Welcoming *Your Newborn*

FIQH OF AQEEQAH, TAHNEEK, NAMING, CIRCUMCISION & MORE

Muhammad Nabeel Musharraf

Qalam Codex
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By Muhammad Nabeel Musharraf

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IN THE NAME OF ALLAH, THE MOST MERCIFUL, THE ALWAYS MERCIFUL

This book is dedicated to

YAHYA AHMAD LATIF

on whose birth this compilation was made

and used for the first time.

May Allah swt make it a source of blessing for him and all the children of our family, friends, and the whole ummah of our beloved Master ﷺ.

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FOREWORD AND INTRODUCTION

الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين نبينا محمد وعلى آله وأصحابه أجمعين

THE OVERALL TOPIC OF THE BOOK:

Islam is a comprehensive way of life that provides guidance regarding every sphere of our life. Its comprehensive guidance covers our lives in entirety as individuals, as families, as organizations, as the nation of Muhammad ﷺ, and as one global body of the sons and daughters of Adam and Eve, peace be upon them. This guidance illuminates for us the best paths to tread on from the start of our life till the end of it. Our focus in this book is the guidance regarding the start of our earthly life. This includes the requirement to do *Aqeeqah* and what has been ordained before and after that.

While going through this book, you would realize, *inshaAllah*, some of the beautiful underlying principles of the Islamic social system including but not limited to – persistent concern for the weaker members of the community, need to nurture family ties and bonding, provision of special elevated status to the women, avoidance of burden on women, remembrance of the Creator in whatever we do, having a strong connection with Him, living a life with a purpose and reminding ourselves of our real purpose through various means. All of this beautifully connects the various aspects of the Islamic social system to

make it a magnificent whole. We will open a little window into some of these aspects through this book by the will of Allah swt.

OBJECTIVE OF WRITING THIS BOOK

When we started to compile this book, the objective was to summarize the relevant rulings for Aqeeqah for one of our beloved brothers who was going to become a father soon. But the work and research expanded gradually, and a need was felt to compile this into a book to comprehensively cover broader aspects associated with the early life of the child.

While writing this book, we have tried to ensure that it is equally beneficial for the common people as well as those who are in serious pursuit of knowledge. For the former, key actionable items, conclusions, and preferred opinions have been mentioned throughout the book. For the latter, evidence for rulings and differences of opinion on various matters along with the underlying rationale have been explained. We hope that the readers of both these types will find this book useful.

A SPECIAL GIFT

We feel very glad to inform you that after reading this book, you would have also gone through:

- *Kitab ul Aqeeqah* from *Saheeh Al-Bukhari*
- *Kitab ul Aqeeqah* from *Sunan Nasa'i*
- *Kitab ul Aqeeqah* from *Muwatta Imam Malik*
- *Kitab ul Aqeeqah* from *Bulugh ul Maraam*
- The other relevant *ahadith* from those books of *Al-Sihaah* that do not

have a regular chapter on *Aqeeqah*

- Several *ahadith* on the topic from other *hadith* collections

This will *inshaAllah* be very useful for the students of *Dawra Al-Hadith* who can find all relevant *ahadith* in one place.

It is to be noted that there are many *ahadith* which appear either with the same or similar wording in the same or other books of *hadith*. In such instances, we have mentioned the *hadith* once and then provided some of the references of the other similar narrations. Chains of narrations have also been skipped to brevity.

RULINGS MENTIONED IN THE BOOK

It is to be noted that the *Ahkam* (rulings) in Islam are divided into 5 categories which are as follows. In this book, you would see some of them mentioned in relation to various practices. It is therefore considered necessary to provide a brief overview of them so that the readers can understand their implications:

- *Farḍ/wajib* (فرض / واجب) - compulsory, obligatory
- *Mustahab/mandub* (مستحب) - recommended
- *Mubah* (مباح) – neutral, neither reward nor sin
- *Makrooh* (مكروه) - disliked, reprehensible
- *Haram/mahzur* (حرام / محظور) – forbidden

It is to be noted that *Fard* or *Wajib* acts result in sin if they are not performed. With regards to *Mustahab*, if one does it, *inshaAllah* it will lead to reward; however not doing it will not lead to sin. *Mubah* is the category

in the middle; doing such acts is neither sinful nor rewarding (e.g. taking breath). Then comes *Makrooh* which is disliked; however, if one does that, there is no sin *inshaAllah*. The final category is *Haram* doing which leads to sin.

ORGANIZATION OF THE BOOK:

The book covers the following important aspects:

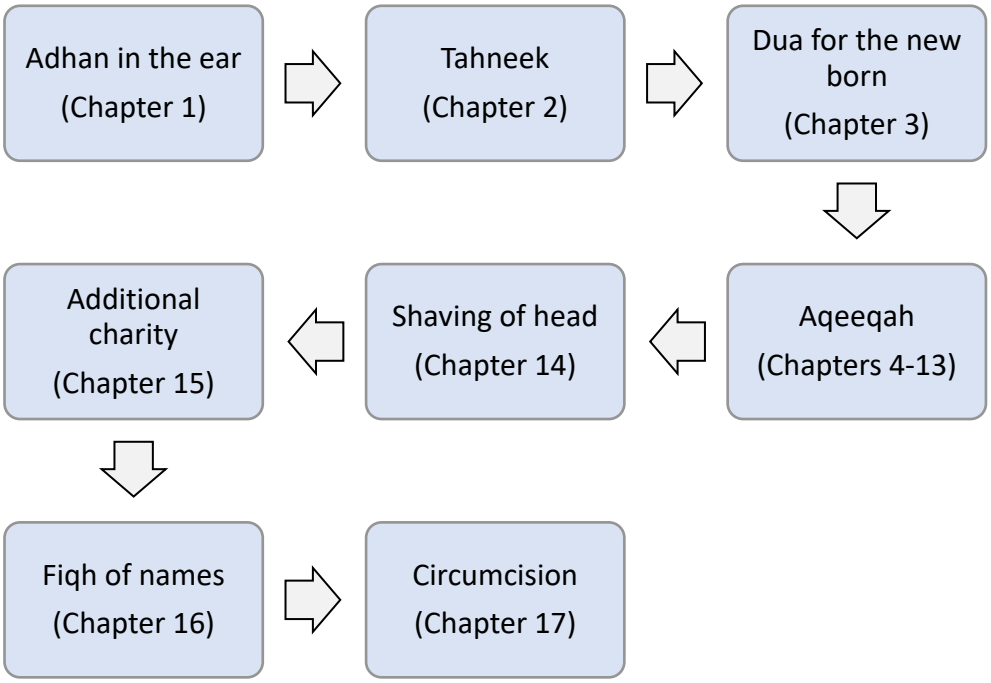

Figure 1: Topics covered in the book

OUR EARNING:

We make *dua* to Allah swt to make this book a means of an ultimate earning for us for our hereafter. We wish to go there with a lot of wealth of virtuous deeds. May Allah swt make this book a source for us to achieve a place in Jannah. May He grant us the company of our beloved Master ﷺ in our next life. May He make us from those who drink from Al-Kawthar from his blessed hands while looking at his blessed smile. May

Allah swt forgive our shortcomings and mistakes. May Allah accept this humble effort from us and multiply its reward for us manifolds in this *dunya* and the *Aakhirah*.

iCAN Sama-o-Basr,

Maddington, Perth, 21-Nov-2020

CHAPTER I

1. ADHAN IN THE EAR OF THE NEW-BORN

Chapter summary

It is *Mustahab* to give *adhan* in the right ear of the new-born and *Iqamah* in the left. There is no recommended time for this; however, it should not be much delayed. The child is recommended to be facing the *Qiblah* when the *adhan* is being pronounced.

1.1 NARRATIONS REGARDING GIVING ADHAN IN THE EAR OF THE NEW-BORN:

According to some narrations, when a child is born, the *adhan* should be pronounced in his / her ear. Some of the relevant narrations have been presented below.

1.	*From Abu Rafay, he said: I saw the Prophet ﷺ giving the adhan of the salah in the ear of Al-Hassan when he was born to Fatima R.A.*	عن أَبِي رَافِعٍ قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذَّنَ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ حِينَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلَاةِ
Sunan Abu Dawud 5105, Jami Tirmidhi 1514, Sunan Al-Bayhaqi 9/305 – Hasan (At-Tirmidhi), Saheeh (Al-Hakim), Daif (Albani)		
2.	*From Ibn Abbas R.A.: The*	عن ابن عباس أن النبي صلى الله عليه وسلم أذَّن في أُذُن

	Prophet ﷺ gave Adhan in the ear of Al-Hasan Ibn Ali on the day when he was born. He gave Adhan in his right ear and Iqamah in the left.	الحسن بن علي يوم ولد فأذَّن في أذنه اليمنى وأقام في أذنه اليسرى
Shub Al-Iman 6/390 – Maudoo		
3.	*Hussain Ibn Ali R.A. said: The Prophet ﷺ said that to whom a child is born and he gives adhan in his right ear and Iqamah in his left ear, that the child (who was called the Adhan and Iqama for) will not be harmed by Umm As-Sibyan (a harmful jinn).*	عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ عَنْ حُسَيْنٍ بن علي رضي الله عنهما قَالَ : قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: (مَنْ وُلِدَ لَهُ فَأَذَّنَ فِي أُذُنِهِ الْيُمْنَى وَأَقَامَ فِي أُذُنِهِ الْيُسْرَى لَمْ تَضُرَّهُ أُمُّ الصِّبْيَانِ
Musnad Abu Ya'la, vol. 6 hadith 6747 – Maudoo		
4.	*It is narrated that Umar Ibn Abdul Aziz (who is considered one of the most pious caliphs) gave Adhan in the right ear and Iqamah in the left ear when his child was born.*	وروي أن عمر بن عبد العزيز كان يؤذن في اليمنى ويقيم في اليسرى إذا ولد الصبي .
Mussanaf Abdur Razzaq 4/336, Sharh us Sunnah 11/273, Al-Takhees Al-Habeer 4/149		

It is to be noted that though the narrations on this topic have also got the

weak or fabricated ones in them, most of the scholars have approved the practice of giving *Adhan* and *Iqama* in the ears of the new-born and identified benefits of it. They say that these narrations have been strengthened due to multiple chains and also the evidence of the practice of early generations. Imam Nawawi[1], Imam Ibn Al-Qayyim[2] , and other scholars consider this practice to be valid considering the overall number of *ahadith* on this topic. Similarly, it is mentioned in At-Tahzeeb:

من ولد له مولود يستحب ان يوذن في اذنه[3]

To whoever a child is born, it is considered Mustahab for him that he gives Adhan in his ear.

Imam Ibn Al-Qayyim has proposed various benefits of doing so. One of such benefits is that this practice is a means for ensuring that the first words that the Muslim child hears are about the greatness of Allah swt and invitation towards success. It is the time when the Satan pokes the newborn and the words of Adhan and Iqamah can counter the effects of the cursed shaytan.

1.2 WHEN SHOULD THE ADHAN BE PRONOUNCED:

There is no specific time mentioned for this. The scholars explain that it

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[1] Ali Ibn Naif Ash-Shahood, "موسوعة البحوث والمقالات العلمية," accessed November 19, 2020, https://arablib.com/harf?view=book&lid=6&rand1=TzFBTTB3SnVneig1&rand2=M0hvZyY1MUZHWVNW.

[2] Imam Ibn Al-Qayyim, *تحفة المودود بأحكام المولود* (Jeddah: Majma'a Al-Fiqh Al-Islami, 2009), https://waqfeya.com/book.php?bid=7001.

[3] Imam Hussain Ibn Fara Al-Baghawi, *At-Tahzeeb Fi Al-Fiqh Al-Imam Al-Shafi'i*, vol. 8 (ktab INC., 2018), 50.

would be better to do it before the seventh day[4]. However, in our humble opinion, the sooner it is done, the higher it is probable that the benefits mentioned by the scholars can be realized.

Some scholars recommend that the baby should be facing toward the *Ka'aba* when the *Adhan* is pronounced[5].

1.3 DIFFERENCE OF OPINION ON THE MATTER

Though many scholars prefer the practice of giving *Adhan* in the ear of the new-born, some scholars disapprove of this practice. The most notable among them is Imam Malik about whom it is reported:

قال الشيخ أبو محمد بن أبي زيد في كتاب الجامع من "مختصر المدونة " : وكره مالك أن يؤذَّن في أذن الصبي المولود

Shaykh Abu Muhammad Ibn Abu Zaid said in Kitab Al-Jami min Mukhtar Al-Muddawana that: Malik R.A. disliked (i.e. considered it Makrooh) that the Adhan be given in the ear of the new-born child.

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[4] Darul Uloom Deoband, "Azaan for New Born Babies," 2016, https://darulifta-deoband.com/home/en/Womens-Issues/58734.

[5] Immad Bin Arshad, "What Is the Method of Giving Adhan for a New Born Baby?," *IslamQA* (blog), May 9, 2015, https://islamqa.org/hanafi/askimam/82608.

CHAPTER 2

2. TAHNEEK

Chapter summary

Tahneek is the practice of rubbing the palate of the child's mouth with a lightly chewed date or another sweet substance. We consider it Mustahab to do it in the manner prescribed in this chapter.

2.1 WHAT IS MEANT BY TAHNEEK:

The Arabic word *hanak* (حنك) (plural *ahnak* احناك), means 'palate', from which the word *tahneek* (تَحْنِيكِ) is derived.

Tahneek (تَحْنِيكِ), as a terminology, is the name given to the practice of touching the lips or the upper palate of a newborn baby with pressed / lightly-chewed dates, honey, sweet juice etc. The common practice in this regard is that a softened date is rubbed on the infant's palate.

2.2 AHADITH REGARDING TAHNEEK:

5.	*Narrated Abu Musa: A son was born to me and I took him to the Prophet (ﷺ) who named him Ibrahim, did TAHNEEK for him with a date, invoked Allah to bless*	حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ حَدَّثَنِي بُرَيْدٌ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى . رضى الله عنه . قَالَ وُلِدَ لِي غُلاَمٌ، فَأَتَيْتُ بِهِ النَّبِيَّ صلى الله عليه وسلم فَسَمَّاهُ إِبْرَاهِيمَ، فَحَنَّكَهُ بِتَمْرَةٍ، وَدَعَا لَهُ بِالْبَرَكَةِ وَدَفَعَهُ

	him and returned him to me. (The narrator added: That was Abu Musa's eldest son.)	إِلَيَّ، وَكَانَ أَكْبَرَ وَلَدِ أَبِي مُوسَى.
Sahih al-Bukhari 5467		
6.	*Narrated Asma' bint Abu Bakr:* *I conceived `Abdullah bin AzZubair at Mecca and went out (of Mecca) while I was about to give birth. I came to Medina and encamped at Quba', and gave birth at Quba'. Then I brought the child to Allah's Messenger (ﷺ) and placed it (on his lap). He asked for a date, chewed it, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allah's Messenger (ﷺ). Then he did its TAHNEEK with a date and invoked Allah to bless him. It was the first child born in the Islamic era, therefore they (Muslims) were very happy with its birth, for it had been said to them that the*	حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ . رضى الله عنهما . أَنَّهَا حَمَلَتْ بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بِمَكَّةَ قَالَتْ فَخَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيْتُ الْمَدِينَةَ فَنَزَلْتُ قُبَاءً فَوَلَدْتُ بِقُبَاءٍ، ثُمَّ أَتَيْتُ بِهِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَوَضَعْتُهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا، ثُمَّ تَفَلَ فِي فِيهِ فَكَانَ أَوَّلَ شَىْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ حَنَّكَهُ بِالتَّمْرَةِ، ثُمَّ دَعَا لَهُ فَبَرَّكَ عَلَيْهِ، وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلاَمِ، فَفَرِحُوا بِهِ فَرَحًا شَدِيدًا، لأَنَّهُمْ قِيلَ لَهُمْ إِنَّ الْيَهُودَ قَدْ سَحَرَتْكُمْ فَلاَ يُولَدُ لَكُمْ.

	Jews had bewitched them, and so they would not produce any offspring.	
Sahih al-Bukhari 5469		
7.	*Narrated Anas bin Malik: Abu Talha had a child who was sick. Once, while Abu Talha was out, the child died. When Abu Talha returned home, he asked, "How does my son fare?" Umm Sulaim (his wife) replied, "He is quieter than he has ever been." Then she brought supper for him and he took his supper and slept with her. When he had finished, she said (to him), "Bury the child (as he's dead)." The next morning Abu Talha came to Allah's Messenger (ﷺ) and told him about that. The Prophet (ﷺ) said (to him), "Did you sleep with your wife last night?" Abu Talha said, "Yes". The Prophet (ﷺ) said, "O Allah! Bestow your blessing on them as regards that night of theirs." Um*	حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ . رضى الله عنه . قَالَ كَانَ ابْنٌ لأَبِي طَلْحَةَ يَشْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقُبِضَ الصَّبِيُّ فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قَالَ مَا فَعَلَ ابْنِي قَالَتْ أُمُّ سُلَيْمٍ هُوَ أَسْكَنُ مَا كَانَ. فَقَرَّبَتْ إِلَيْهِ الْعَشَاءَ فَتَعَشَّى، ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَغَ قَالَتْ وَارِ الصَّبِيَّ. فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَهُ فَقَالَ " أَعْرَسْتُمُ اللَّيْلَةَ ". قَالَ نَعَمْ. قَالَ " اللَّهُمَّ بَارِكْ لَهُمَا ". فَوَلَدَتْ غُلاَمًا قَالَ لِي أَبُو طَلْحَةَ احْفَظْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيَّ صلى الله عليه وسلم فَأَتَى بِهِ النَّبِيَّ صلى الله عليه وسلم وَأَرْسَلَتْ مَعَهُ بِتَمَرَاتٍ، فَأَخَذَهُ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَمَعَهُ شَىْءٌ ". قَالُوا نَعَمْ تَمَرَاتٌ. فَأَخَذَهَا النَّبِيُّ صلى الله عليه وسلم فَمَضَغَهَا، ثُمَّ أَخَذَ مِنْ فِيهِ فَجَعَلَهَا فِي فِي الصَّبِيِّ، وَحَنَّكَهُ بِهِ، وَسَمَّاهُ عَبْدَ اللَّهِ.

Sulaim gave birth to a boy. Abu Talha told me to take care of the child till it was taken to the Prophet. Then Abu Talha took the child to the Prophet (ﷺ) and Um Sulaim sent some dates along with the child. The Prophet (ﷺ) took the child (on his lap) and asked if there was something with him. The people replied, "Yes, a few dates." The Prophet took a date, chewed it, took some of it out of his mouth, put it into the child's mouth, and did TAHNEEK for him with that, and named him 'Abdullah.

Sahih al-Bukhari 5470

Numerous narrations mention the practice of *tahneek*, e.g *Saheeh Bukhari 1502, 5468, 5470, 5542, 5824, 6002, 6198; Saheeh Muslim 2441B, Al-Adab ul Mufrad 840; Jami Tirmidhi Book 49 Hadith 4197 and so on.*

It is to be noted that some of the *ahadith* on *Tahneek* mention that when a child was brought to the Prophet ﷺ for *Tahneek* (some narration mention him as Al-Hussain Ibn Ali), he passed water on him. The Prophet ﷺ ran water over it and did not wash the whole clothing. This topic is discussed

in the books on purification and we will not go into an extensive discussion on this aspect here as it is beyond the scope of this book.

2.3 WAS TAHNEEK ONLY LIMITED TO PROPHET ﷺ ONLY

Shaykh Ibn Al-Uthaymeen explains:[6]

Tahneek is the first thing that a child tastes after birth but whether this practice is legislated for anyone other than the Prophet ﷺ, there is a difference of opinion over it.

- *There are those scholars who say that tahneek was something specific to the Messenger ﷺ due to the blessing in his saliva and to make it the first thing that enters into the child's stomach mixed with a date, therefore, this is not legislated for anyone other than him.*
- *There are also those scholars who say that it is allowed for anyone and not just the Prophet ﷺ because the purpose is to have the child's first taste be that of dates. In other words, whoever does tahneek after a child's birth, then there is no harm and whoever didn't do it, then that is fine as well.*

This practice has remained commonly applied in many cultures for centuries. Some of the evidence for its broader applicability is as follows[7]:

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[6] Shaykh al-Uthaymin, *Fatawa Noor 'ala Ad-Darb* (Saudi Arabia: Mu'assatu Al-Shaykh Al-Uthameen Al-Khayriyyah, 1979), https://www.sifatusafwa.com/en/majmu-fatawa-wa-risala/fatawa-noor-ala-ad-darb-shaykh-al-uthaymin-12-volumes.html.

[7] Ramiz Abid, "Was 'Tahneek' Specific to the Prophet Muhammad (Pbuh)?," *The Thinking Muslim* (blog), October 10, 2016, https://thethinkingmuslim.com/2016/10/09/was-tahneek-specific-to-the-prophet-muhammad-pbuh/; "هل تحنيك الصبي خاص بالنبي صلى الله عليه وسلم ؟ - الإسلام سؤال وجواب," 2010, https://islamqa.info/ar/answers/154403/%D9%87%D9%84-%D8%AA%D8%AD%D9%86%D9%8A%D9%83-%D8%A7%D9%84%D8%B5%D8%A8%D9%8A-%D8%AE%D8%A7%D8%B5-%D8%A8%D8%A7%D9%84%D9%86%D8%A8%D9%8A-%D8%B5%D9%84%D9%89-%D8%A7%D9%84%D9%84%D9%87-%D8%B9%D9%84%D9%8A%D9%87-%D9%88%D8%B3%D9%84%D9%85

- Imam Ibn Kathir said in *Al-Bidayah wa Al-Nihayah* (9/303): "Al-Hasan Al-Basri was born during the caliphate of Umar bin Al-Khattab. He was brought to Umar and he supplicated for him and did *tahneek* on him."
- Imam Ibn Al-Qayyim states in *Tuhfah Al-Mawdud* (p. 33): "Muhammad bin Ali narrates from the mother of Ahmad bin Hanbal's child, 'When I gave birth, Ahmad said, 'Bring me those dates.' Then I said to Ali's mother, chew these dates and do *tahneek* on him. So she did so.'"

2.4 MEDICAL BENEFITS:

Whatever our beloved Master ﷺ did has abundant wisdom underlying it, whether we are able to grasp it or not. The practice of *Tahneek* is no different. It is now proven scientifically to be a very beneficial practice for the babies. In this sub-section, we have presented a few findings in this regard.

- The *tahneek* helps the babies in exercising the muscles in the mouth that benefits with regards to the circulation of blood in the mouth - this may help the baby to be able to suck and take mother's milk.
- *Neonatal hypoglycemia* is common in the first few days after birth. Up to 15% but the incidence in babies with risk factors is much greater up to 50% in infants of diabetic mothers, large and small babies, and 66% in preterm babies. *Neonatal hypoglycemia* is associated with brain damage, death, and developmental delay in later life. Treatment of *neonatal hypoglycemia* with oral dextrose gel was observed to be more effective than feeding alone in reversing *hypoglycemia*. The practice of rubbing a

sweet substance as a date in the child's mouth can accordingly be very beneficial.[8]

- With *tahneek* some part of saliva essentially gets into baby's mouth. There are some very interesting research findings in this regard.
    - Breastmilk-saliva interactions boost innate immunity by regulating the oral microbiome in early infancy[9]
    - Mother's saliva can strengthen babies' immune systems[10]
    - Pre-chewing the baby-food is found to have positive impacts on a child's immunity[11]
    - Sucking the baby's pacifier to clean it and then giving it to baby can pass healthy microbes to the infant[12]

While referencing the studies above, we do not intend to encourage doing some of the things mentioned in them e.g. sucking the pacifier and so on; rather the aim is to highlight the underlying principle that a dose of healthy sugar mixed with the saliva of the mother or another healthy

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[8] "'Sugar Gel' Helps Premature Babies," *BBC News*, September 25, 2013, sec. Health, https://www.bbc.com/news/health-24224206; Jubara Alallah, "Effect of Tahneek With Dates on Hypoglycemia in Newborn Infants: A Randomised Control Trial," Clinical trial registration (clinicaltrials.gov, May 22, 2019), https://clinicaltrials.gov/ct2/show/NCT03726697; "SCIENCE DISCOVERS THE SUNNAH – TAHNEEK – Jamiatul Ulama Gauteng," 2020, http://thejamiat.co.za/2020/11/07/science-discovers-the-sunnah/.

[9] Saad S. Al-Shehri et al., "Breastmilk-Saliva Interactions Boost Innate Immunity by Regulating the Oral Microbiome in Early Infancy," *PLoS ONE* 10, no. 9 (September 1, 2015), https://doi.org/10.1371/journal.pone.0135047.

[10] Bonnie Rochman, "Mom's Saliva Can Strengthen Babies' Immune Systems," *Time*, May 6, 2013, https://healthland.time.com/2013/05/06/moms-saliva-can-strengthen-babies-immune-systems/.

[11] Natalie Wolchover, "Should You Pre-Chew Your Baby's Food? | Live Science," *Live Science*, 2012, https://www.livescience.com/19435-pre-chew-baby-food.html.

[12] Leah Campbell, "Suck Baby Pacifier to Clean It," Healthline, December 3, 2018, https://www.healthline.com/health-news/sucking-your-babys-pacifier-to-clean-it-may-prevent-allergies.

family member might be beneficial for the baby if done correctly.

2.5 CAUTION:

At this point, please note the following cautions.

1) As mentioned earlier, some scholars opine that the *tahneek* was only legislated for the Prophet ﷺ, so that people could get his blessings. No evidence could be found that it was commanded to people to do *tahneek*. If one wishes to do so, he can do and if one does not do it, there is no sin.

2) If one chooses to do it, it should be ensured that it is done in a way that is not harmful to the baby. In this regard the following principle of the shariah needs to be practiced:

8.	*Narrated [Ibn 'Abbas (RA)]:* *Allah's Messenger (ﷺ) said: "There should neither be harming (of others without cause), nor reciprocating harm (between two parties)." [Reported by Ahmad and Ibn Majah].* *This hadith is saheeh because of its paths and supporting evidence as it is indeed narrated by a number of companions and with a number of chains of narration. A group of hafidhs (master hadith scholars)*	وَعَنْ اِبْنِ عَبَّاسٍ -رَضِيَ اَللَّهُ عَنْهُمَا- قَالَ: قَالَ رَسُولُ اَللَّهِ - صلى الله عليه وسلم -{ لَا ضَرَرَ وَلَا ضِرَارَ } رَوَاهُ أَحْمَدُ, وَابْنُ مَاجَهْ . حديث صحيح بطرقه وشواهده؛ إذ قد روي عن عدد كبير من الصحابة، وبطرق عدة، كما صححه جماعة من الحفاظ.

has considered it saheeh.

Buloogh ul Maram Book 7, Hadith 918 – Saheeh

So, anything that can harm the baby should be avoided. This might include:

- Doing *tahneek* in a non-hygienic manner with unclean hands
- Doing *tahneek* at an unclean place
- Chewing the date in a manner that pieces can come off it and choke the baby
- Date fruit not being cleaned before chewing for *tahneek*
- A sick person or the one having some disease in the mouth doing the *tahneek*

And so on.

It is therefore advisable that if *tahneek* is to be done, it should be done by the mother and done in a very hygienic manner. Lightly chewing a clean date and lightly rubbing it on the baby's palate and lips would suffice.

CHAPTER 3

3. DUA FOR THE NEW-BORN

Chapter summary

It is *Mustahab* that the father and the family should engage in *Dua* for the new-born and themselves. The chapter enlists virtues of doing so and some of the *Duas* from the *Quran* and *Sunnah*.

As we read in the previous chapter, the Prophet ﷺ used to make supplications for the new-born after the *tahneek*. The *ahadith* mentioned there do not specify any wording. This means that any good supplications can be made. However, in this chapter, we will present some additional *ahadith* to suggest some recommended wordings.

3.1 DUA OF THE FATHER

It is highly recommended that the family members should make *dua* for the new-born, especially the father.

9.	*It was narrated that Abu Hurairah that the Messenger of Allah ﷺ said: "There are three supplications that will undoubtedly be answered: the*	حَدَّثَنَا أَبُو بَكْرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ " ثَلاَثُ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ لاَ شَكَّ فِيهِنَّ دَعْوَةُ

الْمَظْلُومِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْوَالِدِ لِوَلَدِهِ " .	*supplication of one who has been wronged; the supplication of the traveler; and the supplication of a father for his child."*

Sunan Ibn Majah 3862 – Hassan

A similar message can also be found in several other narrations, e.g. *Al-Adab ul Mufrad Book 1, Hadith 32, 481,* and so on.

Some of the *Quranic duas* in this regard are as follows:

Dua for a righteous child:

رَبِّ هَبْ لِي مِن لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

"O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

(Surah Aal Imran 3:38)

Duas after the birth:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

"Our Lord! Bless us with ˹pious˺ spouses and offspring who will be the joy of our hearts, and make us models for the righteous."

(Surah Furqan 25:74)

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَاۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Our Lord! Make us both ˹fully˺ submit to You and from our descendants a nation

that will submit to you. Show us our rituals, and turn to us in grace. You are truly the Accepter of Repentance, Most Merciful.

(Surah Baqarah 2:128)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

My Lord! Make me and those ˹believers˺ of my descendants keep up prayer. Our Lord! Accept my prayers.

Our Lord! Forgive me, my parents, and the believers on the Day when the judgment will come to pass."

(Surah Ibrahim 14:40-41)

3.2 DUA OF THE MOTHER

Allah swt mentions the *dua* of the mother of the Maryam A.S. in *Surah Aal Imran (ayah 36)*. It is a beautiful *dua* for the mothers of the girls.

إِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek Your protection for her and her offspring from Satan, the accursed.

It is advised in the narration below to make supplication with the wording of this *dua* from *Surah Aal Imran*:

10.	*Narrated Sa`id bin Al-Musaiyab:* *Abu Huraira said, "The Prophet (ﷺ) said, 'No child is born but*	حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي

	that, Satan touches it when it is born whereupon it starts crying loudly because of being touched by Satan, except Mary and her son." Abu Huraira then said, "Recite, if you wish: "And I seek Refuge with You (Allah) for her and her offspring from Satan, the outcast." (3.36)	هُرَيْرَةَ . رضى الله عنه . أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَا مِنْ مَوْلُودٍ يُولَدُ إِلاَّ وَالشَّيْطَانُ يَمَسُّهُ حِينَ يُولَدُ، فَيَسْتَهِلُّ صَارِخًا مِنْ مَسِّ الشَّيْطَانِ إِيَّاهُ، إِلاَّ مَرْيَمَ وَابْنَهَا ". ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ وَاقْرَءُوا إِنْ شِئْتُمْ {وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ }
Saheeh al-Bukhari 4548		

The mothers of boys, if she wishes, can use the wording below which has been changed to suit for boys; otherwise what is recommended that she can read the *ayah* mentioned above irrespective of the gender of the baby (as it is disliked to alter the wording of the *Quran*).

The wording for the boys (which is a slight alteration to the ayah) is as follows:

اَللَّهُمَّ إِنِّي أُعِيذُهُ بِكَ وَذُرِّيَّتَهُ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek Your protection for him and his offspring from Satan, the accursed.

(The above wording for the male child is reported in a weak narration in *Saheeh Ibn Hibban* with the organization of *Ibn Bulban* at the number 6944).[13]

[13] *موارد الظمآن إلى زوائد ابن حبان - ج 7 - 2107 - 2379* (Dar Al-Thaqafah, 1992), 183.

3.3 OTHER WORDINGS FOR THE DUA

Some of the wordings of the *duas* from the *sunnah* are presented below.

11.	*Anas said, "The Prophet, may Allah bless him and grant him peace, used to come to us, the people of his house.* *One day he came to us and made supplication for us. Umm Sulaym said, 'Won't you make supplication for your little servant?'* *He said, 'O Allah, give him a lot of wealth and children. Make him live long and forgive him.'*	حَدَّثَنَا عَارِمٌ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ، عَنْ سِنَانٍ، قَالَ: حَدَّثَنَا أَنَسٌ قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم يَدْخُلُ عَلَيْنَا، أَهْلَ الْبَيْتِ، فَدَخَلَ يَوْمًا فَدَعَا لَنَا، فَقَالَتْ أُمُّ سُلَيْمٍ خُوَيْدِمُكَ أَلاَ تَدْعُو لَهُ؟ قَالَ: **اللَّهُمَّ، أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَأَطِلْ حَيَاتَهُ، وَاغْفِرْ لَهُ.**
Al-Adab Al-Mufrad 653 – Saheeh		

Another wording of the *dua* for Anas R.A. is:

اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ

"O Allah, increase his wealth and his children, and bless him in what You have given him."

Jami Tirmidhi, Book 49, Hadith 4200 – Saheeh

Another beautiful *dua* is mentioned below:

12.	*It is related that 'Abdullah used to use these supplications a lot:* *'Our Lord, make peace between us and guide us on the path of Islam. Save us from the darkness (and bring us) to the light. Remove acts of deviance from us, both open and hidden. Bless us in our ears, our eyes, our hearts, our wives, and our children. Turn to us. You are the Ever-Turning back (to his slaves), Most Merciful. Make us thankful for Your blessing and make us among those who give praise for it and proclaim it. Perfect it for us."*	حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الأَعْمَشُ، قَالَ: حَدَّثَنَا شَقِيقٌ قَالَ كَانَ عَبْدُ اللهِ يُكْثِرُ أَنْ يَدْعُوَ بِهَؤُلاَءِ الدَّعَوَاتِ: رَبَّنَا أَصْلِحْ بَيْنَنَا، وَاهْدِنَا سَبِيلَ الإِسْلاَمِ، وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَاصْرِفْ عَنَّا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَبَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَذُرِّيَّاتِنَا، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ، وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ، مُثْنِينَ بِهَا، قَائِلِينَ بِهَا، وَأَتِمَّهَا عَلَيْنَا.
Al-Adab Al-Mufrad 630 – Saheeh		

The narration below mentions a *dua* for the family of Abbas R.A. Even if one is not able to remember this *dua* in Arabic, one can make *dua* in his or her own language and ask Allah swt for the things mentioned in it:

13.	*Narrated Ibn 'Abbas: "The Messenger of Allah (ﷺ) said to Al-'Abbas: 'On the night of Monday, come to me, you and*	حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ مَكْحُولٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم

	your offspring, so that I may supplicate for them with a supplication that Allah will benefit you and your children by.' So he went, and we went with at night, so he (ﷺ) covered us in a Kisah (shawl), then said: 'O Allah, forgive Al-'Abbas and his offspring, for what is open and what is secret, with forgiveness that does not leave any sins. O Allah! Take care of him concerning the affair of his offspring.'"	لِلْعَبَّاسِ " إِذَا كَانَ غَدَاةُ الاِثْنَيْنِ فَأْتِنِي أَنْتَ وَوَلَدُكَ حَتَّى أَدْعُوَ لَهُمْ بِدَعْوَةٍ يَنْفَعُكَ اللَّهُ بِهَا وَوَلَدَكَ " . فَغَدَا وَغَدَوْنَا مَعَهُ وَأَلْبَسَنَا كِسَاءً ثُمَّ قَالَ " اللَّهُمَّ اغْفِرْ لِلْعَبَّاسِ وَوَلَدِهِ مَغْفِرَةً ظَاهِرَةً وَبَاطِنَةً لاَ تُغَادِرُ ذَنْبًا اللَّهُمَّ احْفَظْهُ فِي وَلَدِهِ " . قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الْوَجْهِ .
Jami Tirmidhi Book 49, Hadith 4129, Daif		

3.4 DUA BY THE FAMILY MEMBERS AND FRIENDS WHO ARE NOT PRESENT WITH THE FAMILY OF THE NEW-BORN:

The family members who are not immediately available with the new-born and its family should make supplications for the brother and sister who have become parents as well as other members of the family as these supplications are not only answered for whom they are made, but also for the one who is making the prayer.

