

# الكافي

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للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
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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 (2)

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

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

### بَابُ أَنَّ الْعَقِيقَةَ لَيْسَتْ بِمَنْزِلَةِ الْأَضْحِيَّةِ وَ أَنَّهَا تُجْزَى مَا كَانَتْ

## Chapter 18 – The Aqeeqa is not with the status of the slaughter (during Hajj), and it can be sufficed by whatever there was

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ مِنْهَالِ الْقَمَاطِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّ أَصْحَابَنَا يَطْلُبُونَ الْعَقِيقَةَ إِذَا كَانَ إِبَانٌ تَقْدُمُ الْأَعْرَابُ فَيَجِدُونَ الْفُحُولَةَ وَإِذَا كَانَ غَيْرُ ذَلِكَ الْإِبَانِ لَمْ تُوَجَدْ عَلَيْهِمْ فَقَالَ إِنَّمَا هِيَ شَاةٌ لَحْمٌ لَيْسَتْ بِمَنْزِلَةِ الْأَضْحِيَّةِ يُجْزَى مِنْهَا كُلُّ شَيْءٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Safwan, from Abdul Rahman Bin Al Hajjaj, from Minhal Al Qammat who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Our companions are seeking the Aqeeqa when the Bedouins come over, so they are finding the stallions; and when it is other than that they cannot find it, and it is a (heavy) cost upon them'. So he<sup>asws</sup> said: 'But rather, it is a sheep, flesh which is not at the status of the sacrificial animal (during Hajj). Everything suffices from it'.<sup>1</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْكَاهِلِيِّ عَنْ مُرَّازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْعَقِيقَةُ لَيْسَتْ بِمَنْزِلَةِ الْهَدْيِ خَيْرُهَا أَسْمَنُهَا .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Muhammad Bin Ziyad, from Al Kahly, from Murazam,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Aqeeqa is not at the status of the sacrifice (during Hajj). The best of these is the fattest of these'.<sup>2</sup>

### بَابُ الْقَوْلِ عَلَى الْعَقِيقَةِ

## Chapter 19 – The speech upon the Aqeeqa

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ عَنْ إِبْرَاهِيمَ الْكُرْخِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ تَقُولُ عَلَى الْعَقِيقَةِ إِذَا عَقَقْتَ بِسْمِ اللَّهِ وَ بِأَسْمِ اللَّهِ عَقِيقَةً عَنْ فُلَانٍ لَحْمَهَا بِلَحْمِهِ وَ دَمَهَا بِدَمِهِ وَ عَظْمَهَا بِعَظْمِهِ اللَّهُمَّ اجْعَلْهُ وَقَاءً لِأَلِ مُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) .

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, from Salih Bin Abu Hammad, both together from Ibn Abu Umeyr, and Safwan, from Ibrahim Al Karkhy,

Abu Abdullah<sup>asws</sup> has said: 'You should be saying upon the Aqeeqa, when you perform it, 'In the Name of Allah<sup>azwj</sup>, and by Allah<sup>azwj</sup>. O Allah<sup>azwj</sup>! I am performing

<sup>1</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 18 H 1

<sup>2</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 18 H 2

*Aqeeqa* for so and so, its flesh by his flesh, and its blood by his blood, and its bones by his bones. O Allah<sup>azwj</sup>! Make it a shield for the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>.<sup>3</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا دَبَحْتَ فَقُلْ بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ إِيْمَانًا بِاللَّهِ وَتَنَاءً عَلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَالْعِصْمَةَ لِأَمْرِهِ وَالشُّكْرَ لِرِزْقِهِ وَالْمَعْرِفَةَ بِفَضْلِهِ عَلَيْنَا أَهْلَ الْبَيْتِ

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

Abu Ja'far<sup>asws</sup> has said: 'When you slaughter (an animal) so say, 'In the Name of Allah<sup>azwj</sup>, and the Praise is for Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> is the Greatest! I believe in Allah<sup>azwj</sup>, and praise be upon Rasool-Allah<sup>saww</sup>, and the infallibility of His<sup>azwj</sup> Commands, and the thanks for His<sup>azwj</sup> sustenance, and the understanding by His<sup>azwj</sup> Grace upon us<sup>asws</sup>, the People<sup>asws</sup> of the Household.

فَإِنْ كَانَ ذَكَرًا فَقُلِ اللَّهُمَّ إِنَّكَ وَهَيْبَتَ لَنَا ذَكَرًا وَ أَنْتَ أَعْلَمُ بِمَا وَهَيْبَتِ وَ مِنْكَ مَا أُعْطِيتَ وَ كُلُّ مَا صَنَعْنَا فَتَقَبَّلْهُ مِنَّا عَلَى سُنَّتِكَ وَ سُنَّةِ نَبِيِّكَ وَ رَسُولِكَ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ اخْسَأْ عَنَّا الشَّيْطَانَ الرَّجِيمَ لَكَ سُفُكْتَ الدَّمَاءِ لَا شَرِيكَ لَكَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

So if it was a male, so say, 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> have Bestowed a male to us, and You<sup>azwj</sup> are more Knowing with what You<sup>azwj</sup> Bestow, and from You<sup>azwj</sup> is what is Granted, so what it is we do, so Accept it from us, being upon Your<sup>azwj</sup> Sunnah and the Sunnah of Your<sup>azwj</sup> Prophet<sup>saww</sup> and Your<sup>azwj</sup> Rasool<sup>saww</sup>; and Keep the Satan<sup>la</sup> the Pelted, away from us; for You<sup>azwj</sup> the blood has been spilt, there being no Associate for You<sup>azwj</sup>; and the Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds'.<sup>4</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ يَرْفَعُهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ تَقُولُ عَلَى الْعَقِيْقَةِ ذَكَرَ مِنْهُ وَ زَادَ فِيهِ اللَّهُمَّ لِحَمِيهَا بِلَحْمِهِ وَ دَمُهَا بِدَمِهِ وَ عَظْمُهَا بِعَظْمِهِ وَ شَعْرُهَا بِشَعْرِهِ وَ جِلْدُهَا بِجِلْدِهِ اللَّهُمَّ اجْعَلْهُ وَقَاءً لِفُلَانِ بْنِ فُلَانٍ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'You should be saying upon the *Aqeeqa*' – and mentioned similar to it (the above Hadeeth), and increased in it, 'O Allah<sup>azwj</sup>! Its flesh, by his flesh, and its blood by his blood, and its bones by his bones, and its hair by his hair, and its skin by his skin. O Allah<sup>azwj</sup>! Make it a shield for so and so, son of so and so'.<sup>5</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا أَرَدْتَ أَنْ تَذْبَحَ الْعَقِيْقَةَ قُلْتَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ إِنِّي وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضِ حَنِيفًا مُسْلِمًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ

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

<sup>3</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 19 H 1

<sup>4</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 19 H 2

<sup>5</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 19 H 3

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Whenever you intend to slaughter the Aqeeqa, say, **[6:78] O my people! I am clear of what you are associating (with Allah) [6:79] Surely I have turned myself, being upright, submitting to Him Who Originated the skies and the earth, and I am not of the polytheists [6:162] Say: Surely my Prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds [6:163] There is no associate for Him; and with that I am Commanded, and I am the first of those who submit.**

اللَّهُمَّ مِنْكَ وَ لَكَ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ مِنْ فُلَانِ بْنِ فُلَانٍ وَ تُسَمِّي الْمَوْلُودَ بِاسْمِهِ ثُمَّ تَذْبَحُ .

O Allah<sup>azwj</sup>! From You<sup>azwj</sup>, and for You<sup>azwj</sup>, in the Name of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> is the Greatest. O Allah<sup>azwj</sup>! Send Blessings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad, and Accept from so and so, son of so and so’ – and name the new-born with its name, then slaughter’.<sup>6</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ بْنِ رُسَيْدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَفْطِينَ عَنْ مُحَمَّدِ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ مَارِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ يُقَالُ عِنْدَ الْعَقِيقَةِ اللَّهُمَّ مِنْكَ وَ لَكَ مَا وَ هَبْتَ وَ أَنْتَ أَعْطَيْتَ اللَّهُمَّ فَتَقَبَّلْ مِنَّا عَلَى سُنَّةِ نَبِيِّكَ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) وَ نَسْتَعِيزُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ تُسَمِّي وَ تَذْبَحُ وَ تَقُولُ لَكَ سَفِكَتِ الدَّمَاءُ لَا شَرِيكَ لَكَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ اخْسَأْ الشَّيْطَانَ الرَّجِيمَ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ali Bin Suleyman Bin Rusheyd, from Al Hassan Bin Ali Bin Yaqteen, from Muhammad Bin Hashim, from Muhammad Bin Marid,

Abu Abdullah<sup>asws</sup> has said: ‘One should be saying during the Aqeeqa, ‘O Allah<sup>azwj</sup>! From You<sup>azwj</sup>, and for You<sup>azwj</sup> is what is Gifted, and You<sup>azwj</sup> Gave it. O Allah<sup>azwj</sup>! So Accept from us upon the Sunnah of Your<sup>azwj</sup> Prophet<sup>saww</sup>, and we seek Refuge with Allah<sup>azwj</sup> from the Pelted Satan<sup>la</sup>; and you should name, and slaughter, and you should be saying, ‘For You<sup>azwj</sup> I spill the blood, there being no Associate for You<sup>azwj</sup>, and the Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds! O Allah<sup>azwj</sup>! Keep away the Pelted Satan<sup>la</sup>’.<sup>7</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ زَكَرِيَّا بْنِ أَدَمَ عَنِ الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ فِي الْعَقِيقَةِ إِذَا ذَبَحْتَ تَقُولُ وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَ الْأَرْضِ حَنِيفًا مُسْلِمًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ اللَّهُمَّ مِنْكَ وَ لَكَ اللَّهُمَّ هَذَا عَنْ فُلَانِ بْنِ فُلَانٍ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding the Aqeeqa: ‘When you slaughter, you should be saying, ‘**[6:79] Surely I have turned myself, being upright, submitting to Him Who Originated the skies and the earth, and I am not of the polytheists [6:162] Say: Surely my Prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds.** There is no associate for You<sup>azwj</sup>. O Allah<sup>azwj</sup>! From You<sup>azwj</sup>, and for You<sup>azwj</sup>! O Allah<sup>azwj</sup>! This is from so and so, son of so and so’.<sup>8</sup>

<sup>6</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 19 H 4

<sup>7</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 19 H 5

<sup>8</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 19 H 6

**باب أَنَّ الْأُمَّ لَا تَأْكُلُ مِنَ الْعَقِيقَةِ****Chapter 20 – The mother should not eat from the Aqeeqa**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ ابْنِ مُسْكَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ لَا تَأْكُلُ الْمَرْأَةُ مِنْ عَقِيقَةِ وَلَدِهَا وَلَا بَأْسَ بِأَنْ تُعْطِيَهَا الْجَارَ الْمُحْتَاجَ مِنَ اللَّحْمِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Al Mugheira, from Ibn Muskan, from the one who mentioned it, from

Abu Abdullah<sup>asws</sup> having said: 'The woman should not eat from an *Aqeeqa* of her child, and there is no problem if she were to give to the needy neighbour, from the meat'.<sup>9</sup>

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 ( عليه السلام ) قَالَ لَا يَأْكُلُ هُوَ وَلَا أَحَدٌ مِنْ عِيَالِهِ مِنَ الْعَقِيقَةِ قَالَ وَ لِلْقَابِلَةِ الثَّلَاثُ مِنَ الْعَقِيقَةِ فَإِنْ كَانَتْ الْقَابِلَةُ أُمَّ الرَّجُلِ أَوْ فِي عِيَالِهِ فَلَيْسَ لَهَا مِنْهَا شَيْءٌ وَ تُجْعَلُ أَعْضَاءُ تَمَّ يَطْبُخُهَا وَ يَفْسُمُهَا وَ لَا يُعْطِيهَا إِلَّا لِأَهْلِ الْوِلَايَةِ وَ قَالَ يَأْكُلُ مِنَ الْعَقِيقَةِ كُلُّ أَحَدٍ إِلَّا الْأُمَّ .

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'iz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Neither him nor anyone from his family should eat from the *Aqeeqa*'. He<sup>asws</sup> said: 'And for the mid-wife is a third from the *Aqeeqa*. So if the mid-wife was a mother of the man, or among his family members, so it is not for her anything from it; and she should make parts, then cook these, and distribute these, and not give it to any except for the people of *Al-Wilayah*'. And he<sup>asws</sup> said: 'Everyone can eat from the *Aqeeqa* except for the mother (of the new-born)'.<sup>10</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ زَكَرِيَّا بْنِ آدَمَ عَنِ الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فِي الْعَقِيقَةِ قَالَ لَا تَطْعَمُ الْأُمَّ مِنْهَا شَيْئاً .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the *Aqeeqa* having said: 'The mother (of the new-born) should not eat anything from it'.<sup>11</sup>

**باب أَنَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) وَ فَاطِمَةَ ( عليها السلام ) عَقَّا عَنِ الْحَسَنِ وَ الْحُسَيْنِ ( عليهما السلام )****Chapter 21 – Rasool-Allahsaww and Syeda Fatimaasws performed Aqeeqa from Al-Hassanasws and Al-Husyanasws**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ عَقَّى رَسُولُ اللَّهِ ( صلى الله عليه وآله ) عَنِ الْحَسَنِ ( عليه السلام ) بِيَدِهِ وَ قَالَ بِسْمِ اللَّهِ عَقِيقَةٌ عَنِ الْحَسَنِ وَ قَالَ اللَّهُمَّ عَظْمُهَا بِعَظْمِهِ وَ لَحْمُهَا بِلَحْمِهِ وَ دَمُهَا بِدَمِهِ وَ شَعْرُهَا بِشَعْرِهَا اللَّهُمَّ اجْعَلْهَا وَقَاءً لِمُحَمَّدٍ وَ آلِهِ .

