

PalArch's Journal of Archaeology of Egypt / Egyptology

BORN JURISPRUDENCE IN ISLAM, DURING THE FIRST MONTH OF BIRTH

Niebal Moh'd Ibrahim Al Etoum¹, Alaa Fayez Mohammed Al-Borini²

^{1,2} Faculty of Shari'a And Islamic Study, Yarmouk University, 21163, Irbid, Jordan

Email: niebalotoom1966@gmail.com¹, borini_2005@yahoo.com²

**Dr.Niebal Moh'd Ibrahim Al Etoum, Dr.Alaa Fayez Mohammed Al-Borini Born
Jurisprudence In Islam, During The First Month Of Birth-- Palarch's Journal Of
Archaeology Of Egypt/Egyptology 17(10), 4184-4213. ISSN 1567-214x**

**Key Words: Ruqyah, Aqeeqah, Baby Jurisprudence Islam, Umbilical Cord,
Breastfeeding, Al Khetan**

ABSTRACT

This study aims to identify the most important provisions related to the Islamic provisions for baby's birth until the end of the first month. These provisions concern all Muslim families and they all need to know and apply them these provisions differ in their power, some of them are obligatory and some are desirable in nature, also vary in their due times. This study concerns with particular times like the one immediately after birth and the one that extends until the end of the first month.

This jurisprudence covers the following stages follow by cutting the baby's umbilical cord, annunciation, naming the baby with best name protecting it from Satan via saying Azan in the ears, protecting with Ruqyah, giving loving caresses, strengthening jaws, sacrificing Aqeeqah, cutting hair, circumcision, giving adequate custody and protecting rights for education, possession and inheritance.

The study found that families need to know these provisions and apply them in their daily lives therefore; the researcher recommends that such provisions are taught and spread through school curricula, universities, public lectures, and distribute brochures,

INTRODUCTION

Islam pays special attention to building the child's character because children of today are the leaders of tomorrow. In fact, childhood gets special centers to study it all over the world. I chose to tackle this subject on the baby jurisprudence during the period immediately after birth until the end of the first month because the subject is very wide and I tried to be specific.

Statement of The Problem

The world has paid childhood special attention in the last few decades via making the necessary laws and holding special conferences, etc. Jordan is one of those countries which have paid childhood special care, but this care stemmed from the western culture and viewpoints. In other words, Jordan did not make use of the Islamic laws concerning the baby jurisprudence. In fact, school curricula and university textbooks have neglected the role of the Islamic Jurisprudence in taking care of childhood. The questions of the study are:

1. When does the baby's education start in Islam?
2. What are the provisions concerning the baby in Islam from its birth until the end of the first month?
3. What is the baby's jurisprudence in Islam?

Objectives of The Study

This study aims at:

1. Pointing out when the baby's education begins in Islam.
2. Spreading the provisions concerning the baby in Islam from its birth until the end of the first month.
3. Compiling the sayings of the prophet concerning the baby in Islam from its birth until the end of the first month.

Baby Jurisprudence in Islam Immediately After Birth

The provisions concerning the baby's jurisprudence in Islam vary like some provisions are done immediately after birth and some are due afterwards. I will start with those which have to be done immediately after birth.

First: Cuttings the Baby's Umbilical Cord, Annunciation and Congratulating

- a. The first thing that should be done after birth is cutting the baby's umbilical cord and then tying it. Failing to do so may subject the baby to danger and even death. In the case of the baby's death for failure to do so, a ransom has to be paid for unintended homicide.
- b. Announcing the new birth is the second thing that should be done after birth. The means of annunciation vary from one culture to another and from one time to another. In the past they used to go personally and talk about

the birth of the new child. Nowadays, however, people may use social media for announcing the coming of the new baby.

c. Congratulating the parents on the birth of the new baby is very important in Islam. Muslims can use many forms of congratulating phrases, but some formulaic expressions are preferred. If the father accepted the congratulations, it means he admits that he is the father of the baby and loses any subsequent right of defying that.

Second: Azan

It is desirable to say Azan in the ears of the newborn immediately after baby's birth in order to protect baby from Satan by making the name of Allah the first thing baby hears. Some sayings of Prophet Mohammad (pbuh) assert that Azan should be done in the right ear while Iqama should be done in the left ear.

Third: Strengthening Baby's Jaws

Muslim parents are asked to give the baby a piece of dates in order to strengthen its jaws. It can be done by inserting the pieces of dates inside the baby's mouth or rubbing its gums with the date's pieces. If the dates were not available then any sweet edible substance could be used. Islam recommends this process be done by the parents or any other good male or female people.

The Fourth Requirement: Legality Incantation and Invocation for The Newborn

The born right after birth immediately is to make Invocation for him, and read the legality Incantation to protect him from the evil of both humans and Demon (Jinn) , Bin Abbas said:" the prophet Mohammad peace upon him he seek the protection of Allah from Satan for Al Hassan and Al Hussein and he said that your father asked Allah to protect Ismail and Isaac from Satan using this invocation , I ask Allah to protect both of you with Allah complete words from Satan ,Reptile and all envious eyes".¹

Osama bin zaid said that the prophet Mohammad peace upon him took him with Al Hassan and say "Oh Allah I love them please love them too"²

Then we make the legality Incantation by reading some versus from the noble Quran: The opening recites of Sura of the Quran (Al Fatiha), the father of Saieed al Khudari Allah's consent upon him, some of the prophet Mohammad -peace upon him- friends visit an Arabic region and the people there didn't offer them any food as the Arabic traditions say, while they are there the boss of that region was beaten, so the people there asked them if they have any kind of medicine or anyone who can incant their boss to back on his feet again, the prophet Mohammad -peace upon him- friends complained that the people there didn't offer them any food and we won't help their boss until giving us price for that, so they gave them a herd of sheep to help their boss, after that one of the prophet Mohammad friends start reading the mother of Quran Sura and spit his saliva at him till became well again, then they brought the sheep

for them but they refused to take the sheep until getting the prophet Mohammad peace upon him approval, they asked the prophet Mohammad peace upon him about that incident, the prophet Mohammad peace upon him smiled and told them they should take it and to give him some”³. The two last Suras of Quran (Al Mawedhatan) ,the father of Saieed said that the prophet Mohammad peace upon him seek the protection of Allah from the evil of both humans and Demon (Jinn) until Allah sent him The two last Suras of Quran (Al Mawedhatan), then he got rid of everything except them for protection from the evil of both humans and Demon (Jinn)⁴. The cow’s Sura (Al Baqarah) “ Abu Horairah said that the prophet Mohammad peace upon him said “Do not make your houses graves, the house that you read the cow’s Sura (Al Baqarah) does not enter a demon”⁵. Al Kursi verses, the end of the cow’s Sura (Al Baqarah) from (verses 285 to the end of the cow’s Sura (Al Baqarah)), from Abu Masood Badri, may Allah be pleased with him, he said: The Messenger of Allah, peace be upon him: (last verses of of the cow’s Sura (Al Baqarah), who reads that at night will be sufficed)⁶, from Abu Hurayrah, may Allah be pleased with him, he said: Messenger of Allah, may Allah bless him told me to save the Zakat of Ramadan, then someone came to me and started to throw handfuls of food, I took him and I said: I will convey your act to the Messenger of Allah, peace be upon him, then he mentioned the Hadith and I said, 'He told me: if you go to bed, recite a verse of Al Kursi [Al-Baqarah: 255] – and Allah will preserve you from Satan till morning, then the Messenger of Allah, peace be upon him told me that was Satan, he told you the truth although he is a liar as usual”⁷

Messenger of Allah, peace be upon him said “if Ghoul appeared in different shape call adhan”⁸. Ghoul means Satan and his magicians, because when Satan heard Adhan and mention name Allah he run away”⁹.

The Fifth Requirement: Love, Courtesy, Pleasure and Nondiscrimination Between Them

The first section: Love

Love is one of the most important feeling that Allah put it inside the parents hearts towards their kids, Love is the feeling of mercy, clemency with them and to be so kind to them also, it’s a noble feeling in the process of kids raising and originating them in good manner, what was said about the prophet Mohammad peace be upon him that the Messenger of Allah, peace be upon him kissed Al Hassan Bin Ali one day in front of Al Akraa’ Bin Habes Al Tameemi , Al Akraa’ said: I have ten kids and I haven’t kissed any of them yet, the Messenger of Allah, peace be upon him looked to him and said: anyone who isn’t merciful to others, no one will be ruthless with him”¹⁰. We can find in the answer of the prophet Mohammad peace upon him to Al Akraa’ a sign that kissing your kids, your relatives’ kids and the other kids accepted, because it’s a kind of mercy and clemency not for thrill and lust and same as hugging and smelling.

