So they both blow into it a soul of life, and the remaining, and cleave open for him the hearing, and the sight, and the entirety of the body parts, and the entire of whatever is in the belly, by the Permission of Allah^{azwj}.

ثُمَّ يُوحِي اللَّهُ إِلَى الْمَلَكَيْنِ اكْتُبَا عَلَيَّ قَضَائِي وَ قَدْرِي وَ نَافِذَ أَمْرِي وَ اسْتَرِطَا لِي الْبَدَاءَ فِيمَا تَكْتُبَانِ فَيَقُولَانِ يَا رَبَّ مَا نَكْتُبُ فَيُوحِي اللَّهُ إِلَيْهِمَا أَنْ ارْفَعَا رُءُوسَكُمَا إِلَى رَأْسِ أُمِّهِ فَيَرْفَعَانِ رُءُوسَهُمَا فَإِذَا اللُّوحُ يَفْرَعُ جَبْهَةَ أُمِّهِ فَيَنْظُرَانِ فِيهِ فَيَجِدَانِ فِي اللُّوحِ صُورَتَهُ وَ زِينَتَهُ وَ أَجَلَهُ وَ مِيثَاقَهُ شَفِيًّا أَوْ سَعِيدًا وَ جَمِيعَ شَأْنِهِ

Then Allah^{azwj} Reveals to the two Angels: "Write upon him My^{azwj} Ordainment, and My^{azwj} Pre-determination, and implement My^{azwj} Command, and stipulate for Me^{azwj} the change regarding what you two are writing". So they both say: 'O Lord^{azwj}! What should we write?' So Allah^{azwj} Reveals unto them both: "Raise both your heads to the head of its mother". So they both raise their heads, and there is a Tablet upon the forehead of its mother. So they both look into it, and they find (written) in the Tablet, its image, and its adornment, and its term, and its Covenant whether it is miserable or fortunate, and the entirety of its affairs'.

قَالَ فَيُؤْمِلِي أَحَدُهُمَا عَلَى صَاحِبِهِ فَيَكْتُبَانِ جَمِيعَ مَا فِي اللُّوحِ وَ يَشْتَرِطَانِ الْبَدَاءَ فِيمَا يَكْتُبَانِ ثُمَّ يَخْتِمَانِ الْكِتَابَ وَ يَجْعَلَانِي بَيْنَ عَيْنَيْهِ ثُمَّ يُقِيمَانِي قَائِمًا فِي بَطْنِ أُمِّهِ

He^{asws} said: 'So one of them dictates to his companion, so they both write down the entirety of whatever is in the Tablet, and the change is stipulated upon both of them with regards to what they write. Then they both seal the document and make it to be between his eyes. Then they both make it stand straight in the belly of its mother'.

قَالَ فَرُبَّمَا عَنَّا فَانْقَلَبَ وَ لَا يَكُونُ ذَلِكَ إِلَّا فِي كُلِّ عَاتٍ أَوْ مَارِدٍ وَ إِذَا بَلَغَ أَوَانُ خُرُوجِ الْوَلَدِ تَامًا أَوْ غَيْرَ تَامٍ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرَّحْمِ أَنْ افْتَحِي بَابَكَ حَتَّى يَخْرُجَ خُلُقِي إِلَى أَرْضِي وَ يَنْفِذَ فِيهِ أَمْرِي فَقَدْ بَلَغَ أَوَانُ خُرُوجِهِ قَالَ

He^{asws} said: 'So perhaps he is haughty (arrogant), so he turns over, and that does not happen except regarding every haughty or insolent one. When the time reaches, the child comes out complete, or other than complete. Allah^{azwj} Mighty and Majestic

Reveals unto the womb: “Open your door until My^{azwj} creature comes out to My^{azwj} earth, and My^{azwj} Command gets implemented regarding him”. So the time has reached and the child comes out.

فَيَفْتَحُ الرَّحْمُ بَابَ الْوَلَدِ فَيَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا يُقَالُ لَهُ زَاجِرٌ فَيَرْجُرُهُ زَجْرَةً فَيَفْرَعُ مِنْهَا الْوَلَدُ فَيَنْقَلِبُ فَيَصِيرُ رِجْلَاهُ فَوْقَ رَأْسِهِ وَرَأْسُهُ فِي أَسْفَلِ الْبَطْنِ لِيَسْهَلَ اللَّهُ عَلَى الْمَرْأَةِ وَعَلَى الْوَلَدِ الْخُرُوجَ

So the womb opens its door of the birth. So Allah^{azwj} Sends an Angel called Zajir (Rebuke) to him. So he rebukes him with such a rebuke that the child panics from it, so he overturns and his feet come to be above its head, and its head in the lower part of the belly, in order for Allah^{azwj} to Make it easy upon the woman and upon the child, for the exiting’.

قَالَ فَإِذَا اخْتَبَسَ زَجْرَهُ الْمَلَكُ زَجْرَةً أُخْرَى فَيَفْرَعُ مِنْهَا فَيَسْقُطُ الْوَلَدُ إِلَى الْأَرْضِ بَاكِئًا فَرِعًا مِنَ الزَّجْرَةِ .

He^{asws} said: ‘So when the rebuke of the Angel is withheld, he rebukes it again, so it panics from it, and the child falls to the ground crying, having panicked from the rebuke’.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الْخَلْقِ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا خَلَقَ الْخَلْقَ مِنْ طِينٍ أَفَاضَ بِهَا كَافِاضَةَ الْقِدَاحِ فَأَخْرَجَ الْمُسْلِمَ فَجَعَلَهُ سَعِيدًا وَجَعَلَ الْكَافِرَ شَقِيئًا فَإِذَا وَقَعَتِ النُّطْفَةُ تَلَقَّتْهَا الْمَلَائِكَةُ فَصَوَّرُوهَا ثُمَّ قَالُوا يَا رَبُّ أَدَكَرًا أَوْ أَنْثَى فَيَقُولُ الرَّبُّ جَلَّ جَلَالُهُ أَيُّ ذَلِكَ شَاءَ فَيَقُولَانِ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Muhamad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Fazeyl, from Abu Hamza who said,

‘I asked Abu Ja’far^{asws} about the creation. He^{asws} said: ‘When Allah^{azwj} Blessed and High Created the creatures from clay, Effused by it like the effusion of the flint. So He^{azwj} Extracted the Muslim and Made him as fortunate, and Make the Infidel as miserable. So when the seed falls (into the womb), the two Angels meet it. So they caricature it, then say, ‘O Lord^{azwj}! Male or female?’ So the Lord^{azwj} Majestic is His^{azwj} Majesty is Saying whatever that He^{azwj} so Desires to. So they are both saying, ‘Blessed is Allah^{azwj} the best of the creators’.

ثُمَّ تَوَضَّعَ فِي بَطْنِهَا فَتَرَدَّدَتْ تِسْعَةَ أَيَّامٍ فِي كُلِّ عِرْقٍ وَ مَفْصِلٍ وَ مِنْهَا لِلرَّحِمِ ثَلَاثَةُ أَقْفَالٍ فُقُلٌ فِي أَعْلَاهَا مِمَّا يَلِي أَعْلَى الصُّرَّةِ مِنَ الْجَانِبِ الْأَيْمَنِ وَ الْفُقُلُ الْأُخْرَى وَسَطُهَا وَ الْفُقُلُ الْأُخْرَى أَسْفَلُ مِنَ الرَّحِمِ فَيَوَضَّعُ بَعْدَ تِسْعَةِ أَيَّامٍ فِي الْفُقُلِ الْأَعْلَى فَيَمَكُثُ فِيهِ ثَلَاثَةَ أَشْهُرٍ فَعِنْدَ ذَلِكَ يُصِيبُ الْمَرْأَةَ حُبْتُ النَّفْسِ وَ التَّهَوُّعُ

Then they place it in her belly. So it vibrates for nine days in every vein and join, and from it are three lock for the womb – a lock in its upper part from what follows to the top of the navel, from the right hand side; and another lock in the middle of it; and another lock in the lower part of the womb. So, after nine days, they place him in the upper lock. So it remains in it for three months, during which the woman is hit by maliciousness, and the breathing (problems), and vomiting.

ثُمَّ يَنْزِلُ إِلَى الْفُقُلِ الْأَوْسَطِ فَيَمَكُثُ فِيهِ ثَلَاثَةَ أَشْهُرٍ وَ صُرَّةُ الصَّبِيِّ فِيهَا مَجْمَعُ الْعُرُوقِ وَ عُرُوقُ الْمَرْأَةِ كُلُّهَا مِنْهَا يَدْخُلُ طَعَامُهَا وَ شَرَابُهَا مِنْ تِلْكَ الْعُرُوقِ

⁴⁷ Al Kafi – V 7 – The Book of Aqeeqa Ch 6 H 4

Then it descends to the middle lock. So it remains there for three months, during which (through) the navel of the child, its veins connect with the veins of the woman, all of these from which its food, and its drink enter, do so from these veins.

ثُمَّ يَنْزِلُ إِلَى الْفُقُلِ الْأَسْفَلِ فَيَمْكُثُ فِيهِ ثَلَاثَةَ أَشْهُرٍ فَذَلِكَ تِسْعَةُ أَشْهُرٍ ثُمَّ تُطَلِّقُ الْمَرْأَةُ فَكُلَّمَا طَلَّقَتْ انْقَطَعَ عِرْقٌ مِنْ صُرَّةِ الصَّبِيِّ فَأَصَابَهَا ذَلِكَ الْوَجْعُ وَ يَدُهُ عَلَى صُرَّتِهِ حَتَّى يَفْعَ إِلَى الْأَرْضِ وَ يَدُهُ مَبْسُوطَةٌ فَيَكُونُ رِزْقُهُ حِينِنِدٍ مِنْ فِيهِ .