<sup>9</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 20 H 1

<sup>10</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 20 H 2

<sup>11</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 20 H 3

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> performed *Aqeeqa* of Al-Hassan<sup>asws</sup> by his<sup>saww</sup> own hands, and said; ‘In the Name of Allah<sup>azwj</sup>, I<sup>saww</sup> am performing *Aqeeqa* for Al-Hassan<sup>asws</sup>. And he<sup>saww</sup> said: ‘Its bone with his<sup>asws</sup> bones, and its flesh by his<sup>asws</sup> flesh, and its blood by his<sup>asws</sup> blood, and its hair by his<sup>asws</sup> hair. O Allah<sup>azwj</sup>! Make it a shield for Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>.<sup>12</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَقَّتْ فَاطِمَةُ عَنْ ابْنَيْهَا وَحَلَقَتْ رُءُوسَهُمَا فِي الْيَوْمِ السَّابِعِ وَتَصَدَّقَتْ بِوِزْنِ الشَّعْرِ وَرِقًّا

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

‘Abu Abdullah<sup>asws</sup> said: ‘Syeda Fatima<sup>asws</sup> performed *Aqeeqa* from her<sup>asws</sup> sons<sup>asws</sup>, and shaved off both their<sup>asws</sup> heads during the seventh day, and she<sup>asws</sup> gave a leaf (of silver) in charity by the weight of the hair’.

وَ قَالَ كَانَ نَاسٌ يُلَطِّخُونَ رَأْسَ الصَّبِيِّ فِي دَمِ الْعُقَيْبَةِ وَ كَانَ أَبِي يَقُولُ ذَلِكَ شِرْكَ .

And he<sup>asws</sup> said: ‘And the people used to stain the head of the child in the blood of the *Aqeeqa*, and my<sup>asws</sup> father<sup>asws</sup> was saying: ‘That is ‘Shirk’ association (*Shirk*)’.<sup>13</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عَاصِمِ الْكُوزِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَذْكُرُ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَقَّ عَنِ الْحَسَنِ ( عَلَيْهِ السَّلَام ) بِكَبْشٍ وَ عَنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) بِكَبْشٍ وَ أُعْطِيَ الْقَابِلَةَ شَيْئًا وَ حَلَقَ رُءُوسَهُمَا يَوْمَ سَابِعِهِمَا وَ وَزَنَ شَعْرَهُمَا فَتَصَدَّقَ بِوِزْنِهِ فِضَّةً

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Aasim Al Kowzy who said,

‘I heard Abu Abdullah<sup>asws</sup> mentioning from his<sup>asws</sup> father<sup>asws</sup> that Rasool-Allah<sup>saww</sup> performed *Aqeeqa* for Al-Hassan<sup>asws</sup> with a ram, and from Al-Husayn<sup>asws</sup> with a ram, and gave something to the mid-wife, and shaved off both their<sup>asws</sup> heads on the seventh day for both of them<sup>asws</sup>, and weighed both their<sup>asws</sup> hairs, so he<sup>saww</sup> gave silver in charity by its weight’.

قَالَ فَقُلْتُ لَهُ يُؤَخَذُ الدَّمُ فَيُلَطِّخُ بِهِ رَأْسَ الصَّبِيِّ فَقَالَ ذَلِكَ شِرْكَ فَقُلْتُ سُبْحَانَ اللَّهِ شِرْكَ فَقَالَ لَوْ لَمْ يَكُنْ ذَلِكَ شِرْكَاً فَإِنَّهُ كَانَ يُعْمَلُ فِي الْجَاهِلِيَّةِ وَ نُهِى عَنْهُ فِي الْإِسْلَامِ .

He (the narrator) said, ‘So I said to him<sup>asws</sup>, ‘He should take the blood and stain by it the head of the child?’ So he<sup>asws</sup> said: ‘That is ‘Shirk’ association’. So I said, ‘Glory be to Allah<sup>azwj</sup>, association (*Shirk*)!’ So he<sup>asws</sup> said: ‘If that does not happen to be association (*Shirk*), so it was being done in the Pre-Islamic period and it has been Forbidden from, in Al-Islam’.<sup>14</sup>

<sup>12</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 21 H 1

<sup>13</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 21 H 2

<sup>14</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 21 H 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْعَقِيقَةِ وَالْحَلْقِ وَ التَّسْمِيَةِ بِأَيِّهَا يُبْدَأُ قَالَ يُصْنَعُ ذَلِكَ كُلُّهُ فِي سَاعَةٍ وَاحِدَةٍ يُحْلَقُ وَ يُذْبِحُ وَ يُسَمَّى ثُمَّ ذَكَرَ مَا صَنَعَتْ فَاطِمَةُ ( عَلَيْهَا السَّلَامُ ) لَوْلَدِهَا ثُمَّ قَالَ يُوزَنُ الشَّعْرُ وَ يُتَصَدَّقُ بِوِزْنِهِ فَضَّةً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

'I asked Abu Abdullah<sup>asws</sup> about the *Aqeeqa*, and the shaving (of the head), and the naming, by which of these should one begin?' He<sup>asws</sup> said: 'He should do all of that in one time – shaving (the head), and slaughtering, and naming'. Then he<sup>asws</sup> mentioned what Syeda Fatima<sup>asws</sup> had done for her<sup>asws</sup> children, then said: 'He should weigh the hair and give silver in charity by its weight'.<sup>15</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانَ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمَى رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) حَسَنًا وَ حُسَيْنًا ( عَلَيْهِمَا السَّلَامُ ) يَوْمَ سَابِعِيهِمَا وَ عَقَّ عَنْهُمَا شَاةً شَاةً وَ بَعَثُوا بِرَجُلٍ شَاةً إِلَى الْقَابِلَةِ وَ نَظَرُوا مَا غَيْرُهُ فَأَكَلُوا مِنْهُ وَ أَهْدَوْا إِلَى الْجَبْرِانِ وَ حَلَقَتْ فَاطِمَةُ ( عَلَيْهَا السَّلَامُ ) رُءُوسَهُمَا وَ تَصَدَّقَتْ بِوِزْنِ شَعْرِهِمَا فَضَّةً .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from one of his companions, from Aban, from Yahya Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> named Hassan<sup>asws</sup> and Husayn<sup>asws</sup> on both their<sup>asws</sup> seventh day, and performed *Aqeeqa* for both of them, a ram, a ram, and sent with a leg (of the slaughtered ram) to the mid-wife, and awaited with other than it. So he<sup>saww</sup> ate from it, and gifted to the neighbours. And Syeda Fatima<sup>asws</sup> shaved off both their<sup>asws</sup> heads, and gave silver in charity by the weight of both their<sup>asws</sup> hairs'.<sup>16</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ( عَلَيْهِ السَّلَامُ ) عَنِ التَّهْنِئَةِ بِالْوَلَدِ مَتَى فَقَالَ إِنَّهُ قَالَ لَمَّا وُلِدَ الْحَسَنُ بْنُ عَلِيٍّ هَبَطَ جِبْرَائِيلُ بِالتَّهْنِئَةِ عَلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فِي الْيَوْمِ السَّابِعِ وَ أَمَرَهُ أَنْ يُسَمِّيَهُ وَ يُكْنِيَهُ وَ يَحْلِقَ رَأْسَهُ وَ يَعُقُّ عَنْهُ وَ يَنْقُبَ أُذُنَهُ وَ كَذَلِكَ كَانَ حِينَ وُلِدَ الْحُسَيْنُ ( عَلَيْهِ السَّلَامُ ) أَتَاهُ فِي الْيَوْمِ السَّابِعِ فَأَمَرَهُ بِمِثْلِ ذَلِكَ

Ali Bin Ibrahim, from his father, from Al Husayn Bin Khalid who said,

'I asked Abu Al-Hassan Al-Reza<sup>asws</sup> about the congratulations with the birth, when (should it be done)?' So he said, 'He<sup>asws</sup> said: 'Upon the 'Nazool' (appearance) from Heavens) of Al-Hassan Bin Ali<sup>asws</sup>, Jibraeel<sup>as</sup> descended with the congratulations upon the Prophet<sup>saww</sup> during the seventh day, and instructed him<sup>saww</sup> that he<sup>saww</sup> should name him<sup>asws</sup>, and teknonym him<sup>asws</sup>, and shave off his<sup>asws</sup> head, and perform *Aqeeqa* for him<sup>asws</sup>, and pierce hole in his<sup>asws</sup> ear'. And similar to that was when Al-Husayn<sup>asws</sup>'s Nazool. He (Jibraeel<sup>as</sup>) came to him<sup>saww</sup> during the seventh day. So he<sup>as</sup> instructed him<sup>asws</sup> with similar to that'.

قَالَ وَ كَانَ لهُمَا ذُوَابَتَانِ فِي الْقَرْنِ الْأَيْسَرِ وَ كَانَ التَّقْبُ فِي الْأُذُنِ الْيُمْنَى فِي شَحْمَةِ الْأُذُنِ وَ فِي الْيُسْرَى فِي أَعْلَى الْأُذُنِ فَالْقُرْطُ فِي الْيُمْنَى وَ الشَّنْفُ فِي الْيُسْرَى

<sup>15</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 21 H 4

<sup>16</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 21 H 5



He<sup>asws</sup> said: 'And for both of them<sup>asws</sup> were to forelocks in the top right, and the hole in the right ear was in the lobe of the ear, and in the left, it was in the upper part of the ear. So the ear-ring (الْفَرْطُ) was in the right, and the ear-ring (السَّنْفُ) in the left'.

وَ قَدْ رُوِيَ أَنَّ النَّبِيَّ ( صلى الله عليه وآله ) تَرَكَ لَهُمَا دُؤَابَتَيْنِ فِي وَسْطِ الرَّأْسِ وَ هُوَ أَصْحُ مِنْ الْقَرْنِ .

And it has been reported that the Prophet<sup>saww</sup> left for both of them<sup>asws</sup>, two forelocks in the middle of the head, and it is more correct than the top'.<sup>17</sup>

**باب أَنَّ أَبَا طَالِبٍ عَقَّ عَنْ رَسُولِ اللَّهِ ( صلى الله عليه وآله )**

## Chapter 22 – Abu Talibas performed Aqeeqa for Rasool-Allahsaww

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِي الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ إِسْمَاعِيلَ عَنْ إِدْرِيسَ عَنْ أَبِي السَّائِبِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ( عليه السلام ) قَالَ عَقَّ أَبُو طَالِبٍ عَنْ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) يَوْمَ السَّابِعِ وَ دَعَا آلَ أَبِي طَالِبٍ فَقَالُوا مَا هَذِهِ فَقَالَ عَقِبْتُهُ أَحْمَدَ قَالُوا لِأَيِّ شَيْءٍ سَمَّيْتُهُ أَحْمَدَ قَالَ سَمَّيْتُهُ أَحْمَدَ لِمَحْمَدَةَ أَهْلِ السَّمَاءِ وَ الْأَرْضِ .

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq Al Ahmar, from Ahmad Bin Al Hassan, from Abu Al Abbas, from Ja'far Bin Ismail, from Idrees, from Abu Al Saib,

(It has been narrated) from Abu Abdullah<sup>asws</sup> from his<sup>asws</sup> father<sup>asws</sup> having said: 'Abu Talib<sup>as</sup> performed Aqeeqa for Rasool-Allah<sup>saww</sup> on the seventh day, and invited the progeny of Abu Talib<sup>as</sup>, so they said, 'What is this?' So he<sup>as</sup> said: 'Aqeeqa of Ahmad<sup>saww</sup>'. They said, 'You<sup>as</sup> have named him<sup>saww</sup> as Ahmad?' He<sup>as</sup> said: 'I<sup>as</sup> named him<sup>saww</sup> Ahmad due to the praises of the inhabitants of the sky and the earth'.<sup>18</sup>

**باب التَّطْهِيرِ**

## Chapter 23 – The purification

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ اخْتِنُوا أَوْلَادَكُمْ لِسَبْعَةِ أَيَّامٍ فَإِنَّهُ أَطْهَرُ وَ أَسْرَعُ لِنَبَاتِ اللَّحْمِ وَ إِنَّ الْأَرْضَ لَتَكْرَهُ بَوْلَ الْأَغْلَفِ

Ali Bin Ibrahim, from haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Circumcise your children within seven days, for it purifies and (makes it) easier for the growth of the flesh, and the earth dislikes the urine of the uncircumcised'.

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) إِنَّ ثَقَبَ أُذُنِ الْغُلَامِ مِنَ السُّنَّةِ وَ خِتَانَهُ لِسَبْعَةِ أَيَّامٍ مِنَ السُّنَّةِ .

And by this chain, said, 'Abu Abdullah<sup>asws</sup> said: 'The piercing (of the hole) in the ear of the boy is from the Sunnah, and his circumcision within seven days is from the Sunnah'.<sup>19</sup>

<sup>17</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 21 H 6

<sup>18</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 22 H 1

<sup>19</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 23 H 1

عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) طَهَّرُوا أَوْلَادَكُمْ يَوْمَ السَّابِعِ فَإِنَّهُ أَطْيَبُ وَأَطْهَرُ وَأَسْرَعُ لِنَبَاتِ اللَّحْمِ وَإِنَّ الْأَرْضَ تَنْجَسُ مِنْ بَوْلِ الْأَعْلَفِ أَرْبَعِينَ صَبَاحًا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Purify your children on the seventh day, for it is better, and cleaner, and easier for the growth of the flesh, and that the earth stays dirty from the urine of the uncircumcised, for forty mornings'.<sup>20</sup>

مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَنَّهُ كَتَبَ إِلَى أَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ رُوِيَ عَنِ الصَّادِقِينَ ( عَلَيْهِمَا السَّلَامُ ) أَنْ اخْتَبُوا أَوْلَادَكُمْ يَوْمَ السَّابِعِ يَطْهَرُوا وَإِنَّ الْأَرْضَ تَضِجُ إِلَى اللَّهِ مِنْ بَوْلِ الْأَعْلَفِ وَ لَيْسَ جُعِلَتْ فِدَاكَ لِحِجَامِي بَلَدَنَا حِذْقٌ بِذَلِكَ وَ لَا يَخْتَبُونَهُ يَوْمَ السَّابِعِ وَ عِنْدَنَا حِجَامُ الْيَهُودِ فَهَلْ يَجُوزُ لِلْيَهُودِ أَنْ يَخْتَبُوا أَوْلَادَ الْمُسْلِمِينَ أَمْ لَا إِنْ شَاءَ اللَّهُ فَوَقَّعَ ( عَلَيْهِ السَّلَامُ ) السُّنَّةُ يَوْمَ السَّابِعِ فَلَا تَخَالَفُوا السُّنَنَ إِنْ شَاءَ اللَّهُ .