14.	*Abud-Darda' (May Allah be pleased with him) reported:*	وعنه أن رسول الله صلى الله عليه وسلم كان يقول: "دعوة المرء المسلم لأخيه بظهر الغيب مستجابة، عند

The Messenger of Allah (ﷺ) said, "The supplication of a Muslim for his (Muslim) brother in his absence will certainly be answered. Every time he makes a supplication for good for his brother, the angel appointed for this particular task says: 'A man! May it be for you, too'." [Narrated by Muslim].	رأسه ملك موكل كلما دعا لأخيه بخير قال الملك الموكل به: آمين، ولك بمثل" ((رواه مسلم)).

Riyad as-Salihin 1495 – Saheeh

3.5 HOW TO CONGRATULATE THE FAMILY OF THE NEW-BORN:

It is mustahab to congratulate the family for the new-born[14]. Following are some of the supplications for the family and their references as compiled by Mufti Ibn Adam[15]:

1) Sayyiduna Hasan al-Basri (Allah be pleased with him) advised a man to supplicate with the following words when congratulating new parents:

بَارَكَ اللَّهُ لَكَ فِي المَوْهُوبِ لَكَ، وَشَكَرْتَ الوَاهِبَ، وبَلَغَ أَشُدَّهُ، وَرُزِقْتَ بِرَّهُ

"May Allah bless you in His gift to you, may you give thanks to the giver of this gift, may the child reach the maturity of years, and may you be

[14] "Sunnah Words of Congratulations When a Newborn Arrives," *MuslimVillage.Com* (blog), February 20, 2017, https://muslimvillage.com/2017/02/20/122323/sunnah-words-congratulations-newborn-arrives/.

[15] Mufti Ibn Adam, "Dua for Congratulating New Parents," *Darul Iftaa* (blog), October 23, 2013, https://daruliftaa.com/miscellaneous/dua-for-congratulating-new-parents/.

granted its righteousness."

Both Imam al-Nawawi in his Al-Adhkar (p: 349) and Imam Ibn al-Qayyim in his Tuhfat al-Mawlud (p: 35) relate this Dua from Hasan al-Basri (may Allah have mercy on them). It was originally reported by Ibn al-Ja'd in his Musnad, Ibn Abi al-Dunya, Abu Bakr ibn al-Mundhir in his Al-Awsat, and Ibn Adi in his Al-Kamil. The chain of transmission of this report has been classed as weak by some, but scholars such as Nawawi and Ibn al-Qayyim have recommended its recitation since it is merely from virtuous actions – as long as one does not consider it to be firmly established.

Imam al-Nawawi (Allah have mercy on him) states that it is also recommended for the one being congratulated, i.e. the new parents, to respond with the following or a similar Dua:

بَارَكَ اللَّهُ لَكَ، وبَارَكَ عَلَيْكَ، وجَزَاكَ اللَّهُ خَيْراً، ورَزَقَكَ اللَّهُ مِثْلَهُ، وأَجْزَلَ ثَوَابَكَ

"May Allah bless you and shower His blessings upon you; and may Allah reward you with good, grant you the same and increase your reward."

2) Ayyub al-Sakhtiyani (Allah have mercy on him), the great Imam and follower (tabi'i), would congratulate new parents with the following supplication:

جعله الله مباركاً عليك وعلى أمة محمد صلى الله عليه وسلم

"May Allah make the child a blessing for you and a blessing for the Umma of Muhammad (Allah bless him & give him peace)." (Recorded by Imam al-Tabarani 945 and others from Ayyub al-Sakhtiyani; Tabarani also reports this from Hasan al-Basri 946)

CHAPTER 4

4. INTRODUCTION TO THE TERM AQEEQAH

Chapter summary

Aqeeqah is a *sunnah Muakaddah* (continued/emphasized Sunnah) of the Prophet ﷺ. It has various meanings in *Shariah* including the animal that is sacrificed for the child, the hair on the head of the child, and so on.

4.1 LINGUISTIC MEANING:

Linguistic, the word عق from which the word *Aqeeqah* is driven means 'to cut'[16].

This word can be found in numerous *ahadith* in its literal sense, e.g.

15.	*The Prophet (ﷺ) said, "The biggest sins are:* *To join others in worship with Allah;* *To be undutiful to one's parents*	عن النَّبِيّ قَالَ : "الكَبَائِرُ : الإشْرَاكُ بالله ، وَ**عُقُوقُ** الوَالِدَيْنِ ، وَقَتْلُ النَّفْس ، وَاليَمِينُ الغَمُوسُ" رواه البخاري

[16] Mufti A.K. Hussain, "QnA Snapshots: The Rules of Aqeeqah" (Jamiatul Ulama KZN, 2015), https://jamiat.org.za/qna-snapshots-the-rules-of-Aqeeqah/.

	(or cutting away from them); *To kill somebody unlawfully; and* *To take an oath Al-Ghamus (i.e. an intentional false oath)*	
Sahih al-Bukhari 6675		
16.	*From Taysalah: He heard Ibn 'Umar say, "Making parents weep is part of disobedience (or is cutting away from them) and one of the major wrong actions."*	عَنْ طَيْسَلَةَ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: بُكَاءُ الْوَالِدَيْنِ مِنَ **الْعُقُوقِ** وَالْكَبَائِرِ.
Al-Adab Al-Mufrad 31 (Saheeh)		

There are other narrations as well which use the word in its commonly understood literal meaning.

However, the difference between the literal or linguistic meaning and the technical meaning of the term is required to be understood.

4.2 FIQHI MEANING:[17]

There are various opinions among the scholars regarding the *fiqhi* definition of the term *Aqeeqah*. Some of the opinions in this regard have

[17] Farooq Rafi, "Aqeeqah Ke Ahkam o Masail," Mohadith Magazine, 2012, https://magazine.mohaddis.com/shumara/75-nov2012/1361-Aqeeqah-k-ahkam-o-masael.

been compiled below[18]:

1. Abu Ubaid and Al-Asma'ai say:

أَصْلُهَا الشَّعْرُ الَّذِي يَخْرُجُ عَلى رَأْسِ الْمَوْلُوْدِ

In reality, it is that hair (i.e. their removal) that are already present on the head of the new-born.

2. Zamakhshari and others have followed this opinion (and said):

وَسُمِّيَتْ الشَّاةُ الَّتِى تُذْبَحُ عَنْهُ فِي تِلْكَ الْحَالَةِ عَقِيْقَةً لِأَنَّهُ يُحْلَقُ عَنْهُ ذَلِكَ الشَّعْرُ عِنْدَ الذَّبْحِ

The goat/sheep which is sacrificed in this situation is called *Aqeeqah* as these hairs are shaven when slaughtering (of the sacrificial animal) happens.

3. Imam Ahmed says that it is driven from *'Aq* which means to tear or to cut. Ibn Abdul Birr and a group (of scholars) has also inclined towards this opinion.

وعن أحمد أنها مأخوذة من العق وهو الشق والقطع ، ورجحه ابن عبد البر وطائفة

4. Imam Khattabi says:

اَلْعَقِيْقَةُ اسْمُ الشَّاةِ الْمَذْبُوْحَةِ عَنِ الْوَلَدِ، سُمِّيَت بِذَلِكَ لِأَنَّهَا تُعَقُّ مَذَابِحُهَا أى تُشَقُّ وَ تُقْطَعُ

Aqeeqah is the term used for the sheep sacrifices for the new-born. It is named so because it is cut during the slaughtering, i.e. split and

[18] Hafiz Abdur Rahman Ibn Abi Hatim, العلل لابن أبي حاتم - 6, vol. 4 (Riyadh: Matba'ah Al-Humaidhi, 2006), https://www.google.com.au/books/edition/_/_0hKCwAAQBAJ?hl=en&gbpv=0.

made into pieces.

5. It Is also said that these are the hair that are cut.

وقيل هي الشعر الذي يحلق

6. Ibn Faris says: The sheep that is sacrificed as well as the hair, both are called *Aqeeqah*. He said about the *'Aq* that the hair, as well as the sheep that are sacrificed, are called *Aqeeqah*.

The above opinion is also favored by Imam Shaukani who says:

اَلْعَقِيْقَةُ الذَّبِيْحَةُ اَلَّتِي تُذْبَحُ لِلْمَوْلُوْدِ وَالْعَقُّ فِي الْأَصْلِ: الشَّقُّ وَالْقَطْعُ، وَسَبَبُ تَسَمِيْتِهَا بِذٰلِكَ أَنَّهُ يُشَقُّ حَلْقُهَا بِالَّذَبْحِ وَقَدْ يُطْلَقُ اسْمُ الْعَقِيْقَةِ عَلى شَعْرِ الْمَوْلُوْدِ

Aqeeqah is the sacrificial animal that is sacrificed for the newborn. 'Aq in reality means to split and to cut in pieces. The reason for this term being used is that the sacrificial animal's throat is cut at this time. The word Aqeeqah is also used for the hair of the new-born.

Some of the other opinions in this regard are[19]:

- It is said that the *Aqeeqah* is the food that is prepared and called upon for the new-born
- Abu Ubaid says that the origin of the word *Aqeeqah* is the hairs of the newborn. Later on, the Arabs started calling the sacrificial sheep *Aqeeqah* as per their habit of calling things by the reason that made them happen or what they branch from.

[19] Muhammad Zakariyyah Kandhalvi, *أوجز المسالك إلى موطأ مالك*, vol. 10 (Damascus: Dar ul Qalam, 2003).

In light of the above, we can say that the word *Aqeeqah* is used for the hair of the new-born, as well as the sheep that is sacrificed for him/her. It is also used for the shaving of the head of the new-born and the sacrifice being offered at that time.

4.3 IS AQEEQAH A PREFERRED TERM?

There are some *ahadith* which indicate that when asked about *Aqeeqah*, the Prophet ﷺ said that Allah swt does not like *Uqooq* (i.e. a word from the same root; we have discussed this word when explaining the linguistic meaning of the word *Aqeeqah*).

Let us first review the relevant *ahadith* and then we will discuss its different interpretations *inshaAllah*.

17.	*Narrated 'Amr b. Suh'aib:* *On his father's authority, said that his grandfather that the Messenger of Allah (ﷺ) was asked about the aqiqah. He replied: Allah does not like the breaking of ties (uquq), as though he disliked the name. And he said: If anyone has a child born to him and wishes to offer a sacrifice on its behalf, he may offer two resembling sheep for a boy and one for a girl. And he was asked about fara'. He*	حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم ح وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ حَدَّثَنَا عَبْدُ الْمَلِكِ - يَعْنِي ابْنَ عَمْرٍو - عَنْ دَاوُدَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ أُرَاهُ عَنْ جَدِّهِ قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْعَقِيقَةِ فَقَالَ " لاَ يُحِبُّ اللَّهُ الْعُقُوقَ " . كَأَنَّهُ كَرِهَ الاِسْمَ وَقَالَ " مَنْ وُلِدَ لَهُ وَلَدٌ فَأَحَبَّ أَنْ يَنْسُكَ عَنْهُ فَلْيَنْسُكْ عَنِ الْغُلاَمِ شَاتَانِ مُكَافِئَتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ " . وَسُئِلَ عَنِ الْفَرَعِ قَالَ " وَالْفَرَعُ حَقٌّ وَأَنْ تَتْرُكُوهُ حَتَّى يَكُونَ بَكْرًا شُغْزُبًّا ابْنَ مَخَاضٍ أَوِ ابْنَ لَبُونٍ فَتُعْطِيَهُ أَرْمَلَةً أَوْ تَحْمِلَ عَلَيْهِ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ أَنْ تَذْبَحَهُ فَيَلْزَقَ لَحْمُهُ بِوَبَرِهِ وَتُكْفِئَ إِنَاءَكَ وَتُوَلِّهَ نَاقَتَكَ"

replied: Fara' is right. If you leave it (i.e. let it grow till it becomes a healthy camel of one year or two years, then you give it to a widow or give it in the path of Allah for using it as a riding beast, it is better than slaughtering it at the age when its meat is stuck to its hair, and you turn over your milking vessel and annoy your she-camel.	

Sunan Abi Dawud 2842 – Hasan

The same aspect is also apparent in other *ahadith*, e.g. Sunan an-Nasa'i 4212, Sunan Abi Dawud 2842.

The above-mentioned wording "لاَ يُحِبُّ اللَّهُ الْعُقُوقَ" can be interpreted in various ways:

- **Interpretation 1**: *Aqeeqah* is disliked. If one wishes to sacrifice something without considering it an *Aqeeqah*, then that is fine

- **Interpretation 2:** The command to do *Aqeeqah* was abrogated. The other *ahadith* that explain the way of doing it were before the abrogation and the *hadith* mentioned above is after the abrogation.

- **Interpretation 3**: The Prophet ﷺ was referring to the *Aqeeqah* of the times of *Jahilliyah* and it was, therefore, explained that Allah swt did

not like it. He then explained the correct way of doing it. This correct method, along with the word *Aqeeqah*, is mentioned in several other ahadith.

- **Interpretation 4**: The Prophet ﷺ did not like the word Aqeeqah', however, he did not prohibit it.

The first two interpretations are rare opinions and are not favored by most of the scholars. Some early scholars, however, held the opinion that *Aqeeqah* was abrogated by the sacrifice on *Eid-ul-Adha*. Mufti Yusuf Shabbir, Mufti Shabbir Ahmed, Mufti Muhammad Tahir, and Shaykh Hatem Al-Haddad attribute this opinion to Imam Muhammad Al-Shaybani, ʿAllamah Kasani (d. 587/1191) and Mufti Rashid Ahmad Ludyanwi.

Interpretation 3 is not beyond possibility as we come to know from the various *ahadith* that the Prophet ﷺ altered an inappropriate practice of the *Aqeeqah* of times of *Jahiliyyah* and taught a pure way for this. The *hadith* below provides the context.

18.	*Narrated 'Amr b. Suh'aib:* *Narrated Buraydah ibn al-Hasib:* *When a boy was born to one of us in the pre-Islamic period, we sacrificed a sheep and smeared his head with its blood; but when Allah brought Islam, we sacrificed*	حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ، حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ، حَدَّثَنِي أَبِي، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، قَالَ سَمِعْتُ أَبِي بُرَيْدَةَ، يَقُولُ كُنَّا فِي الْجَاهِلِيَّةِ إِذَا وُلِدَ لأَحَدِنَا غُلاَمٌ ذَبَحَ شَاةً وَلَطَخَ رَأْسَهُ بِدَمِهَا فَلَمَّا جَاءَ اللَّهُ بِالإِسْلاَمِ كُنَّا نَذْبَحُ شَاةً وَنَحْلِقُ رَأْسَهُ وَنَلْطَخُهُ بِزَعْفَرَانٍ .

a sheep, shaved his head, and smeared his head with saffron.

Sunan Abi Dawud 2843 – Hasan Saheeh

With regards to interpretation 4, it seems the strongest opinion to us. It is also evident from the wording used by the narrator that the Prophet's ﷺ statement that Allah swt does not like *Uqooq* was meant for the use of this word and not the practice of removing hair or offering sacrifice for the newborn. Therefore, it is better to use some other more appropriate words for this ritual, e.g. *Dhabiha* (ذَبِيحَة), *Nasikah* (نَسِيكَة). However, as we see this word used in some other ahadith, it can be said that it is not prohibited to use it, however, it is better to avoid a word that can be used in a negative connotation. You will see more examples of how the Prophet ﷺ was very keen about the meaning of the names of people, places and so on, when we get to the chapter explaining the fiqh of naming.

Shaykh Bin Baaz explains:

فالعقيقة هي الذبيحة التي تذبح عن المولود في اليوم السابع من ولادته، يقال لها عقيقة، ويقال لها نسيكة، ويسميها بعض الناس تميمة.

Aqeeqah is the animal that is sacrificed for the new-born on the seventh day after birth. This is called Aqeeqah; it is also known as Nasikah, and some people call it Tameemah.

CHAPTER 5

5. RULING ON AQEEQAH'

Chapter summary

Aqeeqah is highly recommended or even *Wajib* according to some scholars. We should therefore do it for the boys as well as girls in the prescribed manner.

5.1 THREE MAIN OPINIONS AND THEIR EVIDENCE

Before we review the *ahadith* on this topic and present our opinion on the topic, it will be useful to have a comparison of the rulings from various scholars on the matter of *Aqeeqah*. If we group the opinions of the contemporary as well as classical scholars, we realize that there are three main opinions, as summarized by Dr. Ahmed Al-Muhammadi[20]:

القول الأول: قول الحسن البصرى والليث بن سعد وداود وابن حزم أنها واجبة

والقول الثاني: قول جماهير أهل الحديث والفقه أنها سنة مؤكدة.

والقول الثالث: قول أبي حنيفة أنها بدعة إذ هى جاهلية محاها الإسلام.

First Opinion: The saying of the Imams Hassan Al-Basri, Layth bin Sa'ad,

[20] Dr. Ahmed Muhammadi is an Egyptian scholar who studied at Al-Azhar University and holds his doctrate in Usool Al-Deen. He is a renowned teacher and serving scholars with Hamad Bin Khalifa universities as well as with various other institutions and government ministries.

Dawood Adh-Dhahiri, and Ibn Hazm that it is *Wajib* i.e. mandatory; leaving it without a valid *shara'i uzr* (valid reason which is acceptable from the point of view of *fiqh*) would result in a sin.

Second Opinion: This is the saying of the majority of the people of *hadith* and *fiqh* that this (*i.e. Aqeeqah*) is a *Sunnah Muakkaddah* (i.e. it is a continued *Sunnah*; doing this will result in reward).

Third Opinion: This is the saying of Imam Abu Hanifah that it is an innovation in religion as it is a form of *jahiliyyah* that Islam eradicated.

None of the contemporary *Hanafi* scholars whose opinions were surveyed during the course of writing this book hold this opinion; their opinion aligns with the second opinion mentioned above.

The evidence for the first opinion is the *ahadith* that indicate:

- "The child in pledge for the Aqeeqah"
- "With the child comes the Aqeeqah"

And so on. You would be able to see a selection of the *ahadith* on this topic in the current and following chapters.

The evidence for the second opinion is the *ahadith*, in addition to the above, which indicate that some *ahadith* mentioned *Aqeeqah* as an optional matter. Had that not been the case, the ruling on *Aqeeqah* would have been that of *Wajib*. Moreover, there are no *ahadith* that indicate any punishment or sin in not doing the *Aqeeqah*.

Evidence for the third opinion is the narration in which the Prophet ﷺ said that the "*Uqooq* are disliked". That *hadith* has already been explained at

length. Another evidence for this group of scholars is the narration in which the Prophet ﷺ forbade Fatima R.A. to do the *Aqeeqah* of Al-Hassan R.A.[21]

19.	*From Abu Rafay: He R.A. said: When Hassan R.A. was born to Fatimah R.A., she said (to the Prophet ﷺ), "Should I not do the Aqeeqah for my son with a sacrifice?". He (the beloved Prophet ﷺ) said: No, however, shave his head and give silver in charity among the masakeen and Awkaz equivalent to the weight of the hair. The Awkaz were the needy people from among the companions of the Prophet ﷺ in the masjid or in the Al-Suffah.*	عن أبي رافع، قال: لما ولدت فاطمة حسنًا، فقالت: ألا أعق عن أبني بدم؟ قال: «لا، ولكن احلقي رأسه وتصدقي بوزن شعره من فضة على المساكين أو الأوقاض» وكان الأوقاض ناسًا من أصحاب رسول الله – صلى الله عليه وسلم – محتاجين في المسجد أو في الصفة
Jami ul Masaneed Wa As-Sunnan of Ibn Kathir, Also mentioned in Musnad Ahmed (391/6), Sunan Al-Kubra of Al-Bayhaqi 19299, and other narrations.		

Reviewing the evidence of the third opinion, the scholars have explained that:

[21] IslamKotob, *السنن الكبرى للبيهقي*, vol. 9 (Beirut: Dar ul Qutub Ilimiyyah, 2003), 512.

- The Prophet's ﷺ statement that he did not like *Uqooq* was as if he didn't like the name (as the wording of the relevant ahadith indicates too). Otherwise, he wouldn't call something as disliked which remained his continued sunnah and there are a lot of narrations on this matter and how it used to be done by the Prophet ﷺ and his blessed companions.
- Regarding the hadith in which the Prophet ﷺ forbade Fatimah R.A. to do the Aqeeqah, it is explained that as the Prophet ﷺ did the Aqeeqah for him himself (as we come to know from numerous ahadith), he asked Fatima R.A. not to do the Aqeeqah but to weigh the hair of the child and give an equivalent amount of silver in charity. This understanding strengthens when the above hadith is looked at in combination with the other narrations which explain that the Prophet ﷺ offered the Aqeeqah for Al-Hassan and then said to Fatimah R.A. to shave his head and give silver in charity equivalent to the weight of the hair.

Another evidence presented by the third group of scholars is the saying attributed to Ayesha R.A. in which she said that after the sacrifice of Al-Adha was ordained, it resulted in the *naskh* or abrogation of all other previous forms of sacrifices.

20.	*The Messenger of Allah ﷺ said: Al-Adha abrogated all (other mandatory) sacrifices. Fasting of Ramadan abrogated all (other) fasts. (Mandatory) Ghusl from*	قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : نَسَخَ الْأَضْحَى كُلَّ ذَبْحٍ , وَصَوْمُ رَمَضَانَ كُلَّ صَوْمٍ , وَالْغُسْلُ مِنَ الْجَنَابَةِ كُلَّ غُسْلٍ , وَالزَّكَاةُ كُلَّ صَدَقَةٍ

Janabah (i.e. sexual impurity) abrogated all (other mandatory) ghusls. (And likewise), Zakat (abrogated) all (other mandatory) sadaqah. *Note: The words in brackets have been added for clarity based on interpretation.*	
Sunan Ad-Dar Al-Qutni – Very Daif	

Shaykh Ahmed Ibn Abdullah As-Salami[22], the Imam of the national mosque of Qatar – Jami Imam Muhammad Ibn Al-Wahhab, has presented the following *takhreej* of the above hadith and mentioned it is extremely *Daif* in all its various versions.

Al-Mushtaher 198, Nasb Ar-Rayah 4/208, Al-Baihaqi 9/262, Silsila Ahadith Daifa 904, Ad-Dirayah 2/213, Al-Firdaus 4/6858, Firdaus ul Akhbar 5/7111, Al-Mizan 4/115, Al-Fath 9/588, Al-Kamil 6/2382, Al-Tahqeeq 2 / 11371, Al-Majmuo 8/386, Ma'arifah As-Sunnan 14/18903, Takhreej Al-Dhuaf 697, Tanweer Al-Ainayn 319, Al-Lulu Al-Masnou 1511, Al-Mawsoo'a 27329

As the *hadith* is considered to be extremely *Daif*, most of the scholars have not considered this in formulating the ruling.

In the light of the above, we consider the first two opinions to have

[22] Ahmed Ibn Abdullah As-Salami, "أحاديث لم تثبت في الأضاحي" (Al-Alukah, 2013), https://www.alukah.net/sharia/0/61294/#_ftnref35.

stronger support from the evidence.

Based on the study conducted while writing this book, my inclination is towards the opinion of Imam Malik which he has mentioned in Al-Muwatta:

وَلَيْسَتِ الْعَقِيقَةُ بِوَاجِبَةٍ، وَلَكِنَّهَا يُسْتَحَبُّ الْعَمَلُ بِهَا

And the Aqeeqah is not Wajib, however, it is loved to act on it (i.e. to perform it).

This opinion is also held by[23] 'The Standing Committee for Scholarly Research and Issuing Fatwas' which is the leading committee of senior scholars in Saudi Arabia and has compiled fatawa on diverse topics in 32 volumes[24].

However, the first opinion, which considers the *Aqeeqah* to be *Wajib*, has also got very strong evidence and the scholars like Ahmed Ibn Hanbal support it to an extent that he recommends that people should take money on loan if they don't have enough means and revive this sunnah[25].

With these two stronger opinions presented, we leave it to the readers to consult with other scholars and reflect for making their opinion regarding which opinion they consider to be a more close representation of the

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[23] Shaykh Saleh Al-Munajjid, "Ruling on 'Aqeeqah, and Are the Poor Excused from It? - Islam Question & Answer" (IslamQA, 2009), https://islamqa.info/en/answers/20018/ruling-on-Aqeeqah-and-are-the-poor-excused-from-it.

[24] Shaykh Saleh Al-Munajjid, "A Brief Introduction to the Fatwas of the Standing Committee for Scholarly Research and Issuing Fatwas - Islam Question & Answer" (IslamQA, 2009), https://islamqa.info/en/answers/126635/a-brief-introduction-to-the-fatwas-of-the-standing-committee-for-scholarly-research-and-issuing-fatwas.

[25] Tauzeeh Al-Ahkam توضيح الأحكام، للشيخ عبد الله البسام (6/ 89 - 90)

Quran and *Sunnah*.

5.2 AHADITH USED FOR DERIVING THE RULING ON AQEEQAH:

We will now present the relevant ahadith on the topic.

21.	*It was narrated from Salman bin 'Amir that he heard the Prophet (saw) say:* *"For a boy, there should be an Aqeeqah, so shed blood for him and remove the harm/ impurity from him."*	حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ سَلْمَانَ بْنِ عَامِرٍ، أَنَّهُ سَمِعَ النَّبِيَّ ـ صلى الله عليه وسلم ـ يَقُولُ " إِنَّ مَعَ الْغُلاَمِ عَقِيقَةً فَأَهْرِيقُوا عَنْهُ دَمًا وَأَمِيطُوا عَنْهُ الأَذَى " .
Sunan Ibn Majah – Book 27, Hadith 3, Saheeh		

With regards to the word الأَذَى, the scholars explain that it means the hair that are on the head of the child at the time of birth. More discussion on this aspect has been done in the chapter on the 'Wisdom of *Aqeeqah*'.

A similar message is also conveyed from other narrations e.g. *Jami` at-Tirmidhi* 1515, *Sahih al-Bukhari* 5471 (the first part of the *hadith*), *Sahih al-Bukhari* 5472, *Jami` at-Tirmidhi* 1515

22.	*From Malik that he heard that there had been an Aqeeqah for Hasan and Husayn, the sons of Ali ibn Abi Talib.*	عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّهُ عُقَّ عَنْ حَسَنٍ، وَحُسَيْنٍ، ابْنَىْ عَلِيِّ بْنِ أَبِي طَالِبٍ
Muwatta Imam Malik - Book 26, Hadith 64		

23.	*It was narrated from 'Abdullah bin Buraidah, from his father, that:* *the Messenger of Allah ﷺ offered the 'Aqeeqah for Al-Hasan and Al-Husain.*	أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ، قَالَ حَدَّثَنَا الْفَضْلُ، عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَقَّ عَنِ الْحَسَنِ وَالْحُسَيْنِ .
Sunan an-Nasa'i 4213 – Hasan		

The above hadith indicates the permissibility of the grandfather, guardian, or a relative to be able to do the *Aqeeqah* for the new-born (i.e. it is not just the father or the parents who can do this).

The above meaning is also conveyed from the other *ahadith* e.g. *Sunan an-Nasa'i* 4213, 4219 etc.

24.	*From Rabia ibn Abi Abd ar-Rahman that Muhammad ibn Ibrahim ibn al-Harith at-Taymi said, "I heard my father say that the Aqeeqah was desirable, even if it was only a sparrow."*	عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، أَنَّهُ قَالَ سَمِعْتُ أَبِي يَسْتَحِبُّ الْعَقِيقَةَ، وَلَوْ بِعُصْفُورٍ .
Muwatta Malik, Book 26, Hadith 1074		

The scholars explain that the meaning of the above *hadith* is not that a sparrow or other birds are also sufficient to fulfill the requirements of an *Aqeeqah*; rather it is to emphasize the importance of the *Aqeeqah*. The word used in the *hadith* is يَسْتَحِبُّ which means that it is *Mustahab* or liked.

25.	*The Messenger of Allah ﷺ, peace, and blessings be upon him, commanded them to sacrifice two sheep of equal age for a boy and one for a girl.*	أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُمْ عَنْ الْغُلَامِ شَاتَانِ مُكَافِئَتَانِ وَعَنْ الْجَارِيَةِ شَاةٌ
Sunan al-Tirmidhi 1513, Grade: Sahih		

The word used in the above *hadith* is أَمَرَهُمْ which indicates a command. Some scholars have declared the *Aqeeqah* to be *wajib* based on this. Further discussion on this *hadith* can be seen under the topic of 'Characteristics of the animal for sacrifice on *Aqeeqah*'.

26.	*Samurah (RAA) narrated that Allah's Messenger ﷺ said, "Every boy is pawned against his 'Aqeeqah, to be slaughtered on his behalf on the seventh day of his birth, his head is to be shaved, and he must be given a name." Related by the five Imams (Ahmad and the four Imams). At-Tirmidhi graded it as Sahih.*	وَعَنْ سَمُرَةَ – رضى الله عنه – أَنَّ رَسُولَ اَللَّهِ – صلى الله عليه وسلم –قَالَ: { "كُلُّ غُلَامٍ مُرْتَهَنٌ بِعَقِيقَتِهِ, تُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ, وَيُحْلَقُ, وَيُسَمَّى" } رَوَاهُ اَلْخَمْسَةُ, وَصَحَّحَهُ اَلتِّرْمِذِيّ
Bulugh al-Maram, Book 12, Hadith 1359 – Saheeh		

The meaning of 'child being pledged or pawned' is discussed further in the chapter on the 'Wisdom behind *Aqeeqah*'. However, from the perspective of this chapter, it further highlights the importance of doing

the *Aqeeqah*. Some scholars consider this and other similar *ahadith* to be the basis of their ruling to consider *Aqeeqah* as *Wajib*. They explain that the pledge mentioned in narrations on *Aqeeqah* remains in place until the *Aqeeqah* is performed[26].

27.	*Yazid bin 'Abdul-Muzani narrated that the Prophet (saw) said:* *"Offer an Aqeeqah for the boy, but do not smear his head with blood."*	حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَيُّوبَ بْنِ مُوسَى، أَنَّهُ حَدَّثَهُ أَنَّ يَزِيدَ بْنَ عَبْدٍ الْمُزَنِيَّ حَدَّثَهُ أَنَّ النَّبِيَّ ـ صلى الله عليه وسلم ـ قَالَ " يُعَقُّ عَنِ الْغُلاَمِ وَلاَ يُمَسُّ رَأْسُهُ بِدَمٍ " .
Sunan Ibn , Book 27, Hadith 3286 – Hasan		

This *hadith* has been discussed further in the chapter on 'What not to do on *Aqeeqah*' as it explains one of the practices of *Jahiliyyah* that Islam eradicated from the *Aqeeqah* and made it a pure and beautiful expression of gratefulness on the birth of a child.

28.	*Yahya related to me from Zayd ibn Aslam from a man of the Banu Damra that his father said, "The Messenger of Allah, may Allah bless him and grant him peace, was asked about the Aqeeqah. He*	حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ رَجُلٍ، مِنْ بَنِي ضَمْرَةَ عَنْ أَبِيهِ، أَنَّهُ قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْعَقِيقَةِ فَقَالَ " لاَ أُحِبُّ الْعُقُوقَ " وَكَأَنَّهُ إِنَّمَا كَرِهَ الاِسْمَ وَقَالَ " مَنْ وُلِدَ لَهُ وَلَدٌ فَأَحَبَّ أَنْ يَنْسُكَ عَنْ وَلَدِهِ فَلْيَفْعَلْ " .

[26] Abu Khadeejah Abdul-Wahid, "Aqeeqah (Slaughter of an Animal) for the Baby on the Seventh Day," Abu Khadeejah : أبو خديجة, October 9, 2014, https://www.abukhadeejah.com/Aqeeqah-slaughter-of-an-animal-for-the-baby-on-the-seventh-day/.

said, 'I do not like disobedience (uquq),' as if he disliked the name. He said, 'If anyone has a child born to him, and wants to sacrifice for his child, then let him do it.' "

Muwatta Malik, Book 26, Hadith 1070

This *hadith* and the meaning that the scholars have understood from this have already been discussed previously in this book. However, from the perspective of this chapter, it might be beneficial to note that the word used here is فَأَحَبَّ أَنْ يَنْسُكَ which means "if he likes (or if it is *Mustahab* to him) that he sacrifice.."; it seems to indicate that it is not obligatory to have *Aqeeqah*. This is the opinion of Imam Al-Shawkani, however, some scholars differ with this interpretation.

5.3 DO THE POOR HAVE TO DO THE AQEEQAH TOO:

The scholars of the Standing Committee of Issuing Fatawa was asked a similar question. A summary of their reply is presented below.

- There is no difference of opinion that it is not obligatory for one who is poor to do the *Aqeeqah* let alone someone who is in debt
- If one has only that much means that he can cover the minimum necessary spending on the family, then there is nothing wrong with him not doing the *Aqeeqah* because Allah says (interpretation of the meaning): "Allah burdens not a person beyond his scope" (Al-Baqarah 2:286)

CHAPTER 6

6. WISDOM BEHIND AQEEQAH

Chapter summary

Aqeeqah, like other *shara'i* matters, comes with a lot of wisdom. It is one of the first *Sadaqat* in the world for the new-born and a source of blessing for him/her. It also highlights some of the very important aspects of the Islamic social system.

Shah Waliullah Dahlavi R.A. mentions in *Hujjutul Balighah*:

واعلم ان العرب كان يعقون عن اولادهم و كانت العقيقة امراً لازماً و سنة موكدة. و كان فيها مصالح كثيرة راجعة الي مصلحة الملية و المدنية و النفسانية، فابقاها النبي صلي الله عليه وسلم و عمل بها و رغب الناس فيها

(You should) know that the Arabs used to do Aqeeqah for the children and it used to be a mandatory matter and continued practice. It has several Milli or national, social, and psychological benefits. Therefore, the Prophet ﷺ kept this practice and acted upon it and encouraged the people towards it.

In this chapter, we will *inshaAllah* review some of the beautiful points of wisdom behind the command to do *Aqeeqah*.

6.1 GENERAL WISDOM BEHIND AQEEQAH

Performing *Aqeeqah* for the new-born comes with numerous explicit and implicit benefits. Some of them are as follows:

1) It is a sign of gratefulness to Allah swt that He blessed us with the child. Sacrificing in the way of Allah as gratitude is what is commanded in *Surah Al-Kawther* where Allah swt gave the glad tiding to the Prophet ﷺ that he was given *Al-Kawther* and then he was commanded to therefore pray and offer sacrifice. Imam Malik explains this as the purpose of *Aqeeqah*, i.e. to thank Allah swt for the blessing of the child.