Then it descends to the lower lock, so it remains in it for three months. So these are the nine months. Then the woman undergoes pangs. So with each pain, a vein is cut off from the navel of the child. So that hits it with pain, and its hand is upon its navel until he falls to the ground, and his hand would be extended, so his sustenance from here on would be from its mouth'.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ أَوْ غَيْرِهِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) جُعِلَتْ فِدَاكَ الرَّجُلُ يَدْعُو لِلْحَبْلِ أَنْ يَجْعَلَ اللَّهُ مَا فِي بَطْنِهَا ذَكَرًا سَوِيًّا قَالَ يَدْعُو مَا بَيْنَهُ وَ بَيْنَ أَرْبَعَةِ أَشْهُرٍ فَإِنَّهُ أَرْبَعِينَ لَيْلَةً نُطْفَةٌ وَ أَرْبَعِينَ لَيْلَةً عَلَقَةٌ وَ أَرْبَعِينَ لَيْلَةً مُضْغَةٌ فَذَلِكَ تَمَامُ أَرْبَعَةِ أَشْهُرٍ ثُمَّ يَبْعَثُ اللَّهُ مَلَكَينِ خَلَاقِينَ فَيَقُولَانِ يَا رَبِّ مَا نَخْلُقُ ذَكَرًا أَمْ أَنْثَى شَقِيًّا أَوْ سَعِيدًا فَيَقَالُ ذَلِكَ فَيَقُولَانِ يَا رَبِّ مَا رِزْقُهُ وَ مَا أَجَلُهُ وَ مَا مَدَّتُهُ فَيَقَالُ ذَلِكَ وَ مِيثَاقُهُ بَيْنَ عَيْنَيْهِ يَنْظُرُ إِلَيْهِ وَ لَا يَزَالُ مُتَّصِبًا فِي بَطْنِ أُمِّهِ حَتَّى إِذَا دَنَا خُرُوجُهُ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مَلَكَاً فَرَجَرَهُ رَجْرَةً فَيَخْرُجُ وَ يَنْسَى الْمِيثَاقَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, or someone else who said,

'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you! The man supplicates for the pregnancy that Allah^{azwj} should Make whatever is in her belly to be a male, well-proportioned'. He^{asws} said: 'He can supplicate in what is between it and four months, for it is a seed for forty nights, and a clot for forty nights, and a lump for forty nights. So that completes four months. Then Allah^{azwj} Sends two creating Angels, so they are both saying: 'O Lord^{azwj}! What should we create, a male or a female, miserable or fortunate?' So He^{azwj} Says that. So they are both saying: 'O Lord^{azwj}! What is its sustenance, and what is its term, and what is its duration?' So He^{azwj} Says that, and its Covenant is between his eyes, and they look into it; and it does not cease to be vertical in the belly of its mother until when its exit approaches, so Allah^{azwj} Mighty and Majestic Sends an Angel. So he rebukes it with a rebuke, so it comes out, and forgets the Covenant'.⁴⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِعٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا وَقَعَتِ النُّطْفَةُ فِي الرَّحِمِ اسْتَفْرَتَ فِيهَا أَرْبَعِينَ يَوْمًا وَ تَكُونُ عَلَقَةً أَرْبَعِينَ يَوْمًا وَ تَكُونُ مُضْغَةً أَرْبَعِينَ يَوْمًا ثُمَّ يَبْعَثُ اللَّهُ مَلَكَينِ خَلَاقِينَ فَيَقَالُ لُهُمَا أَخْلُقَا كَمَا يَرِيدُ اللَّهُ ذَكَرًا أَوْ أَنْثَى صَوْرَاهُ وَ اكْتَبَا أَجَلَهُ وَ رِزْقَهُ وَ مَبِيَّتَهُ وَ شَقِيًّا أَوْ سَعِيدًا وَ اكْتَبَا لِلَّهِ الْمِيثَاقَ الَّذِي أَخَذَهُ عَلَيْهِ فِي الدَّرِّ بَيْنَ عَيْنَيْهِ فَإِذَا دَنَا خُرُوجُهُ مِنْ بَطْنِ أُمِّهِ بَعَثَ اللَّهُ إِلَيْهِ مَلَكَاً يَقَالُ لَهُ زَا جِرْ فَيَرْجُرُهُ فَيَفْرُغُ فَرَعًا فَيَنْسَى الْمِيثَاقَ وَ يَفْعَ إِلَى الْأَرْضِ يَبْكِي مِنْ رَجْرَةِ الْمَلَكِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Raib, from Zurara Bin Ayn who said,

'I heard Abu Ja'far^{asws} saying: 'When the seed falls into the womb, it vibrates in it for forty days, it settles in it for forty days, and becomes a cloth for forty days, and becomes a lump for forty days. Then Allah^{azwj} Sends two creating Angels, so He^{azwj}

⁴⁸ Al Kafi – V 7 – The Book of Aqeeqa Ch 6 H 5

⁴⁹ Al Kafi – V 7 – The Book of Aqeeqa Ch 6 H 6

Says to both of them to create whatever Allah^{azwj} Intends, male or female. So they caricature it, and write down its term, and its sustenance, and its death, and whether it is to be miserable or fortunate, and they both write the Covenant for Allah^{azwj} which He^{azwj} had Taken from it in the (realm of the) particles, to be between its eyes. So when it is near for its exit from the belly of its mother, Allah^{azwj} Sends an Angel called Zajira (Rebuker) to it. So he rebukes it with a rebuke, so it panics and forgets the Covenant, and falls to the ground crying from the rebuking of the Angel'.⁵⁰

باب أَكْثَرَ مَا تَلِدُ الْمَرْأَةُ

Chapter 7 – The most of what the woman can give birth to

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ إِسْمَاعِيلَ بْنِ عُمَرَ عَنْ شُعَيْبِ الْعَقْرُوفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ لِلرَّحِمِ أَرْبَعَةَ سُبُلٍ فِي أَيِّ سَبِيلٍ سَلَكَ فِيهِ الْمَاءُ كَانَ مِنْهُ الْوَلَدُ وَاحِدٌ وَ اثْنَانِ وَ ثَلَاثَةٌ وَ أَرْبَعَةٌ وَ لَا يَكُونُ إِلَى سَبِيلٍ أَكْثَرَ مِنْ وَاحِدٍ .

Muhammad Bin Yahya, from someone else, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Ismail Bin Umar, from Shuayb Al Aqarquy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For womb there are four ways in whichever way the water (seed) travels. There can be from it the one child, and two, and three, and four, and there cannot happen to a way (out), for more than one (at a time)'.⁵¹

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ لِلرَّحِمِ أَرْبَعَةَ أَوْجِيَةٍ فَمَا كَانَ فِي الْأَوَّلِ فَلِلْأَبِ وَ مَا كَانَ فِي الثَّانِي فَلِلْأُمِّ وَ مَا كَانَ فِي الثَّلَاثِ فَلِلْعُمَمَةِ وَ مَا كَانَ فِي الرَّابِعِ فَلِلْخَوْلَةِ .

Ali Bin Muhammad, raising it, from Muhammad Bin Humran,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created four containers for the womb. So whatever was in the first, so it is (similar to) the father, and whatever was in the second, so it is (similar to) the mother, and whatever was in the third so it is (similar to) the paternal uncles, and whatever was in the fourth, so it is (similar to) the maternal uncles'.⁵²

باب فِي آدَابِ الْوَلَادَةِ

Chapter 8 – Regarding the ettiquettes of the birth

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنِ السُّكُونِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) إِذَا حَضَرَتْ وَوَلَادَةُ الْمَرْأَةِ قَالَ أَخْرِجُوا مَنْ فِي الْبَيْتِ مِنَ النِّسَاءِ لَا يَكُونُ أَوَّلَ نَاطِرٍ إِلَى عَوْرَةٍ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from his father, from Abdullah Bin Al Mugheira, from Al Sakuny, from Jabir,

⁵⁰ Al Kafi – V 7 – The Book of Aqeeqa Ch 6 H 7

⁵¹ Al Kafi – V 7 – The Book of Aqeeqa Ch 7 H 1

⁵² Al Kafi – V 7 – The Book of Aqeeqa Ch 7 H 2

(It has been narrated) from Abu Ja'far^{asws} having said: 'Whenever a birth for a wife presented itself for Ali^{asws} Bin Al-Husayn^{asws}, he used to say: 'Exit the ones from the women out from the house, they would not be the first ones to look at privacy'.⁵³

باب التهنئة بالولد

Chapter 9 – The congratulations with the birth

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْحُسَيْنِ عَنْ مُرَازِمٍ عَنْ أَخِيهِ قَالَ قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَوَلِدٌ لِي غُلَامٌ فَقَالَ رَزَقَكَ اللَّهُ شُكْرًا الْوَاهِبِ وَبَارَكَ لَكَ فِي الْمَوْهُوبِ وَبَلَغَ أَشُدَّهُ وَرَزَقَكَ اللَّهُ بَرَةً .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Al Husayn, from Morazim, from his brother who said,

'A man said to Abu Abdullah^{asws}, 'A boy has been born for me'. So he^{asws} said: 'May Allah^{azwj} Grant you with thanking the Endower, and Bless for you in the endowment, and Make him reach the adulthood, and may Allah^{azwj} Grant you (to observe) his righteousness'.⁵⁴

عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ أَبِي بَرَزَةَ الْأَسْلَمِيِّ قَالَ وَوَلِدٌ لِلْحَسَنِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَامُ) مَوْلُودٌ فَأَنْتَهُ فَرِيضٌ فَقَالُوا يَهْنِئُكَ الْفَارِسُ فَقَالَ وَ مَا هَذَا مِنَ الْكَلَامِ قُولُوا شَكَرْتَ الْوَاهِبَ وَ بُورِكَ لَكَ فِي الْمَوْهُوبِ وَ بَلَغَ اللَّهُ بِهِ أَشُدَّهُ وَ رَزَقَكَ بَرَةً .