Muhammad Bin Yahya and Muhammad Bin Abdullah,

(It has been narrated) from Abdullah son of Ja'far<sup>asws</sup> who wrote to Abu Muhammad<sup>asws</sup> that it has been reported from the two truthful ones (5<sup>th</sup> and 6<sup>th</sup> Imams<sup>asws</sup>) that: 'Circumcise your children on the seventh day purifying them, and that the earth resounds with noise to Allah<sup>azwj</sup> from the urine of the uncircumcised; and there are no surgeons in our city skillful with that, and they (the people) are not circumcising on the seventh day, and among us is a Jewish surgeon, so is it allowed for the Jew that he circumcises the children of the Muslims or not, Allah<sup>azwj</sup> Willing?' So he<sup>asws</sup> signed: 'The Sunnah is on the seventh day, therefore you should not oppose the Sunnah, Allah<sup>azwj</sup> Willing'.<sup>21</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ فَرَّعَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنْ مَنْ قَبَّلْنَا يَقُولُونَ إِنَّ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) خَتَنَ نَفْسَهُ بِقُدُومٍ عَلَى دَنْ فَقَالَ سُبْحَانَ اللَّهِ كَمَا يَقُولُونَ كَذَبُوا عَلَى إِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) قُلْتُ وَ كَيْفَ ذَلِكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muhammad Bin Qaza'a who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The ones in front of us are saying that Ibrahim<sup>as</sup> circumcised himself<sup>as</sup> with a curved knife upon a large jar'. So he<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! It is not as what they are saying it to be. They are lying upon Ibrahim<sup>as</sup>'. I said, 'And how is that?'

فَقَالَ إِنَّ الْأَنْبِيَاءَ ( عَلَيْهِمُ السَّلَامُ ) كَانَتْ تَسْقُطُ عَنْهُمْ عُقْفَتُهُمْ مَعَ سُرْرِهِمْ فِي الْيَوْمِ السَّابِعِ فَلَمَّا وُلِدَ لِإِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) مِنْ هَاجَرَ عَيْرَتْ سَارَةُ هَاجَرَ بِمَا تُعِيرُ بِهِ الْإِمَاءُ فَبَكَتْ هَاجَرَ وَ اسْتَدَّتْ ذَلِكَ عَلَيْهَا فَلَمَّا رَأَاهَا إِسْمَاعِيلُ تَبْكِي بَكَى لِبَكَائِهَا وَ دَخَلَ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) فَقَالَ مَا يُبْكِيكَ يَا إِسْمَاعِيلُ فَقَالَ إِنَّ سَارَةَ عَيْرَتْ أُمِّي بِكَذَا وَ كَذَا فَبَكَتْ وَ بَكَتْ لِبَكَائِهَا

So he<sup>asws</sup> said: 'The Prophets<sup>as</sup>, their<sup>as</sup> wrapping used to drop off from them<sup>as</sup> along with their navel during the seventh day. So when (Ismail<sup>as</sup>) was born to Ibrahim<sup>as</sup> from Hajar<sup>as</sup>, Sarah<sup>as</sup> reproached Hajar<sup>as</sup> with what slaves are reproached with. So Hajar<sup>as</sup> cried, and that was grievous upon her<sup>as</sup>. So when Ismail<sup>as</sup> saw her<sup>as</sup> crying, he<sup>as</sup> cried as well due to her<sup>as</sup> crying, and Ibrahim<sup>as</sup> entered. So he<sup>as</sup> said: 'What

<sup>20</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 23 H 2

<sup>21</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 23 H 3

makes you<sup>as</sup> cry, O Ismail<sup>as</sup>?’ So he<sup>as</sup> said: ‘Sarah<sup>as</sup> reproached my<sup>as</sup> mother<sup>as</sup> with such and such. So she<sup>as</sup> cried, and I<sup>as</sup> cried due to her<sup>as</sup> crying’.

فَقَامَ إِبْرَاهِيمُ إِلَى مُصَلَّاهُ فَنَاجَى فِيهِ رَبَّهُ وَ سَأَلَهُ أَنْ يُلْقِيَ ذَلِكَ عَنْ هَاجِرَ فَأَلْقَاهُ اللَّهُ عَنْهَا فَلَمَّا وَادَّتْ سَارَةَ إِسْحَاقَ وَ كَانَ يَوْمَ السَّابِعِ سَقَطَتْ عَنْ إِسْحَاقَ سُرَّتُهُ وَ لَمْ تَسْفُطْ عَنْهُ غُلْفَتُهُ فَجَزَعَتْ مِنْ ذَلِكَ سَارَةَ

So Ibrahim<sup>as</sup> stood upon his<sup>as</sup> Prayer Mat, so he<sup>as</sup> whispered unto his<sup>as</sup> Lord<sup>azwj</sup>, and asked Him<sup>azwj</sup> Cast that away from Hajar<sup>as</sup>. So Allah<sup>azwj</sup> Cast that off from Hajar<sup>as</sup>. So when Sarah<sup>as</sup> gave birth to Is’haq<sup>as</sup>, and it was the seventh day, there fell down from him<sup>as</sup>, his<sup>as</sup> navel, but his<sup>as</sup> wrapping did not fall. So Sarah<sup>as</sup> panicked from that.

فَلَمَّا دَخَلَ إِبْرَاهِيمُ ( عَلَيْهِ السَّلَام ) عَلَيْنَهَا قَالَتْ يَا إِبْرَاهِيمُ مَا هَذَا الْحَادِثُ الَّذِي حَدَّثَ فِي آلِ إِبْرَاهِيمِ وَ أَوْلَادِ الْأَنْبِيَاءِ هَذَا ابْنُكَ إِسْحَاقُ قَدْ سَقَطَتْ عَنْهُ سُرَّتُهُ وَ لَمْ تَسْفُطْ عَنْهُ غُلْفَتُهُ فَقَامَ إِبْرَاهِيمُ ( عَلَيْهِ السَّلَام ) إِلَى مُصَلَّاهُ فَنَاجَى رَبَّهُ وَ قَالَ يَا رَبِّ مَا هَذَا الْحَادِثُ الَّذِي قَدْ حَدَّثَ فِي آلِ إِبْرَاهِيمِ وَ أَوْلَادِ الْأَنْبِيَاءِ وَ هَذَا ابْنِي إِسْحَاقُ قَدْ سَقَطَتْ عَنْهُ سُرَّتُهُ وَ لَمْ تَسْفُطْ عَنْهُ غُلْفَتُهُ

So when Ibrahim<sup>as</sup> came over to her<sup>as</sup>, she<sup>as</sup> said: ‘O Ibrahim<sup>as</sup>! What is this occurrence which has occurred in the Progeny of Ibrahim<sup>as</sup>, and the children of the Prophets<sup>as</sup>? This is your<sup>as</sup> son<sup>as</sup> Is’haq. His<sup>as</sup> navel has fallen off from him and his<sup>as</sup> wrapping did not fall off from him<sup>as</sup>’. So Ibrahim<sup>as</sup> stood upon his<sup>as</sup> Prayer Mat, so he<sup>as</sup> whispered to his<sup>as</sup> Lord<sup>azwj</sup>, and said: ‘O Lord<sup>azwj</sup>! What is this occurrence which has occurred in the Progeny of Ibrahim<sup>as</sup> and the children of the Prophets<sup>as</sup>, and this is my<sup>as</sup> son<sup>as</sup> Is’haq<sup>as</sup>. His<sup>as</sup> navel has fallen off from him<sup>as</sup> and his<sup>as</sup> wrapping did not fall off from him’.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَنْ يَا إِبْرَاهِيمُ هَذَا لِمَا عَبَّرَتْ سَارَةُ هَاجِرَ فَأَلَيْتُ أَنْ لَا أُسْقِطَ ذَلِكَ عَنْ أَحَدٍ مِنْ أَوْلَادِ الْأَنْبِيَاءِ لِنَعْيِيرِ سَارَةَ هَاجِرَ فَاحْتِزْ إِسْحَاقَ بِالْحَدِيدِ وَ أَدْفِئْ حَرَّ الْحَدِيدِ

So Allah<sup>azwj</sup> the High Revealed unto him<sup>as</sup>: “O Ibrahim<sup>as</sup>! This is due to what Sarah<sup>as</sup> reproached Hajar<sup>as</sup> with, so I<sup>azwj</sup> Swore that, that would not fall off from anyone from the children of the Prophets<sup>as</sup> due to the reproach of Sarah<sup>as</sup> to Hajar<sup>as</sup>. Therefore, circumcise Is’haq<sup>as</sup> with the iron, and make him<sup>as</sup> taste the heat of the iron”.

قَالَ فَخَتَّنَهُ إِبْرَاهِيمُ ( عَلَيْهِ السَّلَام ) بِالْحَدِيدِ وَ جَرَتِ السُّنَّةُ بِالْخِتَانِ فِي أَوْلَادِ إِسْحَاقَ بَعْدَ ذَلِكَ .

He<sup>asws</sup> said: ‘So Ibrahim<sup>as</sup> circumcised him<sup>as</sup> with the iron, and the Sunnah flowed with the circumcision in the children of Is’haq after that’.<sup>22</sup>

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ تَقَبُّبُ أَذُنِ الْغُلَامِ مِنَ السُّنَّةِ وَ خِتَانُ الْغُلَامِ مِنَ السُّنَّةِ .

And from him, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Isa, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Piercing the ear of the boy is from the Sunnah, and circumcision of the boy is from the Sunnah’.<sup>23</sup>

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مِنْ سُنَنِ الْمُرْسَلِينَ الْإِسْتِنْبَاءُ وَ الْخِتَانُ .

<sup>22</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 23 H 4

<sup>23</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 23 H 5

And from him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Qasim Bin Bureyd, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'From the Sunnah of the *Mursil* Prophets<sup>as</sup> is the cleaning oneself after the toilet, and the circumcision'.<sup>24</sup>

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ بَقِطِينَ عَنْ أَخِيهِ الْحُسَيْنِ عَنِ أَبِيهِ عَلِيِّ بْنِ بَقِطِينَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) عَنْ خِتَانِ الصَّبِيِّ لِسَبْعَةِ أَيَّامٍ مِنَ السَّنَةِ هُوَ أَوْ يُؤَخَّرُ وَ أَيُّهُمَا أَفْضَلُ قَالَ لِسَبْعَةِ أَيَّامٍ مِنَ السَّنَةِ وَ إِنْ أُخِّرَ فَلَا بَأْسَ .

And from him, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Yaqteen, from his brother Al Husayn, from his father Ali Bin Yaqteen who said,

'I asked Abu Al-Hassan<sup>asws</sup> about circumcising the child within seven days, is it from the Sunnah or can one delay it, and whichever of the two is preferable?' He<sup>asws</sup> said: 'For the seventh day is from the Sunnah, and if it is delayed, so there is no problem (expiation)'.<sup>25</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مِنَ الْخَنِيفَةِ الْخِتَانُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'From the uprightness is the circumcision'.<sup>26</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْمَوْلُودُ يُعَقُّ عَنْهُ وَ يُخْتَنُ لِسَبْعَةِ أَيَّامٍ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Al Mugheira, from the one who mentioned it,

Abu Abdullah<sup>asws</sup> has said: 'The new-born, perform *Aqeeqa* from him and circumcision within seven days'.<sup>27</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) إِذَا أَسْلَمَ الرَّجُلُ اخْتَنَّ وَ لَوْ بَلَغَ ثَمَانِينَ .

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

Abu Abdullah<sup>asws</sup> has said: 'Amir Al-Momineen<sup>asws</sup> said: 'When the man becomes a Muslim, he should be circumcised even if he has reached eighty (years)'.<sup>28</sup>

<sup>24</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 23 H 6

<sup>25</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 23 H 7

<sup>26</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 23 H 8

<sup>27</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 23 H 9

<sup>28</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 23 H 10

## باب خَفْضِ الْجَوَارِي

### Chapter 24 – Cutting to lower (the genitals of) the girls

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِبٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) عَنْ الْجَارِيَةِ تُسَبَّى مِنْ أَرْضِ الشَّرْكِ فَتُسَلِّمُ فَنُطْلَبُ لَهَا مَنْ يَخْفِضُهَا فَلَا نَقْدِرُ عَلَى امْرَأَةٍ فَقَالَ أَمَّا السُّنَّةُ فِي الْخِتَانِ عَلَى الرَّجَالِ وَ لَيْسَ عَلَى النِّسَاءِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Baseer who said,

'I asked Abu Ja'far<sup>asws</sup> about the girl captured from the land of the Polytheism, so she becomes a Muslim. So someone was sought who could cut her (genitals), but we were not able upon (finding) a woman. So he<sup>asws</sup> said: 'As for the Sunnah regarding the circumcision, it is upon the men, and it is not upon the women'.<sup>29</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ خِتَانُ الْعُلَامِ مِنَ السُّنَّةِ وَ خَفْضُ الْجَوَارِي لَيْسَ مِنَ السُّنَّةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Isa, from Abdullah Bin Sinan,

Abu Abdullah<sup>asws</sup> has said: 'Circumcision of the boy is from the Sunnah, and cutting (the genitals) of the girls is not from the Sunnah'.<sup>30</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ خَفْضُ الْجَارِيَةِ مَكْرَمَةٌ وَ لَيْسَتْ مِنَ السُّنَّةِ وَ لَا شَيْئاً وَاجِباً وَ أَيُّ شَيْءٍ أَفْضَلُ مِنَ الْمَكْرَمَةِ .

Ali Bin Ibrahim, form his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

Abu Abdullah<sup>asws</sup> has said: 'Cutting the (genitals) of the girls is a noble deed, and it is not from the Sunnah, nor anything Obligatory, and which thing is more preferable to the noble deed?'.<sup>31</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْخِتَانُ فِي الرَّجُلِ سُنَّةٌ وَ مَكْرَمَةٌ فِي النِّسَاءِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from one of his companions, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The circumcision of the men is a Sunnah, and a noble deed regarding the women'.<sup>32</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ خَلْفِ بْنِ حَمَادٍ عَنْ عَمْرٍو بْنِ ثَابِتٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَتْ امْرَأَةٌ يُقَالُ لَهَا أُمُّ طَيْبَةَ تَخْفِضُ الْجَوَارِي فَدَعَاَهَا رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ لَهَا يَا أُمَّ طَيْبَةَ إِذَا أَنْتِ خَفَضْتِ امْرَأَةً فَأَتِيْمِي وَ لَا تُجْجِفِي فَإِنَّهُ أَصْفَى لِلْوَنِّ وَ أَحْطَى عِنْدَ الْبُعْلِ .