From Abu Hurayrah, may Allah be pleased with him, he said: Messenger of Allah, may Allah bless him said to Al Hassan “Oh Allah I love

him please love him too”¹¹ , oh Allah bear witness that I love Al Hassan and his brother Al Hussein”, Abu Hurayrah, may Allah be pleased with him said: No one closer to my heart than Al Hassan Bin Ali after what have been said by the Messenger of Allah, may Allah bless him¹² ,and this is a proof that we should make the kids know and feel our love to them and we should also make it apparent to the others.

From Abu Hurayrah, may Allah be pleased with him, he said: while the Messenger of Allah may Allah bless him was giving a sermon to his friends, Al Hassan Bin Ali came to him at the Minbar, then the Messenger of Allah may Allah bless him gave him a big hug and said this my son will be a boss one day, and Allah will settle difference between two great Muslim groups by him”¹³.

The second section: Joy, pleasure and nondiscrimination between them

The warmness of the parents should be apparent over the Graces that Almighty Allah gives them such as the kids- boys and girls- because the word kid means both boy and girl in Arabic language¹⁴, they shouldn't do same as the Interval or pre - Islamic paganism age(Al Jaheliah), during that time they abused , insulted and they didn't give women their rights moreover they buried her alive because they feared poverty and shame, according to the holy Quran” and when the female (infant) buried alive (as the pagan Arabs used to do) is questioned, for what sin, was she killed?”¹⁵ , also they were so upset when they had a girl, according to the holy Quran” and when one of them is informed of (the birth of) a female , his face becomes dark, he hides himself from the people because of the ill of which he has been informed, should he keep it in humiliation or bury in the ground? Unquestionably, evil is what they decide”¹⁶, while Islam urges the parents to be happy with the girl same as the boy and they should express their feelings by smiling for the girl when she born because she is a gift of Al mighty Allah, as long as that boys and girls are children for the same parents, so we should deal with them equally and we shouldn't discriminate between them at all, if the parents committed to that Al mighty Allah will reward them the paradise, moreover, Islam make the merit for female breeding more than the boys breeding, Anas Bin Malek (May Allah be pleased with him) reported: The Prophet (peace be upon him) said, "Whoever supports two girls till they attain maturity, he and I will come on the Day of Resurrection like this". Messenger of Allah (peace be upon him) joined his fingers illustrating this¹⁷.

The third section: Petting, fondling and humane them

Petting and fondling is one of the most important things that newborns need at this age because it has psychological effects on them as referring to doctors and psychologists at this time, some of them think that Petting and fondling should be after the first month of birth, however the researcher sees that it should be from the first days of birth; we do that by carrying, hugging the baby, in order for the baby to feel the tenderness of his parents, in addition to smiling and taking with him from time to time, Medical studies have shown that baby can respond to sound at the final stages of pregnancy, and at birth

can respond to the sudden long sound, also he can see horizontally at distance of six meters, also it preferred to see faces, this is what Medical studies have shown, and what haven't been shown is greater¹⁸, for example the sounds that have good psychological effects on baby are (ga ga, da da) because it's the first steps for him to learn pronunciation of words and sentences in the future.

Osama Bin Zaid (May Allah be pleased with him) reported: That the Messenger of Allah, peace be upon him, he took and placed me on his thigh, and he placed Al Hassan Bin Ali on the other thigh, then he hugs both of them, and then says: (Oh Allah decreed them please because I love them)¹⁹.

Abu Qatada (May Allah be pleased with him) reported: that the Messenger of Allah, peace be upon him came out to us and Omamah Bint Al Aas on his shoulder, then he prayed with us, if he knelt, he put her on the ground and when he stood up, he lifted her again²⁰, this is a proof how the mercy of the Messenger of Allah, peace be upon him was, he didn't leave her crying although he was in the prayer.

The jurisprudence of this Hadith lies in the following things:

1. It shows a lot of mercy to the kids and it teaches us humility and good manners, it gives us that touching the newborns don't invalidate ablution.
2. Carrying baby during prayer, scholars have many thoughts in this issue

The first opinion: Permissible, Hanafies²¹ and Hanbalies²² went with that, Al Imam Al Shibani from Hannifin School of religious law was asked about that issue, they told him did you see the woman praying and carrying her child with her, he said she did bad when she carried the baby during her prayer and she should put him on the ground during prayer, then they asked him what would happen if she didn't put her child on the ground and pray, he replied that her prayer is complete²³, Al Kasani said that carrying the baby without breastfeeding him doesn't spoil prayer²⁴, another team of Hannifin School of religious law said that it is reprehensible; because it makes him busy for prayer²⁵, the Shafi School of religious law said about that issue it is permissible as long as it doesn't make them busy for prayer or enforce them to make many movements during prayer but few movements are acceptable²⁶.

Based on that if anyone carries a baby with unclean diaper and the impurity is apparent and may affect the Worshiper, so its prohibited to carry the baby, however if the impurity isn't apparent and the Worshiper doesn't know about it will be acceptable, and we apply the same rules with the procession round the Kaabah (Al Tawaf), because its same as prayer, however its prohibited for the kid to make procession round the Kaabah (Al Tawaf) with that case, because purity is a condition for Al Twaf²⁷, and there is a guide that kids body and clothes is immaculate unless they know that it is impure, because the base of dealing with everything is purity²⁸.

The second opinion: Impermissible, Al Malti from Hannifin School of religious law agreed with that²⁹, he had a consensus, and he considered that from what the Messenger of Allah, peace be upon him did it during his prayer and it's not allowed for others to do it again during their prayer.

The third opinion: Permissible when necessary, Al Malikia went with that³⁰, based on the legal judgment that talk about Invalidity of Prayer due to Hyperactivity during prayer, so carrying the baby during prayer cause a lot of movement³¹.

What the third opinion went with is the most likely based on the Hadith was narrated by Abu Qotadah that refers to be permissible when it's necessary to make things easier to the mother and the baby and Intercourse between evidences.

The prophet Mohammad peace be upon him supported this opinion during the group prayer when he heard a crying baby, he shortened the pray, although he used to make a long prayer, especially during Superfluous prayers, because during the group prayer women participated with men and they sat at the rear lines, so the prophet Mohammad peace be upon him shortened the pray in order to make it easier for the woman whose son was crying and make her heart reassured during the pray³².

The Prophet, peace be upon him said” when I am in prayer and I want to make it long but when I hear crying baby, I make it shorter in order not to make hardship to his mother³³.

The Sixth Requirement: The Lineage

The concept of the child's lineage right indicates that the child must have known father and mother and he belongs to family, this right is one of the most important rights that Islamic law (Shariah) admitted as one of the child rights, many rights branched from the child's lineage right, such as his right to grow up in a family that provide him with breastfeeding, protection, Inheritance and others, so there are two conditions for every child born of the right marriage in order to be attributed to his father :

- a) The marriage contract should last for at least six months, which is less than the pregnancy period.
- b) It should prove that husbands don't have a perceptible meeting during that period such as being a prisoner or an expatriate in another country more than the pregnancy period. So, based on that:
 - If one of the previous conditions doesn't happen so the child will not be attributed to his father unless his father accept him as his child.
 - If we have the two conditions, the child will be attributed to his father unless the father proves that marriage is illegal³⁴.

Islam proved the child lineage right to his father if he comes during a legal relationship, and the child lineage right to his mother if comes during illegal relationship such as incest or rape.

The researcher sees that Islam is the only one that approved the child lineage right in this way although we live in a civilized world, Geneva Convention

based on paragraph number one from article number 7 registered baby after his birth and he has the right from his birth to have a name and nationality as priority then he can know his parents and get their care as soon as possible³⁵, so this article gave the child the priority to have a name and nationality but postpone his right to know his parents as soon as possible; so based on that there is no difference between the child who born from legal marriage and the illegal one.

The Seventh Requirement: Breastfeeding

Breastfeeding is an obligated right for the child from the first moment of his birth till his body grows up and he can have the normal food, also it's the Mother's milk that Al Mighty Allah make it in the mothers breast,; Pediatricians declared that the breastfeeding is the best food for the newborn, Al Mighty Allah says” Mothers shall breast-feed their offspring for two whole years if the father wishes the sucking to be completed”³⁶, so the child who is breastfed from his mother will be more assured , confident and happy, in addition to be more supporter and easy going with the others.

The Eighth Requirement: Financial Rights

The first section: Alimony

It's from the child father's money; Islam considered supporting the family and the children with money as one of the best acts of worship to almighty Allah, and the profusion of that will consider as sin, Abu Hurayrah may Allah be pleased with him said the Messenger of Allah, peace be upon him said: [dinars spent for the sake of God and the dinar spent in the neck and give in charity dinars by the poor and dinars spend on your family the greatest reward that spend on your family]³⁷.