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hammad, from Abu Maryam Al Ansary, from Abu Barzat Al Aslami who said,

'A child was born for Ali^{asws} Bin Al-Husayn^{asws}, so the Qureysh came over to him^{asws} and said, 'Congratulations to you^{asws} for the (birth of a) horse-rider'. So he^{asws} said: 'And what is this from the speech? You should be saying, 'Thank the Endower, Blessings be to you^{asws} regarding the endowed, and may Allah^{azwj} Make him reach the adulthood, and Grant you^{asws} (to observe) his righteousness'.⁵⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ بَكْرِ بْنِ صَالِحٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ هَذَا رَجُلٌ رَجُلًا أَصَابَ ابْنًا فَقَالَ الْفَارِسُ فَقَالَ لَهُ الْحَسَنُ (عَلَيْهِ السَّلَامُ) مَا عَلِمُكَ بِكَوْنِ فَارِسًا أَوْ رَجُلًا قَالَ جُعِلْتُ فِدَاكَ فَمَا أَقُولُ قَالَ تَقُولُ شَكَرْتَ الْوَاهِبَ وَ بُورِكَ لَكَ فِي الْمَوْهُوبِ وَ بَلَغَ أَشُدَّهُ وَ رَزَقَكَ بَرَةً .

A number of our companions, from Ahmad Bin Muhammad, from Bakr Bin Salih, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man congratulated a man who had a son, so he said, 'Congratulations to you of the (birth of a) horse-rider. So Al-Hassan^{asws} said to him: 'What makes you know that he would be a horse-rider, or a walker?' He said, 'May I be sacrificed for you^{asws}! So what should I be saying?' He^{asws} said: 'You should be saying, 'Thanks be to the Endower, and

⁵³ Al Kafi – V 7 – The Book of Aqeeqa Ch 8 H 1

⁵⁴ Al Kafi – V 7 – The Book of Aqeeqa Ch 9 H 1

⁵⁵ Al Kafi – V 7 – The Book of Aqeeqa Ch 9 H 2

Blessings be to you regarding the endowment, and may he reach adulthood, and you be graced with (to see) his righteousness'.⁵⁶

باب الأسماء وَ الْكُنَى

Chapter 10 – The names and the teknonyms

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي إِسْحَاقَ تَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ رَجُلٍ قَدْ سَمَّاهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ أَصْدَقُ الْأَسْمَاءِ مَا سُمِّيَ بِالْعِبْرِيَّةِ وَ أَفْضَلُهَا أَسْمَاءُ الْأَنْبِيَاءِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Abu Is'haq Sa'alba Bin Maymoun, from a man who had heard it,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The most truthful of the names are what are named by the slavery (to Allah^{azwj}), and the best of these are the names of the Prophets^{as}'.⁵⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) سَمُّوا أَوْلَادَكُمْ قَبْلَ أَنْ يُولَدُوا فَإِنْ لَمْ تَدْرُوا أَدَكَرٌ أَمْ أَنْثَى فَسَمُّوهُمْ بِالْأَسْمَاءِ الَّتِي تَكُونُ لِلذَّكَرِ وَ الْأُنْثَى فَإِنْ أَسْقَطَكُمْ إِذَا لَقَوْكُمْ يَوْمَ الْقِيَامَةِ وَ لَمْ تُسَمُّوهُمْ يَقُولُ السَّقَطُ لِأَبِيهِ الْأَسْمَيْنِيِّ وَ قَدْ سَمَّى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُحَسَّنًا قَبْلَ أَنْ يُولَدَ .

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^{as} before he^{as} had been Given (to us^{asws})'.⁵⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ أَوْلُ مَا يَبْرُ الرَّجُلُ وَلَدُهُ أَنْ يُسَمِّيَهُ بِاسْمِ حَسَنِ فَلْيَحْسِنِ أَحَدَكُمْ اسْمَ وَلَدِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Musa Bin Bakr,

(It has been narrated) from Abu Al Hassan^{asws} having said: 'The first righteous deed the man does for his child is that he names it by a good name, so let each one of you give a good name to his child'.⁵⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يُولَدُ لَنَا وَلَدٌ إِلَّا سَمَّيْنَاهُ مُحَمَّدًا فَإِذَا مَضَى لَنَا سَبْعَةٌ أَيَّامٍ فَإِنْ شِئْنَا غَيْرَنَا وَ إِنْ شِئْنَا تَرَكَنَا .

⁵⁶ Al Kafi – V 7 – The Book of Aqeeqa Ch 9 H 3

⁵⁷ Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 1

⁵⁸ Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 2

⁵⁹ Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 3

Ahmad Bin Muhammad, from one of our companions, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There does not get born a child for us^{asws} except that we^{asws} name it as Muhammad. So when seven days pass for us^{asws}, so if we^{asws} so desire to, we^{asws} changed it, and if we^{asws} so desire to, we^{asws} leave it'.⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ ابْنِ مِيَّاحٍ عَنْ فُلَانِ بْنِ حُمَيْدٍ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) (وَ شَاوَرَهُ فِي اسْمِ وَلَدِهِ فَقَالَ سَمَّهِ بِأَسْمَاءٍ مِنَ الْعُبُودِيَّةِ فَقَالَ أَيُّ الْأَسْمَاءِ هُوَ فَقَالَ عَبْدُ الرَّحْمَنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ibn Mabbah, from so and so Bin Humeyd,

He asked Abu Abdullah^{asws}, and consulted him^{asws} regarding the naming of his child. So he^{asws} said: 'Name him by the names from the slavery'. So he said, 'Which names are these?' So he^{asws} said: 'Abd Al-Rahman'.⁶¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَمِّهِ عَاصِمِ الْكُوزِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) (أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ مَنْ وُلِدَ لَهُ أَرْبَعَةُ أَوْلَادٍ لَمْ يُسَمَّ أَحَدُهُمْ بِاسْمِي فَقَدْ جَفَانِي .

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 'جَفَانِي' hostile to me^{saww}.⁶²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْعَزْرَمِيِّ قَالَ اسْتَعْمَلَ مُعَاوِيَةُ مَرْوَانَ بْنَ الْحَكَمِ عَلَى الْمَدِينَةِ وَ أَمْرَهُ أَنْ يَفْرَضَ لِشِبَابِ قُرَيْشٍ فَفَرَضَ لَهُمْ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَأَتَيْتُهُ فَقَالَ مَا اسْمُكَ فَقُلْتُ عَلِيُّ بْنُ الْحُسَيْنِ فَقَالَ مَا اسْمُ أَخِيكَ فَقُلْتُ عَلِيُّ قَالَ عَلِيُّ وَ عَلِيٌّ مَا يَرِيدُ أَبُوكَ أَنْ يَدْعَ أَحَدًا مِنْ وَلَدِهِ إِلَّا سَمَّاهُ عَلِيًّا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Abdul Rahman Bin Muhammad Al Azramy who said,

'Muawiya (appointed) Marwan Bin Al-Hakam as an office bearer at Al-Medina, and instructed him that he should impose upon the youth of Qureysh, so he imposed to them. So Ali^{asws} Bin Al-Husayn^{asws} said: 'So he came over to me^{asws}, so he said, 'What is your^{asws} name?' So I said, 'Ali^{asws} Bin Al-Husayn^{asws}'. So he said, 'What is the name of your^{asws} brother?' So I^{asws} said: 'Ali'. So he said, 'Ali and Ali, what did your^{asws} father^{asws} intend, that he^{asws} did not leave anyone from his^{asws} sons except that he^{asws} named him as Ali?'

ثُمَّ فَرَضَ لِي فَرَجَعْتُ إِلَى أَبِي فَأَخْبَرْتُهُ فَقَالَ وَيْلِي عَلَى ابْنِ الزَّرْقَاءِ دَبَّاعَةِ الْأَدَمِ لَوْ وُلِدَ لِي مِائَةٌ لَأَحْبَبْتُ أَنْ لَا أُسَمِّيَ أَحَدًا مِنْهُمْ إِلَّا عَلِيًّا .