2) Numerous traditions indicate that the sacrifice on *Aqeeqah* is a means of removal of harm from the child by the grace of Allah. This early *sadaqah* on behalf of the child is therefore very important. Consider the *hadith* below:

29.	*Buraydah ibn al-Hasib reported: The Messenger of Allah, peace, and blessings be upon him, said, "Charity does not leave a man until it is freed from the jaws of seventy devils."*	عن بريدة بن الحصيب الأسلمي قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يُخْرِجُ رَجُلٌ شَيْئًا مِنْ الصَّدَقَةِ حَتَّى يَفُكَّ عَنْهَا لَحْيَيْ سَبْعِينَ شَيْطَانًا
Musnad Ahmad 22453 – Saheeh		

3) When we spend on the sacrifice of the animal for the *Aqeeqah*, it is a reminder for us that commands of Allah swt come first and foremost; it is not the money or other worldly possessions that should be our primary concern. This reduces the love for wealth in our hearts. The reality of the love of wealth is summarized in the beautiful *hadith* below:

30.	*Abu Mutarrif reported: I came to*	عَنْ أَبِي مُطَرِّفٍ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ

	the Prophet ﷺ, peace and blessings be upon him, while he was reciting the verse, "Competition for wealth diverts you," (102:1). The Prophet said, "The son of Adam boasts: My wealth! My wealth! O son of Adam, have you truly earned any wealth but what you ate and consumed, or put on and wore out, or spent in charity so it remained?"	يَقْرَأُ أَلْهَاكُمْ التَّكَاثُرُ قَالَ يَقُولُ ابْنُ آدَمَ مَالِي مَالِي قَالَ وَهَلْ لَكَ يَا ابْنَ آدَمَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبِسْتَ فَأَبْلَيْتَ أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ
Saheeh Muslim 2958		

4) When we sacrifice an animal for the *Aqeeqah*, it is a reminder for us about the selfless submission of Ibrahim A.S. and his son Ismail A.S. that when the orders of Allah swt come, then we should never hesitate to even sacrifice our lives.

5) *Aqeeqah* is also a means of announcing the *Nasb* of the child. It carries the same benefits for the new-borns as does *Walimah* for the newly-weds.

6) In the times of *Jahilliyah*, the daughters used to be buried alive as we come to know from many ahadith; for example *Sunan Abi Dawud* 2521, 4717, 4891, and others.

As a supplementary side point, it is important to note that some of the *ahadith* on this topic have been extremely erroneously translated and seem to mean that the one who buried the daughter alive, as well as the one

who was buried, are both in hell; whereas what is meant is that the one who buried alive and the mid-wife who fulfilled the command to bury alive are both in hell. This highlights the importance of knowing Arabic and being able to connect with the explanations provided by early scholars in their manuscripts written in Arabic language. An excellent explanation of the *ahadith* on this topic is available in an article written by the beloved brother Justin Parrott (Abu Amina Elias)[27].

Coming back to our point, Islam elevated the status of women and declared it *haram* to bury them alive. They were not given any shares in inheritance before Islam. The *Quran* and the *Sunnah* prescribed shares in inheritance for them. Similarly, there was no *Aqeeqah* for them in the times of *Jahiliyyah*; not only among the Quresh but also among the Jews, as we learn from the narration below. However, Islam elevated the status of women and commanded the believers to do the *Aqeeqah* for the daughters too. Not only that, fathers of the girls were given the glad-tidings of *Jannah* if they fulfill their responsibilities well as fathers of girls.

31.	*From Abu Huraira R.A., the Prophet ﷺ said: The Jews do the Aqeeqah for the boys and don't do the Aqeeqah for the girl. So (you) do the Aqeeqah for the boys with two sheep and the girl with one.*	عن أبي هريرة أن النبي قال : " إن اليهود تعق عن الغلام ولا تعق عن الجارية فعقوا عن الغلام شاتين وعن الجارية شاة
Sunan Al-Kubra Al-Baihaqi, 19282		

[27] Abu Amina Elias, "Baby Girl Buried Alive Is in Hell?," October 23, 2019, https://abuaminaelias.com/baby-girl-buried-alive-in-hell/.

7) When we distribute the meat of the *Aqeeqah* sacrifice, it is a reminder for us that it is our responsibility to look after our family as well as the poor members of the community. Serving the poor is one of the ways of attaining the *Jannah* as we learn from the *hadith* below.

32.	*Abu Dharr reported:* *I said, "O Messenger of Allah, what will save a servant from the Hellfire?"* *The Prophet ﷺ said, "Faith in Allah."* *I said, "O Prophet of Allah, what deeds must accompany faith?" The Prophet ﷺ said, "He should give in charity from what he has been provided."* *I said, "O Messenger of Allah, what if he is poor and he does not find anything to give in charity?" The Prophet ﷺ said, "He should enjoin good and forbid evil."* *I said, "O Messenger of Allah ﷺ, what if he is unable to enjoin good and forbid evil?" The Prophet ﷺ said, "He should work for the*	عن أبي ذر قُلْتُ يَا رَسُولَ اللَّهِ مَاذَا يُنَجِّي الْعَبْدَ مِنَ النَّارِ قَالَ الإِيمَانُ بِاللَّهِ قُلْتُ يَا نَبِيَّ اللَّهِ إِنَّ مَعَ الإِيمَانِ عَمَلٌ قَالَ يُرْضَخُ مِمَّا رَزَقَهُ اللَّهُ قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ كَانَ فَقِيرًا لا يَجِدُ مَا يُرْضَخُ بِهِ قَالَ يَأْمُرُ بِالْمَعْرُوفِ وَيَنْهَى عَنِ الْمُنْكَرِ قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ كَانَ عَيِيًّا لا يَسْتَطِيعُ أَنْ يَأْمُرَ بِالْمَعْرُوفِ وَلا يَنْهَى عَنِ الْمُنْكَرِ قَالَ يَصْنَعُ لأَخْرَقَ قُلْتُ أَرَأَيْتَ إِنْ كَانَ أَخْرَقَ لا يَسْتَطِيعُ أَنْ يَصْنَعَ شَيْئًا قَالَ يُعِينُ مَغْلُوبًا قُلْتُ أَرَأَيْتَ إِنْ كَانَ ضَعِيفًا لا يَسْتَطِيعُ أَنْ يُعِينَ مَظْلُومًا فَقَالَ مَا تُرِيدُ أَنْ تَتْرُكَ فِي صَاحِبِكَ مِنْ خَيْرٍ تُمْسِكُ الأَذَى عَنِ النَّاسِ فَقُلْتُ يَا رَسُولَ اللَّهِ إِذَا فَعَلَ ذَلِكَ دَخَلَ الْجَنَّةَ قَالَ مَا مِنْ مُسْلِمٍ يَفْعَلُ خَصْلَةً مِنْ هَؤُلاءِ إِلا أَخَذَتْ بِيَدِهِ حَتَّى تُدْخِلَهُ الْجَنَّةَ

needy."

I said, "What if he himself is needy and unable to work?" The Prophet ﷺ said, "He should support the oppressed."

I said, "What if he is weak and unable to support the oppressed?" The Prophet ﷺ said, "You do not want your companion to be deprived of goodness. Let him refrain from harming people."

I said, "O Messenger of Allah ﷺ, will he enter Paradise if he does that?" The Prophet ﷺ said, "No Muslim acts upon one of these qualities but that it will take him by the hand to enter Paradise."

Al-Mu'jam al-Kabeer 1626 – Saheeh

6.2 SPECIFIC AHADITH EXPLAINING THE PURPOSE OF AQEEQAH:

This section presents some of the relevant *ahadith* that explain the wisdom and purpose of *Aqeeqah*.

A CHILD IS PLEDGED FOR AQEEQAH:

One of the aspects that is clear from the relevant *ahadith* is that the child is in pledge for the *Aqeeqah* and when the *Aqeeqah* is done, the mortgage on him is paid. It shows the importance of doing the *Aqeeqah*. Consider the *ahadith* below.

33.	*It was narrated from Samurah that the Prophet (saw) said: "Every boy is mortgaged by his Aqeeqah, so slaughter for him on the seventh day, and shave his head, and name him."*	حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ ـ صلى الله عليه وسلم ـ قَالَ "كُلُّ غُلاَمٍ مُرْتَهَنٌ بِعَقِيقَتِهِ تُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ وَيُحْلَقُ رَأْسُهُ وَيُسَمَّى" .
Sunan Ibn Majah, Book 27, Hadith 4 – Hasan		
34.	*It was narrated from Qatadah, from Al-Hasan, from Samurh bin Jundab that the Messenger of Allah said: "Every boy is in pledge for his 'Aqeeqah, so slaughter (the animal) for him on the seventh day, and shave his head, and a name"*	أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، قَالاَ حَدَّثَنَا يَزِيدُ، - وَهُوَ ابْنُ زُرَيْعٍ - عَنْ سَعِيدٍ، أَنْبَأَنَا قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ "كُلُّ غُلاَمٍ رَهِينٌ بِعَقِيقَتِهِ تُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ وَيُحْلَقُ رَأْسُهُ وَيُسَمَّى" .
Sunan an-Nasa'i 4220 – Hasan		

A similar message is reported in other narrations too e.g. *Sunan Abi Dawud* 2838; *Sunan an-Nasa'i* 4220; *Sunan Ibn Majah*, Book 27, Hadith 3285

Imam Ibn Hajr Al-Asqalani mentions the status of this aspect and explains that it is reported by the five famous Imams of hadith.

35.	*Samurah (RAA) narrated that Allah's Messenger ﷺ said, "Every boy is pawned against his 'Aqeeqah, to be slaughtered on his behalf on the seventh day of his birth, his head is to be shaved, and he must be given a name." Related by the five Imams (Ahmad and the four Imams). At-Tirmidhi graded it as Sahih.*	وَعَنْ سَمُرَةَ – رضى الله عنه – أَنَّ رَسُولَ اَللَّهِ – صلى الله عليه وسلم –قَالَ: { "كُلُّ غُلَامٍ مُرْتَهَنٌ بِعَقِيقَتِهِ, تُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ, وَيُحْلَقُ, وَيُسَمَّى" } رَوَاهُ اَلْخَمْسَةُ, وَصَحَّحَهُ اَلتِّرْمِذِيّ

Bulugh al-Maram, Book 12, Hadith 1359 – Saheeh

It is mentioned about Imam Ahmed in *Nayl Al-Awtar:*

قَالَ الْخَطَّابِيّ: اخْتَلَفَ النَّاسُ فِي مَعْنَى هَذَا فَذَهَبَ أَحْمَدُ بْنُ حَنْبَلٍ إِلَى أَنَّ مَعْنَاهُ أَنَّهُ إِذَا مَاتَ وَهُوَ طِفْلٌ وَلَمْ يَعُقَّ عَنْهُ لَمْ يَشْفَعْ لِأَبَوَيْهِ

Khattabi said: The people (i.e. scholars from them) disagreed on the meaning of this. Ahmed Ibn Hanbal went towards the opinion that its meaning is that if the child dies and his Aqeeqah was not done, he will not be able to intercede for his parents. (Nayl Al-Awtar, 3/157)

Similarly, in *Mirqat* (*Sharh* of *Mishkatul Masabeeh*), it is mentioned that this statement means that as we cannot fully take benefit from a thing that is under *Rihn* (رهن) unless it is taken out of it, in the same manner the full benefit from the child would not be realized until its *Aqeeqah* is done and Allah swt is thanked for this blessing in the manner this thanking is prescribed, i.e. through *Aqeeqah*.

REMOVAL OF HARM:

From the ahadith below, we understand that the Aqeeqah is a means of removing '*Adha*' or harm or uncleanliness from the child. Let us first review the hadith and then discuss its details.

36.	*Narrated Salman b. 'Amir al-Dabbi: The Messenger of Allah (saws) as saying: Along with a boy there is an 'Aqeeqah, so shed blood on his behalf, and remove injury/harm/uncleanliness* (الأَذَى) *from him.*	حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ، عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَعَ الْغُلاَمِ عَقِيقَتُهُ فَأَهْرِيقُوا عَنْهُ دَمًا وَأَمِيطُوا عَنْهُ الأَذَى " .
Sunan Abi Dawud 2839 – Saheeh		

A similar meaning is also conveyed from various other narrations, e.g. *Jami Tirmidhi* Book 43, *Hadith* 3066, *Sunan an-Nasa'i* 4214; *Sunan Abi Dawud* 2839; *Sunan Ibn Majah*, Book 27, *Hadith* 3284.

The *Al-Adha* الأَذَى can mean various forms of harms and impurities. It can mean physical as well as spiritual impurities and harm. These physical and spiritual impurities can be in various forms. It should be noted that some *ahadith* which are reported in similar wording replace the removal of harm with the removal of hair. It can, therefore, also mean the removal of hair that are on the head of the child at the time of birth. Consider the *ahadith* below:

37.	*Narrated Samurah:* *That the Messenger of Allah*	حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى

	(saws) said: "The boy is mortgaged by his 'Aqeeqah; slaughtering should be done for him on the seventh day, he should be given a name, and his head should be shaved."	الله عليه وسلم " الْغُلاَمُ مُرْتَهَنٌ بِعَقِيقَتِهِ يُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ وَيُسَمَّى وَيُحْلَقُ رَأْسُهُ " .
Jami` at-Tirmidhi 1522 – Saheeh		

The same message is also conveyed in other narrations e.g. *Jami` at-Tirmidhi*, Book 43, *Hadith* 3066

There is a more explicit narration on the matter which settles the matter.

38.	*Narrated Al-Hasan:* *To remove the injury is the shaving of the head.*	حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا هِشَامٌ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ إِمَاطَةُ الأَذَى حَلْقُ الرَّأْسِ .
Sunan Abi Dawud 2840 – Saheeh Maqtu'		

Imam Abu Ubaid is reported to have said in the *Kitab ul Aqeeqah* of *Mamja Al-Bahrain* that:[28]

وقال أبو عبيد: وقوله في الحديث ((أميطوا عنه الأذى)) يعني بالأذى: الشعر.

And Abu Ubaid Said: Regarding the wording in the hadith, "Remove from him the impurity/harm", the meaning of the word الأذى is hair.

Scholars explain various benefits of shaving the head. Imam Ibn Al-

[28] https://www.bukhari-pedia.net/book/scr_mjma_bhrin/2896

Qayyim says in *At-Tuhfatul-Mawlood* (p.121): "Removing the harm from him, and the removal of weak hair so that stronger hair replaces it, which is firmer than what was there before, and it is better for one's head. Alongside that, there is a relief for the child, and an opening of the pores in the scalp so that the unpleasant vapor may escape with ease. And in that, there is a strengthening of the eyesight, the nasal passage, and the hearing."

CHAPTER 7

7. WHO SHOULD PERFORM THE Aqeeqah' AND FOR WHOM

Chapter summary

Aqeeqah is mainly the responsibility of the father when the child is young and a person's own responsibility when he/she grows up. With the permission of the father or the individuals, other people can do the *Aqeeqah* for the child too.

7.1 WHO IS THE AQEEQAH DUE FOR

LIVING CHILDREN:

The *Aqeeqah* is due for the male as well as female children as we learn from several *ahadith*. As an example, consider the hadith below:

39.	*Narrated Umm Kurz:* *That she asked the Messenger of Allah (ﷺ) about the 'Aqeeqah.* *He said:* *"For the boy is two sheep, and for the girl is one, it will not harm*	حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، عَنْ سِبَاعِ بْنِ ثَابِتٍ، أَنَّ مُحَمَّدَ بْنَ ثَابِتِ بْنِ سِبَاعٍ، أَخْبَرَهُ أَنَّ أُمَّ كُرْزٍ أَخْبَرَتْهُ أَنَّهَا، سَأَلَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْعَقِيقَةِ فَقَالَ " عَنِ الْغُلاَمِ شَاتَانِ وَعَنِ الْجَارِيَةِ وَاحِدَةٌ وَلاَ يَضُرُّكُمْ ذُكْرَانًا كُنَّ أَمْ إِنَاثًا "

	you if they (i.e. the sheep) are male or female."	

Jami` at-Tirmidhi 1516 – Saheeh

MISCARRIAGE OF THE CHILD THAT DIES BEFORE THE SEVENTH DAY

From the above hadith, we come to know that the Aqeeqah is due for the child who is born and remains alive till or after the seventh day. With regards to the child that passes away before birth or after birth but before the completion of seven days, the ruling is explained below.

The key point in this regard is that the fetus has got the rooh, just like other living beings, after it has passed four months in the womb of the mother as we learn from the hadith below as well as other narrations which convey a similar meaning.

40.	*Ibn Mas'ud said that God's messenger ﷺ, who is the most truthful, said:* *The constituents of your creation remain in the womb of your moth for forty days, then from them becomes the Alaqah (a piece of congealed blood) for a similar period (i.e. this happens in another 40 days), then they become Mudhghah (a lump of flesh) for a similar period (i.e.*	عَن عبد الله بن مَسْعُود قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِق المصدوق: «إِن أحدكُم يجمع خلقه فِي بطن أمه أَرْبَعِينَ يَوْمًا ثمَّ يكون فِي ذَلِك علقَة مثل ذَلِك ثمَّ يكون فِي ذَلِك مُضْغَة مثل ذَلِك ثمَّ يُرْسل الْملك فينفخ فِيهِ الرّوح...

another 40 days; a total of 120 days or four months so far). Then an angel is sent to him who infuses in him the rooh…

(Muttafaqun Alaih)

Mishkat al-Masabih 82 – Saheeh

Based on that, many scholars recommend that if a miscarriage happens after in the fifth month or if the child dies anytime afterward, he would be washed, shrouded, and buried and the *Aqeeqah* should be done for him. As per Imam Ahmed, if the *Aqeeqah* is not done, the infant won't be able to intercede for his parents. It is therefore recommended to do the *Aqeeqah* even for the deceased child. Consider the *fatwa* below from Shaykh Bakr Abu Zaid and other learned scholars of the standing committee of *Fatawa* in Saudi Arabia:

إذا توفي الحمل بعد نفخ الروح فيه وسقط من بطن أمه فإنه يغسل ويكفن ويصلى عليه ويدفن ويستحب أن يسمى وأن يعق عنه

If the child dies in pregnancy after it acquires the rooh and the miscarriage happens inside the womb of the mother, then is given a bath, shrouded, prayed (the Janazah) upon, and buried. It is preferred or liked that he should be named and an Aqeeqah should be done for him. (Fatawa Al- Lajnah Ad-Daimah, No. 17968)

According to a *fatwa* issued under the supervision of Shaykh Saleh Al-Munajjid, it is mentioned that one does not necessarily need to invite

people for *Aqeeqah* in this situation when the child has died. It can rather be distributed to others as well as eaten by the family[29].

It is to be noted here that Imam Malik holds a different view than above. Shaykh Muhammad Ibn Abdullah As-Sudais explains[30]:

وقال مالك أيضا إن مات قبل اليوم السابع لم يعق عنه

And Malik R.A. said as well that if he (i.e. the child) dies before the seventh day, then there is no Aqeeqah for him.

7.2 WHO SHOULD PERFORM THE AQEEQAH:

None of the *ahadith* that we came across pointed out any specific relation to be solely responsible for the sacrifice of animals on the *Aqeeqah*. There is evidence for various relations performing the *Aqeeqah*. Consider the *ahadith* below.

AQEEQAH BY THE MATERNAL GRANDFATHER:

41.	*It was narrated from 'Abdullah bin Buraidah, from his father, that: the Messenger of Allah ﷺ offered the Aqeeqah for Al-Hasan and Al-Husain.*	أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ، قَالَ حَدَّثَنَا الْفَضْلُ، عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَقَّ عَنِ الْحَسَنِ وَالْحُسَيْنِ

[29] Shaykh Saleh Al-Munajjid, "Should He Offer 'Aqeeqah for a Baby Who Died Immediately after Birth? - Islam Question & Answer," 2004, https://islamqa.info/en/answers/43739/should-he-offer-Aqeeqah-for-a-baby-who-died-immediately-after-birth.

[30] Dr. Muhammad Ibn Abdullah As-Sudais, *Ahkam Ul Aqeeqah* (Jamia Qaseem), 11, accessed November 17, 2020, https://elibrary.mediu.edu.my/books/MAL05636.pdf.

Sunan an-Nasa'i 4213 – Hassan

AQEEQAH BY THE PATERNAL GRANDFATHER:

42.	*Ibn Asakir reported from Ibn Abbas R.A. that he said: When the Prophet ﷺ was born, Abdul Muttalib did his Aqeeqah with a sheep and named him Muhammad ﷺ. People said to him, O Abu Harith! What was pressing upon you to name him Muhammad and not name him according to the names of his forefathers? He said: I wish that Allah swt praise him in the heavens and people praise him on earth.*	أخرج ابن عساكر عن ابن عباس رضي الله عنهما قال : لما ولد النبي عق عنه عبد المطلب بكبش وسماه محمداً فقيل له يا أبا الحارث : ما حملك على أن سمّيته محمداً ولم تسمه باسم آبائه ؟ قال : أردت أن يحمده الله في السماء ويحمده الناس في الأرض

Kanz Ul Amal 35520, Saheeh Seerah An-Nabawiyyah 1/293, Khasais Al-Kubra 1/134

This *hadith* not only shows that the grandfather of the Prophet ﷺ did his *Aqeeqah*, but it also shows the beauty of the name 'Muhammad' and that we should also name our children like this and aspire the same for them.

AQEEQAH BY FATHER:

Many *Ulema* consider that the onus of *Aqeeqah* is on the father as he is the

breadwinner[31]. Consider the evidence of the father doing the *Aqeeqah* from the *hadith* below.

43.	*From Hisham ibn Urwa that his father, Urwa ibn az-Zubayr made an Aqeeqah for his male and female children.*	عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ أَبَاهُ، عُرْوَةَ بْنَ الزُّبَيْرِ كَانَ يَعُقُّ عَنْ بَنِيهِ الذُّكُورِ، وَالإِنَاثِ
Muwatta Imam Malik, Book 26, Hadith 1076		

However, if other people wish to perform the *Aqeeqah* because of their liking or because the father doesn't have the means, then there is no harm in it; however, they should do it with the consent of the father.

AQEEQAH BY MOTHER:

Aqeeqah can also be done by the mother as we learn from ahadith that Fatima R.A. wished to do the *Aqeeqah* of her children. However, as the Prophet ﷺ had already done that or wished to do that himself, he ﷺ asked her not to do it but to weigh their hair and give an equivalent amount of silver in charity.

AQEEQAH FOR ONE'S OWN SELF:

One can also do the *Aqeeqah* for himself as we learn from the *hadith* below.

44.	*From Anas Ibn Malik R.A: The Prophet ﷺ did the Aqeeqah for himself after he was appointed as*	عن أنسِ بنِ مالكٍ رضي الله عنه أنَّ النبيَّ صلَّى الله عليه وسلَّم: عَقَّ عَنْ نَفْسِهِ بَعْدَمَا بُعِثَ نَبِيًّا

[31] Mufti A.K. Hussain, "QnA Snapshots."

the Prophet ﷺ.

Mussanaf Abdur Razzaq 7960, Silsila Ahadith Saheeh 2726 – Hasan

Please note that this *hadith* is discussed further in the chapter on when to do *Aqeeqah*.

7.3 OTHER CONSIDERATIONS:

APPOINTING SOMEONE TO DO THE AQEEQAH:

There is no evidence that prohibits appointing other people to perform the *Aqeeqah* on one's behalf.[32]

CAN ONE DO THE AQEEQAH IN THE HOME COUNTRY IF ONE IS RESIDING ELSEWHERE:

The scholars explain[33] that it is generally preferable to perform the sacrifice where it is prescribed (i.e. where the child was born). The evidence for this is that the Prophet ﷺ offered *Aqeeqah* and *Al-Adha* sacrifices in Madinah and did not send them to Makkah. On contrary, when it comes to *Hady* (the sacrifice of Hajj), he offered them at their place rather than Madinah. This is a general principle, however, if one is living

[32] Shaykh Saleh Al-Munajjid, "Should He Delay the 'Aqeeqah of His Child until He Comes Back from His Travels, or Should He Appoint Someone to Slaughter the 'Aqeeqah on His Behalf? - Islam Question & Answer," 2012, https://islamqa.info/en/answers/175537/should-he-delay-the-Aqeeqah-of-his-child-until-he-comes-back-from-his-travels-or-should-he-appoint-someone-to-slaughter-the-Aqeeqah-on-his-behalf.

[33] ykh Saleh Al-Munajjid, "He Is Studying in the West; Should He Offer the Udhiyah (Sacrifice) There or Appoint Someone to Do It on His Behalf in His Own Country? - Islam Question & Answer," 2015, https://islamqa.info/en/answers/159854/he-is-studying-in-the-west-should-he-offer-the-udhiyah-sacrifice-there-or-appoint-someone-to-do-it-on-his-behalf-in-his-own-country.

in the West and it is felt that the people in the home country are in more need or if one thinks that there would not be enough needy people in the country where one is living, then there is no harm in doing the sacrifice and *Aqeeqah* elsewhere and appointing someone, e.g. a trustworthy charity organization or a relative to do that.

CHAPTER 8

8. WHEN TO DO Aqeeqah'

Chapter summary

The *sunnah* is to do the *Aqeeqah* on the seventh day. However, if it is missed then one can do it on the 14th, 21st or any other day afterward. The responsibility remains unfulfilled unless the *Aqeeqah* is organized.

8.1 PREFERENCE FOR THE SEVENTH DAY:

AHADITH REGARDING THE AQEEQAH ON THE SEVENTH DAY

The *Aqeeqah* is preferred to be done on the seventh day after the birth:

45.	*Narrated 'Amr bin Shu'aib:* *from his father, from his grandfather that the Prophet (ﷺ) ordered naming the child on the seventh day, removing the harm from him, and Al-'Aqq (removing the hair and slaughtering the animal for 'Aqeeqah).*	حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، حَدَّثَنِي عَمِّي، يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ حَدَّثَنَا شَرِيكٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ بِتَسْمِيَةِ الْمَوْلُودِ يَوْمَ سَابِعِهِ وَوَضْعِ الأَذَى عَنْهُ وَالْعَقِّ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ .

Jami Tirmidhi, Book 43, Hadith 3066 – Saheeh

Numerous other *ahadith* convey a similar meaning, e.g. *Jami Tirmidhi* 1522; *Sunan Nasai* 4220, *Sunan Ibn Majah*, Book 27, *Hadith* 3285; *Sunan Abu Dawud* 2837, and so on.

Some scholars hold the opinion that it is not permissible to do the *Aqeeqah* before the seventh day. (*Nayl Al-Awtar* 3/158)

WISDOM BEHIND AQEEQAH ON THE SEVENTH DAY:

Shah Waliullah Dehlavi explains[34] in *Hujjatullahi Al-Balighah* that the wisdom of having *Aqeeqah* on the seventh day is that when the child is born, the parents remain very busy in taking care of the new-born. Had Islam obligated the *Aqeeqah* to be done as soon as the baby is born, it would have created a hardship for the parents. This was therefore not obligated to do it immediately after the birth. On the other hand, it is also required that we should thank Allah swt for the favor as soon as possible when we receive it. In this regard, seven days seems to be a suitable time frame when the parents get adjusted a little bit with the new-born and can then offer this sacrifice for the baby and this happen without too much delay from the birth.

HOW TO CALCULATE THE SEVENTH DAY:

To work out the seventh day, please note the following considerations:

- It is to be noted that, Islamically, the night belongs to the day that follows it i.e. if a child is born on Thursday after the *Maghrib* prayer, the child is considered to be born on Friday as Islamically the next

[34] Walīallāh ad-Dihlawī, *The Conclusive Argument from God* (Islamic Research Institute, 2003).

day started after the sunset.[35]

- The first day to be used in calculations is the day of birth (i.e. it is day 1 in the 'seventh-day' calculation). This is the opinion of Imam Nawawi as mentioned in *Al-Majmu* 8/411
- The opinion of the Maliki scholars is that the day of birth should not be counted in calculations at all, as mentioned in *Mukhtasar Khaleel, Al-Mawwaaq*, and so on.
- The third group of scholars says that the day of birth is not counted if the birth happened after the mid-day; otherwise it is counted.[36]

We prefer the opinion mentioned by Shaykh Ameen Shanqiti in *Sharh al-Mustaqni*:

"What is meant is that the day of the Aqeeqah is the seventh day after the day of birth. Therefore, the day (of the week) on which he is born is the seventh day."

OTHER IMPORTANT CONSIDERATIONS:

At this moment it would also be important to note a couple of important points[37]:

- Regarding having the *Aqeeqah* before the seventh day, there are two

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[35] Shaykh Saleh Al-Munajjid, "According to Islamic Custom, the Night Belongs to the Day That Follows It - Islam Question & Answer," 2014, https://islamqa.info/en/answers/164215/according-to-islamic-custom-the-night-belongs-to-the-day-that-follows-it.

[36] Shaykh Saleh Al-Munajjid, "How to Work out the Seventh Day on Which It Is Mustahabb to Sacrifice the 'Aqeeqah - Islam Question & Answer," 2013, https://islamqa.info/en/answers/171377/how-to-work-out-the-seventh-day-on-which-it-is-mustahabb-to-sacrifice-the-Aqeeqah.

[37] Mikael Ibn Ghindi Al-Sisi, "أحكام العقيقة عن المولود المودود," www.alukah.net, 2017, http://www.alukah.net/sharia/0/123341/.

opinions:

قال الشافعي والحنابلة: يجوز. وقال المالكية: لا يجوز

Imam Ash-Shafi'i and Hanbalis say that it is allowed while the Malikis say that it is not.

It is therefore the safest position to do it after on the seventh day or afterward.

- Regarding having the *Aqeeqah* before birth, there is no difference of opinion among the scholars regarding the ruling on this. The scholars explain:

لا يجوز قبل الانفصال – أي قبل انفصال المولود عن الوالدة، ووقت الجواز يبدأ من انفصال المولود

It (Aqeeqah) is not accepted before the separation, i.e. physical separation of the child from the mother (i.e. birth). The time in which it is accepted starts from the time of the birth of the new-born.

8.2 IF THE SEVENTH DAY IS NOT POSSIBLE OR IS MISSED

However, when the seventh day gets missed for any reason, the *Aqeeqah* can also be done on the fourteenth, or twenty-first day. Imam Tirmidhi explains:

46.	*This is the practice of the people of knowledge. They like that the Aqeeqah for the child on the seventh day, and if one is not able to do that on the seventh day, it should be done on the fourteenth*	وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ أَنْ يُذْبَحَ عَنِ الْغُلاَمِ الْعَقِيقَةُ يَوْمَ السَّابِعِ فَإِنْ لَمْ يَتَهَيَّأْ يَوْمَ السَّابِعِ فَيَوْمَ الرَّابِعِ عَشَرَ فَإِنْ لَمْ يَتَهَيَّأْ عُقَّ عَنْهُ يَوْمَ حَادٍ وَعِشْرِينَ وَقَالُوا لاَ يُجْزِئُ فِي الْعَقِيقَةِ مِنَ الشَّاةِ إِلاَّ مَا يُجْزِئُ فِي الأُضْحِيَةِ

day, and if one could not do it on the fourteenth day, it should be done on the 21st day. And they say that the sheep

Jami Tirmidhi, Book 43, Hadith 3066 – Saheeh

Even if the above dates are mentioned, one can do the *Aqeeqah* whenever one gets the opportunity. This opinion is supported by Imam Ibn al-Qayyim as he explains in his book *At-Tuhfat Al-Mawdood*.

Shaykh Bin Baaz explains:

فالسنة في لأب الطفل أن يذبح عن ولده الصغير ثنتين إذا كان ذكراً، وعن الجارية واحدة في اليوم السابع، فإن لم يتسر ذبحها بعد ذلك، في الرابع عشر، في الحادي والعشرين كما روي عن عائشة رضي الله عنها، أو في غير ذلك، ليس لها حد محدود، إن تيسر اليوم السابع فهو أفضل ويحلق رأس الطفل الذكر ويسمى[38]

"The sunnah for the father of the child is that he should sacrifice two (sheep) for the male child and one for the female on the seventh day. If it is not easy to do it on the seventh day, then after that he can do it on the fourteenth day, or the twenty-first day, as narrated by Ayesha R.A., or even after that. There is no limit set for that. If it is easy to do it on the seventh day, then it is more virtuous; he should shave his head on that day and also name him."

8.3 PERFORMING THE AQEEQAH WHEN ONE HAS GROWN UP

[38] https://binbaz.org.sa/fatwas/28378/%D8%AD%D9%83%D9%85-%D8%A7%D9%84%D8%B9%D9%82%D9%8A%D9%82%D8%A9

It is reported from Imam Hassan Basri:

عنِ الحَسنِ البَصريِّ: إذا لم يُعَقَّ عنك فعُقَّ عن نفْسِكَ وإنْ كنتَ رَجُلًا.

From Hasan Al-Basri: If no Aqeeqah was done for you, do the Aqeeqah for yourself even if you are a grown-up man. (Al-Muhalla 240/6)

The same opinion is narrated from Imam Ibn Sireen:

قال ابنُ سيرين ـ رحمه الله: لَوْ أَعْلَمُ أَنَّهُ لَمْ يُعَقَّ عَنِّي لَعَقَقْتُ عَنْ نَفْسِي

Ibn Sireen said: If I come to know that no Aqeeqah was done for me, I will do the Aqeeqah for myself. (Ibn Abi Shayba 24236)

The above opinions are in alignment with the *hadith* below in which the Prophet ﷺ is reported to have organized his *Aqeeqah* after the Prophethood, i.e. after the age of 40:

47.	*From Anas Ibn Malik R.A: The Prophet ﷺ did the Aqeeqah for himself after he was appointed as the Prophet ﷺ.*	عن أنسِ بنِ مالكٍ رضي الله عنه أنَّ النبيَّ صلَّى الله عليه وسلَّم: عَقَّ عَنْ نَفْسِهِ بَعْدَمَا بُعِثَ نَبِيًّا
Mussanaf Abdur Razzaq 7960, Silsila Ahadith Saheeh 2726 – Hasan		

It is to be noted the above *hadith* is reported from various paths. One of them is *Daif* while the other is classified as *Hasan*. Shaykh Albani classified it as acceptable and included it in *Ahadith Saheehah*. However, some scholars do not agree with this classification and consider it weak. Many

of these scholars believe that due to lack of evidence (as they do not accept this hadith), the *Aqeeqah* can only be done in childhood. Shaykh Muhammad Ibn Abdur Rahman As-Sudais explains[39]:

ذهب جمهور العلماء إلى عدم فعل العقيقة بعد البلوغ، وإذا بلغ فلا عقيقة عليه وسئل أحمد عن المسألة فقال. ذلك على الوالد، يعني لا يعق عن نفسه؛ لأن السنة في حق غيره، فأكثر أهل العلم على أنه يعق عن الذكر والأنثى الصغيرين فقط، ودليل ذلك نص الحديث (يوم سابعه)

Most of the scholars have gone towards the opinion of the inapplicability of Aqeeqah in adulthood. When one reaches the age of maturity, then there is no Aqeeqah upon him. And Ahmed R.A. was asked about this matter. He said, it is upon the father, i.e. one does not do it for himself. It is because this applicability is upon others. Most of the people of knowledge opine that the Aqeeqah for the boys and girls is only to be done when they are minors and the evidence they quote for this is the hadith which mentions about the seventh day (for the Aqeeqah).

8.4 PREFERED TIME FOR HAVING THE AQEEQAH:

The scholars explain two opinions about the preferred time for sacrifice[40]:

يجوز في اللّيل والنّهار.

المالكية: لا يجوز في اللّيل، ويكره بعد طلوع الفجر إلى طلوع الشّمس، ومن الزوال إلى غروب الشّمس، يستحب في وقت الضّحى.

1) *It is allowed during the day as well as the night.*
2) *Malikis: It is not allowed in the night. It is considered to be makrooh from*

[39] Dr. Muhammad Ibn Abdullah As-Sudais, *Ahkam Ul Aqeeqah*, 12.

[40] Mikael Ibn Ghindi Al-Sisi, "أحكام العقيقة عن المولود المودود."

the time of Fajr till the sun-rise, and also from the time zawal (sun-setting; approximately 20 minutes or so before the Maghreb) till the sun-set. The preferred time is Ad-Duha.

It is accordingly best to do it in the first half of the day till sunrise. Its consumption does not have a prescribed time frame and it can be consumed in later parts of the day too.

CHAPTER 9

9. WHAT NOT TO DO ON AQEEQAH

Chapter summary

Aqeeqah can be performed at any time of the year. When it is done, its blood should not be put on the head of the baby. The animal sacrifices for *Aqeeqah* should only be for the sake of Allah and not associated with any form of *shirk*. One can break the bones of the *Aqeeqah* meat and does not need to bury them.