Whoever has a father, his father has the responsible of alimony, Aisha may Allah be pleased with her said “ Hind Bint Otabah the wife of Abu Sufyan entered to see the Messenger of Allah, peace be upon him, said, O Messenger of Allah, Abu Sufyan a stingy man does not give me the enough alimony for me and my kids, except what was taken from his property without his knowledge, do I commit a sin? The messenger of Allah, peace be upon him said: take from his wealth of virtue what is sufficient and enough for you and your kids”³⁸.

Alimony includes the cost of breastfeeding of the baby, whether his mother or another woman who makes that, and if the mother get divorced, no one can enforce her to breastfeed her baby, the father will be responsible for bringing who can breastfeed his baby, if her mother breastfeed him then the father should pay her for that, however the baby mother has to breastfeed him if they couldn't find another woman who can breastfeed him or the baby refused to accept other than his mother, also if the father or the baby don't have sufficient money to hire another woman to breastfeed the baby or they couldn't find who breastfeed him for free, therefore in this case the judiciary can enforce his mother to breastfeed the baby in order to save his life and

make him to grow up in good way, even if some harm will catch the mother due the enforcement of her to breastfeed him, we should accept that, because if we compare it with the harm that will catch the baby due to not breastfeed him it will be so minor³⁹.

The second section: Ownership

Islam reach the peak in honor of the child when he born fully creature has ownership and bequest rights, and it's not allowed to anybody to touch any right of his rights after it has been guaranteed by Islamic law, and he has rights same as the old people no one in charge of him except his parents after Almighty Allah, and he has the right of money ownership if it meets causes especially in contracts that do not depend on acceptance such as testament, grant, mortmain, Inherit and others, Abu Hurayrah may Allah be pleased with him said the Messenger of Allah, peace be upon him said: "The child wasn't prayed on him, neither he doesn't inherit nor be inherited until begins"⁴⁰. This Hadith declared that if the baby born alive and has sign of life such as crying and movement then he has the right of inherit from his relatives who passed away, and if he has money and he passed away after his birth, then his money can be inherited to his relatives.

The third section: expulsion Zakat al-Fitr for the baby

Parents have to expulse Zakat Fitr for their child, Jurists agreed that parents have to expulse Zakat Fitr for their child if he born before the sunset of the last day of Ramadan but if he born after the sunset of the last day of Ramadan there is no obligation to his parents to expulse Zakat Fitr for him⁴¹.

The Ninth Requirement: The New Born Right in Life

This the most important right that must be maintained so it's not allowed to kill children due to shame or poverty because Al mighty Allah who give the livelihood to all people, Al mighty Allah said in the holy Quran: do not kill your children because you fear of poverty. We will provide for you and them. Killing them is a great sin"⁴². These verses came as a reply to the Arab people who used to kill their kids because of poverty and killing children was common during that time.

Al mighty Allah said in the holy Quran" and when the female (infant) buried alive (as the pagan Arabs used to do) is questioned, for what sin, was she killed?"⁴³

She is the female (infant) buried alive, and she will ask their killers why did they kill her?⁴⁴

Ibn Abbas reported: the woman in the era of paganism if she became pregnant and come the time of birth, she made a big hole and she delivered her baby near it, if she born a female, she threw it in the hole and if she born a male, she jailed him.⁴⁵

The Messenger of Allah peace be upon him said: the greatest sin is to make Allah that created you as your opponent, killing your child due to fear of poverty and making adultery with your neighbor's wife", then Allah forbidden them to do that and clarified the reason for that and Allah will provide livelihood for them and for their children.⁴⁶

The researcher sees that when Islam forbidden killing the newborn after his birth- even if he male or female- and Allah forbidden killing him before birth by forbidden abortion for any reason; so, Islam guaranteed life for the newborn; because the newborn isn't guilty for coming to this life to poor or rich parents, male or female.

The Tenth Requirement: Conduct Medical Examinations

There are many medical procedures that related to the newborn health, we do these procedures during the early days of birth, and these procedures vary in their strengths from the obligatory (Wajeb) to the recommended (Mandob), Al mighty Allah said in the holy Quran” And do not throw [yourselves] with your [own] hands into destruction [by refraining]⁴⁷. Former Jurists didn't talk about this issue in details because they considered that custody includes the medication of the baby if he became sick, but the modern Medicine proved the necessity of conducting some medical examinations for the newborn at birth; because these medical examinations Shield him from serious diseases in his future or it indicates some medical conditions at early stages that can be treated easily before it becomes a serious cases, and some of these medical procedures are:

- 1- Guidance procedures:
 - a- Distributing guidance books that show growth periods and the normal growth of the baby, so if they see any differences between their baby growth rate and the normal one goes directly to the doctor.
 - b- Providing families that are susceptible to certain diseases such as learning difficulties and others with some medical programs, so it can help the families to know about that medical conditions in early stages.
- 2- Medical examinations are conducted by doctors usually.
- 3- Medical examinations are conducted by families themselves and we call these examinations:

Rooting Reflex, Moro Reflex, Grasp Reflex, Plantar Grasp and Tonic Nick Reflex⁴⁸.

THE SECOND CHAPTER: NEWBORN JURISPRUDENCE THAT DEALS WITH WHAT WE CAN POSTPONE IT LATER.

The provisions related to the newborn after birth but they aren't required right away of his birth, we can delay them for later and some of these provisions are preferred to be done in the seventh day of birth such as:

The First Requirement: Sacrifice of Atonement (Aqiqah)

The Prophetic Hadiths assured legitimacy of Aqiqah, it means in the Islamic law that the sacrificing sheep on the occasion of the birth of a child, at the seventh day of his birth⁴⁹.

Imam Shafi hates to call it Aqiqah; because its meaning in language is amputation, he said it's a Sacrifice or (Nasekah)⁵⁰.

It's preferred to be sacrificed at the seventh day of birth⁵¹, or at the 14th or 21th day of birth, and if we can't make it at these days, it will be acceptable at any day, however if you want to make it before newborn birth, it won't be acceptable because there is no reason for that⁵².

Aqiqah is a desirable sunnah for Maliki⁵³, Shafei⁵⁴ and Hanbali⁵⁵, but the Hanafies said it's the same as Immolation, its permissible so you can do it or leave it⁵⁶, the majority of jurists went with that Aqiqah is a desirable sunnah for male and female⁵⁷, and its two sheep for the male and one sheep for female. Imam Malek⁵⁸ said that Aqiqah is one sheep for both male and female based on the Hadith which was narrated by Abo Dawod in his book from Ibn Abas may Allah be pleased with them said "the Messenger of Allah, peace be upon him made Aqiqah for Al Hassan and Al Hussein just one ram"⁵⁹, this Hadith indicates that one sheep as Aqiqah for male is acceptable.

Om Karaz Al Kabeiah asked the Messenger of Allah, peace be upon him about Aqiqah, and he said: [for the male two equivalent sheep (shape and age), for the female one sheep and no matter if the sheep sex is male or female⁶⁰, this Hadith indicates that Aqiqah for the male is two sheep.

Anas reported: "the Messenger of Allah, peace be upon him sacrificed for Al Hassan and Al Hussein two rams"⁶¹, it will be better if the two sheep are equivalent and it's better to sacrifice Aqiqah during day time⁶².

The researcher sees that: anyone who Allah blessed him with a livelihood and grazing Livestock should sacrifice two sheep for the male and one sheep for the female based on what is reported from the Messenger of Allah, peace be upon him in this field, and for the people who their financial conditions is in middle or less than the middle, they can sacrifice one sheep for the male and one for the female, and if he does that, he will get the rewards from Al mighty Allah, because he does same as what the Messenger of Allah, peace be upon him did before. Hanbalis with that though based on what Al mighty Allah said: "Allah charges no soul except to its capacity"⁶³.

Al mighty Allah doesn't cause any hardship to the poor people regarding Aqiqah, so anyone who can't make Aqiqah at least one sheep, its allowed for him to offer less than that, at least to shed blood, Imam Malek reported that he heard that Aqiqah is preferable with a bird in order to make Aqiqah easy for the poor people and to revive this worship⁶⁴.