Then he imposed to me. So I^{asws} returned to my^{asws} father^{asws}, so I^{asws} informed him^{asws}. So he^{asws} said: 'Woe be unto the son of Zarqa, the tanner of the unseeded

⁶⁰ Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 4

⁶¹ Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 5

⁶² Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 6

land. If there were born for me^{asws} one hundred (sons), I^{asws} would love it not to name anyone of them except as Ali'.⁶³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) يَقُولُ لَا يَدْخُلُ الْفَقْرُ بَيْتًا فِيهِ اسْمُ مُحَمَّدٍ أَوْ أَحْمَدَ أَوْ عَلِيٍّ أَوْ الْحَسَنِ أَوْ الْحُسَيْنِ أَوْ جَعْفَرٍ أَوْ طَالِبٍ أَوْ عَبْدِ اللَّهِ أَوْ فَاطِمَةَ مِنَ النِّسَاءِ .

A number of our companions, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Suleyman Al Ja'fary who said,

'I heard Abu Al-Hassan^{asws} saying: 'The poverty does not enter a house in which is a name, Muhammad, or Ahmad, or Ali, or Al-Hassan, or Al-Husayn, or Ja'far, or Talib, or Abdullah, or Fatima from the women'.⁶⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ وُلِدَ لِي غُلَامٌ فَمَاذَا أَسْمِيهِ قَالَ سَمِّهِ بِأَحَبِّ الْأَسْمَاءِ إِلَيَّ حَمْرَةَ .

Ali Bin Ibrahim, from his father, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to the Prophet^{saww}, so he said, 'O Rasool-Allah^{saww}! A boy has been born for me, so what is that I should name him with?' He^{saww} said: 'By the most beloved of the names to me^{saww}, Hamza'.⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اسْتَحْسِنُوا أَسْمَاءَكُمْ فَإِنَّكُمْ تُدْعَوْنَ بِهَا يَوْمَ الْقِيَامَةِ فَمَنْ يَا فُلَانُ بْنُ فُلَانٍ إِلَى نُورِكَ وَفَمَنْ يَا فُلَانُ بْنُ فُلَانٍ لَا نُورَ لَكَ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Husayn Bin Zayd Bin Ali Bin Al Husayn, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Improve your names, for you would be called by it on the Day of Judgement: 'Arise, O so and so, son of so and so! to (go to) your Light, and arise O son and so, son of so and so, there is no Light for you'.⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السُّدِّيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ سَعِيدِ بْنِ خُنَيْمٍ عَنْ مَعْمَرِ بْنِ خُنَيْمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) مَا تَكُنِّي قَالَ قُلْتُ مَا أَكْتَنَيْتُ بَعْدُ وَ مَا لِي مِنْ وَلَدٍ وَ لَا أَمْرٍ أَوْ لَا جَارِيَةَ قَالَ فَمَا يَمْنَعُكَ مِنْ ذَلِكَ قَالَ قُلْتُ حَدِيثٌ بَلَّغْنَا عَنْ عَلِيٍّ (عَلَيْهِ السَّلَام) قَالَ وَ مَا هُوَ قُلْتُ بَلَّغْنَا عَنْ عَلِيٍّ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ مَنْ أَكْتَنَى وَ لَيْسَ لَهُ أَهْلٌ فَهُوَ أَبُو جَعْرٍ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) شَوْهٌ لَيْسَ هَذَا مِنْ حَدِيثِ عَلِيٍّ (عَلَيْهِ السَّلَام) إِنَّا لَنَكْنِي أَوْلَادَنَا فِي صِعْرِهِمْ مَخَافَةَ النَّبْرِ أَنْ يَلْحَقَ بِهِمْ .

Ali Bin Ibrahim, from his father, form Salih Bin Al Sandy, from Ja'far Bin Basheer, from Saeed Bin Khusaym, from Ma'mar Bin Khusaym who said,

'Abu Abdullah^{asws} said to me: 'What is your teknonym?' I said, 'I have not teknonym yet, and there is no son for me, nor a wife, nor a slave girl'. He^{asws} said: 'So what prevents you from that?' He said, 'I said, 'A Hadeeth which was reached us from

⁶³ Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 7

⁶⁴ Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 8

⁶⁵ Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 9

⁶⁶ Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 10

Ali^{asws}. He^{asws} said: 'And what is it?' I said, 'It has reached us from Ali^{asws} having said: 'The one who teknonyms (himself) and there is no family for him, so he is the father of dung'. So Abu Ja'far^{asws} said: 'Falsified! This is not from a Hadeeth of Ali^{asws}. We^{asws} teknonym our^{asws} children in their childhood, for fear of the nickname being attached with them'.⁶⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الْحُسَيْنِ بْنِ نَصْرِ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ أَرَادَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) الرُّكُوبَ إِلَى بَعْضِ شَيْعَتِهِ لِيُعَوِّدَهُ فَقَالَ يَا جَابِرُ الْحَقَنِي فَتَبِعْتُهُ فَلَمَّا أَنْتَهَى إِلَى بَابِ الدَّارِ خَرَجَ عَلَيْنَا ابْنٌ لَهُ صَغِيرٌ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَا اسْمُكَ قَالَ مُحَمَّدٌ قَالَ فِيمَا تُكْنَى قَالَ بَعْلِي فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) لَقَدْ اخْتَضَرْتَ مِنَ الشَّيْطَانِ اخْتِظَارًا شَدِيدًا إِنَّ الشَّيْطَانَ إِذَا سَمِعَ مُنَادِيًا يُنَادِي يَا مُحَمَّدُ يَا عَلِيُّ ذَابَ كَمَا يَذُوبُ الرَّصَاصُ حَتَّى إِذَا سَمِعَ مُنَادِيًا يُنَادِي بِاسْمِ عَدُوٍّ مِنْ أَعْدَائِنَا اهْتَرَّ وَ اخْتَالَ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Muslim, from Al Husayn Bin Nasr, from his father, from Amro Bin Shimir, from Jabir who said,

'Abu Ja'far^{asws} wanted to ride over to one of his^{asws} Shias to bid him farewell, so he^{asws} said: 'O Jabir! Accompany me'. So I followed him^{asws}. So when he^{asws} ended up to the door of the house, there came out to us a young boy. So Abu Ja'far^{asws} said to him: 'What is your name?' He said, 'Muhammad'. He^{asws} said: 'In what have you been teknonymed?' So he said, 'With Ali'. So Abu Ja'far^{asws} said to him: 'You have agonised the Satan^{la} with an intense agony. When the Satan^{la} hears a caller calling out, 'O Muhammad! O Ali!', he^{la} melts just like the melting of the lead, until when he^{la} hears a caller calling out with a name of an enemy from our^{asws} enemies, he^{la} swings and struts'.⁶⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ صَفْوَانَ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ هَذَا مُحَمَّدٌ أُذِنَ لَهُمْ فِي التَّسْمِيَةِ بِهِ فَمَنْ أُذِنَ لَهُمْ فِي يَسٍ يَعْنِي التَّسْمِيَةَ وَ هُوَ اسْمُ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from Safwan,

(It has been narrated) raising it to Abu Ja'far^{asws} or Abu Abdullah^{asws} having said: 'This (name) Muhammad, there is permission for them with regards to the naming by it, so for where is the permission for them regarding Yaseen, meaning the naming, and it is a name of the Prophet^{saww}?'⁶⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) دَعَا بِصَحِيفَةٍ حِينَ حَضَرَهُ الْمَوْتُ يُرِيدُ أَنْ يَنْهَى عَنْ أَسْمَاءٍ يُتَسَمَّى بِهَا فَقَبِضَ وَ لَمْ يُسَمِّهَا مِنْهَا الْحَكْمُ وَ حَكِيمٌ وَ خَالِدٌ وَ مَالِكٌ وَ ذَكَرَ أَنَّهَا سِنَّةٌ أَوْ سَبْعَةٌ مِمَّا لَا يَجُوزُ أَنْ يُتَسَمَّى بِهَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah^{asws} having said that Rasool-Allah^{saww} called for a parchment, when the death presented itself, intending that he^{saww} would forbid from the names which are named by. So he^{saww} passed away and did not name these. From these (forbidden names) are – Al-Hakam, and Hakeem, and Khalid, and

⁶⁷ Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 11

⁶⁸ Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 12

⁶⁹ Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 13

Maalik'; and he^{asws} mentioned that there are six or seven from what is not allowed that one should name with'.⁷⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَهَى عَنْ أَرْبَعِ كُنَى عَنْ أَبِي عَيْسَى وَ عَنْ أَبِي الْحَكَمِ وَ عَنْ أَبِي مَالِكٍ وَ عَنْ أَبِي الْقَاسِمِ إِذَا كَانَ الْإِسْمُ مُحَمَّدًا .

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

(It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} forbid from four teknonyms – from Abu Isa, and from Abu Al-Hakam, and from Abu Maalik, and from Abu Al-Qasim when the name was Muhammad'.⁷¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَبْعَضَ الْأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ حَارِثٌ وَ مَالِكٌ وَ خَالِدٌ .

Muhammad Bin Yahya, from muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The most hateful of the names to Allah^{azwj} Mighty and Majestic are – Haaris, and Maalik, and Khalid'.⁷²

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ رَجُلًا كَانَ يُعْشَى عَلَيْهِ بِنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) وَ كَانَ يَكْنَى أَبَا مَرَّةٍ فَكَانَ إِذَا اسْتَأْذَنَ عَلَيْهِ يَقُولُ أَبُو مَرَّةٍ بِالْبَابِ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) بِاللَّهِ إِذَا جِئْتَ إِلَى بَابِنَا فَلَا تَقُولَنَّ أَبُو مَرَّةٍ .

Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Ibn Bukeyr, from Zurara who said,

'I heard Abu Ja'far^{asws} saying: 'A man knocked at the door of Ali^{asws} Bin Al-Husayn^{asws}, and his teknonym was Abu Murra. So when he sought permission to (see) him^{asws}, he was saying, 'Abu Murra is at the door'. So Ali^{asws} Bin Al-Husayn^{asws} said to him: 'By Allah^{azwj}! When you come to our^{asws} door, so do not be saying 'Abu Murra''.⁷³

باب تَسْوِيَةِ الْخَلْقَةِ

Chapter 11 – The Unimpaired creation

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ سِنَانَ عَمَّنْ حَدَّثَهُ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) إِذَا بُشِّرَ بِالْوَلَدِ لَمْ يَسْأَلْ أَمْ ذَكَرُ هُوَ أَمْ أَنْتَى حَتَّى يَقُولَ أَسْوِيٌّ فَإِنْ كَانَ سَوِيًّا قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْلُقْ مِنِّي شَيْئًا مُشَوَّهًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Muhammad Bin Sinan, from the one who narrated it, said,

'Whenever Ali^{asws} Bin Al-Husayn^{asws} was given the good news of a birth did not ask, 'Is it a male or a female, until he^{asws} said: 'Is it unimpaired?' So if it was unimpaired,

⁷⁰ Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 14

⁷¹ Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 15

⁷² Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 16

⁷³ Al Kafi – V 7 – The Book of Aqeeqa Ch 10 H 17

said: 'The Praise is for Allah^{azwj} Who did not Create from me^{asws} anything deformed'.⁷⁴

بَاب مَا يُسْتَحَبُّ أَنْ تُطْعَمَ الْحَيْلَى وَ النَّفْسَاءُ

Chapter 12 – What is recommended to feed the pregnant and (during) bleeding following childbirth

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ شُرْحَبِيلِ بْنِ مُسْلِمٍ أَنَّهُ قَالَ فِي الْمَرْأَةِ الْحَامِلِ تَأْكُلُ السَّفْرَجَلِ فَإِنَّ الْوَلَدَ يَكُونُ أَطْيَبَ رِيحاً وَ أَصْفَى لَوْناً .

Muhammad Bin Yahya, from salma Bin Al Khattab, from Usman Bin Abdul Rahman, from Shurhabeel Bin Muslim,

'He^{asws} said regarding the pregnant woman: 'She should eat the quince, so the child would happen to be of pleasant aroma, and clear colour'.⁷⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحَسَنِ النَّيْمَلِيِّ عَنِ الْحُسَيْنِ بْنِ هَانِئِمٍ عَنْ أَبِي أَيُّوبَ الْخَزْرَازِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ نَظَرَ إِلَى غُلَامٍ جَمِيلٍ يَنْبَغِي أَنْ يَكُونَ أَبُو هَذَا الْغُلَامِ أَكَلَ السَّفْرَجَلِ .

Muhammad Bin Yahya, from Ali Bin Al Hassan Al Taymuli, from Al Husayn Bin Hashim, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

'Abu Abdullah^{asws} said and looked at a beautiful boy: 'It is a must that the father of this boy would have eaten the quince'.⁷⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ الْعَزِيزِ بْنِ حَسَّانَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) خَيْرُ ثَمُورِكُمْ الْبُرْنِيُّ فَاطْعَمُوهُ نِسَاءَكُمْ فِي نَفْسِهِنَّ تَخْرُجُ أَوْلَادُكُمْ زَكِيًّا حَلِيمًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdul Aziz Bin Hassan, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The best of your dates are Al-Barny, therefore feed these to your womenfolk during the childbirth, your children would come out a clever, forebearing'.⁷⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِيَكُنْ أَوَّلُ مَا تَأْكُلُ النَّفْسَاءُ الرُّطْبَ فَإِنَّ اللَّهَ تَعَالَى قَالَ لِمَرْيَمَ وَ هُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكِ رُطْبًا جَنِيًّا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from a number of our companions, from Ali Bin Asbaat, from his uncle Yaqoub Bin Saalim,

(It has been narrated) raising it to Amir Al Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'Let the first thing what is eaten by the women after childbirth be the dates, for Allah^{azwj} the High Said to Maryam^{as} [19:25] **And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates**'.

⁷⁴ Al Kafi – V 7 – The Book of Aqeeqa Ch 11 H 1

⁷⁵ Al Kafi – V 7 – The Book of Aqeeqa Ch 12 H 1

⁷⁶ Al Kafi – V 7 – The Book of Aqeeqa Ch 12 H 2

⁷⁷ Al Kafi – V 7 – The Book of Aqeeqa Ch 12 H 3

قِيلَ يَا رَسُولَ اللَّهِ فَإِنْ لَمْ يَكُنْ أَوْ أُنِ الرُّطْبَ قَالَ سَبْعَ تَمَرَاتٍ مِنْ تَمْرِ الْمَدِينَةِ فَإِنْ لَمْ يَكُنْ فَسَبْعَ تَمَرَاتٍ مِنْ تَمْرِ أَمْصَارِكُمْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ عِزَّتِي وَ جَلَالِي وَ عَظَمَتِي وَ ارْتِفَاعِ مَكَانِي لَا تَأْكُلُ نَفْسَاءَ يَوْمَ تَلِدُ الرُّطْبَ فَيَكُونُ غُلَامًا إِلَّا كَانَ حَلِيمًا وَ إِنْ كَانَتْ جَارِيَةً كَانَتْ حَلِيمَةً .

It was said, 'O Rasool-Allah^{saww}! Suppose it doesn't happen to be the season for the dates?' He^{saww} said: 'Seven dates from the dates of Al-Medina. So if there do not happen to be, so seven dates from the dates of your cities, for Allah^{azwj} Mighty and Majestic is Saying: "By My^{azwj} Magnificence, and the Elevation of My^{azwj} Status! A woman would not eat the dates during the day she gives birth to a boy except that it would be forbearing (patient), and if it was a girl, she would be forbearing'.⁷⁸

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي سَعِيدِ الشَّامِيِّ عَنْ صَالِحِ بْنِ عُقْبَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ أَطْعَمُوا الْبِرْنِي نِسَاءَكُمْ فِي نَفْسِهِنَّ تَحْلُمَ أَوْ لَا دُكُم .

From him, from Muhammad Bin Ali, from Abu Saeed Al Shamy, from Salih Bin Uqba who said,

'I heard Abu Abdullah^{asws} saying: 'Feed Al-Barny (dates) to your womenfolk during their childbirth, your children would be forbearing'.⁷⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ قَبِيصَةَ عَنْ عَبْدِ اللَّهِ النَّيْسَابُورِيِّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ أَبِي مُوسَى عَنْ أَبِي الْعَلَاءِ الشَّامِيِّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَطْعَمُوا حَبَالَكُمْ اللَّبَانَ فَإِنَّ الصَّبِيَّ إِذَا غُذِيَ فِي بَطْنِ أُمِّهِ بِاللَّبَانِ اشْتَدَّ قَلْبُهُ وَ زِيدَ فِي عَقْلِهِ فَإِنْ يَكُ ذَكَرًا كَانَ شَجَاعًا وَ إِنْ وُلِدَتْ أَنْتَى عَظِمَتْ عَجِيزَتُهَا فَتَحْطَى بِذَلِكَ عِنْدَ زَوْجِهَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Qabeesa, from Abdullah Al Neyshapouri, from Haroun Bin Muslim, from Abu Musa, from Abu Al A'ala Al Shamy, from Sufyan Al Sowry, from Abu Ziyad,

(It has been narrated) from Al-Hassan Bin Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Feed your pregnant women the dairy (products), for the child, when it feeds in the belly of its mother with the dairy (products), its heart gets stronger and there is an increase in its intellect. So if it happens to be a boy, he would be brave and if a female is born her buttocks would be larger, so she would enjoy by that with her husband'.⁸⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ أَطْعَمُوا حَبَالَكُمْ ذَكَرَ اللَّبَانَ فَإِنْ يَكُ فِي بَطْنِهَا غُلَامٌ خَرَجَ ذَكَرُ الْقَلْبِ عَالِمًا شَجَاعًا وَ إِنْ تَكُ جَارِيَةً حَسَنَ خَلْفِهَا وَ خَلْفُهَا وَ عَظِمَتْ عَجِيزَتُهَا وَ حَظِيَّتْ عِنْدَ زَوْجِهَا .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ali, from Muhammad Bin Sinan,

(It has been narrated) from Al-Reza^{asws} having said: 'Feed your pregnant women the dairy (products), so if there happens to be a boy in her belly, he would come out as pure of heart, knowledgeable, brave; and if there happens to be a girl, she would be

⁷⁸ Al Kafi – V 7 – The Book of Aqeeqa Ch 12 H 4

⁷⁹ Al Kafi – V 7 – The Book of Aqeeqa Ch 12 H 5

⁸⁰ Al Kafi – V 7 – The Book of Aqeeqa Ch 12 H 6

of beautiful in her appearance, and in her manners, and of large buttocks, and she would enjoy with her husband'.⁸¹

باب مَا يُفَعَّلُ بِالْمَوْلُودِ مِنَ التَّحْنِيكِ وَغَيْرِهِ إِذَا وُلِدَ

Chapter 13 – What should one do with the new-born, from the embalming and other such, when it is born