<sup>29</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 24 H 1

<sup>30</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 24 H 2

<sup>31</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 24 H 3

<sup>32</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 24 H 4

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Khalaf Bin Hammad, from Amro Bin Sabit,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There used to be a woman call Umm Tayba who used to cut (the genitals) of the girls. So Rasool-Allah<sup>saww</sup> called her over, so he<sup>saww</sup> said to her: 'O Umm Tayba! Whenever you cut the (genitals of) the girls, so (only a) snip and do not scrape away, for it is clearer for the colour and more pleasurable in the presence of the husband'.<sup>33</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَمَّا هَاجَرَتِ النِّسَاءُ إِلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) هَاجَرَتْ فِيهِنَّ امْرَأَةٌ يُقَالُ لَهَا أُمُّ حَبِيبٍ وَكَانَتْ خَافِضَةً تَخْفِضُ الْجَوَارِيَّ فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ لَهَا يَا أُمَّ حَبِيبِ الْعَمَلُ الَّذِي كَانَ فِي يَدِكَ هُوَ فِي يَدِكَ الْيَوْمَ قَالَتْ نَعَمْ يَا رَسُولَ اللَّهِ إِلَّا أَنْ يَكُونَ حَرَامًا فَتَنْهَانِي عَنْهُ قَالَ لَا بَلَّ حَلَالٌ فَأَذِنِي مِنِّي حَتَّى أَعْلَمَكَ قَالَتْ فَذَنُوتُ مِنْهُ فَقَالَ يَا أُمَّ حَبِيبِ إِذَا أَنْتِ فَعَلْتِ فَلَا تَنْهَكِي أَيُّ لَا تَسْتَأْصِلِي وَ أَشْمِي فَإِنَّهُ أَشْرَقَ لِلْوَجْهِ وَ أَحْطَى عِنْدَ الزَّوْجِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Haroun Bin Al Jahm, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the women emigrated to Rasool-Allah<sup>saww</sup>, there emigrated among them a woman called Umm Habeeb, and she used to cut (the genitals) of the girls. So when Rasool-Allah<sup>saww</sup> saw her, said to her: 'O Umm Habeeb! The work which was in your hands, it is in your hands today'. She said, 'Yes, O Rasool-Allah<sup>saww</sup>, except if it happens to be Prohibited, so forbid me from it'. He<sup>saww</sup> said: 'No, but it is Permissible. So come closer until I<sup>saww</sup> teach you'. So she went closer to him<sup>saww</sup>. So he<sup>saww</sup> said: 'O Umm Habeeb! When you do it, so do not overdo it, i.e. do not amputate it, and (only) snip it, for it is shinier for the face, and more pleasurable in the presence of the husband'.<sup>34</sup>

### باب أَنَّهُ إِذَا مَضَى السَّابِعُ فَلَيْسَ عَلَيْهِ الْحَلْقُ

## Chapter 25 – When the week passes by, so the shaving (of the head) is not upon him

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِكِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنْ مَوْلُودٍ يُحْلَقُ رَأْسُهُ بَعْدَ يَوْمِ السَّابِعِ فَقَالَ إِذَا مَضَى سَبْعَةُ أَيَّامٍ فَلَيْسَ عَلَيْهِ حَلْقٌ .

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Abu Al-Hassan<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), said, 'I asked him<sup>asws</sup> about the new-born, should one shave off his head after the seventh day?' So he<sup>asws</sup> said: 'When the seven days pass by, so the shaving (of the head) is not upon him'.<sup>35</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رَبَاطٍ عَنْ دَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي الْعَقِيقَةِ قَالَ إِذَا جَاوَزَتْ سَبْعَةَ أَيَّامٍ فَلَا عَقِيقَةَ لَهُ .

<sup>33</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 24 H 5

<sup>34</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 24 H 6

<sup>35</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 25 H 1

Ali Bin Muhammad, from salih Bin Abu Hammad, from Ali Bin Al Hassan Bin Rabat, from Zareeh Al Muharby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the *Aqeeqa*, having said: 'When seven days are exceeded, so there is no 'shaving of the head' for him'.<sup>36</sup>

بَابُ نَوَادِرَ

## Chapter 26 - Miscellaneous

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ مَوْلُودٍ يُوَلَّدُ فَيَمُوتُ يَوْمَ السَّابِعِ هَلْ يُعَقُّ عَنْهُ قَالَ إِنْ كَانَ مَاتَ قَبْلَ الظُّهْرِ لَمْ يُعَقَّ عَنْهُ وَ إِنْ مَاتَ بَعْدَ الظُّهْرِ عَقَّ عَنْهُ .

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Sa'ad Bin Saeed, from Idrees Bin Abdullah who said,

'I asked Abu Abdullah<sup>asws</sup> about a new-born who was born, so he died on the seventh day, should *Aqeeqa* be performed from him?' He<sup>asws</sup> said: 'If he dies before *Al-Zohr* (midday), there would be no *Aqeeqa* for him, and if he dies after *Al-Zohr*, there would be *Aqeeqa* for him'.<sup>37</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي هَارُونَ مَوْلَى آلِ جَعْدَةَ قَالَ كُنْتُ جَلِيساً لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) بِالْمَدِينَةِ فَفَقَدْتَنِي أَيَّاماً ثُمَّ إِنِّي جِئْتُ إِلَيْهِ فَقَالَ لِي لَمْ أَرَكَ مُنْذُ أَيَّامٍ يَا أَبَا هَارُونَ فَقُلْتُ وَ لِدَى لِي غُلَامٌ فَقَالَ بَارَكَ اللَّهُ فِيهِ فَمَا سَمَيْتَهُ قُلْتُ سَمَيْتُهُ مُحَمَّدًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Haroun, a slave of the progeny of Ja'da who said,

'I was a regular sitter with Abu Abdullah<sup>asws</sup> in Al-Medina. So he<sup>asws</sup> found me absent for a few days, then I came over to him<sup>asws</sup>. So he<sup>asws</sup> said to me: 'Why have I<sup>asws</sup> not seen you since a few days, O Abu Haroun?' So I said, 'A boy has been born for me'. So he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> Bless you in him. So what have you named him as?' I said, 'I have named him as Muhammad'.

قَالَ فَأَقْبَلَ بِخَدِّهِ نَحْوَ الْأَرْضِ وَ هُوَ يَقُولُ مُحَمَّدٌ مُحَمَّدٌ مُحَمَّدٌ حَتَّى كَادَ يَلْصِقُ خَدَّهُ بِالْأَرْضِ ثُمَّ قَالَ بِنَفْسِي وَ بَوْلَدِي وَ بِأَهْلِي وَ بِأَبَوِي وَ بِأَهْلِ الْأَرْضِ كُلِّهِمْ جَمِيعاً الْفِدَاءَ لِرَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا تَسْبَهُ وَ لَا تَضْرِبْهُ وَ لَا تَنْسِ إِلَيْهِ وَ اعْلَمْ أَنَّهُ لَيْسَ فِي الْأَرْضِ دَارٌ فِيهَا اسْمُ مُحَمَّدٍ إِلَّا وَ هِيَ تُقَدَّسُ كُلَّ يَوْمٍ

He (the narrator) said, 'So turned his<sup>asws</sup> cheek towards the ground and he<sup>asws</sup> was saying: 'Muhammad, Muhammad, Muhammad', until his<sup>asws</sup> cheek almost got fixed with the ground. Then he<sup>asws</sup> said: 'By my<sup>asws</sup> soul, and by my<sup>asws</sup> children, and by my<sup>asws</sup> family, and by my<sup>asws</sup> parents, and by the inhabitants of the earth, all of them together, sacrificed for Rasool-Allah<sup>saww</sup>. Neither insult him, nor hit him, nor harm him; and know that there no house in the earth in which is a name Muhammad, except that it Extols (the Holiness of Allah<sup>azwj</sup>) every day'.

<sup>36</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 25 H 2

<sup>37</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 26 H 1

ثُمَّ قَالَ لِي عَقَقْتَ عَنْهُ قَالَ فَأَمْسَكْتُ قَالَ وَ قَدْ رَأَيْتُ حَيْثُ أَمْسَكْتُ ظَنَّ أَنِّي لَمْ أَفْعَلْ فَقَالَ يَا مُصَادِفُ اذْنُ مِنِّي فَوَ اللَّهُ مَا عَلِمْتُ مَا قَالَ لَهُ إِلَّا أَنِّي ظَنَنْتُ أَنَّهُ قَدْ أَمَرَ لِي بِشَيْءٍ فَذَهَبْتُ لِأَقُومَ فَقَالَ لِي كَمَا أَنْتَ يَا أَبَا هَارُونَ فَجَاءَنِي مُصَادِفٌ بِثَلَاثَةِ دَنَائِيرٍ فَوَضَعَهَا فِي يَدِي فَقَالَ يَا أَبَا هَارُونَ اذْهَبْ فَاشْتَرِ كَبْشَيْنِ وَ اسْتَسْمِنُهُمَا وَ اذْبَحْهُمَا وَ كُلْ وَ أَطْعَمْ .

Then he<sup>asws</sup> said to me: 'Have you performed *Aqeeqa* from him?' So I remained silent. And he<sup>asws</sup> saw me where I remained silent thinking that I did not do it, so he<sup>asws</sup> said: 'O Musaddaf! Come closer to me<sup>asws</sup>'. So, by Allah<sup>azwj</sup>, I do not know what he<sup>asws</sup> said to him, except that I guessed he<sup>asws</sup> had ordered something for me. So I went to arise, so he<sup>asws</sup> said to me: 'Stay as you were, O Abu Haroun! So Musaddaf came over to me with three Dinars, so he placed them in my hands. So he<sup>asws</sup> said: 'O Abu Haroun! Go and buy two rams, and fatten both of these, and slaughter both of these, and eat and feed'.<sup>38</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ لَمْ يَبْعُقْ عَنْ وَدَيْهِ حَتَّى كَبُرَ وَ كَانَ غُلَامًا شَابًا أَوْ رَجُلًا قَدْ بَلَغَ قَالَ إِذَا ضَحَّى عَنْهُ أَوْ ضَحَّى الْوَالِدُ عَنْ نَفْسِهِ فَقَدْ أَجْرَأَتْ عَنْهُ عَقِيقَتُهُ

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,

'I asked him<sup>asws</sup> about a man who had not performed *Aqeeqa* for his child until he was old, and was a youthful boy, or a man who had matured. He<sup>asws</sup> said: 'When he offers a sacrifice from him, or the boy offers a sacrifice from himself, so he has sufficed from it of his *Aqeeqa*'.

وَ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمَوْلُودُ مُرْتَهَنٌ بِعَقِيقَتِهِ فَكَهُ أَبَوَاهُ أَوْ تَرَكَاهُ .

And he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said; 'The new-born is a pledgee with his *Aqeeqa*, so his parents either free him (from the pledge) or leave him (in it)'.<sup>39</sup>

### باب كَرَاهِيَةِ الْقَتَانِ ع

## Chapter 27 – Abhorrence of Al-Qanaza'a (partly shaven head)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لَا تَحْلِقُوا الصَّبِيَّانَ الْقَرْعَ وَ الْقَرْعُ أَنْ يَحْلِقَ مَوْضِعًا وَ يَدَعُ مَوْضِعًا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'Do not shave off the children in the cracked (manner), and the cracked is that he is shaved in a place and left in a place'.<sup>40</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَانَ يَكْرَهُ الْقَرْعَ فِي رُءُوسِ الصَّبِيَّانِ وَ ذَكَرَ أَنَّ الْقَرْعَ أَنْ يُحْلِقَ الرَّأْسَ إِلَّا قَلِيلًا وَ يَبْرُكُ وَسَطَ الرَّأْسِ يُسَمَّى الْقَرْعَةَ .

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

<sup>38</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 26 H 2

<sup>39</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 26 H 3

<sup>40</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 27 H 1



(It has been narrated) from Abu Abdullah<sup>asws</sup> that he<sup>asws</sup> used to dislike the cracked (shaving) in the heads of the children, and mentioned that the cracked (shaving) is that the head is only shaved a little, and the middle of the head is left, it is named as the cracked (shaving)'.<sup>41</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ أَتَيْتِ النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِصَبِيٍّ يَدْعُو لَهُ وَ لَهُ قَنَارِعُ فَأَبَى أَنْ يَدْعُو لَهُ وَ أَمَرَ بِحَلْقِ رَأْسِهِ وَ أَمَرَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِحَلْقِ شَعْرِ الْبَطْنِ .

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

Abu Abdullah<sup>asws</sup> has said: 'They came to the Prophet<sup>saww</sup> with a young boy to supplicate for him, and for him was a cracked shaving. So he<sup>saww</sup> refused to supplicate for him and ordered that his head be shaved off. And Rasool-Allah<sup>saww</sup> ordered with the shaving of the stomach hairs'.<sup>42</sup>

## باب الرضاع

### Chapter 28 – The breast-feeding

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) مَا مِنْ لَبَنِ يَرْضَعُ بِهِ الصَّبِيُّ أَعْظَمَ بَرَكَهَ عَلَيْهِ مِنْ لَبَنِ أُمِّهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'There is no milk by which the child feeds, greater in Blessing upon him, than the milk of its mother'.<sup>43</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ أُمِّهِ أُمِّ إِسْحَاقَ بِنْتِ سُلَيْمَانَ قَالَتْ نَظَرْتُ إِلَيْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ أَنَا أَرْضَعُ أَحَدَ بَنِي مُحَمَّدًا أَوْ إِسْحَاقَ فَقَالَ يَا أُمَّ إِسْحَاقَ لَا تَرْضَعِيهِ مِنْ نَدْيٍ وَاحِدٍ وَ أَرْضَعِيهِ مِنْ كِلَيْهِمَا يَكُونُ أَحَدُهُمَا طَعَامًا وَ الْآخَرُ شَرَابًا .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Muhammad Bin Musa, from Muhammad Bin Al Abbas Bin Al Waleed, from his father, from his mother Umm Is'haq daughter or Suleyman.

She said, 'Abu Abdullah<sup>asws</sup> looked at me, and I was breast-feeding one of my two sons Muhammad or Is'haq, so he<sup>asws</sup> said 'O Umm Is'haq! Do not feed him from one breast, and feed him from both of them, one of the two happens to be food, and the other a drink'.<sup>44</sup>

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الرضاعُ وَاحِدٌ وَ عَشْرُونَ شَهْرًا فَمَا نَقَصَ فَهُوَ جُورٌ عَلَى الصَّبِيِّ .