When shaving the head, one should shave in full and not leave some parts unshaved while shaving the others.

Islam is the most beautiful way of life. It abolished all practices that go against human nature or result in spiritual, psychological, physical, social, and physiological degradation of human beings. Accordingly, the best way is what Allah swt has given us through the glorious book, Quran, and what is taught by the best of mankind, our master, our beloved Muhammad ﷺ. If we look for any other ways, either adding to the way of Muhammad ﷺ or leaving anything away from it, we will be pursuing imperfection.

In the matter of *Aqeeqah* too, there were many bad practices from the time of *jahiliyyah* that Islam abolished. We should never go back to them. At

the same time, we should avoid any new *bida'ahs* and innovations in this practice that might be prevailing in society. It is said about the *bida'ah:*

48.	*Aishah narrated that:* *The Messenger of Allah (ﷺ) said: "Whoever innovates something in this matter of ours (i.e. Islam) that is not part of it, will have it rejected."*	حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ـ صلى الله عليه وسلم ـ قَالَ " مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ " .
Sunan Ibn Majah, Vol. 1, Book 1, Hadith 14 – Saheeh		

There are numerous other traditions which emphasize the same point.

This chapter presents a few misconceptions regarding *Aqeeqah* which need to be properly understood.

9.1 SHARIAH DOES NOT PRESCRIBE WHEN TO GIVE BABY ITS FIRST BATH

Some people have a misconception that the babies must immediately be given a bath after their birth and without that the *Adhan* cannot be given in their ears and hence they would not be Muslims. There is no such ruling in Islam. Firstly, we have already discussed in the chapter regarding giving the *Adhan* in new-born's ear that is only a liked action and scholars do not consider it obligatory. Secondly, the Quran and *Sunni hadith* collections do not prescribe at all any particular time by which the baby should be bathed. It is a relaxation that the *shariah* has given so that people living in different parts of the world can manage this matter according to

their situation. According to a report, almost 200,000 babies die every year in Pakistan alone due to pneumonia which they acquire because of an early bath[41]. Responding to this ill practice, the scholars in Pakistan have issued a combined *fatwa* which states that it is not at all essential for the baby to have a bath before the *adhan* can be pronounced in its ear. The scholars also clarified that it takes approximately six hours for the baby to acclimatize to the new environment and adjust its temperatures. Accordingly, there is absolutely no problem from *Shara'i* perspective to wait for this much or even longer times before giving a bath to the baby. Medical doctors should be consulted in this matter as there is no restriction regarding this from the *Shariah* perspective.

During the time when the newborn is not bathed, the baby is not considered to be impure according to the following statement from Imam Al-Qurtubi as reported in *Sharh Mukhtasar Khaleel* of *Al-Kharashi*: "They (scholars) unanimously agreed that the living believer is pure, even the newborn who is delivered covered with the moisture of the vagina. "

Similarly, *An-Najm Al-Wahhaaj fi Sharh Al-Minhaaj* reads, "As for the newborn who is delivered covered with moisture, the scholars unanimously agreed that it is not obligatory to wash him, and there is no scholarly difference of opinion in this regard."

Accordingly, there is no need for the parents to rush for bathing the child.

9.2 AQEEQAH IN RAJAB:

[41] Ikram Junaidi, "New Fatwa Says Azaan Can Be Recited before Newborns Are Bathed," DAWN.COM, January 11, 2018, https://www.dawn.com/news/1382230.

Some people believe that there should be no sacrifice in *Rajab*. The *ahadith* of the Prophet ﷺ explain that there is no harm in having the sacrifice in *Rajab*. This is valid for all types of sacrifices including *Aqeeqah*.

49.	*It was narrated that Abu Razin Laqit bin 'Amir Al-Uqaili said:* *"I said: 'O Messenger of Allah, we used to offer sacrifices during the Jahiliyyah in Rajab, and eat of (their meat) and offer some to those who came to us.' The Messenger of Allah said: 'There is nothing wrong with that."' (One of the narrators) Waki bin 'Udus said: "I will not leave it."*	أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ، لَقِيطِ بْنِ عَامِرٍ الْعُقَيْلِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نَذْبَحُ ذَبَائِحَ فِي الْجَاهِلِيَّةِ فِي رَجَبٍ فَنَأْكُلُ وَنُطْعِمُ مَنْ جَاءَنَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ بَأْسَ بِهِ " . قَالَ وَكِيعُ بْنُ عُدُسٍ فَلاَ أَدَعُهُ .
Sunan an-Nasa'i 4233 – Hasan		
50.	*It was narrated from Nubaishah, a man of Hudhail, that the Prophet said:* *"I used to forbid you to store the meat of the sacrifices for more than three days so that there would be enough for everyone. But now Allah, the mighty and sublime, has bestowed plenty*	أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمَلِيحِ، وَأَحْسَبُنِي، قَدْ سَمِعْتُهُ مِنَ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ، – رَجُلٌ مِنْ هُذَيْلٍ – عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِي فَوْقَ ثَلاَثٍ كَيْمَا تَسَعَكُمْ فَقَدْ جَاءَ اللَّهُ عَزَّ وَجَلَّ بِالْخَيْرِ فَكُلُوا وَتَصَدَّقُوا وَادَّخِرُوا وَإِنَّ هَذِهِ الأَيَّامَ أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ " . فَقَالَ رَجُلٌ إِنَّا كُنَّا نَعْتِرُ عَتِيرَةً فِي الْجَاهِلِيَّةِ فِي

upon us, so eat some, give some in charity and store some, For these days are the days of eating, drinking and remembering Allah." A man said: "O Messenger of Allah, we used to sacrifice the 'Atirah during the Jahiliyyah in Rajab; what do you command us to do?" He said: "Sacrifice to Allah, the Mighty and Sublime, whatever month it is, do good for the sake of Allah, the Mighty and Sublime, and feed (the poor)." He said: "O Messenger of Allah, we used to sacrifice the Fara' during the Jahiliyyah; what do you command us to do?" He said: "For every flock of grazing animals, feed the firstborn as you feed the rest of your flock until it reaches an age where it could be used to carry loads, then sacrifice it, and give its meat in charity to the wayfarer, for that is good."	رَجَبٍ فَمَا تَأْمُرُنَا قَالَ " اذْبَحُوا لِلَّهِ عَزَّ وَجَلَّ فِي أَيِّ شَهْرٍ مَا كَانَ وَبَرُّوا اللَّهَ عَزَّ وَجَلَّ وَأَطْعِمُوا " . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نُفَرِّعُ فَرَعًا فِي الْجَاهِلِيَّةِ فَمَا تَأْمُرُنَا قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فِي كُلِّ سَائِمَةٍ مِنَ الْغَنَمِ فَرَعٌ تَغْذُوهُ غَنَمُكَ حَتَّى إِذَا اسْتَحْمَلَ ذَبَحْتَهُ وَتَصَدَّقْتَ بِلَحْمِهِ عَلَى ابْنِ السَّبِيلِ فَإِنَّ ذَلِكَ هُوَ خَيْرٌ "

Sunan an-Nasa'i 4230 – Saheeh

There are numerous other *ahadith* which convey a similar meaning, e.g. *Saheeh Bukhari* 5544; *Sunan Nasai* 4229, 4231; *Sunan Ibn Majah*, Book 27, *hadith* 6; *Sunan Abu Dawud* 2830; *Mustadrak Hakim* 7582 and so on.

In the wording of *Mustadrak Hakim*, it is mentioned that "You can sacrifice for Allah in whichever month you like, and do charity from it and feed people".

9.3 SMEARING THE HEAD OF THE INFANT WITH BLOOD:

51.	*Yazid bin 'Abdul-Muzani narrated that the Prophet (saw) said:* *"Offer an Aqeeqah for the boy, but do not smear his head with blood."*	حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَيُّوبَ بْنِ مُوسَى، أَنَّهُ حَدَّثَهُ أَنَّ يَزِيدَ بْنَ عَبْدٍ الْمُزَنِيَّ حَدَّثَهُ أَنَّ النَّبِيَّ ـ صلى الله عليه وسلم ـ قَالَ " يُعَقُّ عَنِ الْغُلاَمِ وَلاَ يُمَسُّ رَأْسُهُ بِدَمٍ "
Sunan Ibn Majah, Book 27, Hadith 5 – Hasan		

It is to be noted that there are some narrations which mention that the head of the infant should be smeared with blood. But the *mohaditheen* (*hadith* scholars) have identified the confusion and misunderstanding of the narrators in the wording of those ahadith and how they have confused one word with another which is similar in pronunciation. This is the beauty of the field of *Usool Al-Hadith* that such mistakes get picked up and segregated for us. Consider the narration below.

52.	*Narrated Samurah ibn Jundub:* *The Prophet (saws) said: A boy is*	حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم

	in pledge for his Aqeeqah. Sacrifice is made for him on the seventh day, his head is shaved and is smeared with blood. When Qatadah was asked about smearing with blood, how that should be done, he said: When you cut the head (i.e. throat) of the animal (meant for Aqeeqah), you may take a few hair of it, place them on its veins, and then place them in the middle of the head of the infant, so that the blood flows on the hair (of the infant) like a thread. Then its head may be washed and shaved off. *Abu Dawud said: In narrating the word "is smeared with blood" (وَيُدَمَّى) there is a misunderstanding on part of Hammam.* *Abu Dawud said: Hammam has been opposed (the other saheeh ahadith in matter) in narrating the words "is smeared with blood". This is misunderstanding*	قَالَ "كُلُّ غُلاَمٍ رَهِينَةٌ بِعَقِيقَتِهِ تُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ وَيُحْلَقُ رَأْسُهُ وَيُدَمَّى " . فَكَانَ قَتَادَةُ إِذَا سُئِلَ عَنِ الدَّمِ كَيْفَ يُصْنَعُ بِهِ قَالَ إِذَا ذَبَحْتَ الْعَقِيقَةَ أَخَذْتَ مِنْهَا صُوفَةً وَاسْتَقْبَلْتَ بِهِ أَوْدَاجَهَا ثُمَّ تُوضَعُ عَلَى يَافُوخِ الصَّبِيِّ حَتَّى يَسِيلَ عَلَى رَأْسِهِ مِثْلُ الْخَيْطِ ثُمَّ يُغْسَلُ رَأْسُهُ بَعْدُ وَيُحْلَقُ . قَالَ أَبُو دَاوُدَ وَهَذَا **وَهَمٌ مِنْ هَمَّامٍ** " وَيُدَمَّى " . قَالَ أَبُو دَاوُدَ خُولِفَ هَمَّامٌ فِي هَذَا الْكَلاَمِ وَهُوَ وَهَمٌ مِنْ هَمَّامٍ وَإِنَّمَا قَالُوا " يُسَمَّى " . فَقَالَ هَمَّامٌ " يُدَمَّى " . قَالَ أَبُو دَاوُدَ وَلَيْسَ يُؤْخَذُ بِهَذَا . حكم صحيح دون قوله ويدمى والمحفوظ ويسمى (الألباني)

	of Hammam. They (i.e. other narrators) narrated he word "he is given a name (يُسَمَّى) and Hammam narrated it "is smeared with blood" (يُدَمَّى). *Abu Dawud said: This tradition is not taken the ruling from.* *(The hadith is considered to be Saheeh except the word "Yudhamma", the Mahfoodh wording is "Yussamma")*	
Sunan Abi Dawud 2837 – Saheeh (except the confusion between 'Yusamma' and 'Yudamma')		

9.4 SACRIFICING THE ANIMALS AT THE GRAVES

53.	*Narrated Anas ibn Malik:* *The Prophet (ﷺ) said: There is no slaughtering (at the grave) in Islam.* *'Abd al-Razzaq said: They used to slaughter cows or sheep at graves.*	حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ عَقْرَ فِي الإِسْلاَمِ " . قَالَ عَبْدُ الرَّزَّاقِ كَانُوا يَعْقِرُونَ عِنْدَ الْقَبْرِ بَقَرَةً أَوْ شَاةً .
Sunan Abi Dawud 3222 – Saheeh		

9.5 SACRIFICING THE ANIMALS THAT ARE LINKED TO THE PRACTICES OF SHIRK:

54.	*Narrated 'Abdullah bin 'Umar:* *The Prophet (ﷺ) met Zaid bin 'Amr bin Nufail[42] in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet.* *A meal was presented to the Prophet (ﷺ) but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering."* *Zaid bin 'Amr used to criticize the way Quraish used to slaughter their animals, and used to say, "Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the*	حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُوسَى، حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رضى الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم لَقِيَ زَيْدَ بْنَ عَمْرِو بْنِ نُفَيْلٍ بِأَسْفَلِ بَلْدَحَ، قَبْلَ أَنْ يَنْزِلَ عَلَى النَّبِيِّ صلى الله عليه وسلم الْوَحْىُ فَقُدِّمَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم سُفْرَةٌ، فَأَبَى أَنْ يَأْكُلَ مِنْهَا ثُمَّ قَالَ زَيْدٌ إِنِّي لَسْتُ آكُلُ مِمَّا تَذْبَحُونَ عَلَى أَنْصَابِكُمْ، وَلاَ آكُلُ إِلاَّ مَا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ. وَأَنَّ زَيْدَ بْنَ عَمْرٍو كَانَ يَعِيبُ عَلَى قُرَيْشٍ ذَبَائِحَهُمْ، وَيَقُولُ الشَّاةُ خَلَقَهَا اللَّهُ، وَأَنْزَلَ لَهَا مِنَ السَّمَاءِ الْمَاءَ، وَأَنْبَتَ لَهَا مِنَ الأَرْضِ، ثُمَّ تَذْبَحُونَهَا عَلَى غَيْرِ اسْمِ اللَّهِ إِنْكَارًا لِذَلِكَ وَإِعْظَامًا لَهُ.

[42] Zaid Ibn Amr Ibn Nufail was one of the strong believers in Tauheed even in the times when Jahilliyyah was prevalent and he reject all practices of shirk even before the Prophet Muhammad ﷺ was given the Prophethood and the responsibility to spread the message of oneness of Allah swt. This pious father raised the son like Saeed Ibn Zaid who is from the ten that were promised the paradise in their own life.

	earth; yet you slaughter it in other than the Name of Allah. He used to say so, for he rejected that practice and considered it as something abominable.	
Sahih al-Bukhari 3826		
55.	*Narrated Abu Huraira:* *The Prophet (ﷺ) said, "Neither Fara' nor 'Atira (is permissible):" Al-Fara' nor 'Atira (is permissible):" Al- Fara' was the first offspring (of camels or sheep) which the pagans used to offer (as a sacrifice) to their idols. And Al-`Atira was (a sheep which was to be slaughtered) during the month of Rajab.*	حَدَّثَنَا عَبْدَانُ، حَدَّثَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، أَخْبَرَنَا الزُّهْرِيُّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ . رضى الله عنه . عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ فَرَعَ وَلاَ عَتِيرَةَ ". وَالْفَرَعُ أَوَّلُ النِّتَاجِ، كَانُوا يَذْبَحُونَهُ لَطِوَاغِيتِهِمْ، وَالْعَتِيرَةُ فِي رَجَبٍ.
Sahih al-Bukhari 5473		

There are other *ahadith* on this topic too (e.g. *Sahih Bukhari* 5474 etc)

The scholars explain two main learnings from *ahadith* on this topic:

- There should be no sacrifice that is linked to a practice of *shirk*
- There is no basis for Muslims to specifically sacrifice *Fara'* and *Atira*

unless they happen to be chosen for sacrifice without being specifically picked for the reason mentioned in the above *hadith*. Other *ahadith* on this aspect have also been mentioned in chapter 3 under the topic of Aqeeqah in *Rajab'*.

- Any suitable animal can be sacrificed. Especially with regards to the *Aqeeqah*, if someone believes that only *Fara'* or *Atira* are to be sacrificed, then this is an incorrect understanding.

9.6 THINKING THAT MALE ANIMAL SHOULD BE SACRIFICED FOR THE MALE CHILD AND VICE VERSA

Some people believe that male animal(s) has to be sacrificed for the male child and female animal for the female child. This goes against the proven texts which states that the gender of the animal does not matter. The confusion has probably arisen because of a *Shia* narration on this topic which cannot be used in deriving rulings according to the *fiqh* of *Ahlus Sunnah Wal Jama'ah*. The *Shia* narration is as follows:

إِذا كانَ يَومُ السّابِعِ وقَد وُلِدَ لأَحَدِكُم غُلامٌ أو جارِيَةٌ فَليَعُقَّ عَنهُ كَبشاً؛ عَنِ الذَّكَرِ ذَكَراً، و عَنِ الانثى مِثلَ ذلِكَ

(From Baqir R.A.:) When the seventh day comes and any one of you had a son or a daughter born to him, then he should does the Aqeeqah for the child with a sheep – for the male, a male one, and for the female, like that (i.e. of female gender). (Al-Kafi, Vol 6 Hadith 4)

We should accordingly follow a clear command in the *Sunni hadith* collections; the criteria for the acceptance or rejection of *ahadith* varies significantly between the two schools of thought. Most of the narrations in the *Shia* collection accordingly are not considered as authentic and

actionable according to the *Sunni* theology and *Usool Al-Hadith wa Al-Fiqh*.

9.7 SHAVING SOME PARTS OF THE HEAD AND LEAVING OTHERS

When shaving the head, the whole head should be shaved. Shaving a part of it and leaving the other is prohibited by the Prophet ﷺ.

56.	*Narrated Ibn 'Umar:* *The Messenger of Allah (ﷺ) forbade qaza'. Qaza' means having part of a boy's head shaved and leaving part unshaven.*	حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ، – قَالَ أَحْمَدُ كَانَ رَجُلاً صَالِحًا – قَالَ أَخْبَرَنَا عُمَرُ بْنُ نَافِعٍ عَنْ أَبِيهِ عَنِ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْقَزَعِ وَالْقَزَعُ أَنْ يُحْلَقَ رَأْسُ الصَّبِيِّ فَيُتْرَكَ بَعْضُ شَعْرِهِ
Sunan Abi Dawud 4193 – Saheeh		
57.	*Ibn 'Umar (May Allah be pleased with them) said:* *The Messenger of Allah (ﷺ) saw a boy, some portion of whose head was shaved and some of it was left out. He prohibited them from that and said, "Shave the whole of it or leave the whole of it." (Narrated by Abu Dawud with Saheeh chain as per the conditions of Bukhari and Muslim)*	وعنه قال: رأى رسول الله صلى الله عليه وسلم صبيًا قد حلق بعض شعر رأسه وترك بعضه فنهاهم عن ذلك وقال: "احلقوه كله، أو اتركوه كله". رواه أبو داود بإسناد صحيح على شرط البخاري ومسلم.
Riyad as-Salihin 1639 – Saheeh		

A number of other traditions convey a similar message too, e.g. *Saheeh*

Bukhari 5920; *Saheeh Muslim* 2120a; *Sunan Nasai* 5050, 5228, 5229, 5230; *Jami Tirmidhi* Book 47 Hadith 3575; *Sunan Ibn Majah* Book 32 Hadith 3769, *Sunan Abu Dawud* 4194 and so on.

Imam Nawawi mentions in his commentary of *Saheeh Muslim* that there is an *Ijma* (unanimous agreement of scholars) that *Al-Qaza* is *makrooh*.

9.8 BURYING THE BONES OF AQEEQAH

This is a practice that has no origins from the *Kitab* or *Sunnah*. It should never be done. Shaykh Siddique Hassan Khan says about this and other innovations similar to this that there is no *daleel* or evidence from the *Quran, Sunnah*, or even the basic intellect.

9.9 AVOID SUPERSTITIONS

Some cultures have a lot of superstitions that have nothing to do with the *Quran* and *Sunnah*. The parents should always avoid them.

58.	*'Alqama reported that 'A'isha used to go to children when they were born and make supplication for them. She came to a child and removed its pillow and found a straight razor under his head. She asked about the razor and they said, "We put it there against the jinn. She took the razor, threw it away, and forbade them to use it. She said that the Messenger of*	حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي ابْنُ أَبِي الزِّنَادِ، عَنْ عَلْقَمَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تُؤْتَى بِالصِّبْيَانِ إِذَا وُلِدُوا، فَتَدْعُو لَهُمْ بِالْبَرَكَةِ، فَأُتِيَتْ بِصَبِيٍّ، فَذَهَبَتْ تَضَعُ وِسَادَتَهُ، فَإِذَا تَحْتَ رَأْسِهِ مُوسَى، فَسَأَلَتْهُمْ عَنِ الْمُوسَى، فَقَالُوا: نَجْعَلُهَا مِنَ الْجِنِّ، فَأَخَذَتِ الْمُوسَى فَرَمَتْ بِهَا، وَنَهَتْهُمْ عَنْهَا وَقَالَتْ: إِنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يَكْرَهُ الطِّيَرَةَ وَيُبْغِضُهَا، وَكَانَتْ عَائِشَةُ تَنْهَى عَنْهَا.

	Allah, may Allah bless him and grant him peace, disliked and hated seeing bad omens in things. She forbade doing that.	
Al-Adab Al-Mufrad 912 – Daif		
59.	*Ruwaifi' bin Thabit said:* *"The Messenger of Allah [SAW] said: 'O Ruwaifi', you may live for a long time after me, so tell the people that whoever ties up his beard, or twists it, or hangs an amulet, or cleans himself (after relieving himself) with animal dung or bones, Muhammad has nothing to do with him.'"*	أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، وَذَكَرَ، آخَرَ قَبْلَهُ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيِّ، أَنَّ شُيَيْمَ بْنَ بَيْتَانَ، حَدَّثَهُ أَنَّهُ، سَمِعَ رُوَيْفِعَ بْنَ ثَابِتٍ، يَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَا رُوَيْفِعُ لَعَلَّ الْحَيَاةَ سَتَطُولُ بِكَ بَعْدِي فَأَخْبِرِ النَّاسَ أَنَّهُ مَنْ عَقَدَ لِحْيَتَهُ أَوْ تَقَلَّدَ وَتَرًا أَوِ اسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَوْ عَظْمٍ فَإِنَّ مُحَمَّدًا بَرِيءٌ مِنْهُ " .
Sunan an-Nasa'i 5067 – Saheeh		

CHAPTER 10

10. IS IT NECESSARY TO SACRIFICE AN ANIMAL FOR AQEEQAH

Chapter summary

It is necessary to sacrifice an animal for *Aqeeqah*. If one donates an equivalent amount, when it is not for purchase and slaughter of the animal(s), the responsibility would remain unfulfilled.

According to a *Fatwa* by *Lajnat Ad-Daimah*, it is not acceptable to not do the sacrifice and give an equivalent, or even higher amount, in charity. The evidence for that is the *hadith* below which requires that the actual sacrifice is to be done and the blood of sacrifice has to be shed.

This is an act of worship; the acts of worship have to be offered in the exact same manner as commanded by the *Quran* and *Sunnah*.

60.	*Samurah (RAA) narrated that Allah's Messenger ﷺ said, "Every boy is pawned against his 'Aqeeqah, he should be slaughtered for on the seventh day of his birth, his head is to be shaved, and he must be given a*	وَعَنْ سَمُرَةَ – رضى الله عنه – أَنَّ رَسُولَ اَللَّهِ – صلى الله عليه وسلم –قَالَ: { "كُلُّ غُلَامٍ مُرْتَهَنٌ بِعَقِيقَتِهِ, تُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ, وَيُحْلَقُ, وَيُسَمَّى" } رَوَاهُ اَلْخَمْسَةُ, وَصَحَّحَهُ اَلتِّرْمِذِيّ

name."

Related by the five Imams (Ahmad and the four Imams).

At-Tirmidhi graded it as Sahih.

Bulugh al-Maram, Book 12, Hadith 1359 – Saheeh

CHAPTER 11

11. CHARACTERISTICS OF THE ANIMAL FOR SACRIFICE ON AQEEQAH

Chapter summary

For the boy, there are two goats for *Aqeeqah*, and for the girl, there is one. However, if one wishes to sacrifice one each, some scholars consider this to be sufficient too. One can also sacrifice the cow or camel according to an opinion. Though some scholars permit having shares in a big animal, the more correct opinion seems to be to sacrifice the whole animal.

When selecting the animal, we should try to select a defect-free animal as it is more virtuous. The conditions for the *Aqeeqah* animals are that they should be of suitable age and when two of them are sacrificed, they should be similar (in type, size, and so on). The gender of the animal does not matter.

11.1 NUMBER OF ANIMALS TO BE SACRIFICED

There are two opinions in this regard:

- One: It is required that two sheep/goats be sacrificed for each male child and one for each female child
- Two: One sheep/goat is sufficient for male as well as female

children.

Both opinions are based on certain narrations and evidence from the *Sunnah.* We will first present the relevant *ahadith* for each of the opinions and then explain their relationship and our preferred opinion according to that.

AHADITH THAT MENTION ABOUT TWO SHEEP FOR BOY AND ONE SHEEP FOR GIRL

61.	*It was narrated from 'Amr bin Shuaib, from his father, that his grandfather said:* *"The messenger of Allah was asked about the 'Aqeeqah and he said: "Allah, the mighty and sublime, does not like Al-Uquq' as if he disliked the word (Al-Aqeeqah).* *He said to the Messenger of Allah: 'But one of us may offer a sacrifice when a child is born to him?'* *He said: 'Whoever wants to offer a sacrifice for his child, let him do so, for a boy; two sheep, Mukafaatan, (of equal age), and for a girl, one.'*	أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْعَقِيقَةِ فَقَالَ " لاَ يُحِبُّ اللَّهُ عَزَّ وَجَلَّ الْعُقُوقَ " . وَكَأَنَّهُ كَرِهَ الاِسْمَ قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم إِنَّمَا نَسْأَلُكَ أَحَدُنَا يُولَدُ لَهُ . قَالَ " مَنْ أَحَبَّ أَنْ يَنْسُكَ عَنْ وَلَدِهِ فَلْيَنْسُكْ عَنْهُ عَنِ الْغُلاَمِ شَاتَانِ مُكَافَأَتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ " . قَالَ دَاوُدُ سَأَلْتُ زَيْدَ بْنَ أَسْلَمَ عَنِ الْمُكَافَأَتَانِ قَالَ الشَّاتَانِ الْمُشَبَّهَتَانِ تُذْبَحَانِ جَمِيعًا .

	(One of the narrators) Dawud said: 'I asked Ziad bin Aslam about the word Mukafaatan and he said: 'Two similar sheep that are slaughtered together.	
Sunan an-Nasa'i 4212		

A similar message is also obvious from other *ahadith*, e.g. *Sunan an-Nasa'i* 4212, *Sunan Abi Dawud* 2842, and so on.

Also, consider the *hadith* below regarding the *Aqeeqah* of Al-Hasan and Al-Hussain:

62.	*It was narrated that Ibn 'Abbas said: "The Messenger of Allah offered an 'Aqeeqah for Al-Hasan and Al-Husain, may Allah be please with them, two rams for each."*	أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي إِبْرَاهِيمُ، - هُوَ ابْنُ طَهْمَانَ - عَنِ الْحَجَّاجِ بْنِ الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ عَقَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْحَسَنِ وَالْحُسَيْنِ رضى الله عنهما بِكَبْشَيْنِ كَبْشَيْنِ .
Sunan an-Nasa'i 4219 – Saheeh		

The following ahadith mention about the command of the Prophet ﷺ to Ayesha R.A. and Umm Kurz R.A.:

63.	*It was narrated that 'Aishah said: "The Messenger of Allah (saw) commanded us to sacrifice two*	عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ أَمَرَنَا رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ أَنْ نَعُقَّ عَنِ الْغُلاَمِ شَاتَيْنِ

	sheep for a boy's Aqeeqah and one sheep for a girl."	وَعَنِ الْجَارِيَةِ شَاةً .
Sunan Ibn Majah, Book 27, Hadith 3283 – Hassan		
64.	*It was narrated that umm Kurz said: "I came to the Prophet and asked him about the sacrificial meat. I heard him say: 'For a boy, two sheep, and for a girl, one sheep, and it does not matter if they are male or female."'*	أَخْبَرَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ، - وَهُوَ ابْنُ أَبِي يَزِيدَ - عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ، قَالَتْ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم بِالْحُدَيْبِيَةِ أَسْأَلُهُ عَنْ لُحُومِ الْهَدْيِ فَسَمِعْتُهُ يَقُولُ " عَلَى الْغُلاَمِ شَاتَانِ وَعَلَى الْجَارِيَةِ شَاةٌ لاَ يَضُرُّكُمْ ذُكْرَانًا كُنَّ أَمْ إِنَاثًا " .
Sunan an-Nasa'i 4217 – Hassan		

Many other narrations convey the same meaning too e.g. *Jami` at-Tirmidhi* 1513, 1516; *Sunan Ibn Majah*, Book 27, *Hadith* 3283; *Sunan an-Nasa'i* 4215, 4216, 4218

AHADITH THAT MENTION ABOUT ONE SHEEP FOR BOY AS WELL GIRL

65.	*Yahya related to me from Malik from Hisham ibn Urwa that his father, Urwa ibn az-Zubayr made an Aqeeqah for his male and female children of a sheep each.* *Malik said, "What we do about the Aqeeqah is that if someone makes an Aqeeqah for his*	وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ أَبَاهُ، عُرْوَةَ بْنَ الزُّبَيْرِ كَانَ يَعُقُّ عَنْ بَنِيهِ الذُّكُورِ، وَالإِنَاثِ، بِشَاةٍ شَاةٍ . قَالَ مَالِكٌ الأَمْرُ عِنْدَنَا فِي الْعَقِيقَةِ أَنَّ مَنْ عَقَّ فَإِنَّمَا يَعُقُّ عَنْ وَلَدِهِ بِشَاةٍ شَاةٍ الذُّكُورِ وَالإِنَاثِ وَلَيْسَتِ الْعَقِيقَةُ بِوَاجِبَةٍ وَلَكِنَّهَا يُسْتَحَبُّ الْعَمَلُ بِهَا وَهِيَ مِنَ الأَمْرِ الَّذِي لَمْ يَزَلْ عَلَيْهِ النَّاسُ عِنْدَنَا فَمَنْ عَقَّ عَنْ وَلَدِهِ فَإِنَّمَا هِيَ بِمَنْزِلَةِ النُّسُكِ وَالضَّحَايَا لاَ يَجُوزُ فِيهَا عَوْرَاءُ وَلاَ عَجْفَاءُ وَلاَ مَكْسُورَةٌ وَلاَ

	children, he gives a sheep for both male and female. The Aqeeqah is not obligatory but it is desirable to do it, and people continue to come to us about it. *If someone makes an Aqeeqah for his children, the same rules apply as with all sacrificial animals - one-eyed, emaciated, injured, or sick animals must not be used, and neither the meat or the skin is to be sold.* *The bones are broken and the family eat the meat and give some of it away as sadaqa. The child is not smeared with any of the blood"*	مَرِيضَةٌ وَلاَ يُبَاعُ مِنْ لَحْمِهَا شَىْءٌ وَلاَ جِلْدُهَا وَيُكْسَرُ عِظَامُهَا وَيَأْكُلُ أَهْلُهَا مِنْ لَحْمِهَا وَيَتَصَدَّقُونَ مِنْهَا وَلاَ يُمَسُّ الصَّبِيُّ بِشَىْءٍ مِنْ دَمِهَا .

Muwatta Malik, Book 26, Hadith 1076

Imam Malik related a consensus on this point among the people of Madinah, which is to say that it was the living practice of the city instituted by the Prophet ﷺ himself. He said:

الْأَمْرُ الذي لا اختلاف فيه عِنْدَنَا فِي الْعَقِيقَةِ أَنَّ مَنْ عَقَّ فَإِنَّمَا يَعُقُّ عَنْ وَلَدِهِ عن الذُّكُورِ وَالإِنَاثِ بِشَاةٍ شَاةٍ

The matter in which there is no disagreement among us regarding the newborn celebration is that whoever performs it does so for his child by offering a sheep for

each male and female.

66.	*Yahya related to me from Malik from Nafi that if any of Abdullah ibn Umar's family asked him for an Aqeeqah, he would give it to them. He gave a sheep as Aqeeqah for both his male and female children.*	حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، لَمْ يَكُنْ يَسْأَلُهُ أَحَدٌ مِنْ أَهْلِهِ عَقِيقَةً إِلاَّ أَعْطَاهُ إِيَّاهَا وَكَانَ يَعُقُّ عَنْ وَلَدِهِ بِشَاةٍ شَاةٍ عَنِ الذُّكُورِ وَالإِنَاثِ .
Muwatta Malik, Book 26, Hadith 1073		

Consider, two important points about the *hadith* above:

It is mentioned in *al-Majalis al-Wa'ẓiyah* 1/335 from Imam Safiri that according to Imam Bukhari, the most authentic of chains is what is narrated by Malik, from Nafi', from Ibn Umar (it is the same combination found in this *hadith*).

Furthermore, Ibn Umar was an authority on the prophetic practice, so his practices are usually attributed to the Prophet ﷺ himself.

Az-Zurqani writes:

كَانَ يعني ابن عمر مَنْ أَشَدِّ الصَّحَابَةِ اتِّبَاعًا لِلسُّنَّةِ فَيَجِبُ نَشْرُهَا ... فَإِنَّ الذَّكَرَ وَالْأُنْثَى فِيهَا سَوَاءٌ

Ibn Umar was the strictest of the companions in following the Sunnah, so it is an obligation to propagate it… for the male and female are the same regarding (the newborn celebration). - Sharh al-Zurqani 3/149

67.	*Narrated Abdullah ibn Abbas:* *The Messenger of Allah (ﷺ) sacrificed a ram for both al-Hasan and al-Husayn each (Allah be pleased with them).*	حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَقَّ عَنِ الْحَسَنِ وَالْحُسَيْنِ كَبْشًا كَبْشًا
Sunan Abi Dawud 2841		

The same message is also seen in other narrations, e.g. *Jami` at-Tirmidhi* 1519

A CLARIFICATION

The wording commonly used to emphasize the importance of *Aqeeqah* in the *ahadith* is إِنَّ مَعَ الْغُلاَمِ عَقِيقَةً meaning 'indeed with the boy is an *Aqeeqah*' (or similar wordings e.g فِي الْغُلاَمِ عَقِيقَةٌ as mentioned in *Sunan Nasa'i* 4214) as we have already seen in previous chapters.

If we take the meaning of *Aqeeqah* as the sheep which is sacrificed (as already explained earlier that it is one of the possible meanings of the word *Aqeeqah* according to the people of knowledge), then the *ahadith* which contain the wording that 'with the boy is an *Aqeeqah*' can be considered to be pointing towards the sacrifice of one animal. And the ones which would mention about two animals would have got the words *Aqeeqatan* as in the narration below.

أخرجه البزار من طريق عطاء عن ابن عباس رفعه " للغلام عقيقتان وللجارية عقيقة " [43]

[43] Sharh Ma'ani Al-Athar 1/458, كشف الأستار عن زوائد البزار. المجلد الثاني Hadith 1234

Al-Bazzar reported from the path of the chain of narration of Atta from Ibn Abbas as a Marfu narration that For a boy there are two Aqeeqahs (i.e. two animals that are to be sacrificed) and for the girl, there is one Aqeeqah.

However, it is to be noted that as per our research, this is the only *hadith* which has these wordings. Imam Ibn Al-Hajr Al-Asqalani mentions this hadith in *Fath-ul-Bari* and says:

وقال : لا نعلمه بهذا اللفظ إلا بهذا الإسناد اهـ . ووقع في عدة أحاديث " عن الغلام شاتان وعن الجارية شاة[44]"

And he said: We are not aware of the use of this word (like this) except in this chain. (On the other hand), the wording 'for the boy are two sheep and for the girl, one' appears in numerous ahadith.