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي إِسْمَاعِيلَ الصَّقَلِيِّ عَنْ أَبِي يَحْيَى الرَّازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا وُلِدَ لَكُمْ الْمَوْلُودُ أَيَّ شَيْءٍ تَصْنَعُونَ بِهِ قُلْتُ لَا أَدْرِي مَا نَصْنَعُ بِهِ قَالَ خَذْ عَدَسَةً جَاوَشِيرَ فَذْفُهُ بِمَاءٍ تَمَّ قَطْرًا فِي أَنْفِهِ فِي الْمَنْخَرِ الْأَيْمَنِ قَطْرَتَيْنِ وَ فِي الْأَيْسَرِ قَطْرَةً وَاحِدَةً وَ أَدْنُ فِي أُذُنِهِ الْيُمْنَى وَ أَقِمَّ فِي الْيُسْرَى تَفَعَّلُ بِهِ ذَلِكَ قَبْلَ أَنْ تَقْطَعَ سَرْتَهُ فَإِنَّهُ لَا يَفْرَعُ أَبَدًا وَ لَا يُصِيبُهُ أُمُّ الصَّبِيَّانِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Ismail Al Sayqal, from Abu Yahya Al Razy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the new-born is born for you, which thing are you doing with it?' I said, 'I do not know what we should do with it'. He^{asws} said: 'Take a lentil (seed) of *Jawashir* and soak it with water. Then place a drop in his nose, in the right nostril two drops, and in the left nostril, one, and (recite) *Azaan* in the right ear and *Iqaama* in the left. Do these before the cutting off of his umbilical cord, so he would not panic ever, nor would he be hit by the *Umm Al-Sibyan*'.⁸²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَبَانَ عَنْ حَفْصِ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَرُّوا الْقَابِلَةَ أَوْ بَعْضَ مَنْ يَلِيهِ أَنْ تُقِيمَ الصَّلَاةَ فِي أُذُنِهِ الْيُمْنَى فَلَا يُصِيبُهُ لَمَمٌ وَ لَا تَابَعَةٌ أَبَدًا .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from Aban, from Hafs Al Kunasy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Instruct the midwife or someone who is next that the Prayer be established in its (new-born)'s right ear, so it would not be touched by insanity, nor by a following eye, ever'.⁸³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ يُحَنِّكُ الْمَوْلُودَ بِمَاءِ الْفُرَاتِ وَ يُقَامُ فِي أُذُنِهِ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from one of his companions,

Abu Ja'far^{asws} has said: 'Make the new-born to taste the water of the Euphrates, and (recite) *Iqaama* in his ear'.⁸⁴

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

And in another report –

⁸¹ Al Kafi – V 7 – The Book of Aqeeqa Ch 12 H 7

⁸² Al Kafi – V 7 – The Book of Aqeeqa Ch 13 H 1

⁸³ Al Kafi – V 7 – The Book of Aqeeqa Ch 13 H 2

⁸⁴ Al Kafi – V 7 – The Book of Aqeeqa Ch 13 H 3

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)'.⁸⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) حَنَكُوا أَوْلَادَكُمْ بِالتَّمْرِ هَكَذَا فَعَلَّ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِالْحَسَنِ وَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Palate your children with the dates, (for) like this is what the Prophet^{saww} did with Al-Hassan^{asws}, and Al-Husayn^{asws}'.⁸⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ وُلِدَ لَهُ مَوْلُودٌ فَلْيُؤَدِّنْ فِي أُذُنِهِ الْيُمْنَى بِأَدَانِ الصَّلَاةِ وَ لِيُقِمَّ فِي الْيُسْرَى فَإِنَّهَا عِصْمَةٌ مِنَ الشَّيْطَانِ الرَّجِيمِ .

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 one for whom a child is born, so let him (recite) Azaan in his right ear with the Azaan of the Prayer, and let him (recite) Iqaama in the left, for it is a safeguarding from the Satan^{la}, the Pelted'.⁸⁷

باب العقيقة ووجوبها

Chapter 14 – The Aqeeqa and its aspects

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza,

(It has been narrated) from Al-Abd Al-Salih^{asws} (7th Imam^{asws}) having said: 'The Aqeeqa is Obligatory when the child is born for the man, so if he like to name him on that day, so let him do it'.⁸⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كُلُّ مَوْلُودٍ مُرْتَهَنٌ بِالْعَقِيقَةِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad both together, from Al Washa, from Ahmad Bin A'aiz, from Abu Khadeeja,

Abu Abdullah^{asws} has said: 'Every new-born is a pledgee with the Aqeeqa'.⁸⁹

⁸⁵ Al Kafi – V 7 – The Book of Aqeeqa Ch 13 H 4

⁸⁶ Al Kafi – V 7 – The Book of Aqeeqa Ch 13 H 5

⁸⁷ Al Kafi – V 7 – The Book of Aqeeqa Ch 13 H 6

⁸⁸ Al Kafi – V 7 – The Book of Aqeeqa Ch 14 H 1

⁸⁹ Al Kafi – V 7 – The Book of Aqeeqa Ch 14 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ عُمَرَ بْنِ بَرِيدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنِّي وَاللَّهِ مَا أَدْرِي كَانَ أَبِي عَقَّ عَنِّي أَمْ لَا قَالَ فَأَمَرَنِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَعَقَفْتُ عَنْ نَفْسِي وَ أَنَا شَيْخٌ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'adan, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{asws}, 'By Allah^{azwj}! I do not know whether my father had performed *Aqeeqa* from me or not'. So Abu Abdullah^{asws} ordered me, so did *Aqeeqa* from myself, and I am an old man'.

و قَالَ عُمَرُ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ كُلُّ امْرِئٍ مُرْتَهَنٌ بِعَقِيَّتِهِ وَ الْعَقِيَّةُ أَوْجِبُ مِنَ الْأُضْحِيَّةِ .

And Umar (the narrator) said, 'I heard Abu Abdullah^{asws} saying: 'Every person is a pledgee with his *Aqeeqa*, and the *Aqeeqa* is more Obligatory than the sacrifice'.⁹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَارِ بْنِ مُوسَى السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كُلُّ مَوْلُودٍ مُرْتَهَنٌ بِعَقِيَّتِهِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa Al Sabaty,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Every new-born is a pledgee with his *Aqeeqa*'.⁹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْعَقِيَّةِ أَوْاجِبَةٌ هِيَ قَالَ نَعَمْ وَاجِبَةٌ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the *Aqeeqa*, is it Obligatory?' He^{asws} said: 'Yes, Obligatory'.⁹²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَجَاءَهُ رَسُولٌ عَمَّهُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ فَقَالَ لَهُ يَقُولُ لَكَ عَمُّكَ إِنَّا طَلَبْنَا الْعَقِيَّةَ فَلَمْ نَجِدْهَا فَمَا تَرَى نَتَّصَدَّقُ بِبَنِيهَا فَقَالَ لَا إِنَّ اللَّهَ يُحِبُّ إِطْعَامَ الطَّعَامِ وَ إِرَاقَةَ الدَّمَاءِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abdullah Bin Bukeyr who said,

'I was in the presence of Abu Abdullah^{asws}, so there came a messenger of his^{asws} uncle Abdullah Bin Ali, so he said, 'Your uncle is saying to you^{asws}, 'We sought the *Aqeeqa*, but we did not find it, so what is your^{asws} view, should we give in charity with its price?' So he^{asws} said: 'No! Allah^{azwjsaww} Loves feeding of the food, and outpouring of the blood (of the sacrificial animal)'.⁹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمُعْرَاءِ عَنْ عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْعَقِيَّةُ وَاجِبَةٌ .

⁹⁰ Al Kafi – V 7 – The Book of Aqeeqa Ch 14 H 3

⁹¹ Al Kafi – V 7 – The Book of Aqeeqa Ch 14 H 4

⁹² Al Kafi – V 7 – The Book of Aqeeqa Ch 14 H 5

⁹³ Al Kafi – V 7 – The Book of Aqeeqa Ch 14 H 6

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra, from Ali,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Aqeeqa* is Obligatory'.⁹⁴

عَلِيٌّ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ وَابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ وَوَلِدَ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) غُلَامَانِ جَمِيعاً فَأَمَرَ زَيْدُ بْنُ عَلِيٍّ أَنْ يَشْتَرِيَ لَهُ جَزْوَرَيْنِ لِلْعَقِيقَةِ وَكَانَ زَمَنُ غُلَاءٍ فَأَشْتَرِيَ لَهُ وَاحِدَةً وَعَسْرَتٍ عَلَيْهِ الْأَخْرَى فَقَالَ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَدْ عَسْرَتُ عَلَيَّ الْأَخْرَى فَتَصَدَّقْ بِثَمَنِهَا فَقَالَ لَا أَطْلُبُهَا حَتَّى تَقْدِرَ عَلَيْهَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ إِهْرَاقَ الدَّمَاءِ وَإِطْعَامَ الطَّعَامِ .