Aqiqah is assigned to the father unless unable to death or abstention⁶⁵, and if it's assigned, it is declined to be sold⁶⁶, Aqiqah should be Six month (and more) old sheep (Jathah), or a two years old goat⁶⁷, it has same conditions as

immolation (Odheia): Free from defects, such as one-eyed, too skinny, broken leg or arm and sick, Its age one year and start with the second, it's not allowed to sell its meat or its skin as Hanafis⁶⁸, however Hanbalis allow to sell its skin, the head and the guts but you should dole with the price of that⁶⁹, also its milk and wool or its hair its preferable to dole with it⁷⁰, the people who sacrificed can eat and donate from its meat, and it's not allowed for the child to touch the blood, and we should make the Intention for Aqiqah⁷¹, we should also announce the name of Allah before slaughtering it same as immolation such as (By the name of Allah Aqiqah for So and so), Saed Bin Qotadeh reported⁷² that the Messenger of Allah, peace be upon him said "O Allah this Aqiqah is from you and for you it is for so and so By the name of Allah, Allah is the greatest"⁷³.

Aqiqah is better than giving its price to the people even if pay more than its real price⁷⁴, because when the people meet and sit around her its assign of conducting one of a worship of Islam, it's an announcement of Sunnah, it's kind of thanking Allah for his gift (the baby), also it's a revival of Sunat Ismael peace be upon him, who was sacrificed for him by Ibrahim peace be upon him with a fat ram, which becomes Sunnah till the day of judgment. It's preferable cooking the meat of Aqiqah and feeding the poor people, with intention of thanking Allah for his gift, and feed his family and his neighbors and by feeding all of them they will be happy and thankful to Allah⁷⁵.

It's preferable not to break Aqiqah bones, Al Shafei said it's cooked as a whole unit⁷⁶; Malek said it's permissible to break Aqiqah bones⁷⁷, and it's the most likely to break its bones to make easier to the people and to not put any hardships for the people, and because Aqiqah is a food same as any food, and if we don't break its bones, we will need special utensils which may not be available for all people, it's preferable to give the midwife Aqiqah leg⁷⁸.

Anyone who mach the day of Aqiqah for his child with Eid Al Adha day and he doesn't own just a sheep, Ibn Roshed said: it is immolation (Odheia) because its obligatory Sunnah while Aqiqah isn't, and it's not allowed to consider the sheep as immolation (Odheia) and Aqiqah at the same time⁷⁹, but Hanbalis said no problem with that⁸⁰.

Can Anyone Who Couldn't Make Aqiqah When He Was A Child to Make It When He Becomes Old, Jurists Differed in That:

The first thought: Hanbalis said there is no Aqiqah for him, Imam Ahmad Bin Hanbal was asked⁸¹ about that and he said " Aqiqah is an obligation to the father of the child and it's not required from the child to make Aqiqah for himself, it's an obligation to the father and no one allowed to make it for him such as foreigner and Zakat Fitr.

The second thought: Shafeis said he can sacrifice Aqiqah for himself⁸², based on what was reported by Anas may Allah be pleased with him said " the Messenger of Allah, peace be upon him made Aqiqah for himself after he became a prophet⁸³", Al Shokani said in the explanation of the Messenger of Allah, peace be upon him talk " it's made Aqiqah for him on the seventh day

of his birth” he said: this indicates that its permissible for the foreigner , the relatives and the person himself to make Aqiqah for another one, and there is no Aqiqah for the child who passed away before his seventh day of birth⁸⁴ , but if he passed away after the seventh day of his birth , it’s preferable to make Aqiqah for him⁸⁵ .

The third thought: It’s optional to make Aqiqah⁸⁶, Al Kafal Al Shashi preferred to do it⁸⁷. The researcher sees that it’s the most likely for the person who becomes old to make Aqiqah for himself if no one makes it for him, because if it’s not considered as Aqiqah it will be considered as charity and both of them good for the believer and it’s a commitment with the Messenger of Allah, peace be upon him Sunnah.

The Second Requirement: Shaving the Head, And Rubbing It with Saffron

It’s preferred to shave the newborn head at the seventh day of his birth, and to switch the weight of his hair with silver and distributed to the poor people as a charity if the father can do that, the shaving will be before making Aqiqah⁸⁸ .

It’s permissible to switch the weight of his hair with gold, and if the newborn doesn’t have any hair on his head, they should pass the shaving machine on his head to apply Sunnah⁸⁹,if the father doesn’t shave the newborn head he should estimate the weight of his child hair and switch it with silver or gold⁹⁰ , Abdulla Bin Boraidah said; I heard the father of Boraidah was saying: when we were in the paganism era and if anyone has a new baby, he slaughtered a sheep and rubbed his baby head with its blood, then when Al mighty Allah brought up Islam, we slaughtered a sheep and rubbed the baby head with saffron⁹¹ or any kind of paint (khalog)⁹² , instead of the Aqiqah blood; because it a paganism action, impurity and harm to the baby. There is no doubt that shaving the baby head will strengthen his hair, opening his head pores and strengthen the sense of sight, smell and hearing⁹³ , moreover, when you switch the weight of the baby hair with silver and distributed it to the poor people as a charity, it’s kind of thanking Allah about his gift of giving us the baby, also it will fight poverty and its type of social solidarity which will contribute to achieve the phenomenon of cooperation and compassion in our societies.

The indicator for that is from the Messenger of Allah, peace be upon him talk to his daughter Fatima” Oh Fatima shave his head- means Al Hassan- and switch the weight of his hair with silver and distributed it to the poor people as a charity” she said we did that and his hair was equal one Dirham or less⁹⁴.

Respect to The Shaving the Stray of Hair (Qaza) Issue:

Qaza is to shave part of the baby head and leave the rest of it, Islam prohibited doing that based on what did Ibn Omar report” the Messenger of Allah, peace be upon him prohibited doing Qaza⁹⁵ . Qaza is to shave part of the baby head and leave the rest of it, and this provision is a sign of the love of Justice from Almighty Allah and the Messenger of Allah, peace be upon him, because it’s injustice for the head to keep some of it covered with hair and the other part without cover, same as sitting between Sunlight and shadows because its

injustice for part of the body, and it's the same as walking with one shoe, so he should wear a pair of shoes or stay with bare feet⁹⁶.

I Want to Present Another Issue About Perforating Girl Ears to Put Golden Earrings and So On:

Shafeis said that perforating girl ears to put golden earrings and so on is not permissible, because it causes painful wound and that requires retaliation (Qasas), and its allowed just for certain things such as opening a vein and let the blood go out for the reason of medication (Al Fased), Cupping (Hejamah) and Circumcision (Al Khetan), adornment with jewelry is not important and if it becomes as a habit, it will be forbidden (Haram), and stopping people from doing that is obligatory (Wajeb), moreover, hiring the jewelry for that purpose is wrong and the money is taken for the hiring will be forbidden (Haram)⁹⁷.

However, Hanafies⁹⁸ and Hanbalies⁹⁹ said that perforating girl ears to put golden earrings and so on is permissible, because they used to do it during paganism era and the Messenger of Allah, peace be upon him didn't deny doing that but its hateful for males.

The researcher sees that what the Hanafies¹⁰⁰ and Hanbalies¹⁰¹ said about that issue is the most likely; because adornment with jewelries for females is preferable, Al Mighty Allah said" I believe who arise in Ornament and in a quarrel is not shown)¹⁰². And because they get used to perforating girl ears without any denial, and we can see more than one hole in the girl ear – two or three – to put more than one earring nowadays.

The Third Requirement: Circumcision (Al Khetan)

Circumcision (Al Khetan) means to remove the piece of skin that covers the head of the penis, and for the female is to remove the piece of skin that located at the top of vestibule of vulva over the urine hole and it's called Clitoris (Al Bazar) if it's removed the remain part still as nucleus and it's better to reduce the amount of the cut piece, we call the circumcision (Al Khetan) of the female with Clitoridectomy¹⁰³.

The Messenger of Allah, peace be upon him said" Instinct consists of five circumcision (Al Khetan), shaving hair of the pubic, trimming mustache, cutting nails and plucking the armpit hair"¹⁰⁴.

Circumcision (Al Khetan) is the head of instinct, Islam symbol, Islamic law title and its following to the Messenger of Allah Ibrahim, peace be upon him Sunnah, because the Messenger of Allah Ibrahim, peace be upon him is the first one who was circumcised when he was eighty years old¹⁰⁵, moreover, Circumcision (Al Khetan) is the way to distinguish between Muslim and non-Muslim.

Um Ateah reported that he was a woman who circumcises women in Al Madenah Al Monawrah, then the Messenger of Allah, peace be upon him told her" Don't exaggerate in woman circumcision, just remove small piece of skin but for man it should be removed completely¹⁰⁶.

Circumcision (Al Khetan) Provision:

Hanafis said about circumcision (Al Khetan) is Sunnah for men and it's from instinct, also it's an honor for women, Ibn Abas reported "circumcision (Al Khetan) is Sunnah for men and it's an honor for women"¹⁰⁷, if the people of any country want to stop doing circumcision (Al Khetan), the boss of that country should fight them because its rituals of Islam and its properties¹⁰⁸.