That is why these *ahadith* are not to be taken for the evidence of the permissibility to sacrifice a single animal for the boy. These *ahadith* require reconciliation just like how the reconciliation is required between the two above-mentioned opinions.

The reconciliation between these ahadith is that the word *Aqeeqah* has various meanings (as explained previously). It can mean the occasion when the slaughtering is done, or the cutting of hair, or the actual animal of sacrifice too. In the *hadith* where two *Aqeeqahs* are mentioned, the word is used in the sense of sacrificial animal, and where one *Aqeeqah* is mentioned, it is representing the other connotations of the word. With this interpretation, there is no confusion about these narrations. What is

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[44] "إسلام ويب - فتح الباري شرح صحيح البخاري - كتاب العقيقة- الجزء رقم3" accessed November 21, 2020, https://islamweb.net/ar/library/index.php?page=bookcontents&idfrom=9990&idto=10005&bk_no=52&ID=3061.

remaining after this is the reconciliation between the two opinions mentioned earlier in this section. In the next sub-section, we have attempted to reconcile between them.

RECONCILIATION BETWEEN THE TWO OPINIONS

The difference between the scholars is because of the apparent difference between what is reported in these *ahadith*. The scholars have used two approaches in this regard:

- Some scholars have preferred some narrations over the others, e.g. Imam Malik has preferred the narrations which recommend a sheep each for the boy as well as the girl. This includes the ahadith with some of the strongest chains.
- Some scholars have provided interpretations to reconcile between the ahadith as explained below.

Some of the examples of reconciliations include:

- One of the interpretations is that regarding the *Aqeeqah* of Al-Hassan and Al-Hussain, it was done with two sheep each but the Prophet ﷺ gave one and one came from Ali R.A.[45]
- Another possible interpretation is that the two sheep for the Aqeeqah of Al-Hassan and Al-Hussain might have been sacrificed with a gap of some time. This might seem to be in contradiction with the hadith narrated by Aisha (may God be pleased with her) in which the Prophet (peace and blessings be upon him) ﷺ said:

[45] "Fatawa - The Aqeeqah for a Male Newborn," Dar al-Ifta al Misriyyah, accessed November 19, 2020, https://www.dar-alifta.org/foreign/ViewFatwa.aspx?ID=9406.

"Slaughter two similar sheep for a male newborn,"; some narrators and exegetes stated that it referred to slaughtering the two sheep at the same time. However, the preponderant opinion is that it means that two sheep must be similar in age, weight, etc.; there is no objection to slaughtering only one and delaying slaughtering the other until it becomes affordable. For this reason, some scholars mentioned the different narrations on whether the Prophet ﷺ (peace and blessings be upon him) slaughtered one or two sheep for each of his grandsons. Al-Mula Ali Al-Qari stated in his commentary on *Mishkat Al-Masabeeh* that the hadith illustrates the permissibility of slaughtering one sheep and that it is not obligatory to slaughter two sheep on the seventh day after the newborn's birth. This means that a person can slaughter a sheep at one time and the second one at another time, thus reconciling between the different narrations.

- The narration that mentions slaughtering one sheep states that the Prophet ﷺ (peace and blessings be upon him) deemed it permissible to slaughter one sheep for a male newborn and this achieves and fulfills the Sunnah to facilitate the matter and remove hardship. However, if one can do two, then it is more virtuous.
- According to the point above, it would suffice if one animal is sacrificed, either for the boy or the girl, however, it is preferable to sacrifice two for the boys and one for the girl.
- Some scholars say that verbal command of the Prophet ﷺ is for sacrificing two sheep for the boy and one sheep for the girl. This verbal command takes precedence over the action of the Prophet ﷺ in terms of the derivation of the rulings.

Preferred position:

Our humble in this regard is that if one has means, one should sacrifice two animals for the male child and at least one animal for the female. However, if one does not have means or have an *Uzr* because of which one cannot sacrifice two animals, then he can do the *Aqeeqah* with one animal as well irrespective of the gender of the child[46].

WHY IS THERE A RECOMMENDATION FOR TWO ANIMALS FOR BOYS AND ONE FOR GIRL

There are a couple of important principles that are required to be understood in order to grasp this matter:

- The sacrifice of *Aqeeqah* is an act of worship. With regards to the acts of worship, it is not appropriate to ask why is it one way and not the other. For example, if one questions why there are two *rakah*'s in *Fajr*; four in *Dhuhr*, *Asr*, and *Isha*; and three in *Maghrib*, we will tell him that it is an act of worship and we have to obey as we have been commanded. The same is the case with regards to the number of animals for the Aqeeqah of the boy and the girl.
- The second point to keep in mind is that there is always some wisdom in what Allah swt has enjoined. Sometimes we understand that and sometimes we don't. Sometimes people in one era do not understand that; while people in other eras and times realize their benefit. Many of the benefits of the *sunnah*s are now proven by

[46] Shaykh Abi Abdul Mu'ez Ferkous, " في حكم الاكتفاء بذَبْحِ الشاة الواحدة عن الغلام," الفتاوى, الموقع الرسمي لفضيلة الشيخ أبي عبد المعز محمد علي فركوس حفظه الله, accessed November 19, 2020, https://ferkous.com/home/?q=fatwa-334.

science. People of the past times did not have access to these discoveries and they were required to follow it only because the Prophet ﷺ commanded so – whether they knew the wisdom behind that or not.

Now coming back to this matter, it is to be understood this matter is grounded in certain social factors. To understand the wisdom behind this ruling, one has to look at the social context of that time as well as the Islamic approach towards the upbringing of girls. Some of the important points in this regard are as follows:

- The command to have two sheep to be sacrificed for male children and one for female children is not because of the superiority of one over the other. Had that been the case, the same ruling would have been applied on the matter of *Udhiya* as well. But that is not the case and one sacrifice is enough for males as well as females. Similarly, there are many cases where women are given preference over men. For example, according to *ahadith*, the mother is given three times higher virtue than the father. Several other examples can also be provided. In short, this factor (i.e. superiority of one gender over the other) doesn't apply to the matter being discussed and we need to look for other factors to explain this.
- We know that in the times of *Jahiliyyah*, the female children used to be buried alive and there was really no happiness at their birth. Even the Jews did not celebrate the *Aqeeqah* of girls. Islam came and changed the situation. There are many *ahadith* which explain the virtue of raising female children. The paradise is promised by the Prophet ﷺ who looks after well for his daughters and nurtures

them well. This elevated status is not given to the male offsprings. This point further emphasizes that the difference in the ruling on the matter of *Aqeeqah* is not because of the difference in the status between men and women.

- In that society where female children were considered a burden and something not to cheer about, Islam said that it is definitely something to cheer about and the *Aqeeqah* for female children should also be celebrated.
- Most important point: In Islam, one of the foundational principles is that the burden of women and their guardians is reduced wherever possible. One of the examples of this is that in the matter of marriage, the responsibility to give dowry and organize the wedding feast (*Walima*) is the sole responsibility of the groom; the father of the women or the women herself is not made responsible to even spend a penny. Similarly, when a woman earns, she is not liable to give it to her husband or even spend it on the family; this is the responsibility given to the men that they have to nurture and nourish their families. If she chooses to spend her wealth on the family, it is considered to *Ihsan* on her behalf. In line with this special status given to women as well as their guardians, in the matter of *Aqeeqah* too, their burden is lightened and they get their responsibility fulfilled while doing one sacrifice whereas for male children two sacrifices are to be done. And Allah knows best.

CAN ONE SACRIFICE TWO ANIMALS FOR THE BABY GIRL?

There is no problem in doing that if one wishes to do that.[47] However, one should not do it thinking that it is the minimum requirement in *shariah* to do so as it would create confusion about a *shara'i* ruling.

11.2 IS IT REQUIRED TO SACRIFICE SHEEP ONLY OR CAN ONE SACRIFICE OTHER ANIMALS TOO

There is a difference of opinion among the scholars in this regard. The main difference arises from the point that whether the sacrifice for *Aqeeqah* is considered to be the same as the sacrifice for the *Al-Adha* or not. Based on their opinion on this aspect, there are two main opinions among the scholars:

- One can only sacrifice sheep/ram/goat for the *Aqeeqah*
- One can sacrifice all the animals that have been allowed for *Al-Adha*

Let us examine each of the opinions and their evidence.

EVIDENCE FOR THE FIRST OPINION:

The scholars who opine that these two types of sacrifices are not the same build their opinion on the following points:

- The rulings for *Aqeeqah* and *Al-Adha* are very different from each other and hence they cannot be considered the same. For example, *Aqeeqah* has to be done oncee while *Al-Adha* has to be done every year. The ruling of being *Wajib* and *Mustahab* also varies between

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[47] هل يجوز أن يعق عن البنت بشاتين - إسلام ويب - مركز الفتوى," 2016", https://www.islamweb.net/ar/fatwa/341989/%D9%87%D9%84-%D9%8A%D8%AC%D9%88%D8%B2-%D8%A3%D9%86-%D9%8A%D8%B9%D9%82-%D8%B9%D9%86-%D8%A7%D9%84%D8%A8%D9%86%D8%AA-%D8%A8%D8%B4%D8%A7%D8%AA%D9%8A%D9%86.

the scholars regarding these two types of sacrifices and no single ruling applies on both. Also, *Al-Adha* sacrifice is considered fulfilled when done by one member of the household; whereas *Aqeeqah* is required for every member. And there are other differences too because of which the rulings of one cannot directly apply to the other.

- They also explain that the rulings derived for *Aqeeqah* based on its similarity with *Al-Adha* are all based on *Qiyas* which is not applicable here as the requirements of these two types of sacrifices are very different.
- They believe that only that much is to be followed about *Aqeeqah* that is specified about it in the *Sunnah* and any additional interpretations and conditions are not valid (e.g. certain qualities in animals chosen for sacrifice and so on).

According to this opinion, only sheep/goats can be sacrificed for Aqeeqah as we find in various ahadith. The ahadith that show the practice of the Prophet ﷺ and his commands only mention them and not any other animals. Moreover, when Ayesha R.A. came to know about a camel being sacrificed for *Aqeeqah* of her nephew, she showed her dislikeness for that as mentioned in the *hadith* below.

68.	*Abdul Jabbar Ibn Ward said: I heard Ibn Abi Mulaika say, when a boy was born to Abdur Rahman Ibn Abi Bakr (i.e Ayesha R.A.'s brother), it was said to Ayesha*	(حدثنا) أبو جعفر كامل بن أحمد المستملي رحمه الله ، أنبأ بشر بن أحمد الإسفرائيني ، ثنا داود بن الحسين البيهقي ، ثنا يحيى بن يحيى ، ثنا عبد الجبار بن ورد قال : سمعت ابن أبي مليكة يقول : نفس لعبد الرحمن بن أبي

R.A.: O mother of the believer, sacrifice upon him or sacrifice for him, a camel. She said: Allah's refuge! Rather (we will do) what the Prophet ﷺ said: Two similar sheep	بكر غلام . فقيل لعائشة – رضي الله عنها – : يا أم المؤمنين ، عقي عليه – أو قال : عنه – جزورا . فقالت : معاذ الله ، ولكن ما قال رسول الله – صلى الله عليه وسلم : " شاتان مكافأتان " .

Sunan Al-Kubra 18684

EVIDENCE FOR THE SECOND OPINION:

The above position opposes the position of the majority of the scholars who opine that the rulings for the sacrifice of animals on *Aqeeqah* and *Al-Adha* have parallels and similarities.

In response to the differences between the two types of sacrifices mentioned in the previous sub-section, consider the example below. The ruling for voluntary *salah* and obligatory *salah* are different (e.g. one is to be offered only at the prescribed time and the other whenever convenient for the person; if one gets missed, it has to be offered later while the other is voluntary and option; and so on). However, the ruling for the individual acts within these two different types of prayers are the same (e.g. there is not a different way for *Sujood* or *Rukoo* in these types of prayers and so on). Accordingly, a parallel is there between the sacrifice of an animal on *Aqeeqah* and the sacrifice of an animal on *Al-Adha.* It is because of this that the scholars have practices *Qiyas* and have drawn parallels between the two and considered certain rulings to be applicable to both these types of sacrifices.

Scholars belonging to this school of thought allow those other animals to be sacrificed for *Aqeeqah* too that can be sacrificed on *Al-Adha* (e.g. cow, camel, and so on).

In order to explain the dislike of Ayesha R.A. regarding the sacrifice of camel, it can be said that it was regarding what is more preferred, i.e. in the case of *Aqeeqah*, what is more preferred is the sheep. Shaykh Ibn Al-Uthaymeen also holds the view of the permissibility of sacrificing camels and cows for *Aqeeqah* but mentions that what is more virtuous is the sacrifice of sheep[48]. This opinion is supported by the narration below in which the wording reported from Ayesha R.A. is regarding what is more *Afdhal* or more virtuous.

69.	*From Umm Kurz and Abu Kurz who said: I saw a woman from the family of Abdur Rahman Ibn Abi Bakr making a vow to sacrifice one camel when a son was born to him. Thereupon Ayesha R.A. said: No, rather the way of the Prophet ﷺ is Afdhal (more virtuous) – for the boy two similar sheep and for the girl one.*	عن أم كرز وأبي كرز قالا : نذرت امرأة من آل عبد الرحمن بن أبي بكر إن ولدت امرأة عبد الرحمن نحرنا جزوراً فقالت عائشة رضي الله عنها : لا **بل السنة أفضل**، عن الغلام شاتان مكافئتان وعن الجارية شاة

[48] هل يصح أن يعق عن ابنه بالإبل أو البقر - الإسلام سؤال وجواب," 2007 "
https://islamqa.info/ar/answers/104399/%D9%87%D9%84-%D9%8A%D8%B5%D8%AD-%D8%A7%D9%86-%D9%8A%D8%B9%D9%82-%D8%B9%D9%86-%D8%A7%D8%A8%D9%86%D9%87-%D8%A8%D8%A7%D9%84%D8%A7%D8%A8%D9%84-%D8%A7%D9%88-%D8%A7%D9%84%D8%A8%D9%82%D8%B1.

Mustadrak Hakim 7669 – Saheeh

Some of the other evidence supporting this opinion can be seen from the ahadith below.

70.	*Narrated Salman bin 'Amir Ad-Dabbi: That the Messenger of Allah (ﷺ) said: "For a boy, there is an 'Aqeeqah. So spill blood for him and remove the harm from him."*	حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ، عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **مَعَ الْغُلاَمِ عَقِيقَةٌ فَأَهْرِيقُوا عَنْهُ دَمًا** وَأَمِيطُوا عَنْهُ الأَذَى " .

Jami` at-Tirmidhi 1515 – Saheeh

About the above *hadith*, the saying of Imam Malik is as follows[49]:

قولٌ للإمام مالك، واستدلّ الجمهور بحديث رسول الله –صلى الله عليه وسلّم–: (مع الغُلَامِ عَقِيقَةٌ، فأهْرِيقُوا عنْه دَمًا)، فلفظ الدم الوارد عام، لم يُخصّص

The saying of Imam Malik: the evidence used by the majority of scholars is the hadith of the Prophet ﷺ **"مَعَ الْغُلاَمِ عَقِيقَةٌ فَأَهْرِيقُوا عَنْهُ دَمًا"**. *The use of the word 'blood' is done generically and it is not made specific (to a particular type of animal).*

Similarly, the *hadith* below is generic in meaning:

71.	*Yahya related to me from Zayd ibn Aslam from a man of the Banu*	حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ رَجُلٍ، مِنْ بَنِي ضَمْرَةَ عَنْ أَبِيهِ، أَنَّهُ قَالَ سُئِلَ رَسُولُ اللَّهِ صلى

[49] Hail Al-Jazi, "ما هي شروط العقيقة, موضوع ", 2020, https://mawdoo3.com/ما_هي_شروط_العقيقة.

	Damra that his father said, "The Messenger of Allah, may Allah bless him and grant him peace, was asked about the Aqeeqah. He said, 'I do not like disobedience (uquq),' as if he disliked the name. He said, 'If anyone has a child born to him, and wants to sacrifice for his child, then let him do it.' "	الله عليه وسلم عَنِ الْعَقِيقَةِ فَقَالَ " لاَ أُحِبُّ الْعُقُوقَ " . وَكَأَنَّهُ إِنَّمَا كَرِهَ الاِسْمَ وَقَالَ " مَنْ وُلِدَ لَهُ وَلَدٌ فَأَحَبَّ أَنْ يَنْسُكَ عَنْ وَلَدِهِ فَلْيَفْعَلْ " .

Muwatta Imam Malik Book 26, Hadith 1070

About the word يَنْسُكَ used in this *hadith*, the scholars explain[50]:

وهو يعم الإبل والبقر والغنم

This (word) is used without any specification (Umoom) for camels, cows, and sheep.

72.	*Yahya related to me from Zayd ibn Aslam from a man of the Banu Damra that his father said, "The Messenger of Allah, may Allah bless him and grant him peace, was asked about the Aqeeqah.* *He said, 'I do not like disobedience*	حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ رَجُلٍ، مِنْ بَنِي ضَمْرَةَ عَنْ أَبِيهِ، أَنَّهُ قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْعَقِيقَةِ فَقَالَ " لاَ أُحِبُّ الْعُقُوقَ " . وَكَأَنَّهُ إِنَّمَا كَرِهَ الاِسْمَ وَقَالَ " مَنْ وُلِدَ لَهُ وَلَدٌ فَأَحَبَّ أَنْ يَنْسُكَ عَنْ وَلَدِهِ فَلْيَفْعَلْ " .

[50] Maulana Zafar Ahmed Usmani, *إعلاء السنن*, vol. 17 (Karachi: Idara Al-Quran Wa Al-Uloom Al-Islamiyyah, 1989), 117.

	(uquq),' as if he disliked the name. He said, 'If anyone has a child born to him, and wants to sacrifice for his child, then let him do it.' "	

Muwatta Imam Malik Book 26, Hadith 1070

Imam Ibn Al-Hajr explains in Fath Al-Bari (12/10)[51]:

قال الحافظ ابن حجر :[والجمهور على إجزاء الإبل والبقر أيضاً وفيه حديث عند الطبراني وأبي الشيخ عن أنس رفعه (يعق عنه من الإبل والبقر والغنم)]

Al-Hafiz Ibn Al-Hajr said: The majority (of scholars) is upon the permissibility of camels and cows as well, and one of the pieces of evidence in this regard is the hadith of At-Tabarani and Abi Shaykh from Anas which he has elevated: For him (i.e. the newborn), Aqeeqah is done from camels, cows, and sheep.

It is to be noted however that there are *Daif* narrators in the chain of the above narration quoted by Imam Ibn Hajr. However, he considered it be applicable based on other supporting evidence.

73.	*Wakee Narrated from Hareeth Ibn Sa'ib from Hasan: Anas Ibn Malik R.A. did the Aqeeqah for his child with a camel.*	حدثنا وكيع عن حريث ابن السائب عن الحسن ان انس ابن مالك يعق عن ولده بالجزر

Musannaf Ibn Abi Shayba 24755

The same aspect becomes evident from the narration, *An-Nafaqa Ala Al-*

[51] Ali Ibn Naif Ash-Shahood, "موسوعة البحوث والمقالات العلمية."

Ayal of Ibn Abi Dunya, Hadith 61

OUR PREFERRED POSITION:

It is preferred that one should do the sacrifice for *Aqeeqah* from the sheep and rams wherever possible. However, if that is not possible or would result in a significant hardship, only then one should consider sacrificing from the cows and camels.

11.3 IF ONE IS SACRIFICING A COW OR A CAMEL, SHOULD IT BE SACRIFICED AS ONE WHOLE OR CAN THERE BE SHARES IN IT:

There is a difference of opinion about this. Some scholars permit this on the basis that they have done *qiyas* and applied certain rulings from *Al-Adha* on the sacrifice for *Aqeeqah*; while the other scholars opine that if any animal is to be sacrificed other the sheep or goat, the whole animal will be considered as one. So for cows, as an example, it will be two cows for the boy and one for the girl. Their opinion is that there is no evidence for having shares in the camel or cow when it comes to *Aqeeqah*.

11.4 CHARACTERISTICS OF ANIMAL FOR AQEEQAH:

GENERAL CHARACTERISTICS

Imam Malik has explained the following requirements with regards to the qualities of the animal chosen for sacrifice on *Aqeeqah*:

74.	*If someone makes an Aqeeqah for his children, the same rules apply as with all sacrificial animals - one-eyed, emaciated, injured, or*	فَمَنْ عَقَّ عَنْ وَلَدِهِ فَإِنَّمَا هِيَ بِمَنْزِلَةِ النُّسُكِ وَالضَّحَايَا لاَ يَجُوزُ فِيهَا عَوْرَاءُ وَلاَ عَجْفَاءُ وَلاَ مَكْسُورَةٌ وَلاَ مَرِيضَةٌ وَلاَ يُبَاعُ مِنْ لَحْمِهَا شَيْءٌ وَلاَ جِلْدُهَا وَيُكْسَرُ عِظَامُهَا

sick animals must not be used, and neither the meat nor the skin is to be sold. The bones are broken and the family eats the meat and gives some of it away as sadaqah. The child is not smeared with any of the blood .''	وَيَأْكُلُ أَهْلُهَا مِنْ لَحْمِهَا وَيَتَصَدَّقُونَ مِنْهَا وَلاَ يُمَسُّ الصَّبِيُّ بِشَىْءٍ مِنْ دَمِهَا .

Muwatta Imam Malik, Book 26, Hadith 1076

Ibn Qudaamah R.A. said (al-Mughni, 7/366):

- The same defects should be avoided in the case of the *Aqeeqah* as in the case of the *udhiyah*; i.e. the rulings on the Aqeeqah are the same as the rulings on the *udhiyah* concerning the age of the animal, and the same defects are to be avoided.
- It is not acceptable to offer anything less than a six-month-old sheep or a two-year-old goat
- It is not permissible to offer a one-eyed animal that is obviously one-eyed or a lame animal that is obviously lame,
- It is not permissible to sacrifice a sick animal that is obviously sick, or an extremely emaciated animal, or a mutilated animal that has lost more than half of its ear or horn.

The acceptable age for an Aqeeqah is five years in the case of a camel, two years in the case of a cow, one in the case of a goat, and six months in the case of a sheep (or one year according to another opinion).

It is to be noted here, as mentioned previously, some scholars do not

accept the *Qiyas* between *Udhiyyah* and *Aqeeqah* and accordingly they do not consider the above conditions to be applicable. They accordingly allow animals with some defects to be acceptable for sacrifice on *Aqeeqah* too. For them, only those conditions are applicable for Aqeeqah which are proven specifically from the *ahadith* on *Aqeeqah* and not through *Qiyas*. What is identified through *Qiyas* can be considered to be liked or *Mustahab* but not a mandatory requirement, according to them.

TWO SPECIFIC CHARACTERISTICS MENTIONED IN AHADITH REGARDING AQEEQAH:

One of the characteristics is that the Prophet ﷺ explained regarding the *Aqeeqah* animals is that it does not matter whether the animal chosen is a male or female. It also has no linkage with the gender of the child.

75.	*Narrated Umm Kurz:* *That she asked the Messenger of Allah (ﷺ) about the 'Aqeeqah. He said: "For the boy is two sheep, and for the girl is one, it will not harm you if they (i.e. the sheep) are male or female."*	حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، عَنْ سِبَاعِ بْنِ ثَابِتٍ، أَنَّ مُحَمَّدَ بْنَ ثَابِتِ بْنِ سِبَاعٍ، أَخْبَرَهُ أَنَّ أُمَّ كُرْزٍ أَخْبَرَتْهُ أَنَّهَا، سَأَلَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْعَقِيقَةِ فَقَالَ " عَنِ الْغُلاَمِ شَاتَانِ وَعَنِ الْجَارِيَةِ وَاحِدَةٌ وَلاَ يَضُرُّكُمْ ذُكْرَانًا كُنَّ أَمْ إِنَاثًا "
Jami` at-Tirmidhi 1516 – Saheeh		

The second condition is that they should be *'Muqafi'atan'*:

76.	*The Messenger of Allah, peace, and blessings be upon him,*	أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُمْ عَنْ الْغُلَامِ شَاتَانِ

commanded them to sacrifice two sheep which are muqafi'atan for a boy and one for a girl.	مُكَافِئَتَانِ وَعَنْ الْجَارِيَةِ شَاةٌ
Sunan al-Tirmidhi 1513, Grade: Sahih	

It is therefore important to ponder on the meaning of the word مُكَافِئَتَانِ

According to scholars, this word contains the following possible connotations[52]:

a. The two animals should be equal (in size, health, and other aspects);
b. They should be of equal age (i.e. not that one is very old and the other is young)
c. They should have two front teeth (showing that they are of reasonable age) or they should be older than that
d. They should be close together and not apart from each other.
e. They should be sacrificed together (i.e. not with a significant gap between the sacrifice of one from the other)

The opinions mentioned above seem to be supported by the wording in *Sunan Nasa'i* 4212: قَالَ الشَّاتَانِ الْمُشَبَّهَتَانِ تُذْبَحَانِ جَمِيعًا i.e. 'two similar sheep that are slaughtered together.'

It is also important to note that the word 'Kabash' is said for an animal that is fully grown. For the female, it is that sheep that has the ability to give birth to off-springs. Therefore, this consideration should be kept in

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[52] سراج الدين أبي حفص عمر بن علي/ابن الملقن, *البدر المنير في تخريج احاديث الشرح الكبير وهو تخريج لأحاديث المسند للإمام أحمد - ج 6* (دار الكتب العلمية, Dar Al Kotob Al Ilmiyah 2010); *كتاب فتح العزيز للإمام القزويني ج7 6414 - 7145* - (Cairo: Dar ul Hadith, 1995).

mind when selecting the animal for sacrifice.

The scholars who do not believe in *Qiyas* between *Udhiyyah* and *Aqeeqah* only consider the above points to be applicable and nothing else.

Having said that, the more defect-free your animal would be, the more virtuous it would be, *inshaAllah*.

11.5 CAN THE SACRIFICE FOR THE EID AL-ADHA BE DONE WHILE INTENDING FOR SACRIFICE OF AL-ADHA AS WELL AS AQEEQAH IN THE SAME ANIMAL(S):

There is a difference of opinion among scholars on this matter[53].

- **First opinion**: This opinion is held by most Maliki and Shafi'i scholars. According to them, a separate sacrifice is required for *Aqeeqah* and *Al-Adha*. The two cannot be combined. One gets what he intends for.
- **Second opinion**: This opinion is held by *Hanafis*, Ibn Qataadah, Ibn Sireen, Hasan Basri, and other noble scholars. In their opinion, just as the prayer to greet the mosque may be included with the obligatory prayer for the one whose time to enter the mosque coincides with the time for the standing of *Jama'ah*, the same way these two intentions can be merged. Al-Bahooti (may Allah have mercy on him) said in *Sharh Muntaha al-Iraadaat* (1/617): If the times for *Aqeeqah* and *udhiyah* coincide, in that the seventh day or there-abouts coincides with the days of sacrifice, and he offers the

[53] "Ruling on Slaughtering One Animal for Both Udhiyah and 'Aqeeqah - Islam Question & Answer," 2008, https://islamqa.info/en/answers/106630/ruling-on-slaughtering-one-animal-for-both-udhiyah-and-Aqeeqah.

Aqeeqah, that may also count as the *udhiyah*, or if he offers the *udhiyah* it counts as the other, just as if the day of *Eid* falls on a Friday, and he does ghusl for one of them, and if the pilgrim doing *tamattu'* or *Qiraan* slaughters a sheep on the day of sacrifice, it counts as both the *hady* that is required of him and as well as the *udhiyah*.

Our preferred position:

The safest opinion in our humble opinion is to do the *Aqeeqah* and the sacrifice for *Al-Adha* separately if it doesn't result in a significant financial burden; if one is not capable to do both these types of sacrifices, one can combine the intentions. And Allah knows best.

CHAPTER 12

12. DUA FOR SACRIFICING THE ANIMAL ON AQEEQAH

Chapter summary

There are various duas mentioned about the time of sacrificing the animals. The simplest of them is Bismillahi Wallahu Akbar.

12.1 WORDINGS OF THE DUAS FOR AQEEQAH MENTIONED IN THE AHADITH

The command of the Prophet ﷺ is that Allah's name should be mentioned while slaughtering the animal (as can be seen in *Saheeh Bukhari* 985, 7400; *Saheeh Muslim* 1960A and so on). This can be done using various wordings. Some of the relevant *ahadith* in this regard are presented below.

77.	*From Ayesha R.A., She said: The Messenger of Allah ﷺ did the Aqeeqah for Al-Hassan and Al-Hussain two goats which he sacrificed on the seventh day and named them (Al-Hassan and Al-Hussain) and commanded that the impurity (i.e. hair) be removed from their heads. She said: The*	عَنْ عَائِشَةَ ، قَالَتْ : عَقَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْحَسَنِ وَالْحُسَيْنِ شَاتَيْنِ ذَبَحَهُمَا يَوْمَ السَّابِعِ وَسَمَّاهُمَا وَأَمَرَ أَنْ يُمَاطَ عَنْ رُءُوسِهِمَا الْأَذَى قَالَتْ : فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " اذْبَحُوا عَلَى اسْمِهِ وَقُولُوا: بِسْمِ اللَّهِ اللَّهُمَّ مِنْكَ وَإِلَيْكَ هَذِهِ عَقِيقَةُ فُلَانٍ

	Prophet ﷺ said (about the animals for sacrifice), "Slaughter them with His name (i.e. the name of Allah swt) and say – I begin with the name of Allah; O Allah!, from you and towards you. This is the Aqeeqah of so on and so (i.e. mention the name of the child for whom the Aqeeqah is being done).	
An-Nafaqa Ala Al-Ayal of Ibn Abi Dunya, Hadith 41		
78.	*From Ayesha R.A., The messenger of Allah ﷺ did he Aqeeqah for Al-Hassan and Al-Hussain and said: Say, I begin with the name of Allah, Allah is the greatest. O Allah, from you and towards you. This is the Aqeeqah of so and so.*	عن عائشة رضي الله عنها أنّ النبي صلى الله عليه وسلم عقّ الحسن والحسين، وقال: قولوا **بسم الله والله أكبر الهم لك وإليك هذه عقيقة فلان**
An-Nafaqa Ala Al-Ayal of Ibn Abi Dunya, Hadith 41		

12.2 A BEAUTIFUL GENERIC DUA FOR THE SACRIFICE

The *hadith* below is about the wording used by the Prophet ﷺ on *Al-Adha*. This beautiful wording can also be used, preferably in conjunction with the *dua* explained in the above *ahadith*.

79.	*Aisha reported: The Messenger of Allah, peace, and blessings be upon him, ordered for a ram to be brought as a sacrifice. The Prophet took the ram and laid it on its side to prepare for slaughtering, then he said, "In the name of Allah, O Allah, accept it from Muhammad, the house of Muhammad, and the nation of Muhammad." Then, he sacrificed it.*	عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِكَبْشٍ فَأُتِيَ بِهِ لِيُضَحِّيَ بِهِ وَأَخَذَ الْكَبْشَ فَأَضْجَعَهُ ثُمَّ ذَبَحَهُ ثُمَّ قَالَ بِاسْمِ اللَّهِ اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمِنْ أُمَّةِ مُحَمَّدٍ ثُمَّ ضَحَّى بِهِ
Ṣahīh Muslim 1967		

From the above *hadith*, we not only learn a beautiful *dua* of the Prophet ﷺ but also realize that the Prophet ﷺ used to do the sacrifice with his own hand. However, it is permissible to request other people to sacrifice on one's behalf too. For example, consider the hadith below and there are numerous other traditions that give a similar meaning.

80.	*It was narrated from Jabir bin 'Abdullah that:* *the Messenger of Allah slaughtered some of his sacrificial animals with his won hand, and someone else slaughtered some of*	أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ، وَالْحَارِثُ بْنُ مِسْكِينٍ، قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنِ ابْنِ الْقَاسِمِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَحَرَ بَعْضَ بُدْنِهِ بِيَدِهِ وَنَحَرَ بَعْضَهَا غَيْرُهُ .

them.

Sunan an-Nasa'i 4419 – Saheeh

12.3 OTHER CONSIDERATIONS

Please note a couple of important points in this regard:

- Though one can make any *dua* any time, however, it is always preferred to use the words used by the beloved Prophet ﷺ. We can see some common *duas* being recommended for the *Aqeeqah* by various people which we do not find in the *ahadith*. Though there is nothing wrong with making those supplications (if they do not contain any shirk), it is always better to use the *duas* found in the *sunnah*.
- Scholars opine that even if the above *duas* are not recited (but the name of Allah swt is mentioned on the animal being slaughter), the sacrifice for the *Aqeeqah* remains valid[54]. If the *niyyah* (intention) is there, then it is not necessary to say it in words that this *Aqeeqah* is from so and so[55]. It is mentioned in *Silsila Al-Huda Wa An-Noor* that Imam Albani was asked about what to say at the time of *Aqeeqah* sacrifice. He said that nothing is mandatory and one should say what is said on the normal sacrifice, i.e. *Bismillahi Wa Allahu Akbar*

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[54] Without the name of Allah swt mentioned on the animal of sacrifice, it is not valid as we learn from Surah Ana'am, ayah 121: وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ (And do not eat from upon what Allah's name has not been pronounced). It also means what is not slaughtered in Allah's name.

[55] Shaykh Muhammad Ibn Saleh Al-Uthaymeen, *فتاوى نور على الدرب*, vol. 8 (Saudi Arabia: Muassasah Shaykh Utaymeen Al-Khairiyyah, 2013).

- The scholars also explain that the child doesn't need to be present at the place of the slaughtering of the animal

CHAPTER 13

13. ABOUT THE MEAT OF THE ANIMAL SACRIFICED ON AQEEQAH

Chapter summary

One can deal with the *Aqeeqah* meat in whatever way one wishes – however, it is highly recommended that at least some portion of it should be sent to the needy. If one wishes, one can donate all of it in charity too, however, some scholars recommend that it is *mustahab* to eat something from it.

13.1 SHOULD THE MEAT BE COOKED BEFORE DISTRIBUTION?

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said in *Ash-Sharh al-Mumti'* (25/206):

"If he (i.e. the one who did the Aqeeqah) wants, he may call his relatives and friends to come together to eat… And there is nothing wrong with cooking it and distributing this cooked meat, or distributing it raw. The matter is broad in scope."

There is nothing wrong with cooking the meat for distribution. The

majority of the scholars consider it *Mustahab* to cook the *Aqeeqah* meat[56].

Shaykh Saleh Al-Munajjid also explains[57]:

يستحب طبخ العقيقة كلها ، حتى ما يُتَصَدَّقُ به منها . لما روي عن بعض السلف استحباب ذلك ، مثل جابر بن عبد الله رضي الله عنه

It is Mustahab / liked that all of the Aqeeqah meat should be cooked even the portion that is to be given from it in sadaqah - as narrated from some of the pious predecessors that they liked it, e.g. Jabir Ibn Abdullah R.A.

Also, consider the narration below:

81.	*Ataa' ibn Abi Rabaah used to say concerning the Aqeeqah: "It should be cut into pieces, cooked with water and salt, and given as gifts to one's neighbors."*	كان عطاء بن أبي رباح يقول في العقيقة : " يقطع آرابا آرابا ، و يطبخ بماء وملح ، و يهدى في الجيران "
Sunan Al-Bayhaqi 19827		

This indicates that it is liked to cook the meat of *Aqeeqah* sacrifice for distribution or inviting others, though it is not mandatory.