Ali, from his father, from Ismail Bin marrar, from Yunus and Ibn Abu Umeyr, both together, from Abu Ayou Al Khazzaz, from Muhammad Bin Muslim who said,

'Two boys were born for Abu Ja'far, together (twins), so he^{asws} ordered Zayd Bin Ali that he should buy for him^{asws} two animals for the (two) *Aqeeqa*, and the cost was high, so he bought for him^{asws} one, and the other one was difficult upon him. So he said to Abu Ja'far^{asws}, 'The other has been difficult upon me, therefore give in charity with its price'. So he^{asws} said: 'No! Seek it until you are able over it, for Allah^{azwj} Mighty and Majestic Loves the outpouring of the blood (of the sacrificial animal), and feeding of the food'.⁹⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ مُعَاذِ الْفَرَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْغُلَامُ رَهْنٌ بِسَابِعِهِ بِكَبْشٍ يُسَمَّى فِيهِ وَ يُعَقُّ عَنْهُ

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Abdullah Bin Sinan, from Muaz Al Farra,

Abu Abdullah^{asws} has said: 'The boy is a pldgee with his seventh (day), with a ram, he is named during it, and *Aqeeqa* is performed for him'.

وَ قَالَ إِنَّ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) حَلَقَتْ ابْنَيْهَا وَ تَصَدَّقَتْ بِوَزْنِ شَعْرِهِمَا فِضَّةً .

And he^{asws} said: 'Syeda Fatima^{asws} shaved off her^{asws} two sons^{asws}, and gave silver in charity by the weight of both their^{asws} hairs'.⁹⁶

بَابُ أَنَّ عَقِيقَةَ الذَّكَرِ وَالْأُنْثَى سَوَاءٌ

Chapter 15 – The *Aqeeqa* of the male and the female is the same

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الْعَقِيقَةِ فَقَالَ فِي الذَّكَرِ وَالْأُنْثَى سَوَاءٌ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at who said,

'I asked him^{asws} about the *Aqeeqa*, so he^{asws} said: 'Regarding the male and the female, is the same'.⁹⁷

⁹⁴ Al Kafi – V 7 – The Book of *Aqeeqa* Ch 14 H 7

⁹⁵ Al Kafi – V 7 – The Book of *Aqeeqa* Ch 14 H 8

⁹⁶ Al Kafi – V 7 – The Book of *Aqeeqa* Ch 14 H 9

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْعَقِيقَةُ فِي الْغُلَامِ وَالْجَارِيَةِ سَوَاءٌ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Sazi Bin Shazaan, both together from Safwan, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Aqeeqa* regarding the boy and the girl, is the same'.⁹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْعَقِيقَةِ فَقَالَ عَقِيقَةُ الْغُلَامِ وَالْجَارِيَةِ كَبِشُ كَبِشٌ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Ibn Muskan,

(It has been narrated) from Abu Abdullah^{asws}, said, I asked him^{asws} about the *Aqeeqa*, so he^{asws} said: '*Aqeeqa* of the boy and the girl, is a ram, a ram'.⁹⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ عَقِيقَةُ الْغُلَامِ وَالْجَارِيَةِ كَبِشُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad, from Shuayb, from Abu Baseer,

Abu Abdullah^{asws} has said: '*Aqeeqa* of the boy and the girl, is a ram'.¹⁰⁰

بَابُ أَنَّ الْعَقِيقَةَ لَا تَجِبُ عَلَى مَنْ لَا يَجِدُ

Chapter 16 – The *Aqeeqa* is not Obligatory upon the one who cannot find (the means for it)

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنِ الْعَقِيقَةِ عَلَى الْمُوسِرِ وَالْمُعْسِرِ فَقَالَ لَيْسَ عَلَى مَنْ لَا يَجِدُ شَيْءٌ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Muhammad Bin Abu Hamza, from Safwan, from Is'haq Bin Ammar who said,

'I asked Abu Al-Hassan^{asws} about the *Aqeeqa* upon the (financially) solvent and the insolvent. So he^{asws} said: 'There is nothing upon the one who cannot find'.¹⁰¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْعَقِيقَةِ عَلَى الْمُوسِرِ وَالْمُعْسِرِ فَقَالَ لَيْسَ عَلَى مَنْ لَا يَجِدُ شَيْءٌ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Is'haq Bin Ammar,

⁹⁷ Al Kafi – V 7 – The Book of *Aqeeqa* Ch 15 H 1

⁹⁸ Al Kafi – V 7 – The Book of *Aqeeqa* Ch 15 H 2

⁹⁹ Al Kafi – V 7 – The Book of *Aqeeqa* Ch 15 H 3

¹⁰⁰ Al Kafi – V 7 – The Book of *Aqeeqa* Ch 15 H 4

¹⁰¹ Al Kafi – V 7 – The Book of *Aqeeqa* Ch 16 H 1

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}, said, 'I asked him^{asws} about the *Aqeeqa* upon the (financially) insolvent and the solvent. So he^{asws} said: 'There is nothing upon the one who cannot find'.¹⁰²

بَابُ أَنَّهُ يُعَقُّ يَوْمَ السَّابِعِ لِلْمَوْلُودِ وَ يُحْلَقُ رَأْسُهُ وَ يُسَمَّى

Chapter 17 – *Aqeeqa* is one the seventh day for the new-born, and shaving of its head and naming

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنِ ابْنِ جَبَلَةَ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنِ صَالِحِ بْنِ أَبِي حَمَادٍ عَنِ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ عَقُّ عَنْهُ وَ احْلُقْ رَأْسَهُ يَوْمَ السَّابِعِ وَ تَصَدَّقْ بِوِزْنِ شَعْرِهِ فِضَّةً وَ أَطْعِمْ الْعَقِيقَةَ جَدَاوِي وَ اطْبُخْهَا وَ ادْعُ عَلَيْهَا رَهْطاً مِنَ الْمُسْلِمِينَ .

Humejd Bin Ziyad, from Ibn Sama'at, from Ibn Jabala and Ali Bin Muhammad, from Salih Bin Abu Hammad, from Abdullah Bin jabala, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Perform *Aqeeqa* for him (new-born) and shave off his head on the seventh day, and give silver in charity by the weight of his hair, and cut the *Aqeeqa* (slaughtered meat) in pieces and cook it, and invite over it a group from the Muslims'.¹⁰³

وَ عَنْهُ عَنِ الْحَسَنِ بْنِ حَمَّادِ بْنِ عُذَيْسٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ بِأَيِّ ذَلِكَ نَبَدَأُ قَالَ تَحْلُقُ رَأْسَهُ وَ تَعُقُّ عَنْهُ وَ تَصَدَّقُ بِوِزْنِ شَعْرِهِ فِضَّةً وَ يَكُونُ ذَلِكَ فِي مَكَانٍ وَاحِدٍ .

And from him, from Al Hassan Bin Hammad Bin Udays, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'By which of that shall we begin?' He^{asws} said; 'Shave off his (new-born)'s head, and perform *Aqeeqa* from him, and give silver in charity by the weight of his hair, and that should happen in one place'.¹⁰⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنِ يُونُسَ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْعَقِيقَةِ أَوْ اجِبَةَ هِيَ قَالَ نَعَمْ يُعَقُّ عَنْهُ وَ يُحْلَقُ رَأْسُهُ وَ هُوَ ابْنُ سَبْعَةٍ وَ يُوزَنُ شَعْرُهُ فِضَّةً أَوْ ذَهَباً يُتَصَدَّقُ بِهِ وَ تُطْعَمُ الْقَابِلَةُ رُبْعَ الشَّاةِ وَ الْعَقِيقَةُ شَاةٌ أَوْ بَدَنَةٌ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the *Aqeeqa*, is it Obligatory?' He^{asws} said: 'Yes. Perform *Aqeeqa* for him, and shave off his head when he is a boy of one week, and weight his hair by silver or gold, so give in charity with it, and feed the midwife, a quarter of the ram, and the *Aqeeqa* is a ram or a camel'.¹⁰⁵

وَ عَنْهُ عَنِ رَجُلٍ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ إِذَا كَانَ يَوْمَ السَّابِعِ وَ قَدْ وُلِدَ لِأَحَدِكُمْ غُلَامٌ أَوْ جَارِيَةٌ فَلْيُعَقِّ عَنْهُ كَبْشاً عَنِ الذَّكَرِ ذِكْرًا وَ عَنِ الْأُنثَى مِثْلَ ذَلِكَ عَقُّوا عَنْهُ وَ أَطْعَمُوا الْقَابِلَةَ مِنَ الْعَقِيقَةِ وَ سَمُوهُ يَوْمَ السَّابِعِ .