Malekis said that about circumcision (Al Khetan) is obligatory for male and it's hateful for female¹⁰⁹, and Shafeis said that about circumcision (Al Khetan) is obligatory for male and female, some of them said its Sunnah for female, and if anyone born circumcised, there is no need to do circumcision (Al Khetan) again¹¹⁰.

The researcher sees that circumcision (Al Khetan) is obligatory for male and it's hateful for female due to the weakness of Hadiths that talked about it.

It's Sunnah to circumcise the newborn at the seventh day of his birth and is hateful before that day, if the newborn has weak body and he can't tolerate the circumcision (Al Khetan) the we can delay it after the seventh day of his birth till he can tolerate it, moreover its Sunnah to proclaimed the male circumcision, and make it hidden for female¹¹¹, Hanbalis said it's better to do circumcision at the 21th day of the birth, and if we don't do that, we can delayed it till the newborn become stronger¹¹².

Jurists said about the money that is paid for circumcision (Al Khetan), it should be from the money of the male who will be circumcised if he has money because it's for his benefit, if he doesn't have enough money it's the responsibility of the person who is in charge of the baby¹¹³.

The Gharlah Provision:

It's the piece of skin that covers the head of the penis, its impure because its apiece of live human, so it's not allowed for Muslim to pray with it or carry it in the mosque and burry it inside the mosque, because some people may do it unawareness¹¹⁴.

Preparing Food on The Occasion of Circumcision (Al Ethar):

Preparing food on the occasion of circumcision and inviting people isn't obligatory or preferable but it's permissible¹¹⁵.

Scattering Candy and Almonds:

Imam Malek hate scattering candy, sugar and almonds near males heads on the occasion of circumcision or on tooth growth occasion, in Al Araes book consider that taking by oppression (Al Nahbah)¹¹⁶, the Messenger of Allah, peace be upon him prohibited that "Al Nahbah isn't allowed"¹¹⁷, and if the candy, sugar and almonds were eaten without scattering it will be permissible¹¹⁸, the researcher sees that the prevention of providing candy,

sugar and almonds on the occasion of circumcision is because just Alnahbah, and its fine if we provide it without scattering it, so this shows how is this jurisprudence great because it apply justice in everything even with the candy and almonds.

The Forth Requirement: Education

We try to teach the child the pronunciation of words by listening to sounds such as (ga ga) or (da da), and instead of saying (ga ga) or (da da) we should say “Oh Allah”, “Ya Rab”, we should keep saying that all time in order to be familiar with these words, and to be the first priority of him saying these words.

We should sing Islamic chants (Anashid), that glorify Islam and the Messenger of Allah, peace be upon him especially When he wants to sleep or play, although some people says that there is no education during this age, however the researcher sees that there is education during this age, based on what was confirmed by modern science that the newborn responds to sounds and can see faces, so since he has the response, so he can learn and Allah who just knows.

The Fifth Requirement: Naming

Naming the newborn is the right that Allah gives it to the parents, so when the newborn comes to the life, he will have a good name that can be distinguished from others, we will call him by that name forever and after his death, choosing name to the newborn by his parents became a social habits, Islam take care about naming the newborn and put provisions that arrange that issue, Islam urges to choose the best name for the newborn, based on what was reported from the Messenger of Allah, peace be upon him” the best names of you to Allah are Abdullah and Abed Al Rahman”¹¹⁹ .

Allah in his wisdom and destiny inspire people to choose names, and there is match between names and its meaning, so the person who has a good name, his name will prevent him from doing bad things, we see that the good people have good names and bad people has bad names too¹²⁰ .

Sunnah said that we can name the newborn at the first day of birth or at the seventh day of his birth, and its permissible to name the newborn before or after that time¹²¹,if a dispute happen due to choosing the name of the newborn, then the right of naming will be to his father, because the boy attributed to his father not to his mother, Al Mighty Allah said “Call them by [the names of] their fathers; it is more just in the sight of Allah”¹²² .

Jaber Bin Abdullah said: a man had newborn and named him Mohammad, the people said we will not allow you to name him same as the Messenger of Allah, peace be upon him Mohammad, then the Messenger of Allah, peace be upon him said” use my name for naming your children, but don’t use my

nickname, because I'm a denominator between you"¹²³, the great friend of the Messenger of Allah, peace be upon him, Al Zobair Bin Al Awam chose the names of the Messenger of Allah, peace be upon him martyrs friends for his children in order to be same as them and be martyrs in the future.

It's preferred to choose names from these remedies:

- Names of religious people, such as prophets, messengers and righteous slaves of Allah, we do that to get closer to Al mighty Allah.
- The name should have a few letters, light on the tongue and easy to pronounce.
- It has a good meaning, suitable for the name owner.

The Messenger of Allah, peace be upon him talked about the hated names, and asked for changing them, Ibn Omar may Allah be pleased with them said: Omar had a daughter her name is Disobedient (Asia), then the Messenger of Allah, peace be upon him changed her name to Beautiful (Jamelah)¹²⁴, Samra Bin Jondob reported that the Messenger of Allah, peace be upon him said "Don't name your child Left, Winner, Success and Succeeded because you will commit a sin if the owner of the name isn't same as his name"¹²⁵, the Messenger of Allah, peace be upon him clarified why we shouldn't name the people with these names, for fear of committing sin and to not become pessimism¹²⁶.

Ali may Allah be pleased with him said: When Al Hassan was born, I named him War (Harb), and then the Messenger of Allah, peace be upon him came and said: Tell me what did you name him? I told him I named him War (Harb), the Messenger of Allah, peace be upon him said he is Handsome (Hassan)"¹²⁷.

The Messenger of Allah, peace be upon him mentioned some of the hated names, and the peace be upon him said: the worse name for Allah a man whose name is King of Kings"¹²⁸.

The Sixth Requirement: Custody

Custody in language and Terminology:

Its derived from the word lap, the lap is a part of body between armpit and the waist they said it's between the breast and the arms¹²⁹, as a terminology is to save the person who can't distinguish between good and bad things, and who is not dependent in taking his decisions, and upbringing him to be good person, and keep him away from dangers¹³⁰, so custody is raising the child and saving him, providing him with bed, keeping him clean and neat, clean his nose, ears, mouth and eyes, and cleaning his urine and feces director, also taking care of his skin and his face, washing him with lukewarm water, washing his clothes, because if he clean, healthy and tidy this will be indicator about the high quality of care that his mother provided him with it, and it's a proof about wisdom of her mind and the strength of her character, however if she doesn't take care about her child this will be an indicator about the failure of his mother, Ibn Sena showed how to wash the baby in his book" The law of medicine", he said: When washing the baby, take his right hand and put it on

his left arm relying on his chest without his abdomen, during the washing its preferred that his palm to touch his back, feet and the head gently then the mother should drying him with a soft cloth gently, first we put him on his abdomen then on his back”¹³¹, Islam provides a big amount of child care, and consider the custody an obligatory to his mother firstly, then to his unmarried women, custody has to be with women because they are more qualified to take care of the children than men.

Its Provision:

It’s obligatory, because the baby will die without it, so it’s obligatory to save child from death, so it’s obligatory to keep him alive, custody requires wisdom, vigilance, attention and patience, it’s hateful to invoke to cause any harms for the child, based on what the Messenger of Allah, peace be upon him said: Do not make invocation against yourselves, do not make invocation against your children, Do not make invocation against your money, there is chimed hour from Allah ,if the tender asking, Allah will responds to you)¹³². Its origins are:

1. What was narrated from the Messenger of Allah, peace be upon him: Oh uncle, oh uncle, Ali answered and held her hand, and said to Fatima: this is your uncle daughter, took her with you. Ali, Jafar and Zaid quarreled about her, Ali said: I deserve her, she is the daughter of my uncle, Jafar said she is my cousin, and her aunt is my wife, Zaid said: she is my niece, this issue was judged by the Messenger of Allah, peace be upon him to her aunt, he said: the aunt is same as the mother. He told Ali: You are from me, and I’m from you, and he said to Jafar: you look like me and your behavior is same as mine, and he said to Zaid: You are my brother and my patron }¹³³.

2. Abdulla Bin Amro Bin Al Aas – may Allah be pleased with them-reported that a woman came to the Messenger of Allah, may Allah bless him, and she said, Oh the Messenger of Allah, may Allah bless him, this is my son where my abdomen was his pot , and my breasts was tanker to him, and my lap was his room, his father divorced me and wanted to take him from me, the Messenger of Allah, may Allah bless him, said to her, you have the right of keeping the child with you, unless you got married”¹³⁴. This Hadith shows that the mother has the right of custody her child, but if she got married the custody of the child will shift to one of unmarried women of the child.