Muhammad, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Sama'at,

<sup>41</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 27 H 2

<sup>42</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 27 H 3

<sup>43</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 28 H 1

<sup>44</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 28 H 2

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The breast-feeding is for twenty one months, so whatever is deficient, so it is an injustice upon the child'.<sup>45</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْفَاسَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الرَّضَاعِ فَقَالَ لَا تُجْبَرُ الْحُرَّةُ عَلَى رِضَاعِ الْوَالِدِ وَ تُجْبَرُ أُمُّ الْوَالِدِ .

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad Al Jowhary, from Suleyman Bin Dawood Al Minqary who said,

'Abu Abdullah<sup>asws</sup> was asked about the breast-feeding, so he<sup>asws</sup> said: 'The free woman would not be compelled upon the breast-feeding the child, and the mother of the child (slave) would be compelled'.<sup>46</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَضَى أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) فِي رَجُلٍ نُوفِيَ وَ تَرَكَ صَبِيًّا فَاسْتَرْضِعَ لَهُ فَقَالَ أُجْرُ رِضَاعِ الصَّبِيِّ مِمَّا يَرِثُ مِنْ أَبِيهِ وَ أُمِّهِ .

Ali, from his father, from Ibn Abu Umeyr, from one of our companions, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> judged regarding a man who died and left a child, so they found a wet-nurse for him. So he<sup>asws</sup> said: 'The wages of breast-feeding of the child is from what it has inherited from its father and its mother'.<sup>47</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَا تُضَارُّ وَالِدَةً بِوَالِدِهَا وَ لَا مَوْلُودٌ لَهُ بِوَالِدِهِ فَقَالَ كَانَتْ الْمَرَاضِعُ مِمَّا يَدْفَعُ إِحْدَاهُنَّ الرَّجُلَ إِذَا أَرَادَ الْجَمَاعَ يَقُولُ لَا أَدْعُكَ إِنِّي أَخَافُ أَنْ أَحْبَلَ فَأَقْتُلَ وَ لَدِي هَذَا الَّذِي أَرْضِعُهُ وَ كَانَ الرَّجُلُ تَدْعُوهُ الْمَرْأَةُ فَيَقُولُ أَخَافُ أَنْ أُجَامِعَكَ فَأَقْتُلَ وَ لَدِي فَيَدْعُهَا وَ لَا يُجَامِعُهَا فَتَهَى اللَّهُ عَزَّ وَ جَلَّ عَنْ ذَلِكَ أَنْ يُضَارَّ الرَّجُلُ الْمَرْأَةَ وَ الْمَرْأَةُ الرَّجُلَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [2:233] **neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child.** So he<sup>asws</sup> said: 'The breast-feeding is from what one of the wives would repulse the man when he intends to copulate with her by saying, 'I shall not invite you for I fear that I would get pregnant, so I would kill this child of mine which I am breast-feeding; and the man who was invited by the woman, so he is saying, 'I fear that if I copulate with you, so I would kill my son'. So he leaves her and does not copulate with her. So Allah<sup>azwj</sup> Mighty and Majestic has Forbidden from that if the man harms the woman, or the woman harms the man'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) نَحْوَهُ وَ زَادَ وَ أَمَا قَوْلُهُ وَ عَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنَّهُ نَهَى أَنْ يُضَارَّ بِالصَّبِيِّ أَوْ يُضَارَّ أُمُّهُ فِي رِضَاعِهِ وَ لَيْسَ لَهَا أَنْ تَأْخُذَ فِي رِضَاعِهِ فَوْقَ حَوْلَيْنِ كَامِلَيْنِ فَإِنْ أَرَادَا فَصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَ تَشَاوُرٍ قَبْلَ ذَلِكَ كَانَ حَسَنًا وَ الْفِصَالُ هُوَ الْفِطَامُ .

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

<sup>45</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 28 H 3

<sup>46</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 28 H 4

<sup>47</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 28 H 5

(It has been narrated) from Abu Abdullah<sup>asws</sup>, approximately it (as above), and with an increase: 'And as for His<sup>azwj</sup> [2:233] and a similar duty (devolves) on the (father's) heir, so He<sup>azwj</sup> has Forbidden that he harms the child or harms its mother regarding its breastfeeding, and it is not upon her that she should be seized with regards to its breast-feeding above two years complete. So if they both decide about the 'Al-Fislo' (weaning) and consult each other before that, it would be good, and 'Al-Fislo', it is the weaning'.<sup>48</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ ابْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي رَجُلٍ مَاتَ وَتَرَكَ امْرَأَةً وَمَعَهَا مِنْهُ وَلَدٌ فَأَلْفَنَتْهُ عَلَى خَادِمٍ لَهَا فَأَرْضَعَتْهُ ثُمَّ جَاءَتْ تَطْلُبُ رِضَاعَ الْغُلَامِ مِنَ الْوَصِيِّ فَقَالَ لَهَا أَجْرٌ مِثْلَهَا وَ لَيْسَ لِلْوَصِيِّ أَنْ يُحْرِجَهُ مِنْ حَجْرِهَا حَتَّى يُدْرِكَ وَ يَدْفَعَ إِلَيْهِ مَالَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ibn Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding a man who died and left a wife, and with her, from him, was a child. So she cast him upon a servant of her to breast-feed him. Then she came over seeking the (wages for) breast-feeding the boy, from the successor. So he<sup>asws</sup> said: 'For her is a recompense (wages) similar to it, and it is not for the successor that he should throw him out from her lap until he becomes aware (attains puberty), and he should hand over his wealth'.<sup>49</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الصَّبِيِّ هَلْ يُرْضَعُ أَكْثَرَ مِنْ سَنَتَيْنِ فَقَالَ عَامِينَ قُلْتُ فَإِنْ زَادَ عَلَى سَنَتَيْنِ هَلْ عَلَى أَبِيهِ مِنْ ذَلِكَ شَيْءٌ قَالَ لَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Sa'ad Bin Al Ashary,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the child, can he be breastfed for more than two years?' So he<sup>asws</sup> said: 'Two years'. I said, 'So if is increased upon the two years, is there anything upon its parents from that?' He<sup>asws</sup> said: 'No'.<sup>50</sup>

### باب في ضمّان الظنر

## Chapter 29 – Regarding the responsibilities of the wet-nurse

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ جَمِيلِ بْنِ دَرَّاجٍ وَ حَمَّادٍ عَنِ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ رَجُلٍ اسْتَأْجَرَ ظَنْرًا فَدَفَعَ إِلَيْهَا وَلَدَهُ فَانْطَلَقَتِ الظنرُ فَدَفَعَتْ وَلَدَهُ إِلَى ظنرٍ أُخْرَى فَغَابَتْ بِهِ حِينًا ثُمَّ إِنَّ الرَّجُلَ طَلَبَ وَلَدَهُ مِنَ الظنرِ الَّتِي كَانَ أَعْطَاهَا إِيَّاهُ فَأَقْرَتْ أَنَّهَا اسْتَأْجَرَتْهُ وَ أَقْرَتْ بِقَبْضِهَا وَلَدَهُ وَ أَنَّهَا كَانَتْ دَفَعَتْهُ إِلَى ظنرٍ أُخْرَى فَقَالَ عَلَيْهَا الدِّيَةُ أَوْ تَأْتِي بِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Darraj, and Hammad, from Suleyman Bin Khalid, said,

'I asked Abu Abdullah<sup>asws</sup> about a man who employed a wet-nurse, so he handed over to her, his son. So the wet-nurse went and handed over his son to another wet-

<sup>48</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 28 H 6

<sup>49</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 28 H 7

<sup>50</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 28 H 8

nurse. So she disappeared with him for a while. Then the man sought his son from the wet-nurse whom he had give his son to. So she confessed that she had contracted it out, and confessed of the capture of his son, and that she had handed him over to another wet-nurse. So he<sup>asws</sup> said: 'Upon her is the wergild (blood money), or she comes up with him'.<sup>51</sup>

ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي رَجُلٍ اسْتَأْجَرَ ظَنْرًا فَغَابَتْ بَوْلَدِهِ سِنِينَ ثُمَّ إِذَا جَاءَتْ بِهٍ فَأَنْكَرْتُهُ أُمُّهُ وَ زَعَمَ أَهْلُهَا أَنَّهُمْ لَا يَعْرِفُونَهُ قَالَ لَيْسَ عَلَيْهَا شَيْءٌ الظَّنُّ مَأْمُونَةٌ .

Ibn Mahboub, from Jameel Bin Salih, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding a man who employed a wet-nurse. So she disappeared with his son for years. Then she came over with him, but his mother denied him and her family claimed that they do not recognise him. So he<sup>asws</sup> said: 'There is nothing upon her. The wet-nurse has to be trusted'.<sup>52</sup>

### بَابُ مَنْ يُكْرَهُ لَبْنُهُ وَمَنْ لَا يُكْرَهُ

## Chapter 30 – The one whose milk is disliked, and the one whose milk is not disliked

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ عَبْدِ اللَّهِ الْحَلْبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) ( امْرَأَةٌ وُلِدَتْ مِنَ الزَّانَا اتَّخَذَهَا ظَنْرًا قَالَ لَا تَسْرُضِعُهَا وَلَا ابْنَتَهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Ubeydullah Al Halby who said,

'I said to Abu Abdullah<sup>asws</sup>, 'A woman gave birth from the adultery. Shall I take her as a wet-nurse?' He<sup>asws</sup> said: 'Neither take her as a wet-nurse, nor her daughter'.<sup>53</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنْ مُطَائِرَةِ الْمَجُوسِيِّ فَقَالَ لَا وَ لَكِنَّ أَهْلَ الْكِتَابِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Yahya Al Kahily, from Abdullah Bin Hilal,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about (employing) the wet-nurses of the Magians. So he<sup>asws</sup> said: 'No, but the People of the Book'.<sup>54</sup>

وَ عَنْهُ عَنِ الْكَاهِلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِذَا أَرْضَعْنَ لَكُمْ فَاْمَنْعُوهُنَّ مِنْ شُرْبِ الْخَمْرِ .

And from him, from Al Kahily, from Abdullah Bin Hilal who said,

'Abu Abdullah<sup>asws</sup> said: 'When they breast-feed for you, so forbid them from drinking the wine'.<sup>55</sup>

<sup>51</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 29 H 1

<sup>52</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 29 H 2

<sup>53</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 30 H 1

<sup>54</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 30 H 2

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ عَيْرٍ وَاحِدٍ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) هَلْ يَصْلُحُ لِلرَّجُلِ أَنْ تُرْضِعَ لَهُ الْيَهُودِيَّةُ وَالنَّصْرَانِيَّةُ وَالْمُشْرِكَةُ قَالَ لَا بَأْسَ وَ قَالَ أَمْنَعُوهُمْ مِنْ شُرْبِ الْخَمْرِ .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban Bin usman, from Abdul Rahman Bin Abu Abdullah, said,

'I asked Abu Abdullah<sup>asws</sup>, 'Is it correct for the man that they beast-feeds for him, the Jewish woman, and the Christian woman, and the Polytheist woman?' He<sup>asws</sup> said: 'There is no problem (from the People of the Book)'. And he<sup>asws</sup> said: 'Forbid them from drinking the wine'.<sup>56</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ لَبِنُ الْيَهُودِيَّةِ وَالنَّصْرَانِيَّةِ وَالْمَجُوسِيَّةِ أَحَبُّ إِلَيَّ مِنْ لَبِنِ وَلَدِ الزَّانَا

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Milk of the Jewish woman, and the Christian woman, and the (breast-feeding of a) Magian woman is more beloved to me than the milk of the one born of adultery'.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) عَنْ غُلَامٍ لِي وَتَبَّ عَلَى جَارِيَةٍ لِي فَأَخْبَلَهَا فَوَلَدَتْ وَ اخْتَجْنَا إِلَى لَبِنِهَا فَإِنْ أَخْلَلَتْ لَهُمَا مَا صَنَعَا يَطِيبُ لَبِنَهَا قَالَ نَعَمْ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Is'haq Bin Ammar who said,

'I asked Abu Al-Hassan<sup>asws</sup> about a slave of mine who leapt upon a slave girl of mine, so he impregnated her. So she gave birth, and we were needy of her milk. So is it Permissible, for the two of them what they had done, is her milk good?' He<sup>asws</sup> said: 'Yes'.<sup>57</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ جَمِيلِ بْنِ دَرَّاجٍ وَ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي الْمَرْأَةِ يَكُونُ لَهَا الْخَادِمُ قَدْ فَجَرَتْ فَتَحْتَاجُ إِلَى لَبِنِهَا قَالَ مَرَّهَا فَلْتَحْلَلْهَا يَطِيبُ اللَّبْنُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin salim, and Jameel Bin Darraj, and sa'ad Bin Abu Khalaf,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the woman who happened to have a servant (slave) of hers who had been immoral, so we were needy for her milk. He<sup>asws</sup> said: 'Order her, so let her give permission, her milk is good'.<sup>58</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا تَسْتَرْضِعُوا الْحَمَقَاءَ فَإِنَّ اللَّبْنَ يُعْدي وَ إِنَّ الْغُلَامَ يَنْزِعُ إِلَى اللَّبَنِ يَعْنِي إِلَى الظُّنْرِ فِي الرُّعُونَةِ وَ الْحَمَقِ .

<sup>55</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 30 H 3

<sup>56</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 30 H 4

<sup>57</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 30 H 6

<sup>58</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 30 H 7

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Do not employ foolish wet-nurses, for the milk affects, and the boy is drawn to the milk, meaning to the wet-nurse with regards to the frivolity and the foolishness'.<sup>59</sup>

عَلِيٌّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) يَقُولُ لَا تَسْتَرْضِعُوا الْحَمَقَاءَ فَإِنَّ اللَّبْنَ يَغْلِبُ الطَّبَّاعَ وَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا تَسْتَرْضِعُوا الْحَمَقَاءَ فَإِنَّ الْوَلَدَ يَتَّبِعُ عَلَيْهِ .

Ali, from Haroun Bin Muslim, from Ma'ada,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> was saying: 'Do not employ foolish wet-nurses, for the milk overcomes the nature, and Rasool-Allah<sup>saww</sup> said: 'Do not employ foolish wet-nurses, for the child grows upon it'.<sup>60</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) انظُرُوا مَنْ تُرَضِعُ أَوْلَادَكُمْ فَإِنَّ الْوَلَدَ يَتَّبِعُ عَلَيْهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Gayas Bin Ibrahim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'Consider the one who breast-feeds your children, for the child grows upon it'.<sup>61</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِكِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنْ امْرَأَةٍ وُلِدَتْ مِنْ زَنَى هَلْ يَصْلُحُ أَنْ يُسْتَرْضَعَ بِلَبْنِهَا قَالَ لَا يَصْلُحُ وَ لَا لَبَنُ ابْنَتِهَا الَّتِي وُلِدَتْ مِنَ الزَّانِي .