13.2 DISTRIBUTION OF AQEEQAH MEAT:

[56] Ainas Malkawi, "كيفية تقسيم لحم العقيقة, موضوع," 2020, https://mawdoo3.com/كيفية_تقسيم_لحم_العقيقة.

[57] Shaykh Saleh Al-Munajjid, "توزيع عقيقة المولود - الإسلام سؤال وجواب," 2000, https://islamqa.info/ar/answers/8388/%D8%AA%D9%88%D8%B2%D9%8A%D8%B9-%D8%B9%D9%82%D9%8A%D9%82%D8%A9-%D8%A7%D9%84%D9%85%D9%88%D9%84%D9%88%D8%AF.

There are three main recipients of the meat from the sacrifice for *Aqeeqah*:

ابن حزم : " العقيقة يُؤْكَلُ منها ويُهْدَى ويُتَصَدَّق

Ibn Hazm said (in Al-Mahilli): The Aqeeqah (i.e. the animal sacrificed for the new-born) is:

- *eaten from,*
- *given the gift from (i.e. to relatives and so on), and*
- *given the sadaqah from.*

The opinions of various schools of thought regarding the percentages of the above three are as follows[58]:

القول الأوّل: ذهب المالكيّة إلى استحباب الجَمع في لحم العقيقة؛ بين الأكل، والإطعام، والصدقة، دون تقدير أيٍّ منها بقَدرٍ مُعيّنٍ؛...

القول الثاني: قال الحنفيّة، والحنابلة باستحباب تقسيم لحم العقيقة إلى أثلاثٍ؛ ثلث للصدقة، وثلث للإهداء، وثلث للأكل...

القول الثالث: ذهب الشافعيّة إلى القول بأنّ لحم العقيقة يُقسَم إلى نصفين: نصف للمُضحّي، ونصف للصدقة؛...

First opinion: The Malikis went towards the opinion that it is mustahab to divide the meat of Aqeeqah between eating (yourself), making other people eat from it, and Sadaqa, without any prescribed percentages of fixed ratio.

Second opinion: Hanafis and Hanbalis says that it is Mustahib or distribute the meat of Aqeeqah in three portions (each of them 1/3rd) – 1/3rd for sadaqah, 1/3rd for the gift, 1/3rd for eating.

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[58] Ainas Malkawi, "كيفية تقسيم لحم العقيقة."

Third opinion: The Shafi'is went in the favour of the opinion that the meat of Aqeeqah is divided into two halves: One half for the one who makes the sacrifice and the other for Sadaqah.

We learn from the *ahadith*, that it is highly liked that a reasonable percentage of the meat of the sacrifice should be given to those in need.

82.	*Narrated `Aisha: We used to salt some of the meat of sacrifice and present it to the Prophet (ﷺ) at Medina. Once he said, "Do not eat (of that meat) for more than three days." That was not a final order, but he wanted us to feed of it to others, Allah knows better.*	حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ الضَّحِيَّةُ كُنَّا نُمَلِّحُ مِنْهُ، فَنَقْدَمُ بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم بِالْمَدِينَةِ فَقَالَ " لاَ تَأْكُلُوا إِلاَّ ثَلاَثَةَ أَيَّامٍ ". وَلَيْسَتْ بِعَزِيمَةٍ، وَلَكِنْ أَرَادَ أَنْ يُطْعِمَ مِنْهُ وَاللَّهُ أَعْلَمُ.
Sahih al-Bukhari 5570		
83.	*It was narrated from Nubaishah that the Messenger of Allah (ﷺ) said: "I used to forbid you to store the meat of the sacrifices for more than three days, but (now) eat some and store some."*	حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ، أَنَّ رَسُولَ اللَّهِ ـ صلى الله عليه وسلم ـ قَالَ " كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِيِّ فَوْقَ ثَلاَثَةِ أَيَّامٍ فَكُلُوا وَادَّخِرُوا " .
Sunan Ibn Majah Book 26, Hadith 3280 – Saheeh		
84.	*It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) only*	حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ

forbade storing the meat of the sacrifices because the people were facing hardship. Then later he permitted that."	إِنَّمَا نَهَى رَسُولُ اللَّهِ . صلى الله عليه وسلم . عَنْ لُحُومِ الأَضَاحِيِّ لِجَهْدِ النَّاسِ ثُمَّ رَخَّصَ فِيهَا .
Sunan Ibn Majah, Book 26, Hadith 3279 – Hassan	

From the above, we come to know that:

- We should consider distributing the meat of sacrifice to the people in need
- We can eat from the meat of the sacrifice ourselves as well as store it for later use

13.3 CAN PEOPLE BE INVITED OVER TO EAT LUNCH OR DINNER FROM AQEEQAH MEAT

It is narrated about Ibn Umar R.A. that:

كان ابن عمر يدعو إلى الولادة وإلى ختان الذكور

Ibn Umar used to invite people (for food) upon the birth (or children) and upon the circumcision of the male children[59].

From the above, it seems as if it is permissible to invite people for a meal cooked from the meat of *Aqeeqah* at one's place or elsewhere. The scholars have taken two positions in this regard which are explained below[60].

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[59] أبو عبد الله محمد بن محمد بن عبد الرحمن المغربي, *مواهب الجليل لشرح مختصر خليل - الجزء الرابع*, vol. 1 (Dar ul Kutub Al-Ilmiyyah, 1995), 395.

[60] أرشيف الإسلام -, "فتوى عن (حكم طبخ العقيقة ودعوة الناس عليها)," أرشيف الإسلام, accessed November 19, 2020, http://islamarchive.cc/fatwaa_show_144619_4.

وذهب بعض العلماء إلى أنه لصاحبها أن يصنع فيها كيف شاء.

قال ابن سيرين: اصنع بلحمها كيف شئت.

وفي المغني: وإن طبخها ودعا إخوانه فحسن

Some scholars have favored the position that he (i.e. the person who offered the sacrifice) is the owner of it (i.e. the Aqeeqah meat) with regards to what wants to do with it.

And Ibn Sireen R.A. said: He can do with meat what he likes.

It is mentioned in Al-Mughni: If he cooks it and invites his brothers, it is fine.

Supporting these opinions is the practice of Abi Bakrah R.A.

85.	*Abdur Rahman Ibn Abi Bakrah was the first child born in Basrah. So they sacrifice a camel for him (as Aqeeqah) while they were at Khuraybah. They organized the meal for the people of Basrah and it was able to cater for them.*	عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ وَهُوَ أَوَّلُ مَوْلُودٍ وُلِدَ بِالْبَصْرَةِ، فَنَحَرُوا يَوْمَئِذٍ جَزُورًا وَهُمْ بِالْخُرَيْبَةِ، فَأُطْعِمَ أَهْلُ الْبَصْرَةِ فَكَفَتْهُمْ
Tabaqat Al-Kubra, 3068		

The above opinion is corroborated by other traditions from *Tarikh Damishq* and other books[61].

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[61] أبي عبد الله محمد بن أبي بكر/ابن قيم الجوزية, *تحفة المودود بأحكام المولود* (Dar Al Kotob Al Ilmiyah دار الكتب العلمية, 2005), 45.

Similarly, it is mentioned in the *fatwa* of *Lajnatu Ad-Daimah* (11/436) that:

فإذا صنع من وُلد له المولود طعاماً ودعا بعض إخوانه المسلمين إليه وجعل مع هذا الطعام شيئاً من لحمها فليس في ذلك شيء، بل هو من باب الإحسان

If he for whom a child is born organizes meal and invites some of his Muslim brothers to it and with that, he prepares something of meat, there is no problem with that. In fact, it is a type of Ihsan.

However, some scholars have considered it *makrooh* as this might involve show-off and other undesired aspects and people might get confused that such things are a requirement of the religion.

Our preferred position:

We consider it *Mustahab* to cook the meat of *Aqeeqah* sacrifice and invite people over it as long as a certain percentage of it (or most of it) is given in charity.

A recommended act to do over the Aqeeqah meal:

The guests should make the dua for the new-born. Father of the child can also make *dua* in a congregation and request the people of virtue to say *Ameen* on his *duas*.

86.	*Mu'awiya ibn Qurra said, "When Iyas was born to me, I invited a group of the Companions of the Prophet, may Allah bless him and grant him*	حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللهِ، قَالَ: أَخْبَرَنَا حَزْمٌ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ قُرَّةَ يَقُولُ: لَمَّا وُلِدَ لِي إِيَاسٌ دَعَوْتُ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فَأَطْعَمْتُهُمْ، فَدَعَوْا، فَقُلْتُ: إِنَّكُمْ قَدْ دَعَوْتُمْ فَبَارَكَ اللَّهُ

peace, and I fed them and they made supplication. I said, 'You have made supplication, so may Allah bless you for your supplication. If I make supplication, then you say, "Amen".' He went on, 'I made a lot of supplication for him for his deen, his intellect and things like that.' He added, 'I still recognise the supplication of that day in him."	لَكُمْ فِيمَا دَعَوْتُمْ، وَإِنِّي إِنْ أَدْعُو بِدُعَاءٍ فَأَمِّنُوا، قَالَ: فَدَعَوْتُ لَهُ بِدُعَاءٍ كَثِيرٍ فِي دِينِهِ وَعَقْلِهِ وَكَذَا، قَالَ: فَإِنِّي لَأَتَعَرَّفُ فِيهِ دُعَاءَ يَوْمِئِذٍ.

Adab ul Mufrad, Book 1, Hadith 1255 - Saheeh

13.4 CAN SOME SWEETS BE DISTRIBUTED WITH THE MEAT AS A SYMBOL OF HAPPINESS?

It is mentioned in one of the *fatawa* in *Lajnatu Ad-Daimah*'s second collection (10/469-470):

توزيع الحلوى بمناسبة ولادة مولود هو من العادات والأصل فيها الإباحة، فإذا فعلها الإنسان من باب العادة لا على أنها سنة وعبادة فلا بأس بذلك.

Distributing the sweets at the occasion of the birth of a child is from the customs (or habits of people) and the fact of the matter is that it is permissible when one does it like a custom and not while considering it a sunnah (i.e. an act of the Prophet ﷺ concerning Aqeeqah) or an act of worship; in that case, there is nothing to worry about it.

The same opinion is expressed by Shaykh Ibn Uthaymeen who said that this one of the ways to show happiness and it is in congruence with *fitrah* and there is nothing wrong with it[62].

13.5 ABOUT THE SKIN OF THE ANIMAL

You can decide which part of the sacrificial animal to keep and which to donate, but about the skin, there is a specific mention that it is preferred to be given in charity.

87.	*Narrated `Ali:* *Allah's Messenger (ﷺ) ordered me to give in charity the skin and the coverings of the Budn (camels) which I had slaughtered.*	حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ أَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أَتَصَدَّقَ بِجِلاَلِ الْبُدْنِ الَّتِي نَحَرْتُ وَبِجُلُودِهَا.
Sahih al-Bukhari 1707		

13.7 CAN THE BONE OF AQEEQAH ANIMAL BE BROKEN FOR USE

Some narrations mention that the bones of the *Aqeeqah* should not be broken. With regards to these, there are two opinions among the scholars.

- One group says that as these ahadith are weak, we cannot derive a ruling from them that the bone of the *Aqeeqah* cannot be broken. What would remain in practice then is the usual way of dealing with

[62] Shaykh Saleh Al-Munajjid, "حكم توزيع الحلوى عند قدوم مولود - الإسلام سؤال وجواب," 2009, https://islamqa.info/ar/answers/134163/%D8%AD%D9%83%D9%85-%D8%AA%D9%88%D8%B2%D9%8A%D8%B9-%D8%A7%D9%84%D8%AD%D9%84%D9%88%D9%89-%D8%B9%D9%86%D8%AF-%D9%82%D8%AF%D9%88%D9%85-%D9%85%D9%88%D9%84%D9%88%D8%AF.

meat, i.e. the bones can be broken as considered necessary.

- The other group of scholars mentions that there are several traditions (though weak) and statements from the early generation which mention that the bones should not be broken and accordingly it is considered *Makrooh* to break the bones of the *Aqeeqah*.

Consider the narrations below:

88.	*From Atta: Ayesha R.A. said (about the Aqeeqah): Its parts should be cooked and its bones should not be broken.*	حدثنا أبو بكر قال حدثنا عبدة عن عبد الملك عن عطاء عن عائشة قالت: ((يطبخ جدولا ولا يكسر منها عظم
Mussanaf Ibn Abi Shayba 24263		
89.	*From Umm Kurz and Abu Kurz: A woman from the family of Abdur Rahman Ibn Abi Bakr made a vow to sacrifice, they will sacrifice a camel (as Aqeeqah). Ayesha R.A. said: No, but the Sunnah is more virtuous. For the boy two similar sheep and for the girl one. Its parts should be cut but the bones should not be broken. Then eat from it, feed people, and give in Sadaqa.*	عن أم كرز وأبي كرز قالا: نذرت امرأة من آل عبد الرحمن بن أبي بكر إن ولدت امرأة عبد الرحمن نحرنا جزوراً فقالت عائشة رضى الله عنها: ((لا بل السنة أفضل، عن الغلام شاتان مكافئتان وعن الجارية شاة تقطع جدولا ولا يكسر لها عظم فيأكل ويطعم ويتصدق
Mustadrak Hakim 7595		

Similar mention can also be seen in *Mussanaf Ibn Abi Shayba* 24262, 24264, 24265, Sunan Al-Kubra of Al-Bayhaqi 19287.

Recommended position:

The scholars explain:

فالأحاديث الواردة في النهي عن كسر عظم العقيقة لا تثبت عند التحقيق، كما أشار إلى ذلك الإمام النووي في المجموع 407/8، والمحدث الألباني في إرواء الغليل 392/4

The ahadith mentioned about the prohibition of breaking the bones of Aqeeqah are not proven to be authentic as per the investigations into them, as it has been pointed by Imam Nawawi in Al-Majmu and Mohadith Albani in Irwa Al-Ghaleel.

Similarly, Imam Ibn Al-Hazm says in *Al-Muhalla* 6/240:

ولم يصح في المنع من كسر عظامها شيء

Nothing is authentic regarding the prohibition to break the bones (of Aqeeqah).

In accordance with the above, the opinion regarding the permissibility to break the bones of the *Aqeeqah* appears to be stronger. Some scholars explain that in the times of *Jahiliyyah* the people did not use to break the bones of the Aqeeqah; therefore going against them might be *mustahab* and one should break the bones when making meat for this purpose. And Allah knows best.

13.6 IS IT REQUIRED TO INFORM THE PEOPLE INVITED OVER THE MEAL COOKED FROM AQEEQAH THAT THEY ARE EATING FROM THE AQEEQAH SACRIFICE

It is not essential for those who are invited to the Aqeeqah meal to know that it is an Aqeeqah. If someone invites others to a meal and does not tell them that the meat is an Aqeeqah that he slaughtered, that is permissible and the Aqeeqah is valid because it is not stipulated in order for the Aqeeqah to be valid that the one who eats from it should know that it is Aqeeqah. But it is better to inform him of that so that he may pray for the newborn to be guided and blessed[63].

13.7 CAN PARENTS EAT THE AQEEQAH MEAT:

There is no restriction in all *Sunni* schools of thought to eat from the Aqeeqah meat[64]. However, there is a ruling in the *Shia* fiqh that it is disliked for parents to eat from the Aqeeqah meat[65].

13.8 GIVING AQEEQAH MEAT TO NON-MUSLIMS

It is permitted to give the meat from the sacrifice to the non-Muslim neighbors as per the *hadith* below.

90.	*Mujahid reported that a sheep was slaughtered for 'Abdullah ibn 'Amr. He asked his slave, 'Have*	حَدَّثَنَا مُحَمَّدُ بْنُ سَلامٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ دَاوُدَ بْنِ شَابُورَ، وَأَبِي إِسْمَاعِيلَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ

[63] Shaykh Saleh Al-Munajjid, "It Is Not Essential in Order for the 'Aqeeqah to Be Valid to Inform the One Who Eats from It That It Is 'Aqeeqah - Islam Question & Answer," 2012, https://islamqa.info/en/answers/147029/it-is-not-essential-in-order-for-the-Aqeeqah-to-be-valid-to-inform-the-one-who-eats-from-it-that-it-is-Aqeeqah.

[64] Mufti Muhammad Kashif, *Qurbani& Aqeeqah Q&A* (Banglore, India: Ihya Academy of Islamic Studies, 2018), http://archive.org/details/QurbaniAqeeqahQA; Darul Uloom Deoband, "Aqeeqa Meat," 2012, https://darulifta-deoband.com/home/en/Qurbani-Slaughtering/46404.

[65] Sayyed Mohammad al-Musawi, "Are Parents Allowed to Eat Meat for the Aqeeqah of Their Own Child?," Al-Islam.org, October 20, 2020, https://www.al-islam.org/ask/are-parents-allowed-to-eat-meat-for-the-Aqeeqah-of-their-own-child.

	you given any to our Jewish neighbor? Have you given any to our Jewish neighbor? I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Jibril kept on recommending that I treat my neighbors well until I thought that he would order me to treat them as my heirs.'"	اللهِ بْنِ عَمْرٍو، أَنَّهُ ذُبِحَتْ لَهُ شَاةٌ، فَجَعَلَ يَقُولُ لِغُلاَمِهِ: أَهْدَيْتَ لِجَارِنَا الْيَهُودِيِّ؟ أَهْدَيْتَ لِجَارِنَا الْيَهُودِيِّ؟ سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ: مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ.
Al-Adab Al-Mufrad 105 - Saheeh		

When sending meat to the non-Muslims, it would be desired to keep in consideration the local customs. In certain situations, cooked meat might be more acceptable and preferred as opposed to raw meat. Also, one should be careful not to send the meat to the vegetarian people.

13.9 EATING ALL OF IT BY THEMSELVES

As apparent from the next *hadith*, it is recommended for Aqeeqah that at least a small part of the meat of the sacrifice should be given in charity. Following are some of the scholarly opinions in this regard[66]:

- According to Imam Nawawi (as mentioned in *Rawdat At-Talibeen Wa Umdat Al-Mufteen*), it is obligatory to give a portion of sacrifice in charity

[66] Shaykh Saleh Al-Munajjid, "Ruling on Eating All of the Udhiyah or Giving All of It in Charity - Islam Question & Answer," 2015, https://islamqa.info/en/answers/149415/ruling-on-eating-all-of-the-udhiyah-or-giving-all-of-it-in-charity.

- Al-Mirdaawi (may Allah have mercy on him) said, as mentioned in *Al-Insaaf*: If he eats all of it, he is liable for the minimum share of it that is acceptable as charity (i.e. to buy some and compensate that he did not give the meat in charity in advance)
- Al-Bahooti (may Allah have mercy on him) said, as mentioned in *Kashaaf Al-Qinaa* that if a person did not give anything in charity, he is liable

However, it is to be noted that the above injunctions are with regards to the *Udhhiyah* sacrifices. Concerning the *Aqeeqah*, there is nothing in the *shar'i* texts to indicate how it is to be distributed, or whether it is obligatory to eat from it or give it in charity.

Therefore the individual may do whatever he likes with it: if he wishes he may give all of it in charity, or if he wishes he may eat all of it, but it is preferable to do with it what is done with the *udhiyah*.

13.10 GIVING ALL OF IT IN CHARITY

Some scholars believe that it is *Mustahab* to eat at least a small portion of the sacrifice and one can donate the rest. Their evidence is the *hadith* below (and other similar narrations) in which the Prophet ﷺ commanded فَكُلُوا وَادَّخِرُوا وَتَصَدَّقُوا meaning "so eat from it (i.e. the sacrifice), preserve (some of) it, and give (some of it) in charity".

91.	*Abdullah b. Waqid reported:* *Allah's Messenger (ﷺ) forbade (people) to eat the meat of*	حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا رَوْحٌ، حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ، أَبِي بَكْرٍ عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَكْلِ لُحُومِ

	sacrificed animals beyond three days. Abdullah b. Abu Bakr said I made a mention of that to 'Amra, whereupon she said: He has told the truth, for I heard 'A'isha say: The poor among the people of the desert come (to the towns) on the occasion of Id al-Adha during the lifetime of Allah's Messenger (ﷺ). Upon this Allah's Messenger (ﷺ) said: Retain with you (the flesh) sufficing for three (days), and whatever is left out of that give in charity. Later on, they (the Muslims) said: Allah's Messenger, the people make waterskins with their hides (i.e. the hides of their sacrificed animals) and they store fat in them. Thereupon he said. What with that then (or 'what is so concerning about it')? They said: You forbade (us) to eat the flesh of sacrificial animals beyond three (days); whereupon he said: I forbade you for those (poor persons) who flocked (to the towns	الضَّحَايَا بَعْدَ ثَلاَثٍ . قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ فَذَكَرْتُ ذَلِكَ لِعَمْرَةَ فَقَالَتْ صَدَقَ سَمِعْتُ عَائِشَةَ تَقُولُ دَفَّ أَهْلُ أَبْيَاتٍ مِنْ أَهْلِ الْبَادِيَةِ حِضْرَةَ الأَضْحَى زَمَنَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ادَّخِرُوا ثَلاَثًا ثُمَّ تَصَدَّقُوا بِمَا بَقِيَ " . فَلَمَّا كَانَ بَعْدَ ذَلِكَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ يَتَّخِذُونَ الأَسْقِيَةَ مِنْ ضَحَايَاهُمْ وَيَحْمِلُونَ مِنْهَا الْوَدَكَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَمَا ذَاكَ " . قَالُوا نَهَيْتَ أَنْ تُؤْكَلَ لُحُومُ الضَّحَايَا بَعْدَ ثَلاَثٍ . فَقَالَ " إِنَّمَا نَهَيْتُكُمْ مِنْ أَجْلِ الدَّافَّةِ الَّتِي دَفَّتْ فَكُلُوا وَادَّخِرُوا وَتَصَدَّقُوا " .

on this occasion for getting meat) but now when (this situation has improved) ***you may eat, preserve and give -in charity****.*	
Sahih Muslim 1971	

They also give in evidence the *ayah* below:

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

We have made sacrificial camels (and cattle) among the symbols of Allah, in which there is (much) good for you. So, pronounce the Name of Allah over them when they are lined up (for sacrifice). Once they have fallen on their sides (after the sacrifice), ***eat from their meat, and feed the needy*** *– those who do not beg, and those who do. In this way, We have subjected these ˹animals˺ to you so that you may be grateful. (Surah Hajj, Ayah 36)*

They also present a *hadith* as evidence in which the Prophet ﷺ order a piece of meat from each of the sacrifices to be put in a pot which was then cooked. The Prophet ﷺ and Ali R.A. ate from it and drank its soup. Based on this the scholars considered it *Mustahab* to eat from the meat of the sacrifice.

Based on the above, many scholars have held the opinion, that as the injunction from the Quran and the hadith above requires eating from the meat of the sacrifice, one should at least eat some portion. They consider it recommended or liked (*Mustahab*) but not obligatory (*wajib*). This means that even if someone donates all the meat, there is no sin in that.

In our humble opinion, the main intent and message of the sacrifice is to consider the poor and feed them. The injunction to eat was permission or likeness rather than an obligation. Therefore, it can be said that there is nothing wrong if one donates all of it in charity. There is evidence for that from the sunnah too as we learn from the narration below and it might be closer to the spirit of the *Quran* and *Sunnah*. Wallahu Aalam.

92.	*'Ali bin Abu Talib narrated that the Messenger of Allah (ﷺ) commanded him to distribute the entire sacrificial camel – its meat, skin, and covers – among the poor.*	حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ، أَنْبَأَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، أَنَّ مُجَاهِدًا، أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ـ صلى الله عليه وسلم ـ أَمَرَهُ أَنْ يَقْسِمَ بُدْنَهُ كُلَّهَا لُحُومَهَا وَجُلُودَهَا وَجِلاَلَهَا لِلْمَسَاكِينِ
Sunan Ibn Majah Book 26, Hadith 3277 – Saheeh		

The same opinion was also endorsed by Imam Ibn Qudama as mentioned in *Al-Mughni*.[67]

13.11 SELLING THE MEAT:

It is not permissible to sell the meat of the sacrifice or to give it as a part of the wage to the butcher.

93.	*It was narrated that 'Ali (رضي الله عنه) said: The Messenger of Allah*	حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ قَالَ أَمَرَنِي رَسُولُ اللَّهِ

[67] Shaykh Saleh Al-Munajjid.

(ﷺ) instructed me to share out the meat of his sacrifice and to be in charge of it, and to share out its skin and blankets, and he instructed me not to give the butcher anything of it (as a wage) and said: `We will give him something ourselves."	صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أُقَسِّمَ بُدْنَهُ أَقُومُ عَلَيْهَا وَأَنْ أُقَسِّمَ جُلُودَهَا وَجِلَالَهَا وَأَمَرَنِي أَنْ لَا أُعْطِيَ الْجَازِرَ مِنْهَا شَيْئًا وَقَالَ نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا.
Musnad Ahmad 593 – Saheeh	

It is said in *At-Tahzeeb*:

لا يجوز ان يبيع شيئا منها لانه ذبحها لقربة الي الله[68]

It is not permissible to sell anything from it (i.e. the Aqeeqah) as he sacrificed it to gain closeness to Allah swt.

The scholars explain, that if however, the butcher is poor, it can be given to him as a gift and not as a part of his wage[69].

13.12 OFFERING THE AQEEQAH MEAT AS WEDDING FEAST:

If one wishes to use the Aqeeqah meat for use in the wedding feast, there are two opinions regarding this.

- From the perspective of the opinion that at least a small portion of

[68] Imam Hussain Ibn Fara Al-Baghawi, *At-Tahzeeb Fi Al-Fiqh Al-Imam Al-Shafi'i*, 8:49.

[69] Shaykh Saleh Al-Munajjid, "Selling a Sacrificial Animal, and the Acceptable Age for an Animal for 'Aqeeqah - Islam Question & Answer," 2008, https://islamqa.info/en/answers/47030/selling-a-sacrificial-animal-and-the-acceptable-age-for-an-animal-for-Aqeeqah.

it is to be given in charity, if one intends to use the meat in the wedding feast, a portion of it must be separated and given to the poor

- According to the second group of scholars who do not believe that the rulings for *Udhiya* apply to *Aqeeqah*, one can do whatever he likes with the meat from the sacrifice on *Aqeeqah*. According to this opinion, there is nothing wrong if one uses all of it in preparing the wedding feast.

CHAPTER 14

14. SHAVING THE HEAD

Chapter summary

One should shave the head of the child on the seventh day. Afterward, saffron should be applied to the head of the new-born without being excessive about the application.

14.1 WHAT IS ALREADY COVERED ABOUT SHAVING THE HEAD:

Various aspects regarding shaving the head have already been discussed in the previous chapters. This includes:

- The hair on the head of the baby should be removed on the seventh day
- When the head is to be shaved, it should be shaved in full (i.e. not leaving certain parts unshaved)
- There are various benefits of shaving the head.

In this chapter, we will only cover some additional aspects.

14.2 RULING ON SHAVING THE HEAD OF THE BABY GIRLS.

There is a difference of opinion among scholars regarding whether the head of the baby girl is to be shaved or not.

- **First opinion:** According to *Malikis* and *Shafi'is*, the head of baby

girls has to be shaved

- **Second opinion:** The *Hanbalis* are of the view that it should not be shaved

Let us examine the evidence for both groups of scholars.

Evidence for the first Opinion:

- The evidence for this is the *hadith* according to which الاذى (i.e. the hair on head at the time of birth) have to be removed. This is valid for male as well as female children as they both come with such hair.
- Moreover, there is no evidence which prohibits that the heads of infant girls should not be shaved.
- The narrations mentioned in the chapter on 'Additional charity with the Aqeeqah' mention that Fatima R.A. donated in charity the silver equivalent to the weight of hair of her daughter. This shows the permissibility of shaving the head of the baby girl.

Evidence for the Second Opinion:

There is absolutely no doubt that women have been prohibited from shaving the head as it appears in several *ahadith.*

94.	*It was narrated from 'Ali:* *"The Messenger of Allah [SAW] forbade women to shave their heads."*	أَخْبَرَنَا مُحَمَّدُ بْنُ مُوسَى الْحَرَشِيُّ، قَالَ حَدَّثَنَا أَبُو دَاوُدَ، قَالَ حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ خِلاَسٍ، عَنْ عَلِيٍّ، نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا
Sunan an-Nasa'i 5049 – Saheeh		

A similar message can also be found in many other traditions including Saheeh Muslim 104A, Sunan Nasai 4059, Sunan Abu Dawud 1984, 1985.

Another argument presented by the scholars who hold this opinion is that the narrations that command to shave the head only mention the baby boys.

Our position:

Though both opinions have backing from the evidence, in our humble opinion, the first opinion appears to be stronger.

14.3 WHEN SHOULD THE HEAD BE SHAVED?

Though some scholars believe that there is no particular order in what needs to be done first and which later on (e.g. naming, sacrificing, shaving the head, and so on), some scholars, after their thorough analysis, have formulated the following opinion:

يستحب ان يلحقي راس الصبي بعد الذبح العقيقة

It is considered Mustahab that the head of the child should be shaved after the sacrifice of Aqeeqah[70].

14.4 WHAT SHOULD BE DONE AFTER SHAVING THE HEAD

The head can be applied with *Zaafran* / Saffron.

Other fragrant substances can also be applied as long as they are not of any harm to the baby and his / her hair.

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[70] Imam Hussain Ibn Fara Al-Baghawi, *At-Tahzeeb Fi Al-Fiqh Al-Imam Al-Shafi'i*, 8:50.

95.	*Narrated 'Amr b. Suh'aib:* *Narrated Buraydah ibn al-Hasib:* *When a boy was born to one of us in the pre-Islamic period, we sacrificed a sheep and smeared his head with its blood; but when Allah brought Islam, we sacrificed a sheep, shaved his head, and smeared his head with saffron.*	حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ، حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ، حَدَّثَنِي أَبِي، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، قَالَ سَمِعْتُ أَبِي بُرَيْدَةَ، يَقُولُ كُنَّا فِي الْجَاهِلِيَّةِ إِذَا وُلِدَ لأَحَدِنَا غُلاَمٌ ذَبَحَ شَاةً وَلَطَخَ رَأْسَهُ بِدَمِهَا فَلَمَّا جَاءَ اللَّهُ بِالإِسْلاَمِ كُنَّا نَذْبَحُ شَاةً وَنَحْلِقُ رَأْسَهُ وَنَلْطَخُهُ بِزَعْفَرَانٍ .
Sunan Abi Dawud 2843 – Hasan Saheeh		
96.	From Ayesha R.A., she said: In Jahilliyah, when we used to do Aqeeqah of a child, we used to wet cotton with the blood of the sacrificial animal and when we used to shave the head of the child, we used to put it on his head. So, the Prophet ﷺ said: Put fragrance in place of blood.	أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُنْذِرِ بْنِ سَعِيدٍ، حَدَّثَنَا يُوسُفُ بْنُ سَعِيدٍ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانُوا فِي الْجَاهِلِيَّةِ إِذَا عَقُّوا عَنِ الصَّبِيِّ خَضَبُوا قُطْنَةً بِدَمِ الْعَقِيقَةِ، فَإِذَا حَلَقُوا رَأْسَ الصَّبِيِّ وَضَعُوهَا عَلَى رَأْسِهِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اجْعَلُوا مَكَانَ الدَّمِ خَلُوقًا.
Saheeh Ibn Hibban, 5308 – Saheeh		

CHAPTER 15

15. ADDITIONAL CHARITY WITH AQEEQAH

Chapter summary

One should weigh the hair of the head-shave of the new-born, and donate in silver an equivalent weight. It is also ok if one estimates the weight and donate an amount that is safely above the estimated weight.

One of the key themes of the *shariah* is that it encourages giving – whether in the form of mandatory almsgiving or *zakah* or in the form of voluntary donations. Though Aqeeqah itself is a means of helping others in the society and strengthening the bonds of relationship and affiliation with them, there is a command for optional additional charity on this occasion as explained in this chapter. When a deen encourages so much love for humanity that it is always enjoining thinking about the welfare of others, why would anyone not fall in love with such a deen?

It is a *sunnah* to weigh the hair of the newborn after the shaving of his/her head and give an equal amount of silver in charity. The following *ahadith* explain this sunnah:

97.	*Yahya related to me from Malik from Jafar ibn Muhammad that*	وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، أَنَّهُ

	his father said, "Fatima, the daughter of the Messenger of Allah, may Allah bless him and grant him peace, weighed the hair of Hasan, Husayn, Zaynab, and Umm Kulthum, and gave away in sadaqa an equivalent weight of silver."	قَالَ وَزَنَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم شَعَرَ حَسَنٍ وَحُسَيْنٍ وَزَيْنَبَ وَأُمِّ كُلْثُومٍ فَتَصَدَّقَتْ بِزِنَةِ ذَلِكَ فِضَّةً .

Muwatta Imam Malik, Book 26, Hadith 1071

The above narrations show that this practice is recommended to be followed for boys as well as girls.

98.	*Narrated Muhammad bin 'Ali bin Al-Husain: That Ali bin Abi Talib said: "The Messenger of Allah (saws) had the 'Aqeeqah for Al-Hasan with sheep, and said: 'O Fatimah! Shave his head and give the weight of his hair in silver as a charity.'" He said: "So I weighed it, and it was the weight of a Dirham or a bit of a Dirham." - Jami` at-Tirmidhi 1519 (Hasan)*	حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَعِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ عَقَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْحَسَنِ بِشَاةٍ وَقَالَ " يَا فَاطِمَةُ احْلِقِي رَأْسَهُ وَتَصَدَّقِي بِزِنَةِ شَعْرِهِ فِضَّةً " . قَالَ فَوَزَنَتْهُ فَكَانَ وَزْنُهُ دِرْهَمًا أَوْ بَعْضَ دِرْهَمٍ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَإِسْنَادُهُ لَيْسَ بِمُتَّصِلٍ . وَأَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ لَمْ يُدْرِكْ عَلِيَّ بْنَ أَبِي طَالِبٍ .

Muwatta Imam Malik, Book 26, Hadith 1071

There are other narrations too that point out about silver being given according to the weight of the hair, e.g. *Jami` at-Tirmidhi* 1519, and Book 26, *Hadith* 1072.

Two important points for consideration:

1. It is to be noted that the narrations point out this aspect of additional charity about the grand-children of the Prophet ﷺ and no evidence is found that he made it mandatory for everyone. It is accordingly said that doing so is a *mustahab* or liked act but not an obligation.
2. It is also to be noted that this additional charity is recommended to be in silver (or an equivalent amount) and not in gold. However, according to a weak narration in *Muajam Al-Ausat* of At-Tabarani (as mentioned in *Majma'a Al-Bahrayn*, 1913)[71], it is narrated from Ibn Abbas R.A. that this charity can be done either in the weight of silver or gold. However, there is a narrator Rawad Ibn Al-Jarrah in the chain of this narration, and he is considered weak. Therefore, one should weigh in silver to fulfill the *sunnah* and then he can spend on charity on top of this whatever he likes. This would *inshaAllah* result in two rewards: One for following the sunnah and the second for the charity.

[71] Imam Ibn Hajr Al-Asqalani, *تلخيص الحبير*, vol. 4 (Mu'assatul Qurtuba, 1995), 272.

CHAPTER 16

16. FIQH OF NAMING THE CHILD

Chapter summary

Names have an impact on personality. We should therefore try to give good names to our children. It is highly virtuous to name the child after the name of the Prophet ﷺ. One can also choose a name based on the names of other Prophets, companions, and so on. Some of the most liked names are those which show *Uboodiyyah* to Allah swt e.g. Abdullah, Abdur Rahman, and so on. One should never have names that show *Uboodiyyah* to anyone other than Allah or names that have bad meanings. If one has got a name with a bad meaning, it can be changed when one realizes this.