JURISPRUDENTIAL ISSUES RELATED TO THE SUBJECT OF CUSTODY:

To Whom Should Be the Custody:

Jurists agreed that the custody should be to the mother during the marriage and during the divorce too, then be shifted to her mother, Jurists disagreed about who be next, and there is no space to talk about the disagreement but I will mention what the Jordanian Personal Status Law in article No. (170): Relative parent entitled to custody of her son and his education if during the marriage and after band then after the mother the right of custody goes to her mother and mothers father, then to his father and then the court can decide based on

what it has of indications in favor of the child to shift the custody to one of his qualified relatives”¹³⁵ .

Provision of The Newborn Urine and How to Purify:

Shafies¹³⁶ and Hanbalis¹³⁷ agreed to distinguish between the male urine and female urine, to purify the urine of the male we should spray it with water, but the female urine we should wash it with water. Hanifis¹³⁸ and Malekis¹³⁹ agreed that to purify the urine of male and female we should wash it with water, and there is a consensus that the boy urine is impure.

Um Qais came to the Messenger of Allah, peace be upon him with her son who still depend on the breastfeeding as his food, the Messenger of Allah, peace be upon him put him in his lap, the boy urinated, then the Messenger of Allah, peace be upon him sprayed the boy urine with water to purify himself.¹⁴⁰

Aisha- may Allah be pleased with her- said: The Messenger of Allah, peace be upon him came with a baby with him who still depend on the breastfeeding as his food, the boy urinated, then the Messenger of Allah, peace be upon him sprayed the boy urine with water to purify himself.¹⁴¹

So, the male urine spray with water, and the female urine wash with water, Qotadah said this applied if the babies still depend on the breastfeeding as their food, but if they start to eat normal food, then we should wash the urine of both of them.¹⁴²

Um Al Fadhol Lobabh, said: Al Hassan urinated in the lap of the Messenger of Allah, peace be upon him, then she said Oh the Messenger of Allah, peace be upon him, give me your dress and change it with another one in order to wash it for you, her peace be upon him, said: to purify the urine of the male we should spray it with water, but the female urine we should wash it with water”¹⁴³ .

The reason why we distinguish between the male and the female in the meaning as follows:

First: when the male urinates, the urine scattered everywhere so it’s so difficult to wash it, however, when the female urinates, the urine be at the same place, so it’s easy to wash it.

Second: the female urine has worse smell than the male urine, because the male penis temperature is high and it’s strong enough to reduce the bad smell of his urine¹⁴⁴ .

This is clear evidence that the Islamic jurisprudence is a reasonable and does everything on purpose; look after benefit of the nation by clarifying all issues and make easy to deal with, so it distinguished between the male and female urine.

The Provision of The Newborn Vomiting:

This is a problematic issue, the legislator knows that the baby vomits most of his time, and we can't wash his mouth, moreover his saliva dripped on the person who deals with him and carry him all the time, Hanafis said that the baby vomiting is pure and clean when its vomited directly¹⁴⁵, Malekis said if the baby vomits because of feeding him so it's pure and clean, otherwise its impure¹⁴⁶, Shafis said if the baby is plagued with vomiting, he will be pardoned in his dress and other things and his saliva is pure and clean till we know that its impure¹⁴⁷, Hanbalis said it's an exempted impurity for the hardship and the need, and the baby saliva impure his mouth for the need¹⁴⁸.

The Provision of Touching the Baby Pudendum While Washing, Does That Invalidate Ablution?

Hanafis¹⁴⁹, Shafis¹⁵⁰ and Hanbalis¹⁵¹ said if we touch it with the hand soles, it will invalidate ablution, however, if we touch it with a preventive or with the finger's tips, this will not invalidate ablution. Malekis¹⁵² said this issue is linked with pleasure and lust, if there is pleasure and lust during the washing it will be no ablution.

RESULTS AND RECOMMENDATIONS:

1. Muslim families need to know these provisions.
2. The application of the newborn rights is one of his rights.
3. The researcher recommends the necessity to disseminate the newborn provisions through (The Curricula of schools and universities, Public lectures and Publications).

REFERENCES

- Albukhari, Albukhari probe, The start of inspiration book, Yazefon chapter, Hadith No. (3369),4/178
- Albukhari, Albukhari probe, The start of inspiration book, Al Hassan and Al Hussein traits chapter, Hadith No. (3747),5/32
- Albukhari, Albukhari probe, The start of inspiration book, Incantation by the opening Sura of the Quran (Al Fatiha) chapter, Hadith No. (5736),7/170
- Al Termedhy, Mohammad Bin Essa Abo Essa Al Termedhy Al Salamy, the correct collector sunnan Al Termedhy, the Arabic HeritageRevival publishing House, Beirut, verification: Ahmad Mohammad Shaker and others, Incantation by The two last Suras of Quran(Al Mawedhatan), , Hadith No.(2058), Al Termedhy said Hadith bien en soi (Good) and strange, 4/395
- Muslem, Muslem probe, Prayer book, preference of Superfluous prayer at his home chapter, Hadith No. (780),1/539,

- Albukhari, Albukhari probe, The start of inspiration book, The presence of the angels in Bader chapter, Hadith No. (4008),5/107
- Albukhari, Albukhari probe, The start of inspiration book, The character of Satan and his soldiers' chapter, Hadith No. (3275),4/149
- Ahmad, Musnad, Jaber Bin Abdulla Musnad, trustful men,Shoaib said: Good for others,3/381
- Al Hattab, Al Jaleel Talents,1/434
- Albukhari, Albukhari probe, the start of inspiration book, the mercy and kissing of kid's chapter, Hadith No. (5997),8/8
- Muslem, Muslem probe, virtues of the prophet Mohammad peace upon him friends' book, virtues of Al Hassan and Al Hussein chapter, Hadith No. (2421),4/1882
- Albukhari, Albukhari probe, The start of inspiration book, Al Skhab for kids' chapter, Hadith No. (5884),7/204
- Albukhari, Albukhari probe, the start of inspiration book, the prophet Mohammad peace upon him saying to Al Hassan this son will be a boss one-day chapter, Hadith No. (2704),3/243
- Al Abad, Abed Al Mohsen,the explanation of Sunnan Abi Dawood, No publishing house or edition number, p29/198
- Surat Al Takwir, verses (8-9)
- Surat Al Nahil (the bee), verses (58-59)
- Muslem, Muslem probe, Obediance,the link and good manners book, preference of good behave to girls chapter, Hadith No.(2631),4/2027
- Lissauer, Tom Lissauer and Graham, Illustrated Textbook of Paediatrics, fourth edition, mosby Elsevier, page 44.
- Albukhari, Albukhari probe, the start of inspiration book, put the boy on the thigh chapter, Hadith No. (6003),8/10
- Albukhari, Albukhari probe, the start of inspiration book, the mercy of the boy and kiss him and hug him chapter, Hadith No. (5996),8/8, Omar uses this Hadith after the first month of birth but we can use and get the benefit of it during the first month too
- Al Shaybani, Abo Abdulla Mohammad Bin Al Hassan Bin Farkad, died on (189H0, the known origin as Al Mabsoot, verification: Abo Al Wafa Al Afghani,the Quran and Islamic science department, Karachi, P 1/213
- Al Bahwati, Mansor Bin Younes, the removal of mask over persuasion text, verification: Helal Moselhi, The Thought publishing house, Beirut, 1402 H, 1/347
- Al Shaybani, the known origin as Al Mabsoot, P 1/213
- Al Kasani, Alaa Al Din Al Kasani, died on 587 H, Trade's ingenuity in arranging Muslim laws, Arabic book publication house, Beirut, edition 1982AD, 1/241
- Abu Al Maali, Borhan Al Din Mahmoud Bin Ahmad, died on (616 H), Borhanian ocean in Noamanian jurisprudence, Imam Abi Hanifah-may Allah be pleased with him-, verification: Abed Al Karim Al Jondi, scientific books publishing house, Beirut, edition 1, 2004 AD, 1/379
- Al Mawrdi, the big Hawi,2/187
- Al Abad, explanation of sunnan Abi Dawod, P 5/280