Muhammad Bin Yahya, from Al Amarky Bin Ali,

(It has been narrated) from Ali son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Abu Al-Hassan<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the woman who gave birth from adultery, is it correct that one can breast-feed by her milk?' He<sup>asws</sup> said: 'Neither is it correct nor the milk of her daughter which she gave birth to from the adultery'.<sup>62</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْهَيْثَمِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) اسْتَرْضِعْ لَوْلَدِكَ بِلَبَنِ الْحَسَانِ وَ إِيَّاكَ وَ الْفَبَاحَ فَإِنَّ اللَّبْنَ قَدْ يُعْدِي .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Hammad Bin Isa, from Al Haysam, from Muhammad Bin Marwan who said,

'Abu Ja'far<sup>asws</sup> said to me: 'Breast-feed your children with the milk of the horses, and beware of the fornicatress, for the milk affects'.<sup>63</sup>

<sup>59</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 30 H 8

<sup>60</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 30 H 9

<sup>61</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 30 H 10

<sup>62</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 30 H 11

<sup>63</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 30 H 12

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ رَبِيعٍ عَنْ فَضَيْلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ عَلَيْكُمْ بِالْوَضَاءِ مِنَ الظُّورَةِ فَإِنَّ اللَّبْنَ يُعْدِي .

Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Safwan Bin Yahya, from Rabie, from Fuzayl, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'It is upon you with the brilliant ones from the wet-nurses, for the milk affects'.<sup>64</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا تَسْتَرْضِعُوا لِلصَّبِيِّ الْمَجُوسِيَّةَ وَاسْتَرْضِعْ لَهُ الْيَهُودِيَّةَ وَ النَّصْرَانِيَّةَ وَ لَا يَشْرَبَنَّ الْخَمْرَ وَ يُمْنَعَنَّ مِنْ ذَلِكَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Saeed Bin Yasaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not employ wet-nurses for the children, the Magian woman, and breast-feed for him by the Jewish woman, and the Christian woman, and they should not drink the wine, and forbid them from that'.<sup>65</sup>

### بَاب مَنْ أَحَقُّ بِالْوَالِدِ إِذَا كَانَ صَغِيرًا

## Chapter 31 – The one who is more rightful with the child when it was small

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِيَانَ عَنْ فَضْلِ أَبِي الْعَبَّاسِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الرَّجُلُ أَحَقُّ بِوَالِدِهِ أَمْ الْمَرْأَةُ قَالَ لَا بَلِ الرَّجُلُ فَإِنْ قَالَتِ الْمَرْأَةُ لِرَوْجِهَا الَّذِي طَلَّقَهَا أَنَا أَرْضِعُ ابْنِي بِمِثْلِ مَا تَجِدُ مَنْ تُرْضِعُهُ فَهِيَ أَحَقُّ بِهِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban, from Fazl Abu Al Abbas who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Is the man more deserving with his son or the woman?' He<sup>asws</sup> said: 'No, but the man. So if the woman says to her husband who had divorced her, 'I will breast-feed my son with similar to what you would find the one who would breast-feed him, so she would be more rightful with it'.<sup>66</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ وَ هِيَ حُبْلَى أَنْفَقَ عَلَيْهَا حَتَّى تَضَعَ حَمْلَهَا وَ إِذَا وَضَعَتْهُ أَعْطَاهَا أَجْرَهَا وَ لَا يُضَارُّهَا إِلَّا أَنْ يَجِدَ مَنْ هُوَ أَرْخَصَ أَجْرًا مِنْهَا فَإِنْ هِيَ رَضِيَتْ بِذَلِكَ الْأَجْرِ فَهِيَ أَحَقُّ بِابْنِهَا حَتَّى تَقْطُمَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, form Muhammad Bin Al Fazeyl, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the man divorces his wife, and she is pregnant, he has to spend upon her until she places her burden (give birth); and when she has placed it, he has to give her, her recompense (for breast feeding), and he should not harm her except if he finds one who is cheaper in

<sup>64</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 30 H 13

<sup>65</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 30 H 14

<sup>66</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 31 H 1

recompense than her. So if she is pleased with that recompense, so she would be more rightful with her son, until she weans him'.<sup>67</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَمَّنْ ذَكَرَهُ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ وَبَيْنَهُمَا وَلَدٌ أَيُّهُمَا أَحَقُّ بِالْوَلَدِ قَالَ الْمَرْأَةُ أَحَقُّ بِالْوَلَدِ مَا لَمْ تَنْتَزِجْ .

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Al Minqary, from the one who mentioned it, said,

'Abu Abdullah<sup>asws</sup> was asked about the man who divorces his wife, and between the two of them is a child, which of the two is more rightful with the child?' He<sup>asws</sup> said: 'The woman is more rightful with the child so long as she does not get married (again)'.<sup>68</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ دَاوُدَ بْنِ الْحُصَيْنِ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ وَ الْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ قَالَ مَا دَامَ الْوَلَدُ فِي الرِّضَاعِ فَهُوَ بَيْنَ الْأَبَوَيْنِ بِالسُّوْبَةِ فَإِذَا فُطِمَ فَأَلَابُ أَحَقُّ بِهِ مِنَ الْأُمِّ فَإِذَا مَاتَ الْأَبُ فَأَلَامُ أَحَقُّ بِهِ مِنَ الْعَصْبَةِ

Abu Ali Al Ashary, from Al Hassan Bin Ali, from Al Abbas Bin Aamir, from Dawood Bin Al Husayn,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: **[2:233] And the mothers should suckle their children**, for as long as the child is in the breast-feeding. So he would be between the two parents with the equality. So when it weans, then for the father is more right with him than the mother. So when the father dies, so the mother is more rightful with him than the relatives.

فَإِنْ وَجَدَ الْأَبُ مَنْ يُرْضِعُهُ بِأَرْبَعَةِ دَرَاهِمٍ وَ قَالَتِ الْأُمُّ لَا أَرْضِعُهُ إِلَّا بِخَمْسَةِ دَرَاهِمٍ فَإِنَّ لَهُ أَنْ يَنْزِعَهُ مِنْهَا إِلَّا أَنْ ذَلِكَ خَيْرٌ لَهُ وَ أَرْفَقَ بِهِ أَنْ يُتْرَكَ مَعَ أُمِّهِ .

So if the father finds one who would breast-feed it for four Dirhams, and the mother says, 'No, I will breast-feed it, except for five Dirhams, so it would be up to him if he snatches it from her, except if that is better for it, and she is more kind with it, if he were to leave it with its mother'.<sup>69</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ دَاوُدَ الرَّقِّيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ امْرَأَةٍ حُرَّةٍ نَكَحَتْ عَبْدًا فَأَوْلَدَهَا أَوْلَادًا ثُمَّ إِنَّهُ طَلَّقَهَا فَلَمْ تُعَمِّمْ مَعِ وُلْدِهَا وَ تَزَوَّجَتْ فَلَمَّا بَلَغَ الْعَبْدُ أَنَّهَا تَزَوَّجَتْ أَرَادَ أَنْ يَأْخُذَ وُلْدَهُ مِنْهَا وَ قَالَ أَنَا أَحَقُّ بِهِمْ مِنْكَ إِنْ تَزَوَّجَتْ فَقَالَ لَيْسَ لِلْعَبْدِ أَنْ يَأْخُذَ مِنْهَا وُلْدَهَا وَ إِنْ تَزَوَّجَتْ حَتَّى يُعْتَقَ هِيَ أَحَقُّ بِوَلْدِهَا مِنْهُ مَا دَامَ مَمْلُوكًا فَإِذَا أُعْتِقَ فَهُوَ أَحَقُّ بِهِمْ مِنْهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Dawood Al Raqqy who said,

'I asked Abu Abdullah<sup>asws</sup> about a free woman who married a slave, so children were born for her. Then he divorced her, so she did not stay with her children, and she re-married. So when it (the news) reached the slave that she had re-married, he wanted to take his children from her, and said, 'I am more rightful with them than you, if you are –re-married'. So he<sup>asws</sup> said: 'It is not for the slave that he takes her children from

<sup>67</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 31 H 2

<sup>68</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 31 H 3

<sup>69</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 31 H 4



her, even if she is re-married, until he is free she would be more rightful with her children than him, for as long as he is an owned slave. So when he is freed, so he would be more rightful with them than her'.<sup>70</sup>

### باب النشوء

## Chapter 32 – The growth (of the child)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ أَبِي مُحَمَّدٍ الْمَدَائِنِيِّ عَنْ عَائِذِ بْنِ حَبِيبٍ بَيَّاعِ الْهَرَوِيِّ عَنْ عِيسَى بْنِ زَيْدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ يَتَعَرُّ الْعُلَامُ لِسَبْعِ سِنِينَ وَ يُؤْمَرُ بِالصَّلَاةِ لِتِسْعِ وَ يُفَرَّقُ بَيْنَهُمْ فِي الْمَضَاجِعِ لِعَشْرِ وَ يَحْتَلِمُ لِأَرْبَعِ عَشْرَةَ سَنَةً وَ مِنْتَهَى طَوْلُهُ لِأَتْنَتَيْنِ وَ عَشْرِينَ سَنَةً وَ مِنْتَهَى عَقْلُهُ لِتَمَانٍ وَ عَشْرِينَ سَنَةً إِلَّا التَّجَارِبَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Muhammad Al Madainy, from Aiz Bin Habeeb Baya'a Al Harawy, from Isa Bin Zayd, raising it to

Abu Abdullah<sup>asws</sup> having said: 'Pierce (the ear) of the boy at seven years, and instruct him for the Prayer at nine years, and make separation to be between them in their beds at ten (years), and he bed-wets are fourteen years, and ends growing taller at twenty two years, and ends (development) of his intellect at twenty eight years, except for the experience'.<sup>71</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدَ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ عُمَرَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ الْحَسَنِ الضَّرِيرِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) يَنْسِبُ الصَّبِيُّ كُلَّ سَنَةٍ أَرْبَعَ أَصَابِعَ بِأَصَابِعِ نَفْسِهِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Musa Bin Umar, from Ali Bin Al Husayn Bin Al Hassan Al Zareyr, from Hammad Bin Isa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'The child grows every years by four fingers, by his own fingers'.<sup>72</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْعُلَامُ لَا يُلْقِحُ حَتَّى يَتَفَلَّكَ نَدْيَاهُ وَ تَسْطَعُ رِيحُ إِبْطِيهِ .

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

(It has been narrated) from his<sup>asws</sup> father<sup>asws</sup> having said: 'The boy cannot impregnate until his breasts are rounded, and the smell of his armpits rises'.<sup>73</sup>

### باب تأديب الولد

## Chapter 33 – disciplining of the child

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدَ بْنِ عِيسَى بْنِ عَبْدِ عَنْ يُؤُسَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ دَعِ ابْنَكَ يَلْعَبُ سَبْعَ سِنِينَ وَ أَلْزِمَهُ نَفْسَكَ سَبْعًا فَإِنْ أَفْلَحَ وَ إِلَّا فَإِنَّهُ مِمَّنْ لَا خَيْرَ فِيهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from a man,

<sup>70</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 31 H 5

<sup>71</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 32 H 1

<sup>72</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 32 H 2

<sup>73</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 32 H 3

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Leave your son to play for seven years, and impose yourself (upon him) for seven. So if he succeeds (fine), or else he is from the ones who have no good in them'.<sup>74</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَمْهَلْ صَبِيَّكَ حَتَّى يَأْتِيَ لَهُ سِتُّ سِنِينَ ثُمَّ ضَمَّهُ إِلَيْكَ سَبْعَ سِنِينَ فَأَدِّبْهُ بِأَدَبِكَ فَإِنْ قَبِلَ وَ صَلَحَ وَ إِلَّا فَخَلَّ عَنْهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from a number of our companions, from Ali Bin Asbaat, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Respite your child until there come for him six years; then attach him to yourself for seven years, so his etiquettes would be by your etiquettes. So if he accepts and corrects (fine), or else loosen him'.<sup>75</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْغُلَامُ يَلْعَبُ سَبْعَ سِنِينَ وَ يَتَعَلَّمُ الْكِتَابَ سَبْعَ سِنِينَ وَ يَتَعَلَّمُ الْحَلَالَ وَ الْحَرَامَ سَبْعَ سِنِينَ .

Ahmad Bin Muhammad Al Aasimy, from Ali Bin Al Hassan, from Ali Bin Asbaat, from his uncle Yaqoub Bin Saalim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The boy plays for seven years, and he learns the Book (Quran) for seven years, and learns the Permissible and the Prohibitions for seven years'.<sup>76</sup>

عَلِيُّ بْنُ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ رَفَعَهُ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ عَلَّمُوا أَوْلَادَكُمْ السَّبَّاحَةَ وَ الرَّمَايَةَ .

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

'Amir Al-Momineen<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Teach your children swimming and the archery'.<sup>77</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ رَجُلٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ بَادِرُوا أَوْلَادَكُمْ بِالْحَدِيثِ قَبْلَ أَنْ يَسْبِقَكُمْ إِلَيْهِمُ الْمُرْجِيَّةُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Initiate (teaching) your children with the Hadeeth before the Murjiites spoil it to them'.<sup>78</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ يُفَرِّقُ بَيْنَ الْغُلَمَانِ وَ النِّسَاءِ فِي الْمَضَاجِعِ إِذَا بَلَغُوا عَشْرَ سِنِينَ .

<sup>74</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 33 H 1

<sup>75</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 33 H 2

<sup>76</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 33 H 3

<sup>77</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 33 H 4

<sup>78</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 33 H 5

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Make separation to be between the boys and the women in the beds when they reach ten years'.<sup>79</sup>

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّا نَأْمُرُ الصَّبِيَّ أَنْ يَجْمَعُوا بَيْنَ الصَّلَاتَيْنِ الْأُولَى وَالْعَصْرِ وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ الْأَخْرَةَ مَا دَامُوا عَلَى وُضُوءٍ قَبْلَ أَنْ يَسْتَعْلُوا .