16.1 PERMISSIBILITY OF NAMING EARLIER THAN THE SEVENTH DAY:

It is recommended by the Prophet ﷺ that the child should be named on the seventh day after birth. Shaykh Bin Baz explains this as follows:

فالسنة في لأب الطفل أن يذبح عن ولده الصغير ... ويحلق رأس الطفل الذكر ويسمى وإن سمي عند ولاته فلا بأس، قد سمى النبي ﷺ بعض أولاد الأنصار يوم الولادة، وسمى ابنه إبراهيم يوم الولادة، وإن سمي يوم السابع فكذلك كله سنة[72]

[72] https://binbaz.org.sa/fatwas/28378/%D8%AD%D9%83%D9%85-%D8%A7%D9%84%D8%B9%D9%82%D9%8A%D9%82%D8%A9

"The sunnah for the father of the child is that he should sacrifice for his young child… get his head shaved and name him. And (even) if someone names a child upon birth, there is no harm in that as the Prophet ﷺ named some of the children of Ansar on the day of their birth. He also named his son Ibrahim on the day of his birth. All these are from the sunnah just like naming on the seventh day."

The *ahadith* below also include those *ahadith* in which the Prophet ﷺ named his son and also the children of Ansar on the day of birth or when they were brought to him soon after birth.

16.2 IMPORTANCE OF GOOD NAMES

99.	*Narrated Abu Darda':* *The Prophet (ﷺ) said: On the Day of Resurrection you will be called by your names and by your father's names, so give yourselves good names.*	عَنْ أَبِي الدَّرْدَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "إِنَّكُمْ تُدْعَوْنَ يَوْمَ الْقِيَامَةِ بِأَسْمَائِكُمْ وَأَسْمَاءِ آبَائِكُمْ فَأَحْسِنُوا أَسْمَاءَكُمْ "

Sunan Abi Dawud 4948 – Daif

It is to be noted that though the above hadith is generally classified as Daif, the part of it which mentions that the people would be called by the names of their father is proven in the light of several other ahadith including *Saheeh Bukhari* 6177, 6178; *Saheeh Muslim* 1735, 1736; and *Sunan Abu Dawud* 2756.

Also, the above *hadith* is present in several collections[73] including *Musnad Ahmed, Sunan Ad-Darmi, Musnad Humaidi, Saheeh Ibn Hibban, Musnad Ibn Al-Ja'ad, Sharh As-Sunnah of Baghwi, Sunan Al-Kubra of Al-Bayhaqi, Sh'ub ul Iman, Al-Kamil of Ibn Uda'ee, Jami' ul Ahadith of Al-Suyuti, Tarikh Al-Damishq of Ibn Al-Asakir* and so on.

16.3 MOST BELOVED NAMES:

100.	*Anas said, "On the day he was born, I took 'Abdullah ibn Abi Talha to the Prophet ﷺ.* *I found him wearing a woolen robe while he was marking one of his camels with tar.* *The Prophet said, 'Do you have any dates with you?' 'Yes,' I replied. I gave him some dates.* *He chewed the dates and opened the child's mouth and put some chewed dates and did tahneek (i.e. rubber the pallet with the chewed date). The child licked his lips.* *The Prophet, may Allah bless him and grant him peace, said, 'The*	حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: ذَهَبْتُ بِعَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ إِلَى النَّبِيِّ صلى الله عليه وسلم يَوْمَ وُلِدَ، وَالنَّبِيُّ صلى الله عليه وسلم فِي عَبَاءَةٍ يَهْنَأُ بَعِيرًا لَهُ، فَقَالَ: مَعَكَ تَمَرَاتٌ؟ قُلْتُ: نَعَمْ، فَنَاوَلْتُهُ تَمَرَاتٍ فَلاَكَهُنَّ، ثُمَّ فَغَرَ فَا الصَّبِيِّ، وَأَوْجَرَهُنَّ إِيَّاهُ، فَتَلَمَّظَ الصَّبِيُّ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: حُبَّ الأَنْصَارِ التَّمْرَ، وَسَمَّاهُ: عَبْدَ اللهِ.

[73] "حديث(إِنَّكُمْ تُدْعَوْنَ يَوْمَ الْقِيَامَةِ بِأَسْمَائِكُمْ وَأَسْمَاءِ .....)," accessed November 20, 2020, https://majles.alukah.net/t54130/.

	Ansar love dates,' and gave him the name 'Abdullah."	
Sunan Abi Dawud 4950		
101.	*Narrated AbuWahb al-Jushami:* *The Prophet (ﷺ) said: Call yourselves by the names of the Prophets. The names dearest to Allah are Abdullah and AbdurRahman, the truest are Harith and Hammam, and the worst are Harb and Murrah.*	حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا هِشَامُ بْنُ سَعِيدٍ الطَّالْقَانِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُهَاجِرِ الأَنْصَارِيُّ، قَالَ حَدَّثَنِي عَقِيلُ بْنُ شَبِيبٍ، عَنْ أَبِي وَهْبٍ الْجُشَمِيِّ، وَكَانَتْ، لَهُ صُحْبَةٌ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَسَمَّوْا بِأَسْمَاءِ الأَنْبِيَاءِ وَأَحَبُّ الأَسْمَاءِ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ وَأَصْدَقُهَا حَارِثٌ وَهَمَّامٌ وَأَقْبَحُهَا حَرْبٌ وَمُرَّةُ " .
Sunan Abi Dawud 4950		

The above hadith is classed as Saheeh except for the point about naming after the names of Prophets. However, the actions of the Prophet ﷺ give evidence that he named after the names of Prophets (as seen in the next hadith).

Some other ahadith also convey the same message, e.g. *Al-Adab ul Mufrad* 814, and *Sunan Nasai* 3565.

16.4 AVOID THE NAMES WHICH SHOW UBOODIYYAH TO ANYONE OR ANYTHING OTHER THAN ALLAH SWT

It is said about Abdur Rahman Ibn Auf R.A.[74]:

[74] Shaykh Khaleel Ahmed Saharanpuri, *بذل المجهود في حل أبي داود - ج 8* (Dar ul Kutub Al-Ilmiyyah, 1970), 217.

كان اسمه في الجاهلية –عبد عمرو– وقيل عبد الكعبة فسماه رسول الله صلى الله عليه وسلم عبد الرحمن

His name in the days of ignorance was Abd Al-Amr, and it is said that it was Abd Al-Ka'abaa. So the Prophet ﷺ named him Abdur Rahman.

Tabaqaat Ibn Sa'ad 3/124, Mustadrak Halim 3/306

Accordingly, we should also avoid any names that indicate being a slave or worshipper of anything other than Allah swt. The narration above also explains that we do not worship the *Ka'abah* but Allah swt.

16.5 NAMING THE CHILDREN AFTER THE NAME OF THE PROPHET ﷺ:

The hadith below clarifies the permissibility of naming the children after the name of the Prophet ﷺ but impermissibility of having the same *Kuniyah* as him.

102.	*Jabir said, "A man had a child and named him al-Qasim. We said, 'We will not give you the kunya Abu'l-Qasim nor will we so honor you (i.e. no one should try to get this honor which is associated with the Prophet of Allah ﷺ). The Prophet ﷺ, may Allah bless him and grant him peace, was told and said, 'Call your son 'Abdur-Rahman.'"*	حَدَّثَنَا صَدَقَةُ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، قَالَ: حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ فَسَمَّاهُ: الْقَاسِمَ، فَقُلْنَا: لاَ نُكَنِّيكَ أَبَا الْقَاسِمِ وَلاَ كَرَامَةَ، فَأُخْبِرَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ: سَمِّ ابْنَكَ عَبْدَ الرَّحْمَنِ.

Al-Adab Al-Mufrad 815 – Saheeh

103.	*Jabir b. 'Abdullah reported that a child was born to a person from the Ansar and he made up his mind to give him the name of Muhammad. He came to Allah's Apostle (ﷺ) and, asked him (about it), whereupon he said:* *The Ansar have done well to give the name (their children) after my name, but do not give them the kunya after my kunya.*	حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ، عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَجُلاً، مِنَ الأَنْصَارِ وُلِدَ لَهُ غُلاَمٌ فَأَرَادَ أَنْ يُسَمِّيَهُ مُحَمَّدًا فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَسَأَلَهُ فَقَالَ " أَحْسَنَتِ الأَنْصَارُ سَمُّوا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي " .
Sahih Muslim 2133f		

The above ahadith show the eagerness of the companions to name their children after the name of the Prophet ﷺ.

There is no question about this that naming the children 'Muhammad' in the love and honor of the Prophet ﷺ is highly virtuous; however, it does not automatically ensure Jannah for the child and father as opposed to the belief held by some people. A narration that mentions such a reward for naming the child 'Muhammad' is declared by the hadith scholars as fabricated[75] and there is no authentic evidence for such a belief.

There are many beautiful names of the Prophet ﷺ from which we can

[75] Moulana Muhammad Abasoomar, "Keeping the Name Muhammad," *Hadith Answers* (blog), April 28, 2016, https://hadithanswers.com/keeping-the-name-muhammad/.

choose the names of our children.

104.	*Abu Musa Ash'ari reported that Allah's Messenger (ﷺ) mentioned many names of his and said:* *I am Muhammad, Ahmad. Muqaffi (the last in succession), Hashir, the Prophet of repentance, and the Prophet of Mercy.*	وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو، بْنِ مُرَّةَ عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُسَمِّي لَنَا نَفْسَهُ أَسْمَاءً فَقَالَ " أَنَا مُحَمَّدٌ وَأَحْمَدُ وَالْمُقَفِّي وَالْحَاشِرُ وَنَبِيُّ التَّوْبَةِ وَنَبِيُّ الرَّحْمَةِ " .
Sahih Muslim 2355		
105.	*Jubair b. Mut'im reported on the authority of his father that he heard Allah's Messenger (ﷺ) as saying:* *I have many names: I am Muhammad, I am Ahmad, I am al-Mahi through whom Allah obliterates unbelief, and I am Hashir (the gatherer) at whose feet people will be gathered, and I am 'Aqib (after whom there would be none), and Allah has named him as compassionate and merciful.*	حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ لِي أَسْمَاءً أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِيَ الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَىَّ وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ أَحَدٌ " . وَقَدْ سَمَّاهُ اللَّهُ رَءُوفًا رَحِيمًا .
Sahih Muslim 2354B		

Naming the child 'Muhammad according to Shia Fiqh:

It is to be noted that naming a child as Muhammad is a highly recommended act in the *Shia fiqh* too. While quoting these narrations, we wish to clarify that the *Shia* texts and narrations are not considered as evidence in the theology and *fiqh* of *Ahlus Sunnah Wal Jama'ah* due to significant differences in the *beliefs* and the *Usool*. However, we are presenting these narrations here for the knowledge of any scholars reading this book, any *Shia* readers, and other people who might be interested to know the stance of *Shia fiqh* on this matter whose virtue is a common aspect between the *Shia* and *Sunni fiqh*.

إذا سَمَّيْتُمُ الوَلَدَ مُحَمَّداً فَأَكرِمُوه، و أَوسِعوا لَه فِي المِجلِسِ، و لا تُقَبِّحوا لَهُ وَجها.

If you name the child Muhammad, honor him, make room for him in gatherings, and do not frown at him (Tarikh Baghdad, vol. 3, p. 91).

إذا سَمَّيتُم مُحَمَّدا فلا تُقَبِّحوهُ، و لا تَجبَهوهُ، و لا تَضرِبوهُ، بورِكَ لِبَيتٍ فيهِ مُحَمَّدٌ، و مَجلِسٍ فيهِ مُحَمَّدٌ، و رِفقَةٍ فيها مُحَمَّدٌ.

"If you name anyone Muhammad, do not disgrace him, do not frown at him, and do not beat him. Blessed be the house that has a Muhammad, the gathering that has a Muhammad, and a company of friends that has a Muhammad." (Makarim al-Akhlaq, vol. 1, p. 65, h. 67)

ما مِن بَيتٍ فيهِ اسمُ مُحَمَّدٍ الّا أَوسَعَ اللهُ عَلَيهِمُ الرِّزقَ، فَإِذا سَمَّيتُموهُم فَلا تَضرِبوهُم، و لا تَشتِموهُم.

The Prophet (s.a.w.) said: "There is no house that has the name Muhammad in it that will not be increased in its sustenance by Allah. So, if you have named a child Muhammad, you must not beat or insult him." (Tanbih al-Khawatir, vol. 1, p. 32)

مَن وُلِدَ لَهُ أَربَعَةُ أَولادٍ لَم يُسَمِّ أَحَدَهُم بِاسمي، فَقَد جَفاني.

The Prophet (s.a.w.) said: "He who is given four boys and does not name one of them Muhammad, has indeed been disloyal to me. (Al-Kafi, Vol 6, Hadith 6)

From the above, it is clear that we should honor our children; especially if their name is Muhammad. This message is consistent with the following *hadith* from the *Sunni* traditions:

106.	*Anas bin Malik narrated that the Messenger of Allah(ﷺ) said:* *"Be kind to your children, and perfect their manners."*	حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ، حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، حَدَّثَنَا سَعِيدُ بْنُ عُمَارَةَ، أَخْبَرَنِي الْحَارِثُ بْنُ النُّعْمَانِ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُ عَنْ رَسُولِ اللَّهِ . صلى الله عليه وسلم . أَنَّهُ قَالَ " أَكْرِمُوا أَوْلاَدَكُمْ وَأَحْسِنُوا أَدَبَهُمْ " .
Sunan Ibn Majah 3671, Al-Fawaid 2/289 – Daif		

List of the names of the Prophet ﷺ:

Many titles according to their meanings were bestowed on the Messenger of Allah ﷺ in his honor and praise. Qadi Abu Bakr Ibn al-Arabi has mentioned a thousand names in his commentary on *Jami Tirmidhi*. Imam Suyuti has written a special book on the names of the Messenger of Allah ﷺ (peace and blessings be upon him), in which he has mentioned about five hundred names. In various *ahadith*, some special names have been mentioned. Some of his ﷺ blessed names have been listed below. However, for further details, the books of Imam Suyuti and Ibn Al-Arabi should be referred to. It is to be noted that the names that were specific to the Prophet ﷺ (i.e. it is not permissible for anyone else to take them e.g. *Khayr ul Bashr* – 'the best of mankind' etc.) have been removed from the

list. It is also important to note that these names have been identified from the *Quran* (e.g. through the qualities attributed to the Prophet ﷺ e.g. the warner, the light, the reflector of light, the giver of glad-tidings, the caller, the merciful, the compassionate, the chosen one and so on), from the *Sunnah* (e.g. the one who is given the choice and decision, the teacher, and so on). A small number of them has also been taken from the titles given to the Prophet ﷺ by the scholars.

- Abdullah, "Servant of Allah" عبد الله
- Ahmad, "Most Deserving of Praise"احمد
- Amin, "The Trustworthy" الأمين
- Aqib, "The Last" عاقب
- Aula, “The one given more preference” اولى
- Bashir, "The Announcer"بشير
- Da‘i, "The One Who Calls (unto God)" داعي
- Fatih, "The Opener" فاتح
- Habib, "The Beloved" حبيب
- Haadi, “The guide” هادي
- Hamid, "Praiser (of God)"حامد
- Hanif, "The One of Primordial Religion" حنيف
- Hashir, “The gatherer” حاشر
- Kamil/ Kaamil, "The Perfect” كامل
- Kareem, "Noble and Generous"كريم
- Khatim, "The Seal" خاتم
- Maasoom, “Innocent” معصوم
- Mahi, "The Remover (of Disbelief)"ماهى
- Mahmood, "Praiseworthy" محمود

- Masdooq, “the most truthful” مصدوق
- Misbah, "The Lamp/ Lantern" (lit. "Bringer of Light – Dawn") مصباح
- Muallim, “The teacher” معلم
- Mu`azzaz, "The Strengthened One, the One Made Invulnerable" معزز
- Mubashir, "The Bearer of Good Tidings" مبشر
- Mubeen, “The one who is clear” مبين
- Muddathir, "The Shrouded" مدثر
- Mudhakkir, "The Reminder" مُذَكِّرٌ
- Muhammad, “The most praised” محمّد
- Mujtaba, "the Chosen One" مجتبى
- Mukhtar, “The one in whose hand is the choice” مختار
- Mustafa, "The Chosen” مصطفى
- Mutawakkil, "The One who Puts his Trust (in God)" متوكل
- Muwaqqar, "Held in Awe" موقر
- Muzzammil, "The Enwrapped" مزمل
- Nadhir, "The Warner" نذير
- Ni‘mat-Ullah, "The Divine Favour" نعمة الله
- Nur, "The Light" نور
- Qutham, "Of Perfect Character. Gifted With Every Merit."
- Raheem, “Merciful” رحيم
- Rahmah, Rahmat ("Mercy”) رحمة
- Rauf, " Compassionate" رؤوف
- Sadiq, "The Truthful" صادق
- Shaheed, “Always a witness” شهيد
- Shahid, "A Witness" شاهد
- Siraaj, "The Lamp/ Lantern" سراج

- Tahir, “The one who cleanses” طاهر
- Wali, “Close friend”, وَلِي

16.6 NAMING AFTER THE NAMES OF PROPHETS:

107.	*From Anas Ibn Malik who said: The Messenger of Allah ﷺ said: A son was born to me at night. I have named him after the name of my father, Ibrahim.*	عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وُلِدَ لِيَ اللَّيْلَةَ غُلاَمٌ فَسَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ "
Sunan Abi Dawud 3126 – Saheeh		
108.	*Abu Musa reported: A child was born in my house and I brought him to Allah's Apostle (may peace be upon him) and he gave him the name of Ibrahim and he rubbed his palate with dates.*	حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ وُلِدَ لِي غُلاَمٌ فَأَتَيْتُ بِهِ النَّبِيَّ صلى الله عليه وسلم فَسَمَّاهُ إِبْرَاهِيمَ وَحَنَّكَهُ بِتَمْرَةٍ .
Sahih Muslim 2145		
109.	*Yusuf ibn 'Abdullah ibn Sallam said, "The Messenger of Allah, may Allah bless him and grant him peace, named me Yusuf and let me sit in his room and stroked my head."*	حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي الْهَيْثَمِ الْعَطَّارُ قَالَ: حَدَّثَنِي يُوسُفُ بْنُ عَبْدِ اللهِ بْنِ سَلاَّمٍ قَالَ: سَمَّانِي رَسُولُ اللهِ صلى الله عليه وسلم يُوسُفَ، وَأَقْعَدَنِي عَلَى حِجْرِهِ، وَمَسَحَ عَلَى رَأْسِي.
Al-Adab Al-Mufrad 367 – Saheeh		

Though Allah swt sent many Prophets and Messengers to various lands and people, He swt mentioned 25 of them in the Quran. The list of their names is as follows:

Adam, Idris (Enoch), Nuh (Noah), Hud (Heber), Saleh (Methuselah), Lut (Lot), Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Yaqub (Jacob), Yusuf (Joseph), Shu'aib (Jethro), Ayyub (Job), Dhulkifl (Ezekiel), Musa (Moses), Harun (Aaron), Dawud (David), Sulayman (Solomon), Ilyas (Elias), Alyssa (Elisha), Yunus (Jonah), Zakariya (Zachariah), Yahya (John the Baptist), Isa (Jesus) and Muhammad ﷺ - peace be upon them all.

16.7 GIVE CONSIDERATION TO THE MEANING OF THE NAME

It is highly probable that names leave an impact on one's personality. Imam Ibn Al-Qayyim said[76]:

Names affect the ones to whom they are given; the names are good or bad, light or heavy, gentle or harsh.

Consider the *ahadith* below.

110.	*Ibn Asakir reported from Ibn Abbas R.A. that he said: When the Prophet ﷺ was born, Abdul Muttalib did his Aqeeqah with a sheep and named him Muhammad. People said to him,*	أخرج ابن عساكر عن ابن عباس رضي الله عنهما قال : لما ولد النبي عق عنه عبد المطلب بكبش وسماه محمداً فقيل له يا أبا الحارث : ما حملك على أن سمّيته محمداً ولم تسمه باسم آبائه ؟ قال : أردت أن يحمده الله في السماء ويحمده الناس في الأرض

[76] "It Is Makrooh to Call a Girl Yathrib - Islam Question & Answer," 2007, https://islamqa.info/en/answers/83539/it-is-makrooh-to-call-a-girl-yathrib.

	O Abu Haris! What was pressing upon you to name him Muhammad and not name him according to the names of his forefathers? He said: I wish that Allah swt praise him in the heavens and people praise him on earth.	
Kanz Ul Amal 35520, Saheeh Seerah An-Nabawiyyah 1/293, Khasais Al-Kubra 1/134		
111.	*Sa'id ibn al-Musayyab reported that his grandfather went to the Prophet ﷺ. He ﷺ asked, "What is your name?" "Hazn (sorrow)," he replied. The Prophet said, "You are Sahl (easy)." He said, "I will not change a name which my father gave me." Ibn al-Musayyab said, "Sadness (or roughness) remained among us afterward."*	حَدَّثَنَا عَلِيٌّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّهُ أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ: مَا اسْمُكَ؟ قَالَ: حَزْنٌ، قَالَ: أَنْتَ سَهْلٌ، قَالَ: لاَ أُغَيِّرُ اسْمًا سَمَّانِيهِ أَبِي. قَالَ ابْنُ الْمُسَيِّبِ: فَمَا زَالَتِ الْحُزُونَةُ فِينَا بَعْدُ.
Al-Adab Al-Mufrad 841 – Saheeh		

According to some narrations, Allah swt, Himself named the womb of the mother to signify the meanings associated with the name.

112.	*Abu Salamah said:*	عَنْ أَبِي سَلَمَةَ، قَالَ اشْتَكَى أَبُو الرَّدَّادِ اللَّيْثِيُّ فَعَادَهُ عَبْدُ

	" Abu[Ar-Raddad] Al-Laithi complained(of an illness). So 'Abdur-Rahman bin 'Awf visited him. He said: 'The best of you, and the most apt to maintain good relations, as far as I know, is Abu Muhammad('Abdur-Rahman bin 'Awf). So 'Abdur-Rahman bin 'Awf' said: 'I heard the Messenger of Allah saying: "Allah, Most Blessed and Most High, said: 'I am Allah, and I am Ar-Rahman. I created the Rahim(womb) and named it after My Name. So whoever keeps good relations with it, I keep good relation with him, and whoever severs it, I am finished with him.'"	الرَّحْمَنِ بْنُ عَوْفٍ فَقَالَ خَيْرُهُمْ وَأَوْصَلُهُمْ مَا عَلِمْتُ أَبَا مُحَمَّدٍ . فَقَالَ عَبْدُ الرَّحْمَنِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " قَالَ اللَّهُ أَنَا اللَّهُ وَأَنَا الرَّحْمَنُ خَلَقْتُ الرَّحِمَ وَشَقَقْتُ لَهَا مِنَ اسْمِي فَمَنْ وَصَلَهَا وَصَلْتُهُ وَمَنْ قَطَعَهَا بَتَتُّهُ "
Jami` at-Tirmidhi 1907 – Saheeh		

The narration below also shows when Allah swt gave a name to the beautiful people of Madinah based on their good actions:

113.	*I asked Anas, "Tell me about the name 'Al-Ansar.; Did you call yourselves by it or did Allah call*	حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ، قَالَ قُلْتُ لأَنَسٍ أَرَأَيْتَ اسْمَ

	you by it?" He said, "Allah called us by it." We used to visit Anas (at Basra) and he used to narrate to us the virtues and deeds of the Ansar, and he used to address me or a person from the tribe of Al-Azd and say, "Your tribe did so-and-so on such-and-such a day."	الأَنْصَارِ كُنْتُمْ تُسَمَّوْنَ بِهِ، أَمْ سَمَّاكُمُ اللَّهُ قَالَ بَلْ سَمَّانَا اللَّهُ، كُنَّا نَدْخُلُ عَلَى أَنَسٍ فَيُحَدِّثُنَا مَنَاقِبَ الأَنْصَارِ وَمَشَاهِدَهُمْ، وَيُقْبِلُ عَلَيَّ أَوْ عَلَى رَجُلٍ مِنَ الأَزْدِ فَيَقُولُ فَعَلَ قَوْمُكَ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا.
Jami` at-Tirmidhi 1907 – Saheeh		

16.8 AVOID THE NAMES OF IDOLS AND THE NAMES THAT SHOW UBOODIYYAH TO ANYONE OTHER THAN ALLAH

From the *ahadith*, we come to know of many names of idols. We should try to avoid naming our children after them as much as possible. Unfortunately, some of the names of the idols are still used as names by Muslims who are unaware of their connotation. Some of these names might still carry good meaning but when there are so many other good names available, why should one choose the name of something that the Prophet ﷺ abolished and destroyed saying 'the *haqq* has arrived and the *batil* has vanished' (*Sahih al-Bukhari* 2478).

A list of some of the names of idols mentioned in the *ahadith* is presented below

Wadd – Saheeh Bukhari 4920	*Suwa` – Saheeh Bukhari 4920*
Yaghouth – Saheeh Bukhari 4920	*Ya`uq – Saheeh Bukhari 4920*

Nasr – Saheeh Bukhari 4920	*Manat – Sahih al-Bukhari 4861*
Al-Lat - Sahih al-Bukhari 6301	*Al-`Uzza - Sahih al-Bukhari 6301*
Isafa - Sahih Muslim 2473 a	*Na'ila - Sahih Muslim 2473 a*
Dhi-al-Khalasa - Sahih al-Bukhari 7116	*Hubal - Sahih al-Bukhari 3039*

These are some of the names only and more detailed lists have been prepared by the scholars which can be referred to.

16.9 PERMISSIBILITY TO CHANGE THE NAME:

The *ahadith* below explain that the name can be changed if required.

114.	*Narrated Abu Huraira: Zainab's original name was "Barrah," but it was said' "By that, she is giving herself the prestige of piety." So the Prophet (ﷺ) changed her name to Zainab.*	حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ زَيْنَبَ، كَانَ اسْمُهَا بَرَّةَ، فَقِيلَ تُزَكِّي نَفْسَهَا. فَسَمَّاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم زَيْنَبَ.
Sahih al-Bukhari 6192		
115.	*Narrated Ibn 'Umar: that the Prophet (ﷺ) changed the name of (Ibn Umar's sister) Asiyah (which means 'sinner', he said: "You are Jamilah."*	عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم غَيَّرَ اسْمَ عَاصِيَةَ وَقَالَ " أَنْتِ جَمِيلَةُ "

Jami Tirmidhi, Book 43, Hadith 3072 - Saheeh		
116.	*Sahl b. Sa'd reported that Mundhir b. Aba Usaid was brought to Allah's Messenger (ﷺ) at the time of his birth Allah's. Apostle (ﷺ) placed him on his thigh and Abfi Usaid kept sitting there. Allah's Apostle (ﷺ) had been occupied with something else before him. Abu Usaid commanded his child to be lifted from the lap of Allah's Messenger (ﷺ) and so he was lifted. When Allah's Messenger (ﷺ) had finished the work he said: Where is the child? Abd Usaid said: Allah's Messenger, we took him away. He said: What is his name? He said; Allah's Messenger, it is so and so, whereupon he (the Holy Prophet) said: Nay, his name is Mundhir, and named him Mundhir on that day.*	حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالاَ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا مُحَمَّدٌ، - وَهُوَ ابْنُ مُطَرِّفٍ أَبُو غَسَّانَ - حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ أُتِيَ بِالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم حِينَ وُلِدَ فَوَضَعَهُ النَّبِيُّ صلى الله عليه وسلم عَلَى فَخِذِهِ وَأَبُو أُسَيْدٍ جَالِسٌ فَلَهِيَ النَّبِيُّ صلى الله عليه وسلم بِشَىْءٍ بَيْنَ يَدَيْهِ فَأَمَرَ أَبُو أُسَيْدٍ بِابْنِهِ فَاحْتُمِلَ مِنْ عَلَى فَخِذِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَقْلَبُوهُ فَاسْتَفَاقَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَيْنَ الصَّبِيُّ " . فَقَالَ أَبُو أُسَيْدٍ أَقْلَبْنَاهُ يَا رَسُولَ اللَّهِ . فَقَالَ " مَا اسْمُهُ " . قَالَ فُلاَنٌ يَا رَسُولَ اللَّهِ . قَالَ " لاَ وَلَكِنِ اسْمُهُ الْمُنْذِرُ " . فَسَمَّاهُ يَوْمَئِذٍ الْمُنْذِرَ .
Sahih Muslim 2149		

Another example of changing the name due to its meaning is when the

Prophet ﷺ renamed Yathrib to Madinah – the city of the beloved ﷺ.

117.	*Malik related to me that Yahya ibn Said said, "I heard Abu'l-Hubab Said ibn Yasar say that he heard Abu Hurayra say that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'I was ordered to a town which will eat up towns. They used to say, 'Yathrib,' but it is Madina. It removes the bad people like the blacksmith's furnace removes impurities from the iron.' "*	وَحَدَّثَنِي مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ قَالَ سَمِعْتُ أَبَا الْحُبَابِ، سَعِيدَ بْنَ يَسَارٍ يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَى يَقُولُونَ يَثْرِبُ . وَهِيَ الْمَدِينَةُ تَنْفِي النَّاسَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ " .
Muwatta Imam Malik, Book 45, Hadith 1605		

It were the pagans who used to call Madinah by this name which means 'a place of problem' as it used to have a lot of diseases before the migration of the Prophet ﷺ to it. The Prophet ﷺ made dua for the prevalent fever of the place to go out from it and he named it Madinah.

Scholars explain that whoever calls al-Madeenah Yathrib, it is recorded as a sin for him as it is going against the decision of the Prophet ﷺ.[77]

16.10 IMPORTANCE OF AVOIDING OFFENSIVE OR BAD NAMES:

118.	*Narrated 'Aishah: that the Prophet (ﷺ) would change*	عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُغَيِّرُ الاِسْمَ

[77] "It Is Makrooh to Call a Girl Yathrib - Islam Question & Answer."

	offensive (or inappropriate) names.	الْقَبِيحَ .
Jami Tirmidhi, Book 43, Hadith 3073 – Saheeh		
119.	*It is reported that al-Harith ibn Abza said, "I was present at Hunayn with the Prophet, may Allah bless him and grant him peace, and he asked me, 'What is your name?' 'Ghurab,' I replied. He said, 'No, your name is Muslim.'"*	حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ بْنِ أَبْزَى قَالَ: حَدَّثَتْنِي أُمِّي رَائِطَةُ بِنْتُ مُسْلِمٍ، عَنْ أَبِيهَا قَالَ: شَهِدْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم حُنَيْنًا، فَقَالَ لِي: مَا اسْمُكَ؟ قُلْتُ: غُرَابٌ، قَالَ: لا، بَلِ اسْمُكَ مُسْلِمٌ.
Al-Adab Al-Mufrad 824 – Daif		
120.	*t was narrated that 'Ali (رضي الله عنه) said:* *When al-Hasan was born, I named him Harb [which means war], then the Messenger of Allah (ﷺ) came and said: `Show me my son; what did you name him?` We said: Harb. He said: `Rather he is Hasan." When al-Husain was born, I named him Harb, then the Messenger of Allah (ﷺ) came and said: "Show me my son; what did you name him?" We said; Harb.*	حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا وُلِدَ الْحَسَنُ سَمَّيْتُهُ حَرْبًا فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَرُونِي ابْنِي مَا سَمَّيْتُمُوهُ قَالَ قُلْتُ حَرْبًا قَالَ بَلْ هُوَ حَسَنٌ فَلَمَّا وُلِدَ الْحُسَيْنُ سَمَّيْتُهُ حَرْبًا فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَرُونِي ابْنِي مَا سَمَّيْتُمُوهُ قَالَ قُلْتُ حَرْبًا قَالَ بَلْ هُوَ حُسَيْنٌ فَلَمَّا وُلِدَ الثَّالِثُ سَمَّيْتُهُ حَرْبًا فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَرُونِي ابْنِي مَا سَمَّيْتُمُوهُ قُلْتُ حَرْبًا قَالَ بَلْ هُوَ مُحَسِّنٌ ثُمَّ قَالَ سَمَّيْتُهُمْ بِأَسْمَاءِ وَلَدِ هَارُونَ شَبَّرُ وَشَبِيرُ وَمُشَبِّرٌ.

	He said: "Rather he is Husain." When the third one was born, I named him Harb. The Prophet (ﷺ) came and said: "Show me my son, what did you name him?" I said. Harb. He said: `Rather, he is Muhassin.` Then he said: `I have named them after the fashion of the sons of Haroon, Shabbar and Shabeer and Mushabbir."	
Musnad Ahmad 769 – Daif		
121.	*Narrated Al-A'raj:* *that Abu Hurairah conveyed to him that the Prophet (ﷺ) said: "The most despicable (Akhna) name to Allah on the Day of Judgement is that of a man named King of Kings. (Malikil-Amlak)."*	حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُونٍ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَخْنَعُ اسْمٍ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ رَجُلٌ تَسَمَّى بِمَلِكِ الأَمْلاَكِ " . قَالَ سُفْيَانُ شَاهَانْ شَاهْ وَأَخْنَعُ يَعْنِي أَقْبَحَ . هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .
Jami Tirmidhi Book 43, Hadith 3071 – Saheeh		

16.11 AVOID ANY POSSIBILITY OF THE MISUSE OF NAMES:

122.	*Samura b. Jundub reported:* *Allah's Messenger (ﷺ) forbade us to give names to our servants as*	حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ أَبُو بَكْرٍ حَدَّثَنَا مُعْتَمِرُ بْنُ، سُلَيْمَانَ عَنِ الرُّكَيْنِ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ، وَقَالَ، يَحْيَى أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ سَمِعْتُ الرُّكَيْنَ،

	these four names: Aflah (Successful), Rabdh (Profit), Yasar (Wealth), and Nafi' (Beneficial).	يُحَدِّثُ عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، قَالَ نَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نُسَمِّيَ رَقِيقَنَا بِأَرْبَعَةِ أَسْمَاءٍ أَفْلَحَ وَرَبَاحٍ وَيَسَارٍ وَنَافِعٍ .
Sahih Muslim 2136a		

In the next *hadith*, we learn the reason for the above ruling:

123.	*Narrated Samurah bin Jundab:* *that the Messenger of Allah (ﷺ) said: "Do not name your boy Rabah, nor Aflah, nor Yasar, nor Najih, so that it may be said: 'Is he there?' and it may be said: 'No.'"*	حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، حَدَّثَنَا أَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يِسَافٍ، عَنِ الرَّبِيعِ بْنِ عُمَيْلَةَ الْفَزَارِيِّ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تُسَمِّي غُلاَمَكَ رَبَاحٌ وَلاَ أَفْلَحُ وَلاَ يَسَارٌ وَلاَ نَجِيحٌ يُقَالُ أَثَمَّ هُوَ فَيُقَالُ لاَ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .
Jami Tirmidhi - Book 43, Hadith 3070 – Saheeh		

However, it is to be noted that the Prophet ﷺ wanted to prohibit these names but did not do so. It is also mentioned about Umar R.A. that he tried to ban these names but then changed his opinion.

124.	*Jabir ibn 'Abdullah said, "The Prophet, may Allah bless him and grant him peace, wanted to forbid people calling themselves Ya'la (rising), Baraka (blessing), Nafi' (Helper), Yasar (good fortune),*	حَدَّثَنَا الْمَكِّيُّ، قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: أَرَادَ النَّبِيُّ صلى الله عليه وسلم أَنْ يَنْهَى أَنْ يُسَمَّى بِيَعْلَى، وَبِبَرَكَةَ، وَنَافِعٍ، وَيَسَارٍ، وَأَفْلَحَ، وَنَحْوَ ذَلِكَ، ثُمَّ سَكَتَ بَعْدُ عَنْهَا، فَلَمْ يَقُلْ شَيْئًا.