- Ebin Al Qayem, Tohfah Al Mawdud, 1/220-221
- Al Malti Al Hanafi, Yousef Bin Merei, died on (803 H), Al Motasar min Al Mokhtasar min Moshkel Al Athar, world of books, Beirut, 1/101
- Ibn Abed Al Bar, Yousef Bin Abdulla, died on 463 H, Retrospect, verification: Salem Mohammad Atta and Mohammad Ali Moawad, scientific book's publication house, Beirut, first edition, 2000 AD, P2/349
- Al Othemini, Mohammad Bin Saleh, died on (421 H), Al Sharh Al Momte'ala Zad Al Mostanqa, publication: Ibn AL Jawzi, first edition, 1428 H, P3/257
- Al Sendi, Mohammad Abed Al Hadi, Hashet Al Sendi on Al Bukhari probe, the thought publication house, Beirut, Imam ease off his pray if something happened, Hadith No. (989), P 10/312
- Albukhari, Al Bukhari probe, the start of inspiration book, who ease off the pray when there is crying baby chapter, Hadith No. (707), 1/181
- Al Zolaihi, Othman Bin Ali, (died on 743 H), clarifying the facts explaining minutes treasure and Al Shalabi entourage, entourage: Shehab Al Din, Ahmad, 1021 H, Amiri major printing press, Bolaq, first edition, 1313 H, 3/30-44
- Geneva Convention, child rights, 1989 AD
- Surat Al Baqara, verses (233)
- Muslem, Muslem probe, Al Zakat book, spending on his children and the Members of the Family chapter, Hadith No. (995), 2/692
- Muslem, Muslem probe, The issues book, Hind chapter, Hadith No. (1714), 3/1338
- Abdulla Al Mosalli, Abdulla Bin Mahmoud, The Choice for an explanation of the chosen, The knowledge publication house, Beirut, third edition, 1975 AD, 4/10, Al Thalabi Al Maliki, Abed Al Wahab Bin Ali, died on (422 H), Indoctrination of Al Maliki jurisprudence, verification: Mohammad Bo Khobzeh, Scientific books publication house, first edition, 2004 AD, 1/138, Al Mawardi, Al Hawi, 11/ 1125, Al Bahoti, the mask remover, 5/488
- Al Termedhy, Sunan Al Termedhy, funerals book, praying to the fetus even begins chapter, Hadith No. (1032), Abo Essa said Hadith make the people confused, Al Sheekh Al Albani said: correct, 3/350
- Al Dardeer, Abo Al Barakat Ahmad Bin Mohammad Al Adawi, (died 1201 H), the big explanation, without edition, without publishing house, 1/505, Al Hasfaki, Mohammad Alaa Al Din Bin Ali, (died 1088 H), the chosen durr in explanation of enlightenment vision, Thought publishing house, Beirut, publishing year: (1368 H), 2/367, 39. Al Ramli, Shames Al Din Mohammad Bin Abi Al Abas, died 1004 H, end of needy to Curriculum explanation with Al Shabramelsi footnote and Al Maghrabi Al Rashedi footnote, Thought publishing house, Beirut, publishing year: (1984 AD), 9/129, Al Mardawi, Alaa Al Din Bin Ali Bin Suliman, died 885 H, Equity in knowing of the most correct of the dispute, Revival of Arab heritage publishing house, third edition, 2/126, The Kuwaiti Ministry of Awqaf, Kuwaiti jurisprudence Encyclopedia, publishing year: 1427 H, 39/349
- Surat Al Isra, verses 31.
- Surat Al Takwir, verses (8-9)

- Abo Al Abas, Shehab Al Din, Ahmad Bin Yousef known as Al Samin Al Halabi, died on (756 H), The preserved Durr in webmasters book science, verification: Ahmad Mohammad AL kharat, Al Kalam publishing house, Damascus, P 10/702
- Al Baghwi, Abo Mohammad Al Hussien Bin Masod Bin Mohammad Bin Al Farra, died on (510H), Revelation landmarks of the Qur'an explanation (Al Baghwi explanation), verification: Abed Al Razak Al Mahdi, Revival of Arab heritage publishing house, Beirut, first edition, 1420 H, 5/216
- Albukhari, Albukhari probe, the start of inspiration book, don't make Allah your opponent chapter, Hadith No. (7520), 9/186
- Surat Al Baqara, verses (195)
- Lissauer, Tom Lissauer and Graham Clayden, Illustrated Textbook of Paediatrics, fourth edition, mosby Elsevier, page 42
- Al Syoti Al Hanbli, Mostafa Bin Saad, 1243 H, the intelligent people demands, The Islamic office, second edition, 1994AD, 2/489
- Ibn Hejr Al Haitami, the needy masterpiece in approach explanation with AL Sharwani footnote and Ibn Al Qasem and Abadi, 9/369
- Al Malti, the pressed (Al Motaser), 1/275, Ibn Roshed Al Qortobi, Abo Al Walid Mohammad Bin Ahmad Bin Roshed Al Qortobi, (died on 450 H), Declaration and collection, verification: D. Mohammad Haji and others, the west Islamic publishing house, Beirut, second edition, 1988AD, 3/387
- Ibn Roshed, Mohammad Bin Ahmad, died on 595 H, the start of Industrious and the end of economizer, Al Hadith publishing house, Cairo, without edition number, 2004 AD, 1/464, Al Nawawi, the meadow of students, 3/299, Ibn Al qayem, the newborn masterpiece, 1/62
- Al Hattab, Al Jaleel Talants, 3/255
- Al Nawawi, Mohi Al Din Bin Sharaf, died on 676H, the meadow of students, verification: Ziad Al Shawesh, the Islamic office, Beirut, third editin, 1991 AD, 3/29
- Al Bahwati, the removal of mask, 3/24
- Al Kasani, Trades ingenuity, P 5/69
- Al Bahwati, the removal of mask, 3/24
- Al Hattab, Al Jaleel Talants, 3/255
- Abo Dawod, Suliman Bin Al Ashath Bin Issac, died on 275 H, Sunan Abi Dawod, verification: Mohammad Mohei Al Din Abed Al Hamid, the modern library, Saida, Beirut, sacrifices book, Aqiqah chapter, Hadith No. (2841), AlBani said: Corrsct, 3/107 look, Al Tabrizi, Mohammad Bin Abdulla, died 741 H, Meshkat Al Masabih, verification: Mohammad Bin Nasser Al Din Al Albani, the Islamic office, Beirut, third edition, 1985 AD, 2/1208
- Al Termedhy, Sunan Al Termedhy, The sacrifices book, call for Athan in the newborn ears chapter, Hadith No. (1516), 3/98
- Ibn Heban, Mohammad Bin Heban Bin Ahmad, died on 354 H, Ibn Heban probe arranged by Ibn Leban, verification: Shoaib Arnaot, the message corporation, Beirut, second edition, 1993 AD, the Messenger of Allah,

- peace be upon him sacrificed for Al Hassan and Al Hussein chapter, Hadith No.(5303), the verifier said correct Hadith ,12/125.
- Al Nawawi, the meadow of students, 3/232, Al Syoti Al Hanbli, Mostafa Bin Saad,1243 H, the intelligent people demands,The Islamic office, second edition, 1994AD, 2/491
- Surat Al Baqara, verses (286)
- Al Hattab, Al Jaleel Talants,6/398
- Al Bahwati, the removal of mask, 3/25
- Al Sharbeni, Needy Enriching, 6/139
- Al Nawawi, the meadow of students, 3/230
- Al Kasani, Adorables, P 10/277
- Al Syoti Al Hanbli, the intelligent people demand, 2/492
- Al Bahwati, the removal of mask, 3/31
- Al Nawawi, the meadow of students, 3/230
- Al Shokani, Nayel Al Awtar,5/185, Ibn Hejr Al Askalani,Ahmad Bin Ali Bin Hejer Abo Al Fadhol,Fateh Al Bari fe Sharh Saheeh Al Bokhari, the Knowledge publishing house, Beirut, 1379, Removal of the dirt from the child,9/594
- Abi Shaibah,Abdulla Bin Mohammad, died on 235 H, Al Mosanaf fe Al Hadiths wa Al Athar,verification:Kamal Yousef Al Hout, Al Roshd library,Ryadh, first edition, 1409 H, 5/116
- Ibn Hejr Al Haitami, the needy masterpiece,9/369, Al Mardawi, Al Ensaf (Equity),4/105
- Ibn Al Qayem, Tohfat Al Mawdod,1/76
- Al Nawawi, the meadow of students, 3/231
- Al Kharshey, Mohammad Bin Abdulla Al Malekey, died on 1101, Khalel explanation, Thought publishing house, Beirut, 7/106
- Al Nawawi, the meadow of students, 3/233, Al Sharbeni, Needy Enriching, 6/140, Al Bahwati, the removal of mask, 3/31
- Al Hattab, Al Jaleel Talants,3/258
- Al Bahwati, the removal of mask, 3/31
- Al Bahwati, the removal of mask, 3/25
- Al Nawawi, the meadow of students, 3/229
- Al Bazar, Abo Baker Ahmad Bin Amro, died on 292 H,Al Bazar probe Published as Al Baher Al Zakhar, verification: Adel Bin saad, Science and wisdom library, Al Madenah Al Monwarah, the 2009 AD edition, 13/478
- Al Shokani, Nayel Al Awtar,5/158
- Al Hattab, Al Jaleel Talants,3/256
- Al Nawawi, the meadow of students, 3/232
- Al Nawawi, the meadow of students, 3/229
- Ibn Al Qayem, Tohfat Al Mawdod,1/99
- Al Sherbeni, Moghnei Al Mohtaj, 6/142
- Al Dsouqy, Mohammad Bin Ahmad, died on 1230 H, Al Dsouqy on the big explanation footnote, without edition number and publishing house,2/126
- Al Syoti, the intelligent people demand, Saffron is one of the best kinds of perfume Color and smell, 2/49