And by this chain,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'We<sup>asws</sup> hereby order the children that they should gather between two Prayers, the first and the *Al-Asr*, and between *Al-Magrib* and *Al-Isah* the last, for as long as they are upon an ablution, before they become occupied'.<sup>80</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) أَدِّبِ الْيَتِيمَ بِمَا تُؤَدِّبُ مِنْهُ وَلَدَكَ وَاضْرِبْهُ بِمَا تَضْرِبُ مِنْهُ وَلَدَكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin yahya, from Gayas Bin Ibrahim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'Discipline the orphan with what you discipline your children with, and hit him with what you hit your children with'.<sup>81</sup>

### بَابُ حَقِّ الْأَوْلَادِ

## Chapter 34 – Right of the children

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ دُرُسْتٍ عَنْ أَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَامُ ) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ يَا رَسُولَ اللَّهِ مَا حَقُّ ابْنِي هَذَا قَالَ تَحْسِينُ اسْمِهِ وَادْبَهُ وَضَعُهُ مَوْضِعًا حَسَنًا .

Ali Bin Ibrahim, form Muhammad Bin Isa, from Yunus, from Dorost,

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup> having said: 'A man came over to the Prophet<sup>saww</sup> so he said, 'O Rasool-Allah<sup>saww</sup>! What is a right of this son of mine?' He<sup>saww</sup> said: 'Improve his name, and his discipline, and place (in) him a good subject'.<sup>82</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ كَانَ دَاوُدُ بْنُ زُرَيْبٍ شَكَأَ ابْنَهُ إِلَى أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) فِيمَا أَفْسَدَ لَهُ فَقَالَ لَهُ اسْتَصْلِحْهُ فَمَا مِائَةٌ أَلْفٍ فِيمَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moamar Bin Khallad who said,

<sup>79</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 33 H 6

<sup>80</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 33 7

<sup>81</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 33 8

<sup>82</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 34 1

'Dawood Bin Zurby complained of his son to Abu Al-Hassan<sup>asws</sup> regarding what he spoilt for him. So he<sup>asws</sup> said to him: 'Reform him. So what is a hundred thousand (compared to) what Allah<sup>azwj</sup> has Favoured you by him upon you'.<sup>83</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) رَحِمَ اللَّهُ وَالِدَيْنِ أَعَانَا وَلَدَهُمَا عَلَى بَرِّهِمَا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said; 'Rasool-Allah<sup>saww</sup> said: 'May Allah<sup>azwj</sup> have Mercy upon the parents who support their children upon their righteousness'.<sup>84</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ صَلَّى رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِالنَّاسِ الظُّهْرَ فَخَفَّفَ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ فَلَمَّا أَنْصَرَفَ قَالَ لَهُ النَّاسُ هَلْ حَدَّثَ فِي الصَّلَاةِ حَدَّثَ قَالَ وَمَا ذَلِكَ قَالُوا خَفَّفْتَ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ فَقَالَ لَهُمْ أَمَا سَمِعْتُمْ صُرَاخَ الصَّبِيِّ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said; 'Rasool-Allah<sup>saww</sup> Prayed *Al-Zohr* with the people, so he<sup>saww</sup> lightened during the two last Cycles. So when he<sup>saww</sup> finished, the people said to him<sup>saww</sup>, 'Did an event occur during the Prayer?' He<sup>saww</sup> said: 'And what is that?' They said, 'You<sup>saww</sup> lightened the last two Cycles'. So he<sup>saww</sup> said to them: 'But, you heard the child screaming'.<sup>85</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي خَالِدِ الْوَاسِطِيِّ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَلْزَمُ الْوَالِدَيْنِ مِنَ الْعُقُوقِ لَوْلَدِهِمَا مَا يَلْزَمُ الْوَالِدَ لَهُمَا مِنْ عُقُوقِهِمَا .

From him, from his father, from Muhammad Bin Sinan, from Abu Khalid Al Wasity, from Zayd Bin Ali, from his father, from his grandfather who said,

'Rasool-Allah<sup>saww</sup> said: 'It necessitates the parents from the disloyalty for their children, what necessitates the child to them both from being disloyal to them'.<sup>86</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهور عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ السَّكُونِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ أَنَا مَعْمُومٌ مَكْرُوبٌ فَقَالَ لِي يَا سَكُونِيُّ مِمَّا غَمُّكَ قُلْتُ وَوَدَّتْ لِي ابْنَةٌ فَقَالَ يَا سَكُونِيُّ عَلَى الْأَرْضِ ثِقَلُهَا وَ عَلَى اللَّهِ رِزْقُهَا تَعِيشُ فِي غَيْرِ أَجْلِكَ وَ تَأْكُلُ مِنْ غَيْرِ رِزْقِكَ فَسَرَى وَ اللَّهُ عَنِّي

Ali Bin Muhammad, from Ibn Jumhour, from his father, from Fazala Bin Ayoub, from Sakuny having said:

'I went over to Abu Abdullah<sup>asws</sup> and I was gloomy, distressed. So he<sup>asws</sup> said to me: 'O Sakuny! From what is your gloom?' I said, 'A daughter has been born unto me'. So he<sup>asws</sup> said: 'O Sakuny! Upon the earth is her weight (to carry), and upon Allah<sup>azwj</sup> is her sustenance. She would live in other than your term, and she would eat from other than your sustenance'. So, by Allah<sup>azwj</sup>, he<sup>asws</sup> made me joyful.

<sup>83</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 34 2

<sup>84</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 34 3

<sup>85</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 34 4

<sup>86</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 34 5

فَقَالَ لِي مَا سَمَّيْتَهَا قُلْتُ فَاطِمَةَ قَالَ أِهْ أِهْ ثُمَّ وَضَعَ يَدَهُ عَلَى جَبْهَتِهِ فَقَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَقُّ الْوَالِدِ عَلَى وَالِدِهِ إِذَا كَانَ ذَكَرًا أَنْ يَسْتَفْرَهُ أُمُّهُ وَيَسْتَحْسِنَ اسْمَهُ وَيُعَلِّمُهُ كِتَابَ اللَّهِ وَيُطَهِّرَهُ وَيُعَلِّمُهُ السَّبَّاحَةَ وَإِذَا كَانَتْ أُنْثَى أَنْ يَسْتَفْرَهُ أُمُّهَا وَيَسْتَحْسِنَ اسْمَهَا وَيُعَلِّمَهَا سُورَةَ النُّورِ وَلَا يُعَلِّمَهَا سُورَةَ يُوسُفَ وَلَا يُنْزِلُهَا الْغُرْفَ وَيُعَجِّلُ سَرَاحَهَا إِلَى بَيْتِ زَوْجِهَا أَمَّا إِذَا سَمَّيْتَهَا فَاطِمَةَ فَلَا تَسُبُّهَا وَلَا تَلْعَنُهَا وَلَا تَضْرِبُهَا .

So he<sup>asws</sup> said to me: 'What have you named her?' I said, 'Fatima'. He<sup>asws</sup> said: 'Aah! Aah!' Then he<sup>asws</sup> placed his<sup>asws</sup> hand upon his<sup>asws</sup> forehead, so he<sup>asws</sup> said; 'Rasool-Allah<sup>saww</sup> said: 'The right of a child upon its parent, when it was a male, is that his mother be respected, and his name be good, and he should be taught the Book of Allah<sup>azwj</sup>, and he should be clean, and be taught the swimming. And when it was a female, is that her mother be respected, and her name be good, and she should be taught *Surah Al-Noor* (Chapter 24), and she should not be taught *Surah Yusuf* (Chapter 12), and not be made them descend from the chambers, and her hasten her release to the house of her husband. But, when you have named her as Fatima, so neither insult her, nor curse her, nor hit her'.<sup>87</sup>

### باب برِّ الأولاد

## Chapter 35 – Righteousness (with) the children

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي فُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ قَبَّلَ وَلَدَهُ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ حَسَنَةً وَمَنْ فَرَّحَهُ فَرَّحَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَمَنْ عَلَّمَهُ الْقُرْآنَ دَعِيَ بِالْأَبْوَيْنِ فَيُكْسِيَانِ حُلَّتَيْنِ يُضِيءُ مِنْ نُورِهِمَا وَجُوهَ أَهْلِ الْجَنَّةِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Sahreef Bin Sabiq, from Al Fazi Bin Abu Qurra,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said; 'Rasool-Allah<sup>saww</sup> said: 'The one who kisses his child, Allah<sup>azwj</sup> Mighty and Majestic Writes a Reward for him; and the one who makes it happy, Allah<sup>azwj</sup> would make him happy on the Day of Judgement; and the one who teaches it the Quran, the two parents would be called over, so they would be clothed with two garments such that the light from these would brighter the faces of the people of the Paradise'.<sup>88</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ أَبِي طَالِبٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ مَنْ أَبْرُّ قَالَ وَالِدَيْكَ قَالَ قَدْ مَضَى قَالَ بَرٌّ وَوَلَدُكَ .

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

(It has been narrated) raising it to Abu Abdullah<sup>asws</sup> having said: 'A man from the helpers said to him<sup>asws</sup>, 'Whom shall I be righteous to?' He<sup>asws</sup> said: 'Your parents'. He said, 'They have passed away'. He<sup>asws</sup> said: 'Be righteous with your children'.<sup>89</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْجَبَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَحْبَبُوا الصَّبِيَّانَ وَارْحَمُوهُمُ وَإِذَا وَعَدْتُمُوهُمُ شَيْئًا فَفُوا لَهُمْ فَإِنَّهُمْ لَا يَدْرُونَ إِلَّا أَنْتُمْ تَرَزُّوْنَهُمْ .

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

<sup>87</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 34 6

<sup>88</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 35 1

<sup>89</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 35 2

Abu Abdullah<sup>asws</sup> has said: 'Rasool-Allah<sup>saww</sup> said: 'Love your children and be merciful to them, and when you promise them something, so fulfill it for them, for they do not know except that you are sustaining them'.<sup>90</sup>

ابْنُ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) مَنْ كَانَ لَهُ وَلَدٌ صَبَا .

Ibn Fazzal, from Abu Jameel, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen<sup>asws</sup> said: 'The one for whom is a child, aspires'.<sup>91</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ لَيَرْحَمُ الْعَبْدَ لَشِدَّةِ حُبِّهِ لَوْلَاهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> is merciful to the servant due to the intensity of his love for his child'.<sup>92</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رَبَاطٍ عَنْ يُونُسَ بْنِ رَبَاطٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) رَحِمَ اللَّهُ مَنْ أَعَانَ وَلَدَهُ عَلَيَّ بَرَّهُ قَالَ قُلْتُ كَيْفَ يُعِينُهُ عَلَيَّ بَرَّهُ قَالَ يَقْبَلُ مَنَسُورَهُ وَ يَتَجَاوَزُ عَنْ مَعْسُورِهِ وَ لَا يُرْهَفُهُ وَ لَا يَخْرُقُ بِهِ فَلَئْسَ بَيْنَهُ وَ بَيْنَ أَنْ يَصِيرَ فِي حَدٍّ مِنْ حُدُودِ الْكُفْرِ إِلَّا أَنْ يَدْخُلَ فِي عُقُوقٍ أَوْ قَطِيعَةٍ رَحِمَ

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ali Bin Al Hassan Bin Rabat, from Yunus Bin Rabat,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'May Allah<sup>azwj</sup> have Mercy on the one who supports his child upon his righteousness'. I said, 'How should he support him in his righteousness?' He<sup>asws</sup> said: 'He accepts what is easy for him, and overlooks what is difficult for him, and he does not burden him nor is he awkward with him. So there is nothing in between it and between one coming in a limit from the limits of Infidelity, except that one enters into disloyalty, or cutting off of a relationship'.

تُمْ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْجَنَّةُ طَيِّبَةٌ طَيِّبَتُهَا اللَّهُ وَ طَيِّبَ رِيحَهَا يُوجَدُ رِيحُهَا مِنْ مَسِيرَةِ أَلْفِي عَامٍ وَ لَا يَجِدُ رِيحَ الْجَنَّةِ عَاقٌ وَ لَا قَاطِعٌ رَحِمٌ وَ لَا مُرْخِي الْإِزَارِ خِيَلَاءُ .

Then Rasool-Allah<sup>saww</sup> said: 'The Paradise is pleasant. Allah<sup>azwj</sup> Made it to be pleasant, and aromatised its winds. (The fragrance of) its winds would be found from a travel distance of a thousand years, but he would not find it, the one who was disloyal (to his parents), nor a cutter off of a relationship, nor a relaxer of the trousers (an adulterer), a snobbish one'.<sup>93</sup>

<sup>90</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 35 3

<sup>91</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 35 4

<sup>92</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 35 5

<sup>93</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 35 6

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يُوسُفَ الْأَزْدِيِّ عَنْ رَجُلٍ  
عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ مَا قَبَلْتُ صَبِيًّا قَطُّ قَلَمًا وَوَلَى قَالَ  
رَسُولُ اللَّهِ هَذَا رَجُلٌ عِنْدِي أَنَّهُ مِنْ أَهْلِ النَّارِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A man came over to the  
Prophet<sup>saww</sup>, so he said, 'I have not kissed children at all'. So when he turned away,  
Rasool-Allah<sup>saww</sup> said: 'This man, in my<sup>saww</sup> presence, he is from the inhabitants of  
the Fire'.<sup>94</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ كُلَيْبِ الصِّدَّائِيِّ قَالَ قَالَ لِي أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَام ) إِذَا  
وَعَدْتُمُ الصِّبْيَانَ فَفُوا لَهُمْ فَإِنَّهُمْ يَرَوْنَ أَنَّكُمْ الَّذِينَ تَرَزُّوهُمْ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيْسَ يَغْضَبُ لِشَيْءٍ كَغَضَبِهِ لِلنِّسَاءِ وَ الصِّبْيَانِ .