	Aflah (most successful) and names like that. Then he was silent about that matter and did not say anything."	
Al-Adab Al-Mufrad 834 – Saheeh		

16.12 NAMING THE ADOPTED CHILDREN

They should be named after their biological fathers as we learn from the hadith below.

125.	*Narrated `Abdullah bin `Umar:* *We used not to call Zaid bin Haritha the freed slave of Allah's Messenger (ﷺ) except Zaid bin Muhammad till the Qu'anic Verse was revealed: "Call them (adopted sons) by (the names of) their fathers. That is more than just in the Sight of Allah." (33.5)*	حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ حَدَّثَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ . رضى الله عنهما . أَنَّ زَيْدَ بْنَ حَارِثَةَ، مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مَا كُنَّا نَدْعُوهُ إِلاَّ زَيْدَ ابْنَ مُحَمَّدٍ حَتَّى نَزَلَ الْقُرْآنُ {ادْعُوهُمْ لآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ}.
Sahih al-Bukhari 4782		

16.13 NAMES OF THE MEMBERS OF THE MOST BLESSED FAMILY:

I consider it very virtuous to name the children in the same manner as our beloved master, his family, and the companions named their off-springs. We have compiled names of the family of the Prophet ﷺ below. One should also look for the names of other companions and their children

and name themselves after them.

DAUGHTERS OF THE PROPHET ﷺ:

Fatima, Ruqayyah, Umm Kalthum, Zainab

SONS OF THE PROPHET ﷺ:

Qasim, Abdullah (he was also known as Tayyib and Tahir), Ibrahim

THE FOUR GREAT RASHIDUN CALIPHS:

Fathers of his ﷺ wives: Abu Bakr R.A., Umar R.A.

Husbands of his ﷺ three daughters: Uthman Ibn Affan, Ali Ibn Abi Talib

GRANDCHILDREN OF THE PROPHET ﷺ:

From Ruqayyah R.A. : Abdullah Ibn Uthman

From Zainab R.A. : Ali Ibn Al-As, Umamah Bint Zainab

Umamah R.A. was the mother of Hilal, Awn, and Muhammad Al-Awsat.

From Fatima R.A: Mohsin Ibn Ali, Hassan Ibn Ali, Hussain Ibn Ali, Umm Kalthum bint Ali, Zainab Bint Ali

Children of Hassan R.A.: Qasim, Meesam, Abdullah, Hasan, Zaid, Fatimah

Children of Hussain R.A.: Sakina (also known as Fatimah al-Kubra), Fatimah as-Sughra, Ruqayyah (also known as Sukayna), Ali al-Akbar, Ali al-Asghar, Zayn al-Abidin

Children of Umm Kalthum bint Ali R.A.: Zayd Ibn Umar

Child of the adopted son Zaid: Usama Ibn Zaid

16.14 A VERY USEFUL ADVICE ABOUT THE NAMES BY MUFTI TAQI UTHMANI:

Mufti Taqi Uthmani advises:

"Muslims should always be proud of their identity and faith. Nowadays, to conceal his identity, it is common practice for a person to 'westernize' his name, like substituting Yoosuf with Joe or Joseph, Sulaimaan with Solly or Sully, Faatimah with Fatli, Sumay-yah with Summi, etc. Efforts to distort such beautiful names merely reveal an un-Islamic and sacrilegious attitude. Remember, there exists behind each Islamic name an Islamic spirit and meaning, which, when distorted, is ruined. For example, there is intended love for the Prophet of Islam, and barakah when naming a child Muhammad. But when Muhammad is called Mahmad or Gammat, this spirit of love for Rasoolullah ﷺ and the acquiring of barakah by such a name is shattered. Should we not then refrain from such practices?"[78]

16.15 SUMMARY:

From the above ahadith, we come to know the following aspects:

- Names affect the personality
- It is recommended to name the children on the names of Prophets, especially the Imam Al-Anbia, Sayyeduna Rasool Allah ﷺ
- It is highly virtuous to have the names of *Uboodiyyah* (e.g. Abdur

[78] "Naming the Child - by Mufti Taqi Usmani," accessed November 20, 2020, https://www.beautifulislam.net/family/naming_children.htm.

Rahman, Abdullah, and so on)

- Other names with good meaning are also encouraged
- Names with bad meanings or terms that are inappropriate from an Islamic perspective are discouraged
- Names can be changed if required.
- It is acceptable if one names a child before the seventh day too

CHAPTER 17

17. CIRCUMCISION

Chapter summary

Circumcision is *wajib* for male children and permissible for females. However, considering the current wrong practices involved in female circumcision, it might be better to avoid it altogether. Most of the scholars do not consider it obligatory for females and there is no sin in not doing it, *Wallahu Aalam*.

17.1 RULING REGARDING CIRCUMCISION

Males:

All the schools of thought either consider it mandatory for the males or a highly emphasized sunnah.[79]

Shaykh Ibn Baaz said[80]:

الختان سنة مؤكدة، وذهب بعض أهل العلم إلى وجوبه كما قال ابن عباس وجماعة من أهل العلم أنه واجب في حق الرجال

[79] Mesraini Mesraini, "FEMALE CIRCUMCISION: BETWEEN MYTH AND LEGITIMATE DOCTRINAL ISLAM," *Jurnal Syariah* 18, no. 1 (2010): 229–246.

[80] Shaykh Bin Baaz, "كيفية الختان وحكمه," accessed November 22, 2020, https://binbaz.org.sa/fatwas/12544/%D9%83%D9%8A%D9%81%D9%8A%D8%A9-%D8%A7%D9%84%D8%AE%D8%AA%D8%A7%D9%86-%D9%88%D8%AD%D9%83%D9%85%D9%87.

Circumcision is sunnah Muakiddah. Some people of knowledge consider it wajib as Ibn Abbas R.A. said that it is wajib on the males.

Females:

Ash-Shawkaani, may Allah have mercy upon him said: "The truth is that there is no evidence proving that it is an obligation.[81]

None of the schools of thought except Shafi'is consider it obligatory for women. However, if one chooses to do so, the process of doing it is only a very light cut[82]. Anything excessive than a very light cut is prohibited.

Note:

We will discuss the Female circumcision specifically in section 17.6. The discussion in other sections is mainly in relation to male circumcision.

17.2 EVIDENCE FOR CIRCUMCISION FOR MALES:

CIRCUMCISION IS FROM THE FITRAH

The requirement to circumcise has been mentioned as the *Fitrah* which means that not doing it would be going against the *Fitrah* which is prohibited by many scholars.

126.	*It was narrated that Talq bin Habib said: "Ten things are from the Sunnah: Using the Siwak,*	أَخْبَرَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ، قَالَ عَشْرَةٌ مِنَ السُّنَّةِ السِّوَاكُ وَقَصُّ

[81] "There Is No Evidence That Female Circumcision Is Obligatory - Islamweb - Fatwas," 2010, https://www.islamweb.net/en/fatwa/133548/there-is-no-evidence-that-female-circumcision-is-obligatory.

[82] Mesraini, "FEMALE CIRCUMCISION."

trimming the mustache, rinsing the mouth, rinsing the nose, letting the beard grow, trimming the nails, plucking the armpit hairs, circumcision, shaving the pubes and washing one's backside."	الشَّارِبِ وَالْمَضْمَضَةُ وَالاِسْتِنْشَاقُ وَتَوْفِيرُ اللِّحْيَةِ وَقَصُّ الأَظْفَارِ وَنَتْفُ الإِبْطِ وَالْخِتَانُ وَحَلْقُ الْعَانَةِ وَغَسْلُ الدُّبُرِ . قَالَ أَبُو عَبْدِ الرَّحْمَنِ وَحَدِيثُ سُلَيْمَانَ التَّيْمِيِّ وَجَعْفَرِ بْنِ إِيَاسٍ أَشْبَهُ بِالصَّوَابِ مِنْ حَدِيثِ مُصْعَبِ بْنِ شَيْبَةَ وَمُصْعَبٌ مُنْكَرُ الْحَدِيثِ .
Sunan an-Nasa'i 5042 – Saheeh	

Several other traditions also mention the attributes of *Fitrah* with circumcision as one of them, e.g. *Sahih al-Bukhari* 5889, 5891, 6297; *Muwatta Imam Malik* Book 49, Hadith 1676; *Sahih Muslim* 257a,b; *Sunan Nasai* Book 1, Hadith 9, 10, 11, Book 48, Hadith 4,5, 186; *Jami Tirmidhi* Book 43, Hadith 2981; *Sunan Ibn Majah* Book 1, Hadith 30, 309; *Sunan Abu Dawud* Book 35 Hadith 40, Book 1 Hadith 54; *Mishkat al-Masabih* 379, 380, 382; *Adab ul Mufrad* Book 1, Hadith 1292, 1293

What is meant by these things being part of the *fitrah* is that when they are done, this is in accordance with the natural pattern on which Allah made mankind and urged them to follow; so that they will be better and more perfect. If we are not acting on what is told to us as being from *fitrah*, we are going against what we have been urged to follow[83].

Does this hadith mean that circumcision is obligatory for women too?

Most of the scholars do not consider this to be the evidence for the

[83] "What Does Fitrah Mean? - Islam Question & Answer," 1998, https://islamqa.info/en/answers/2887/what-does-fitrah-mean.

obligation for women. The hadith also mentions letting the beard grow and trimming the mustaches which do not apply to women. Accordingly, this requires additional evidence to ascertain if this aspect is relevant to women or not (just like the case with beard and mustaches). Therefore, this hadith alone cannot be considered as evidence for the obligation of the circumcision for women without examining other evidence. More discussion on this aspect can be seen later on in this chapter.

WHEN PEOPLE USED TO BECOME MUSLIM, IT WAS VERIFIED IF THEY WERE CIRCUMCISED OR NOT

The hadith below highlights an incident that when some people accepted Islam, they were examined regarding circumcision. The matter was disliked by Hasan Al-Basri and he said that such examination didn't happen at the time of the Prophet ﷺ. This indicates that a verbal confirmation used to be sufficient. This is what we see in some narrations which have been presented later in this chapter. The practice of verification indicates that it was considered a mandatory requirement for men.

127.	*It is reported that al-Hasan said, "Are you not astonished by this man? (i.e. Malik ibn al-Mundhir) He went to some of the old people of Kaskar who had become Muslim and examined them and then commanded that they be circumcised although it was*	حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللهِ، قَالَ: أَخْبَرَنَا مُعْتَمِرٌ قَالَ: حَدَّثَنِي سَالِمُ بْنُ أَبِي الذَّيَّالِ، وَكَانَ صَاحِبَ حَدِيثٍ، قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: أَمَا تَعْجَبُونَ لِهَذَا؟ يَعْنِي: مَالِكَ بْنَ الْمُنْذِرِ عَمَدَ إِلَى شُيُوخٍ مِنْ أَهْلِ كَسْكَرَ أَسْلَمُوا، فَفَتَّشَهُمْ فَأَمَرَ بِهِمْ فَخُتِنُوا، وَهَذَا الشِّتَاءُ، فَبَلَغَنِي أَنَّ بَعْضَهُمْ مَاتَ، وَلَقَدْ أَسْلَمَ مَعَ رَسُولِ اللهِ صلى الله

	winter. I heard that some of them died. Greeks and Abyssinians became Muslim with the Messenger of Allah, may Allah bless him and grant him peace, and they were not examined at all."	عليه وسلم الرُّومِيُّ وَالْحَبَشِيُّ فَمَا فُتِّشُوا عَنْ شَيْءٍ.

Adab ul Mufrad, Book 1, Hadith 1251 – Saheeh

The above hadith indicates that if there is a possibility of any harm to the reverts for getting circumcised, they should avoid doing it.

THE COMMAND TO CIRCUMCISE AFTER ACCEPTING ISLAM

The following ahadith indicate that the persons who accepted Islam were asked to get circumcised in the times of the Prophet ﷺ. Based on this, some scholars have made this a condition of entry into Islam.

128.	*'Uthaim b. Kulaib reported from his father (Kuthair) on the authority of his grandfather (Kulaib) that he came to the Prophet (ﷺ):* *I have embraced Islam. The Prophet (ﷺ) said to him: Remove from yourself the hair that grew during of unbelief, saying "shave them". He further says that*	حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أُخْبِرْتُ عَنْ عُثَيْمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّهُ جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ قَدْ أَسْلَمْتُ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " أَلْقِ عَنْكَ شَعْرَ الْكُفْرِ " . يَقُولُ احْلِقْ . قَالَ وَأَخْبَرَنِي آخَرُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لآخَرَ مَعَهُ " أَلْقِ عَنْكَ شَعْرَ الْكُفْرِ وَاخْتَتِنْ " .

	another person (other than the grandfather of 'Uthaim) reported to him that the Prophet (ﷺ) said to another person who accompanied him: Remove from yourself the hair that grew during the period of unbelief and get yourself circumcised.	
Sunan Abi Dawud 356 – Hassan		
129.	*Ibn Shihab said, "When a man became Muslim, he was ordered to have himself circumcised, even if he was old."*	حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ الأُوَيْسِيُّ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: وَكَانَ الرَّجُلُ إِذَا أَسْلَمَ أُمِرَ بِالِاخْتِتَانِ وَإِنْ كَانَ كَبِيرًا.
Al-Adab ul Mufrad – Saheeh		

A REQUIREMENT FOR CLEANLINESS IN MALES:

Shaykh Ibn Al-Uthaymeen mentions in Al-Sharh al-Mumti', 1/133-134:

In the case of men, it (i.e. the circumcision) serves an interest which has to do with one of the conditions of prayer, namely purity (taharah), because if the foreskin remains, when the urine comes out of the urethra, some of it will collect there, and this causes burning and infection every time the person moves, and every time the foreskin is squeezed, some drops of urine come out, thus causing najaasah (impurity).

In relation to the above, one should also consider the importance of avoiding urine drops as they are a major cause of punishment.

130.	*Al-Hakim reported that:* *"Urination is the main cause of punishment in the grave".*	وَلِلْحَاكِمِ: أَكْثَرُ عَذَابِ اَلْقَبْرِ مِنْ اَلْبَوْلِ
Bulugh al-Maram 104 – Saheeh		

Considering this matter of cleanliness, it is mentioned in *Al-Mughni* that Ibn Abbas R.A. used to strongly emphasize the circumcision.

17.3 IS THERE A RECOMMENDED AGE FOR THE CIRCUMCISION

IS IT NECESSARY TO DO CIRCUMCISION ON THE 7TH DAY:

Several ahadith mention about circumcision on the seventh day. However, Shaykh Dr. Abu Abdul Bari has analyzed them and identified that all of them are either *Daif* or *Mawdoo* (fabricated)[84]. One of such narrations is as follows:

131.	*The prophet ﷺ did the Aqeeqah for Al-Hassan and Al-Hussain on the seventh day and got them circumcised.*	عَقَّ رسولُ اللهِ صلَّى الله عليه وسلَّم عنِ الحَسَنِ والحسين وختنهُمَا لسبعةِ أيَّامٍ
Kitab ul Iyal of Ibn Abi Dunya 582, Muajjam Al-Awsat of At-Tabarani 670 – Daif		

[84] " الأحاديث الواردة في الختان يوم السَّابع رواية ودراية بقلم : الشَّيخ الدكتور أبي عبد الباري رضا بن خالد بوشامة – حفظه الله," منتديات الإمام الآجري, 2011 https://www.ajurry.com/vb/forum/-منابر-المتون-العلمية-وشروحها/منبر-الفقه-وأصوله/33870-الأحاديث-الواردة-في-الختان-يوم-السَّابع-رواية-ودراية-بقلم-الشَّيخ-الدكتور-أبي-عبد-الباري-رضا-بن-خالد-بوشامة---حفظه-الله.

It is accordingly said that there is no strong evidence for circumcision on the seventh day.

Dr. Abu Abdul Bari mentions the opinions of scholars on the matter of circumcision on the seventh day:

اعلم أنَّ الفقهاء اختلفوا في الختان الغلام يوم السَّابع على قولين:

القول الأوَّل : كراهة ختن الصَّبي يوم سابعه ، وعلَّة ذلك التَّشبه باليهود.

وهو قول الحسن البصري والحنَفِيَّةِ ، والمالِكيَّة ، وَالحَنَابِلَةِ

القول الثَّاني : ذهبت الشَّافعيَّة إلى استحباب الختان يوم السَّابع

Know that there is a difference of opinion among the scholars regarding the circumcision of boys on the seventh day and there are two positions in this regard:

First saying: It is considered Makrooh to circumcise the boy on the seventh day; the evidence for this is it is tashabuh (resemblance) of the Jews (in their religious practice).

This is the saying of Al-Hasan Al-Basri, Hanafis, Malikis, and Hanbalis.

Second saying: Shafi'is went to the position that it is Mustahab to do circumcision on the seventh day (as some evidence exists for that though they are weak).

WHAT IS THE RECOMMENDED TIME FOR CIRCUMCISION?

To understand this, let us review some relevant *ahadith*. The ahadith below indicate some of the companions being circumcised when they were young boys who had not reached *bulughah* (i.e. had not attained

puberty).

132.	*Said Ibn Jabir narrated: Ibn 'Abbas was asked, "How old were you when the Prophet ﷺ died?" He replied, "At that time I had been circumcised."* *At that time, people did not circumcise the boys till they were closer to the age of puberty.*	حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا عَبَّادُ بْنُ مُوسَى، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ سُئِلَ ابْنُ عَبَّاسٍ مِثْلُ مَنْ أَنْتَ حِينَ قُبِضَ النَّبِيُّ صلى الله عليه وسلم قَالَ أَنَا يَوْمَئِذٍ مَخْتُونٌ. قَالَ وَكَانُوا لاَ يَخْتِنُونَ الرَّجُلَ حَتَّى يُدْرِكَ.
Sahih al-Bukhari 6299, 6300		
133.	*Salim said, "Ibn 'Umar, Nu'aym and I were circumcised, and they sacrificed a ram on our behalf. I think that we were happier about it than the other children since a ram had been sacrificed on our behalf."*	حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ قَالَ: أَخْبَرَنِي سَالِمٌ قَالَ: خَتَنَنِي ابْنُ عُمَرَ أَنَا وَنُعَيْمًا، فَذَبَحَ عَلَيْنَا كَبْشًا، فَلَقَدْ رَأَيْتُنَا وَإِنَّا لَنَجْذَلُ بِهِ عَلَى الصِّبْيَانِ أَنْ ذَبَحَ عَنَّا كَبْشًا.
Al-Adab ul Mufrad, Book 1, Hadith 1246 – Daif		

According to the above, it becomes clear that circumcision can be done anytime in childhood before the attainment of the age of puberty.

Shaykh Ibn Baaz said:

لأن قطعها في حال الصغر أسهل، ولا يجوز تأخير ذلك إلى أن يبلغ

Because the cutting of it (i.e. circumcision) in childhood is easier (on the boy). It is not acceptable to delay it till he becomes an adult.

Scholars, therefore, explain that it should be done before the age after which the child is asked to offer prayer; it is to enable the child offer the prayer in the state of purity and cleanliness.

Imam Ibn Al-Qayyim said[85]:

In my view, it is obligatory for the guardian to circumcise the child before puberty, so that he will grow up in a circumcised state because the duty (to offer the prayer) can only be done in this manner… The Prophet ﷺ (peace and blessings of Allah be upon him) enjoined fathers to tell their children to pray when they are seven and to smack them if they do not pray when they are ten, so what justification can there be for not circumcising them until after they have reached puberty?

There is a difference between the *Sunni* and *Shia* theologians on this matter. Muhammadi Reyshahri explains the *Shia fiqh* on this matter[86] as follows:

"It is a recommended act to circumcise the newborn boy on the seventh day after his birth, and it is permissible to delay it until up to the age of puberty. It is of precaution that the child's parents would get him circumcised before puberty, but after puberty, it is an urgent obligation and delaying it is not permissible."

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[85] "The Time for Circumcision - Islam Question & Answer," 2002, https://islamqa.info/en/answers/14624/the-time-for-circumcision.

[86] Muhammadi Reyshahri, *Children in the Qur'an and Sunnah* (Dar Al-Hadith Publishers, 2009), https://www.al-islam.org/children-quran-and-sunnah-muhammadi-reyshahri.

Advice for the parents:

The following excerpt from a *fatwa*[87] on this matter summarizes the discussion above:

There is no clear text in the Sharee'ah about the timing of circumcision, so this is left for the guardian of the child, whether the child is a male or a female, taking into consideration the condition and benefit of the child. An-Nawawi may Allah have mercy upon him said after mentioning the different views of the jurists about the desirable time to circumcise the child: "Ibn Al-Munthir said: "There is no dislikability confirmed about circumcision, and there is neither a precise time to be considered nor a Sunnah that should be followed; the basis of a thing is permissibility and it is not permissible to prohibit any of them except with evidence."

Therefore, in principle, it is permissible to circumcise a new-born female child, like other male children, unless it is confirmed that doing this while she is still young is harmful to her, in which case harm should be considered as the Prophet ﷺ (may Allah exalt his mention) said: "There should be neither harm nor reciprocal harm." [Ahmad and Abu Daawood]

CAN CIRCUMCISION BE DONE IN ADULTHOOD?

If not circumcised in childhood, one can do the circumcision in adulthood as we learn that Ibrahim A.S. circumcised himself in adulthood.

134.	*Abu Hurayra reported that the Messenger of Allah, may Allah*	أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ

[87] "The Proper Time to Circumcise a Child - Islamweb - Fatwas," 2010, https://www.islamweb.org/en/fatwa/144149/the-proper-time-to-circumcise-a-child.

bless him and grant him peace, said, "Ibrahim, may Allah bless him and grant him peace, was circumcised when he was eighty years old. He was circumcised with an axe (qadum)."	الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: اخْتَتَنَ إِبْرَاهِيمُ صلى الله عليه وسلم بَعْدَ ثَمَانِينَ سَنَةً، وَاخْتَتَنَ بِالْقَدُومِ قَالَ أَبُو عَبْدِ اللهِ: يَعْنِي مَوْضِعًا.

Al-Adab ul Mufrad, Book 1, Hadith 1244 – Saheeh

There are other narrations too that mention about the circumcision of Ibrahim A.S. at an old age, e.g. *Sahih al-Bukhari* 3356, 6298; *Sahih Muslim* 2370.

Also, there are some traditions which mention that people were asked to circumcise themselves after accepting Islam. Some traditions mentioning this have already been mentioned in this chapter.

17.4 MEDICAL ADVANTAGES OF CIRCUMCISION IN MALES

There is substantial evidence that circumcision protects males from HIV infection, penile carcinoma, urinary tract infections, and ulcerative sexually transmitted diseases and there are no significant adverse impacts associated with this practice[88].

17.5 WHAT IF THE CHILD IS BORN WITHOUT THE FORESKIN ON THE

[88] S. Moses, R. C. Bailey, and A. R. Ronald, "Male Circumcision: Assessment of Health Benefits and Risks.," *Sexually Transmitted Infections* 74, no. 5 (October 1, 1998): 368–73, https://doi.org/10.1136/sti.74.5.368; Arik V. Marcell, "Greater Benefits of Infant Circumcision" (Hopkins Medicine, 2012), https://www.hopkinsmedicine.org/news/articles/greater-benefits-of-infant-circumcision; Jillian Pintye and Jared M. Baeten, "Benefits of Male Circumcision for MSM: Evidence for Action," *The Lancet Global Health* 7, no. 4 (April 1, 2019): e388–89, https://doi.org/10.1016/S2214-109X(19)30038-5.

PRIVATE PART

If the child is born in such a condition, which is reported to happen sometimes, and the child's private part is already in a state that is generally acquired through circumcision, then in that state no further action is required with regards to circumcision.

Consider the scholarly opinions below in this regard[89]:

- *Al-Fawaakih Ad-Dawaani*, which is one of the *Maliki* books of *Fiqh*, reads, "it is sufficient for him (he is not required to do anything)"
- An-Nawawi, may Allah have mercy upon him, said, "If a baby is born without a foreskin (covering the tip of his penis), then the circumcision is neither obligatory nor recommended for him."

17.6 CIRCUMCISION OF FEMALES

IS THERE A RATIONALE OR COUNTER-RATIONALE FOR IT?

The matter regarding cleanliness that circumcision in males helps with is not applicable in the case of females. It is accordingly not made binding upon women. Scholars explain[90] that none of the women in the family of the Prophet ﷺ have any reports of their circumcision being done. It was only done for the boys.

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[89] "No Need to Circumcise Male Born without Foreskin Aposthia - Islamweb - Fatwas," 2017, https://www.islamweb.org/en/fatwa/353152/no-need-to-circumcise-male-born-without-foreskin-aposthia.

[90] Dr. Bilal Philips, *Is Female Circumcision Allowed in Islam?* (Somalia: MuslimCentral, 2016), https://www.youtube.com/watch?v=18cFqSiuEQM; Ali Gomaa, "The Islamic View on Female Circumcision," *African Journal of Urology*, Female genital cutting/mutilation in Africa, 19, no. 3 (September 1, 2013): 123–26, https://doi.org/10.1016/j.afju.2013.02.007; "Is There Any Saheeh Hadeeth about the Circumcision of Females? - Islam Question & Answer," 2006, https://islamqa.info/en/answers/82859/is-there-any-saheeh-hadeeth-about-the-circumcision-of-females.

The counter-rationale for excessive female circumcision is also that it reduces the sexual urge in women[91] which is against the Maqasid Ash-Shariah; Islam promotes good healthy relations between men and women and the reduced urge goes against it.

Moreover, in the current time because of the people not adhering to the advice of the Prophet ﷺ to not exceed in this matter, numerous deaths have occurred during female circumcision. In these times of prevalent ignorance, something that is *Mubah* or even *Mustahab* is to be left for the greater benefit and to protect human life. It is to be noted that there is no single *saheeh hadith* that unequivocally commands regarding circumcision for women. The following analysis expands on this.

IS THERE ANY HADITH THAT CLEARLY COMMANDS FEMALE CIRCUMCISION?

There is only one *hadith* which seems to have commands about female circumcision. However, this *hadith* is *Daif* and cannot be used for deriving the rulings.

135.	*An old woman from Kufa, the grandmother of 'Ali ibn Ghurab, reported that Umm al-Muhajir said, "I was captured with some girls from Byzantium. 'Uthman offered us Islam, but only myself*	حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَتْنَا عَجُوزٌ مِنْ أَهْلِ الْكُوفَةِ جَدَّةُ عَلِيِّ بْنِ غُرَابٍ قَالَتْ: حَدَّثَتْنِي أُمُّ الْمُهَاجِرِ قَالَتْ: سُبِيتُ فِي جَوَارِي مِنَ الرُّومِ، فَعَرَضَ عَلَيْنَا عُثْمَانُ الإِسْلاَمَ، فَلَمْ يُسْلِمْ مِنَّا غَيْرِي وَغَيْرُ أُخْرَى، فَقَالَ عُثْمَانُ: اذْهَبُوا

[91] Shaykh Abdur Rahman Ibn Nasir Al-Barrak, " الختان واجب في حق الرجال مستحب في حق النساء - الموقع الرسمي لفضيلة الشيخ عبد الرحمن بن ناصر البراك," 2016 https://sh-albarrak.com/article/5177; " معنى حديث اخفضي ولا تنهكي فإنه أنضر للوجه وأحظى عند الزوج - إسلام ويب - مركز الفتوى," 2002 https://www.islamweb.net/ar/fatwa/13945/.

	and one other girl accepted Islam. 'Uthman said, 'Go and circumcise them and purify them.'"	فَاخْفِضُوهُمَا، وَطَهِّرُوهُمَا.

Al-Adab ul Mufrad, Book 1, Hadith 1245 – Daif

SOME SCHOLARS SAY THAT CIRCUMCISION IS AN HONOR FOR THE WOMEN. IS THIS SO?

The scholars who hold this opinion base it on the narration below:

الختان سنة للرجال، مكرمة للنساء

However, this narration is *Daif* and Shaykh Albani has included it in *Silsila ahadith Ad-Daifa* at no. 1935. Therefore, no ruling or opinion can be made based on this.

IS THERE A HADITH THAT MENTIONS ABOUT THE TWO CIRCUMCISED PARTS MEETING AS A CONDITION FOR GHUSL?

The *hadith* being asked about is as follows:

136.	*It was narrated from 'Amr bin Shu'aib from his father, that his grandfather said:* *"The Messenger of Allah said: 'When the two circumcised parts meet, and (the tip of the penis) disappears, then a bath is*	حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ " إِذَا الْتَقَى الْخِتَانَانِ وَتَوَارَتِ الْحَشَفَةُ فَقَدْ وَجَبَ الْغُسْلُ " .

obligatory.'"

Sunan Ibn Majah Book 1, Hadith 654 - Daif

Though the above hadith is *Daif*, it is also reported with some *Saheeh* chains with slightly different or similar wordings, e.g. *Jami Tirmidhi* 108, 109, *Muwatta Imam Malik* Book 2, hadith 107, etc.

The following points need to be kept in consideration when interpreting this hadith:

- Some of the *Saheeh ahadith* mention the words إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ (i.e. 'when the *Khitan* passes/crosses the *khitan*'). According to a fatwa by *Dar ul Ifta Al-Misriyyah*, the *ahadith* are accordingly referring to the intercourse; the place of circumcision for the male does not pass through the place of circumcision of women and it cannot therefore be taken in its literal meaning. The wording used here, it seems, is in a figurative sense
- Also, the scholars mention based on this *hadith* that:

  فيه دليل على أن النساء كن يختتن على عهد رسول الله صلى الله عليه وسلم[92].

  In this is the daleel that the women in the time of the Prophet ﷺ used to do circumcision.

  To us, it only shows us the female circumcision to be *Mubah*. This hadith is neither a proof for obligation nor this practice being *Mustahab*. To ascertain if this practice was encouraged, additional

[92] "التفصيل في حكم الختان للذكور والإناث - إسلام ويب - مركز الفتوى," 2001 https://www.islamweb.net/ar/fatwa/4487/.

evidence is required that the Prophet ﷺ specifically endorsed that practice or asked that to be done.

- The lexical meaning of the word Khitaan is موضع القطع من الذكر والأنثى, i.e. the place of cut in males and females. The place of cut is different from the place with a cut or circumcision. Accordingly, more explicit evidence is required to ascertain obligation.

PERMISSIBILITY OF DOING THE FEMALE CIRCUMCISION:

The Arabs used to do circumcision of girls as a cultural practice. This was not prohibited fully by the Prophet ﷺ but he disliked doing it in an excessive manner. Only a very light cut is what is acceptable if people choose to do so, otherwise, there is no obligation according to the majority of the scholars. Consider the ahadith below that indicate permissibility in the manner described above.

137.	*Narrated Umm Atiyyah al-Ansariyyah:* *A woman used to perform circumcision in Medina. The Prophet (ﷺ) said to her: Do not be excessive, because it is better for a woman and more desirable for a husband.* *Abu Dawud said: It has been transmitted by 'Ubaid Allah b. 'Amr from 'Abd al-Malik to the*	حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ، وَعَبْدُ الْوَهَّابِ بْنُ عَبْدِ الرَّحِيمِ الأَشْجَعِيُّ، قَالاَ حَدَّثَنَا مَرْوَانُ، حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ، - قَالَ عَبْدُ الْوَهَّابِ الْكُوفِيُّ - عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ، أَنَّ امْرَأَةً، كَانَتْ تَخْتِنُ بِالْمَدِينَةِ فَقَالَ لَهَا النَّبِيُّ صلى الله عليه وسلم " لاَ تُنْهِكِي فَإِنَّ ذَلِكَ أَحْظَى لِلْمَرْأَةِ وَأَحَبُّ إِلَى الْبَعْلِ " . قَالَ أَبُو دَاوُدَ رُوِيَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو عَنْ عَبْدِ الْمَلِكِ بِمَعْنَاهُ وَإِسْنَادِهِ . قَالَ أَبُو دَاوُدَ لَيْسَ هُوَ بِالْقَوِيِّ وَقَدْ رُوِيَ مُرْسَلاً . قَالَ أَبُو دَاوُدَ وَمُحَمَّدُ بْنُ حَسَّانَ مَجْهُولٌ وَهَذَا الْحَدِيثُ ضَعِيفٌ .

	same effect through a different chain. *Abu Dawud said: It is not a strong tradition. It has been transmitted in mursal form (missing the link of the Companions)* *Abu Dawud said: Muhammad b. Hasan is obscure, and this tradition is weak.*	

Sunan Abi Dawud 5271 – Daif (Abu Dawud)

Though the above *hadith* from Sunan Abu Dawud is *Daif* according to Imam Abu Dawud, Shaykh Albani has classed it as *Saheeh* because of the corroboration from other ahadith, e.g.:

اخْفِضِي ولا تُنْهِكِي ، فإِنَّهُ أَنْضَرُ للوَجْهِ ، وأَحْظَى عند الزَّوْجِ

Make it light and do not cut a lot; as it is better for the face and more appealing for the husband.

At-Tabarani 8137, Mustadrak Al-Hakim 6236 – Saheeh

The following *hadith* also indicates permissibility (but not an obligation).

138.	*Umm 'Alqama related that when the daughters of 'A'isha's brother were circumcised, 'A'isha was*	حَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٌو، أَنَّ بُكَيْرًا حَدَّثَهُ، أَنَّ أُمَّ عَلْقَمَةَ أَخْبَرَتْهُ، أَنَّ بَنَاتَ أَخِي

	asked, "Shall we call someone to amuse them?" "Yes," she replied. 'Adi was sent for and he came to them. 'A'isha passed by the room and saw him singing and shaking his head in rapture - and he had a large head of hair. 'Uff!' she exclaimed, 'A shaytan! Get him out! Get him out!'"	عَائِشَةَ اخْتُتِنَّ، فَقِيلَ لِعَائِشَةَ: أَلاَ نَدْعُو لَهُنَّ مَنْ يُلْهِيهِنَّ؟ قَالَتْ: بَلَى. فَأَرْسَلْتُ إِلَى عَدِيٍّ فَأَتَاهُنَّ، فَمَرَّتْ عَائِشَةُ فِي الْبَيْتِ فَرَأَتْهُ يَتَغَنَّى وَيُحَرِّكُ رَأْسَهُ طَرَبًا، وَكَانَ ذَا شَعْرٍ كَثِيرٍ، فَقَالَتْ: أُفٍّ، شَيْطَانٌ، أَخْرِجُوهُ، أَخْرِجُوهُ.

Al-Adab ul Mufrad, Book 1, Hadith 1247 – Hassan

OUR PREFERRED OPINION:

According to our research, we do not find a clear command for the circumcision of women. This is consistent with the opinion of most of the scholars as explained earlier in this chapter. However, it does seem that it is permissible (Mubah) – i.e. neither encouraged nor discouraged as we could not find any hadith that praises this practice or warns against it. Based on that, we suggest the following:

- If we can avoid this practice, it is better. Even if is permissible, the scholars explain that the permissible acts become prohibited when it is found that they are harmful to the people. This is the opinion held by Shaykh Yusuf Al-Qardhavi as well. Therefore, we recommend not doing it.
- If, however, in your assessment the pieces of evidence are strong enough to indicate that it is closer to the sunnah to do the female circumcision, it should be done in a very light manner, just a light

cut rather than any excessive removal of the genitalia. Any excessiveness in this matter would be disobedience to the Prophet ﷺ and disobedience to the command of Allah swt to not alter the creation.

And Allah knows best.

Qalam Codex

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