- Al Termedhy, Sunan Al Termedhy, the sacrifices book, Aqiqah chapter, Hadith No. (2843),3/107, Al Hakem said in Al Mostadrak: Correct Hadith, Hadith No. (7594),4/266, Khaloug is kind of perfume and same as saffron see (Al Sendi, Al Sendi footnote, 1/242)
- Ibn Al Qayem, Tohfat Al Mawdod,1/71
- Al Termedhy, Sunan Al Termedhy, the sacrifices book, Aqiqah chapter, Hadith No. (1519), Al Termedhy said: Correct strange Hadith, Al Albani said good, 4/99
- Albukhari, Albukhari probe, The start of inspiration book, Qaza chapter, Hadith No. (5921),7/210
- Ibn Al Qayem, Tohfat Al Mawdod,1/100
- Al Sherbeni, Moghnei Al Mohtaj, 18/164
- Al Zoleai, Clarify the facts, 6/226, Al Sanani, Mohammad Bin Ismael, died 1182 H, Pathways to Peace, Mustafa Al Babi library, 1960 AD, 4/99
- Al Merdawi, Equity (Al Ensaf), 1/98
- Al Zoleai, Clarify the facts, 6/226, Al Sanani, Mohammad Bin Ismael, died 1182 H, Pathways to Peace, Mustafa Al Babi library, 1960 AD, 4/99
- Al Merdawi, Equity (Al Ensaf), 1/98
- Surat Al Zokhrof, verses (18)
- Ibn Manthor, Jamal Al Din Mohammad Bin Mokram, Arab tongue, Sader publication house, Beirut, seventh edition, 3/146
- Muslem, Muslem probe, The Purity book, Instinct traits chapter, Hadith No. (257),1/222
- Albukhari, Albukhari probe, Prophet's book, Allah chose Ibrahim as his beloved friend chapter, Hadith No. (3356),4/170
- Al Baghwi, Abo Mohammad Al Hussien Bin Masod, died on 516 H, Sunnah explanation, verification: Shoaeb Al Arnaot- Mohammad Zohai Al Shaweesh, the Islamic office, Damascus, edition of 1983 D, 12/111, weaken it Abu Dawod, Al Sunann, Literature book, what was said about circumcision (Al Khetan), Hadith No.(5271),2/790, made it better by Al A Ibani Abu Abed Al Rahman Mohammad Nasser Al Din, died on 1420 H, Saheeh The small collector and its additions, The Islamic office, A alphabet chapter, Hadith No.(226),1/148
- Ahmad, Mosnad Ahmad, Hadith No. (20738), Al Arnaot said weak,5/75, weaken it Al A Ibani Saheeh the small collector and its additions, Hadith No. (6683),1/669
- Al Mousli Al Hanafi, The choice, 4/178
- Ibn Roshed, The statement and collection, 17/267
- Ibn Hejr Al Haitami, the needy masterpiece,9/369
- Ibn Hejr Al Haitami, the needy masterpiece,9/200
- Al Merdawi, Equity (Al Ensaf), 1/125
- Al Bakri, Abu Bakr Bin Mohammad Al Domyati, died on 1302 H, subvention of needy people footnote, without edition and publication house,4/199
- Al Hattab, Al Jaleel Talants,4/395
- Al Hattab, Al Jaleel Talants,4/3
- Al Nahbah has two meanings, the first one: Looting and robbery, the second: to take something that his owner allowed others to take from it, Kuwaiti jurisprudence encyclopedia,4/378

- Ibn Majah, Mohammad Bin Yazeed, died on (272 H), Sunann Ibn Majah, verification: Mohammad Fouad Abed Al Baqi, Revival Arabic books publishing house, Al Nahbah isn't allowed chapter, Hadith No. (2),1299/3938, the ruler, Al Mostadrak ala Al Sahehain, they said its good,2/146
- Al Hattab, Al Jaleel Talants,4/6
- Muslem, Muslem probe, forbidden to use the nickname Abi Al Qasem chapter, Hadith No. (5709),6/169
- Ibn Al Qayem, Tohfah Al Mawdud,1/146-147
- Ibn Al Qayem, Tohfah Al Mawdud,1/111
- Surat Al Ahzab, verses (5)
- Muslem, Muslem probe, Clothing and adornment book, forbidden to use the nickname Abi Al Qasem chapter, Hadith No. (2133),2/1682
- Muslem, Muslem probe, decency book, the desire to change the ugly name chapter, Hadith No. (2139),3/1689
- Muslem, Muslem probe, decency book, Distaste naming Ugly names chapter, Hadith No. (2137),3/1685
- Al Khatabi, Abu Suliman Ahmad Bin Mohammad Al Khatabi Al Basti, (died on 288 H), Sunann landmarks, Scientific printing press, Aleppo,first edition, 1351H,4/128
- Al Hakem, Al Mostadrak, Hadith No. (4783), Al Hassan and Al Hussein traits, said Saheeh(good) but Not narrated, 3/183
- Muslem, Muslem probe, decency book, the prohibition on using the name king of king's chapter, Hadith No. (2143),3/1688
- Ibn Manthor, the Arab tongue, 13/122
- Al Husainy Al Demashqi, Taqi Al Din Abi Bakor bin Mohammad Al Husainy, died on 829 H, The adequacy of the good guys in the very shortcut solution, verification: Ali Abed Al HameedBaltaji and Mohammad Wahbi Suliman, the Goodness publication house, Demascus, 1994 AD edition, 1/446
- Ibn Sena, Al Hussaein Bin Abdulla, (died on 428 H), The law of medicine,Mohammad Amin Al Dhanawi footnote,without dition and publication house, 1/204
- Muslem, Muslem probe, Asceticism and chips book, The long Jaber Hadith chapter, Hadith No. (3009),4/2304
- Albukhari, Albukhari probe, The Magistrate book, the judiciary Omrah chapter, Hadith No. (4251),5/179
- The Mostadrak ruler, the Divorce book, Hadith No. (2830), Al Thahabi said good, 2/225
- The Jordanian Personal Status temporary Law No. (36), 2010 AD
- Al Hosainy, The adequacy of the good guys, P 1/66
- Ibn Mefleh, Ibrahim Bin Mohammad Bin Abdulla Bin Mohammad ibn Mefleh, Abu Issac, Borhan Al Din, (died on 884 H), Creator convincing explanation, the world of books publishing house, Reyadh, 1423 H edition, 1/198
- Al Kasani, the Masterpieces, 1/381
- Malek, Malek Bin Anas Bin Malek Al Asbahi Al Madni, (died on 179 H), the Grand Entries, verification: Zakaria Omerat, scientific books publishing house, Beirut, 1/131

-
- Muslem, Muslem probe, purity book, Provision of the newborn urine and how to purify chapter, Hadith No. (287),1/238
- Muslem, Muslem probe, purity book, Provision of the newborn urine and how to purify chapter, Hadith No. (286),1/237
- Ahmad, Mosnad, Mosnad of Ali Bin Abi Taleb, Shoeb Al Arnaot said: correct, 1/137, Ibn Al Qayem, Tohfah Al Mawdud,1/214
- Ibn Majah, Sunann Ibn Majah, what is narrated about baby urine chapter, Hadith No. (523), Al Arnaot said: correct, P 1/328
- Ibn Al Qayem, Tohfah Al Mawdud,1/213-216
- Manela Khasro, Mohammad Bin Framariz, 855 H, Dürer of judges to explain tricked provisions, Arabic books revival publishing house, without edition and date, 1/13
- Al Hattab, Al Jaleel Talants,1/95
- Al Ramli, the end of needy, 1/ 240
- Ibn Al Qayem, Tohfah Al Mawdud,1/218
- Al Sarkhasi, the flat (Al Mabsoot), 1/118
- Al Sherbeni, Moghnei Al Mohtaj, 1/148
- Al Bahwati, the removal of mask, 1/127
- Al Hattab, Al Jaleel Talants,1/434