¹⁰² Al Kafi – V 7 – The Book of Aqeeqa Ch 16 H 2

¹⁰³ Al Kafi – V 7 – The Book of Aqeeqa Ch 17 H 1

¹⁰⁴ Al Kafi – V 7 – The Book of Aqeeqa Ch 17 H 2

¹⁰⁵ Al Kafi – V 7 – The Book of Aqeeqa Ch 17 H 3

And from him, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When it is the seventh day, and a boy has been born to one of you, or a girl, so let him perform *Aqeeqa* for him, a ram for a male, and an ewe for a female, similar to that from it, and feed the midwife from the *Aqeeqa*, and name him on the seventh day'.¹⁰⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ أَبِي عَنِّ بْنِ حَفْصِ الْكُنَاسِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمَوْلُودُ إِذَا وُلِدَ عَنْهُ وَ حُلِقَ رَأْسُهُ وَ نُصِدَّقَ بِوَرْنِ شَعْرِهِ وَرِقًا وَ أُهْدِيَ إِلَى الْقَابِلَةِ الرَّجُلُ وَ الْوَرِكُ وَ يُدْعَى نَفْرًا مِنَ الْمُسْلِمِينَ فَيَأْكُلُونَ وَ يُدْعُونَ لِلْغُلَامِ وَ يُسَمَّى يَوْمَ السَّابِعِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from Aban, from Hafs Al Kunasy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The new-born when it is born, perform *Aqeeqa* from it, and shave off its head, and give a leaf (of silver) in charity by the weight of its hair, and give to the midwife the leg (of the slaughtered animal), and the leaf (of silver), and invite a number of Muslims, so let them be eating and supplicating for the boy, and name him on the seventh day'.¹⁰⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الصَّبِيُّ يُعَقُّ عَنْهُ وَ يُحْلَقُ رَأْسُهُ وَ هُوَ ابْنُ سَبْعَةِ أَيَّامٍ وَ يُورَنُ شَعْرُهُ وَ يُنْصَدَّقُ عَنْهُ بِوَرْنِ شَعْرِهِ ذَهَبًا أَوْ فِضَّةً وَ يُطْعَمُ الْقَابِلَةَ الرَّجُلُ وَ الْوَرِكُ وَ قَالَ الْعَقِيفَةُ بَدَنَةٌ أَوْ شَاةٌ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, and Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Sama'at who said,

'Abu Abdullah^{asws} said: 'The child, perform *Aqeeqa* for him, and shave off his head when he is a boy of one seven days, and weigh his hair and give in charity from it by the weight of his hair, gold or silver, and feed the midwife with the leg (of the slaughtered animal) and the leaf (of silver or gold)'. And he^{asws} said: 'The *Aqeeqa* is a camel or sheep'.¹⁰⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا وُلِدَ لَكَ غُلَامٌ أَوْ جَارِيَةٌ فَعَقِّ عَنْهُ يَوْمَ السَّابِعِ شَاةً أَوْ جَزُورًا وَ كُلَّ مِنْهَا وَ أَطْعِمِ وَ سَمِّ وَ احْلِقِ رَأْسَهُ يَوْمَ السَّابِعِ وَ نُصِدَّقِ بِوَرْنِ شَعْرِهِ ذَهَبًا أَوْ فِضَّةً وَ أُعْطِ الْقَابِلَةَ طَائِفَةً مِنْ ذَلِكَ فَإِذَا فَعَلْتَ ذَلِكَ فَفَدِّ أَجْرَكَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When a boy is born to you, or a girl, so perform *Aqeeqa* for him on the seventh day, a sheep, or an (another) animal, or from eat from it, and feed, and name, and shave off his head on the seventh day, and give in charity by the weight of his hair, gold or silver, and give to the midwife, a part from that. So whichever of that you do, so it would have sufficed'.¹⁰⁹

¹⁰⁶ Al Kafi – V 7 – The Book of Aqeeqa Ch 17 H 4

¹⁰⁷ Al Kafi – V 7 – The Book of Aqeeqa Ch 17 H 5

¹⁰⁸ Al Kafi – V 7 – The Book of Aqeeqa Ch 17 H 6

¹⁰⁹ Al Kafi – V 7 – The Book of Aqeeqa Ch 17 H 7

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الصَّبِيِّ الْمَوْلُودِ مَتَى يُدْبَحُ عَنْهُ وَ يُحْلَقُ رَأْسُهُ وَ يُنْصَدَّقُ بِوِزْنِ شَعْرِهِ وَ يُسَمَّى قَالَ كُلُّ ذَلِكَ فِي الْيَوْمِ السَّابِعِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail and Al Husayn Bin Saeed, both together from Muhammad Bin Al uzayl, from Abu Al Sabbah Al Kinany who said,

'I asked Abu Abdullah^{asws} about the new-born child, when should one slaughter for him, and shave off his head, and give in charity by the weight of his hair, and name him?' He^{asws} said: 'All of that in during the seventh day'.¹¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْعَقِيقَةِ عَنِ الْمَوْلُودِ كَيْفَ هِيَ إِذَا أَتَى لِلْمَوْلُودِ سَبْعَةُ أَيَّامٍ يُسَمَّى بِالِاسْمِ الَّذِي سَمَّاهُ اللَّهُ عَزَّ وَ جَلَّ بِهِ ثُمَّ يُحْلَقُ رَأْسُهُ وَ يُنْصَدَّقُ بِوِزْنِ شَعْرِهِ ذَهَباً أَوْ فِضَّةً وَ يُدْبَحُ عَنْهُ كَبْشٌ وَ إِنْ لَمْ يُوجَدْ كَبْشٌ أَجْرَاهُ مَا يَجْزِي فِي الْأَضْحِيَّةِ وَ إِلَّا فَحَمَلٌ أَعْظَمُ مَا يَكُونُ مِنْ حَمَلَانَ السَّنَةِ وَ يُعْطَى الْقَابِلَةَ رُبْعَهَا وَ إِنْ لَمْ تَكُنْ قَابِلَةً فَلِأُمَّه تُعْطِيهَا مِنْ شَاعَتٍ وَ تُطْعَمُ مِنْهُ عَشْرَةٌ مِنَ الْمُسْلِمِينَ فَإِنْ زَادُوا فَهُوَ أَفْضَلُ وَ تَأْكُلُ مِنْهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the *Aqeeqa* from the new-born, how it is (to be done)?' He^{asws} said: 'When seven days come upon the new-born, name by the name Allah^{azwj} Mighty and Majestic has Named it by, then shave off his head, and give in charity by the weight of his hair, gold or silver, and slaughter a ram from him, and a ram cannot be found, suffice it with whatever it is sufficed by during the slaughtering, or else bear a lamb what happens to be the best of the lambs a year old, and give the midwife a quarter; and if there does not happen to be a midwife, so it is up to its mother to give to whomsoever she so desires to, and feed from it ten from the Muslims. So it you can increase, so it is better; and eat from it.

وَ الْعَقِيقَةُ لِأَزْمَةٍ إِنْ كَانَ غَنِيًّا أَوْ فَقِيرًا إِذَا أَيْسَرَ وَ إِنْ لَمْ يَعْوَ عَنْهُ حَتَّى ضَحَى عَنْهُ فَقَدْ أَجْرَأْتَهُ الْأَضْحِيَّةُ وَ قَالَ إِنْ كَانَتْ الْقَابِلَةُ يَهُودِيَّةً لَا تَأْكُلُ مِنْ ذَبِيحَةِ الْمُسْلِمِينَ أُعْطِيَتْ قِيمَةَ رُبْعِ الْكَبْشِ .

And the *Aqeeqa* is necessary whether one is rich or poor, when it is easier, even if one has not performed *Aqeeqa* from it, even of a sacrifice from it, so the slaughter would suffice for it'. And he^{asws} said: 'If the mid-wife was a Jewess, not eating from the slaughter of the Muslims, give to her the price of a quarter of the ram'.¹¹¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الْمَوْلُودِ قَالَ يُسَمَّى فِي الْيَوْمِ السَّابِعِ وَ يُعَقُّ عَنْهُ وَ يُحْلَقُ رَأْسُهُ وَ يُنْصَدَّقُ بِوِزْنِ شَعْرِهِ فِضَّةً وَ يُبْعَثُ إِلَى الْقَابِلَةِ بِالرَّجُلِ مَعَ الْوَرِكِ وَ يُطْعَمُ مِنْهُ وَ يُنْصَدَّقُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the new-born, having said: 'Name it during the seventh day, and perform *Aqeeqa* for him, and shave off his head, and give silver in charity by the weight of his hair, and send to the mid-wife

¹¹⁰ Al Kafi – V 7 – The Book of Aqeeqa Ch 17 H 8

¹¹¹ Al Kafi – V 7 – The Book of Aqeeqa Ch 17 H 9

with the leg (of the sacrificial animal) along with the leaf (silver or gold), and feed from it, and give charity'.¹¹²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ زَكَرِيَّا بْنِ آدَمَ عَنِ الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ
الْعَقِيقَةُ يَوْمَ السَّابِعِ وَيُعْطَى الْقَابِلَةَ الرَّجُلُ مَعَ الْوَرِكِ وَلَا يُكْسَرُ الْعَظْمُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Zakariyya Bin Adam, from Al Kahly,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Aqeeqa* is on the seventh day, and give the mid-wife the leg (of the slaughtered animal) along with the leaf (of silver or gold), and do not break the bone'.¹¹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنْ حَفْصِ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ
الصَّبِيُّ إِذَا وُلِدَ عَقَّ عَنْهُ وَحُلِقَ رَأْسُهُ يَتَصَدَّقُ بِوِزْنِ الشَّعْرِ وَأُهْدَى إِلَى الْقَابِلَةِ الرَّجُلُ مَعَ الْوَرِكِ وَيُدْعَى نَفَرٌ مِنَ الْمُسْلِمِينَ
فَيَأْكُلُونَ وَيَدْعُونَ لِلْغُلَامِ وَيُسَمَّى يَوْمَ السَّابِعِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Aban, from Hafs Al Kunasy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The child, when it is born, perform *Aqeeqa* for him, and shave off his head, give in charity by the weight of the hair, and gift to the mid-wife, the leg (of the sacrificed animal) along with the leaf (silver or gold), and invite a number from the Muslims, so they should be earring and supplicating for the boy, and name him on the seventh day'.¹¹⁴

¹¹² Al Kafi – V 7 – The Book of Aqeeqa Ch 17 H 10

¹¹³ Al Kafi – V 7 – The Book of Aqeeqa Ch 17 H 11

¹¹⁴ Al Kafi – V 7 – The Book of Aqeeqa Ch 17 H 12