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

'Abu Al-Hassan<sup>asws</sup> said to me: 'When you promised the children, so fulfill it for them,  
for they are viewing you all as the ones who are sustaining them. Allah<sup>azwj</sup> Mighty  
and Majestic is not Angered for anything like His<sup>azwj</sup> Anger for (on behalf of) the  
women and the children'.<sup>95</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ دَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْوَلَدُ فِتْنَةٌ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The child is a *Fitna*  
(trial/temptation)'.<sup>96</sup>

### بَاب تَفْضِيلِ الْوَلَدِ بَعْضُهُمْ عَلَى بَعْضٍ

## Chapter 36 – Preferring the children some of them over the others

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدِ بْنِ الْأَشْعَرِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) عَنْ  
الرَّجُلِ يَكُونُ بَعْضُ وُلْدِهِ أَحَبَّ إِلَيْهِ مِنْ بَعْضٍ وَ يُقَدِّمُ بَعْضَ وُلْدِهِ عَلَى بَعْضٍ فَقَالَ نَعَمْ قَدْ فَعَلَ ذَلِكَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام )  
( نَحَلَّ مُحَمَّدًا وَ فَعَلَ ذَلِكَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَام ) نَحَلَّ أَحْمَدَ شَيْئًا فَفَعَلْتُ أَنَا بِهِ حَتَّى حُرْتُ لَهُ )

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Khalid, from Sa'ad Bin Sa'ad Al Ashary who  
said,

'I asked Abu Al-Hassan Al-Reza<sup>asws</sup> about the man for whom some of his children  
happen to be more beloved to him than others, and he placed some of his children  
forward upon others. So he<sup>asws</sup> said: 'Yes, Abu Abdullah<sup>asws</sup> had done that,  
bestowing upon Muhammad, and Abu Al-Hassan<sup>asws</sup> had done that, having  
bestowed something upon Ahmad, so I<sup>asws</sup> arose with him until I got it for him'.

<sup>94</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 35 7

<sup>95</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 35 8

<sup>96</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 35 9

فَقُلْتُ جُعِلْتُ فِدَاكَ الرَّجُلُ يَكُونُ بَنَاتُهُ أَحَبَّ إِلَيْهِ مِنْ بَنِيهِ فَقَالَ الْبَنَاتُ وَالْبَنُونَ فِي ذَلِكَ سَوَاءٌ إِنَّمَا هُوَ يَقْدِرُ مَا يُنَزِّلُهُمُ اللَّهُ عَزَّ وَجَلَّ مِنْهُ .

So I said, 'May I be sacrificed for you<sup>asws</sup>! The man to whom his daughters happen to be more beloved to him than this sons?' So he<sup>asws</sup> said: 'The daughters and the sons with regards to that are equal. But rather, it is in accordance to what Allah<sup>azwj</sup> Mighty and Majestic Sends down for them from Him<sup>azwj</sup>,<sup>97</sup>

### باب النَّفْسِ فِي الْغُلَامِ وَمَا يُسْتَدَلُّ بِهِ عَلَى نَجَابَتِهِ

## Chapter 37 – The scrutiny in the boys and what is evidenced by it upon his excellence

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ خَلِيلِ بْنِ عَمْرٍو التُّشْكُرِيِّ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) يَقُولُ إِذَا كَانَ الْغُلَامُ مُلْتَأَتِ الْأُدْرَةَ صَغِيرَ الذَّكَرِ سَاكِنَ النَّظَرِ فَهُوَ مِمَّنْ يُرْجَى خَيْرُهُ وَ يُؤْمَنُ شَرُّهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, both together from Ibn Mahboub, from Khaleel Bin Amro Al Yashkury, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> was saying: 'When the boy was of a cloudy testicular fluid, small of the penis, relaxed eyes, so he is from whom goodness is hoped for, and security from his evil'.

قَالَ وَ إِذَا كَانَ الْغُلَامُ شَدِيدَ الْأُدْرَةِ كَبِيرَ الذَّكَرِ حَادَّ النَّظَرِ فَهُوَ مِمَّنْ لَا يُرْجَى خَيْرُهُ وَ يُؤْمَنُ شَرُّهُ .

And when the boy was from hard testicular fluid, large of the penis, harsh looks, so he is from whom there is no hope of his goodness, and security from his evil'<sup>98</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنُ بُنْدَارٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ أَبِي سَعِيدِ الشَّامِيِّ قَالَ أَخْبَرَنِي صَالِحُ بْنُ عُقْبَةَ قَالَ سَمِعْتُ الْعَبْدَ الصَّالِحَ ( عَلَيْهِ السَّلَام ) يَقُولُ نُسْتَحَبُّ عَرَامَةَ الصَّبِيِّ فِي صَعْرِهِ لِيَكُونَ حَلِيمًا فِي كِبَرِهِ ثُمَّ قَالَ مَا يَنْبَغِي أَنْ يَكُونَ إِلَّا هَكَذَا .

Ali Bin Muhammad Bin Bundar, from his father, from Muhammad Bin Ali Al Hamdany, from Abu Saeed Al Shamy, from Salih Bin Uqba who said,

'I heard Al-Abd Al-Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup> saying: 'It is recommended to (involve) the child in hard-work during his young age in order for him to become forbearing in his old age'. Then he<sup>asws</sup> said: 'It is not befitting except if it happens like this'<sup>99</sup>

وَ رُوِيَ أَنَّ أَكْبَسَ الصَّبِيَّانِ أَشَدَّهُمْ بُغْضًا لِلْكَتَّابِ .

And it is reported that, he<sup>asws</sup> said: 'The most intelligent of the children is the one with the most intense hatred for the scribes'<sup>100</sup>

<sup>97</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 36 1

<sup>98</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 37 1

<sup>99</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 37 2

<sup>100</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 37 3



## Chapter 38 – The Miscellaneous

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

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

'Amir Al-Momineen<sup>asws</sup> said regarding the illness which hits the children, so he<sup>asws</sup> said: 'It is an expiation for its parents'.<sup>101</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) يَعْيشُ الْوَلَدُ لِسِتَّةِ أَشْهُرٍ وَ لِسَبْعَةِ أَشْهُرٍ وَ لِسِتَّةِ أَشْهُرٍ وَ لَا يَعْيشُ لثَمَانِيَةِ أَشْهُرٍ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Wahab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'He will live, the child of six months, and of seven months, and of nine months, but he will not live, (the child of) eight months'.<sup>102</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ بُرَيْسِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ غَايَةِ الْحَمْلِ بِالْوَلَدِ فِي بَطْنِ أُمِّهِ كَمْ هُوَ فَإِنَّ النَّاسَ يَقُولُونَ رَبَّمَا بَقِيَ فِي بَطْنِهَا سِنِينَ فَقَالَ كَذَبُوا أَقْصَى حَدِّ الْحَمْلِ تِسْعَةُ أَشْهُرٍ لَا يَزِيدُ لِحُطَّةٍ وَ لَوْ زَادَ سَاعَةً لَقَتَلَتْ أُمُّهُ قَبْلَ أَنْ يَخْرُجَ .

Ali Bin Muhammad, from salih Bin Abu Hammad, from Yunus Bin Abdul Rahman, from Abdul Rahman Bin Sayaba, from the one who narrated it,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the maximum of the pregnancy with the child in the belly of its mother, how much can it be, for the people are saying, 'Perhaps it remains in her belly for years'. So he<sup>asws</sup> said: 'They are lying! The maximum limit of the pregnancy is nine months, not exceeding a moment; and if it were to exceed an hour, it would kill its mother before he comes out'.<sup>103</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنِ ثَعْلَبَةَ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ الْقَابِلَةُ مَأْمُونَةٌ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Sa'ajba, from Zurara,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'The mid-wife is a trusted one'.<sup>104</sup>

<sup>101</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 37 1

<sup>102</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 37 2

<sup>103</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 37 3

<sup>104</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 37 4

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِذْ دَخَلَ يُونُسُ بْنُ يَعْقُوبَ فَرَأَيْتُهُ يَبْكُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَا لِي أَرَأَيْتَ قَالَ طُفْلٌ لِي تَأَذَيْتُ بِهِ اللَّيْلَ أَجْمَعَ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Muslim who said,

'I was seated in the presence of Abu Abdullah<sup>asws</sup> when Yunus bin Yaqoub entered. So I saw him unhappy. So Abu Abdullah<sup>asws</sup> said to him: 'Why do I<sup>asws</sup> see you unhappy?' He said, 'A child of mine made the whole night difficult for me'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَا يُونُسُ حَدِّثْنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ عَنْ آبَائِهِ ( عَلَيْهِمُ السَّلَام ) عَنْ جَدِّي رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَنَّ جِبْرَائِيلَ نَزَلَ عَلَيْهِ وَرَسُولُ اللَّهِ وَ عَلِيٌّ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) يَبْكُ فَقَالَ جِبْرَائِيلُ ( عَلَيْهِ السَّلَام ) يَا حَبِيبَ اللَّهِ مَا لِي أَرَأَيْتَ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) طِفْلَانِ لَنَا تَأَذَيْنَا بِبُكَائِهِمَا

So Abu Abdullah<sup>asws</sup> said to him: 'O Yunus! My<sup>asws</sup> father<sup>asws</sup> Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> narrated to me<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from my<sup>asws</sup> grandfather Rasool-Allah<sup>saww</sup> that Jibraeel<sup>as</sup> descended unto him<sup>saww</sup> and Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> were crying. So Jibraeel<sup>as</sup> said: 'O Beloved of Allah<sup>azwj</sup>! Why do I<sup>as</sup> see you<sup>saww</sup> crying?' He<sup>saww</sup> said: 'Two children of ours<sup>asws</sup> have made us<sup>asws</sup> cry due to both them<sup>asws</sup> are crying'.

فَقَالَ جِبْرَائِيلُ لَهُ يَا مُحَمَّدُ فَإِنَّهُ سَيَبْعَثُ لِهَوْلَاءِ الْقَوْمِ شِبَعَةً إِذَا بَكَى أَحَدُهُمْ فَبُكَاءُهُ لَا إِلَهَ إِلَّا اللَّهُ إِلَى أَنْ يَأْتِيَ عَلَيْهِ سَبْعُ سِنِينَ فَإِذَا جَارَ السَّبْعُ فَبُكَاءُهُ اسْتِعْفَارٌ لَوْلَدَيْهِ إِلَى أَنْ يَأْتِيَ عَلَى أَحَدٍ فَإِذَا جَارَ أَحَدٌ فَمَا أَتَى مِنْ حَسَنَةٍ فَلَوْلَدَيْهِ وَ مَا أَتَى مِنْ سَيِّئَةٍ فَلَا عَلَيْهِمَا .

So Jibraeel<sup>as</sup> said: 'Muh, O Muhammad<sup>saww</sup>, for very soon a group of Shias would be Sent for these two<sup>asws</sup>, when one of them cries (as a baby), so his crying would (be construed as) 'There is no god except for Allah<sup>azwj</sup>', (until) there come upon him seven years. So when he exceeds seven years, so his crying would be a (seeking of) Forgiveness for his parents until he comes to the (applicability of the) legal Penalty (*Hadd*). So when he exceeds it, so whatever he commits from the good deed, so it would be for his parents, and whatever he commits from the evil deeds, so it would not be against them both'.<sup>105</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ حَمْدَانَ بْنِ إِسْحَاقَ قَالَ كَانَ لِي ابْنٌ وَ كَانَ تُصِيبُهُ الْحَصَاةُ فَقِيلَ لِي لَيْسَ لَهُ عِلاجٌ إِلَّا أَنْ تَبْطِطُهُ فَبَطِطْتُهُ فَمَاتَ فَقَالَتِ الشَّيْخَةُ شَرِكْتُ فِي دَمِ ابْنِكَ

Muhammad Bin Yahya, from Ali Bin Ibrahim Al Ja'fary, from Hamdan Bin Is'haq who said,

'There was a son for me, and he was hit by the gallstones. So it was said to me, 'There is no cure for him except that you perform surgery. So I performed surgery, so he died'. So the Shias said, 'You have participated in (shedding) the blood of your son'.

قَالَ فَكَتَبْتُ إِلَى أَبِي الْحَسَنِ الْعَسْكَرِيِّ ( عَلَيْهِ السَّلَام ) فَوَقَّعَ ( عَلَيْهِ السَّلَام ) يَا أَحْمَدُ لَيْسَ عَلَيْكَ فِيمَا فَعَلْتَ شَيْءٌ إِنَّمَا التَّمَسَّتِ الدَّوَاءَ وَ كَانَ أَجْلُهُ فِيمَا فَعَلْتَ .

<sup>105</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 37 5

He (the narrator) said, 'So I wrote to Abu Al-Hassan Al-Askary<sup>asws</sup>. So he<sup>asws</sup> signed: 'O Ahmad! It is not upon you with regards to what you have done, anything. But rather, you sought the medicine, it was for his sake with regards to what you did'.<sup>106</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السَّمْطِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِذَا بَلَغَ الصَّبِيُّ أَرْبَعَةَ أَشْهُرٍ فَأَحْجُمُهُ فِي كُلِّ شَهْرٍ فِي النَّفْرَةِ فَإِنَّهَا تُجَفِّفُ لِعَابَهُ وَ تُهَيِّطُ الْحَرَارَةَ مِنْ رَأْسِهِ وَ جَسَدِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Samat who said,

'Abu Abdullah<sup>asws</sup> said to me: 'When the child reaches four months, so perform cupping during every month in the fovea (back), for it would dry up his (excess) saliva, and lower his heat from his head, and his body'.<sup>107</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْبِيمَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ أَصَابَ رَجُلٌ غُلَامَيْنِ فِي بَطْنِ فَهْنَاءَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) ثُمَّ قَالَ أَيُّهُمَا الْأَكْبَرُ فَقَالَ الَّذِي خَرَجَ أَوْلَا فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) الَّذِي خَرَجَ آخِرًا هُوَ الْأَكْبَرُ أَمَا تَعْلَمُ أَنَّهَا حَمَلَتْ بِذَلِكَ أَوْلَا وَ إِنَّ هَذَا دَخَلَ عَلَى ذَلِكَ فَلَمْ يُمَكِّنْهُ أَنْ يَخْرُجَ حَتَّى خَرَجَ هَذَا فَالَّذِي يَخْرُجُ آخِرًا هُوَ الْأَكْبَرُ هُمَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Ahmad Bin Ahseym, from one of his companions who said,

'A man got two boys (twins) in one pregnancy. So Abu Abdullah<sup>asws</sup> congratulated him, then said: 'Which of the two is the elder one?' So he said, 'The one who came out first'. So Abu Abdullah<sup>asws</sup> said: 'The one who came out last is the elder. Do you not know that she was impregnated with that first, and this one entered upon that? Thus, it is not possible for him that he would come out, until this one (comes out). So the one who comes out last, he is the elder of the two'.<sup>108</sup>

تَمَّ كِتَابُ الْعَقِيقَةِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ يَلِيهِ كِتَابُ الطَّلَاقِ .

**(This) completes the Book of al Aqeeqa, and the Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the Worlds, and it would be followed by the Book of Divorce.**

<sup>106</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 37 6

<sup>107</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 37 7

<sup>108</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 37 8