



Questions and Answers regarding 'AQIQAHAH



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Dawat-e-Islami

عَقِيقَةَ كے بارے میں سُوال جَوَاب

‘Aqīqay kay bāray mayn Suwāl Jawāb

Questions and Answers

Regarding ‘Aqīqah

This booklet was written by Shaykh-e-Tariqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ in Urdu. The Translation Majlis has translated this booklet into English. If you find any mistake in the translation or composing, please inform Translation Majlis on the following postal or email address with the intention of earning reward [Šawāb].

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite *Ṣalāt-‘Alan-Nabī* once before and after the Du'ā.

Table of Contents

Du'ā for Reading the Book	ii
Preface	v
Questions and Answers regarding 'Aqīqah	1
Excellence of Ṣalāt-‘Alan-Nabī ﷺ	1
Meaning of ‘Aqīqah	1
Is it sin not to perform ‘Aqīqah?	2
Will the child whose ‘Aqīqah was not performed intercede?	3
Excellence in miscarriage	4
‘Aqīqah of a dead child	5
How many times Azān be uttered in ear of newborn?	6
Naming the child early	8
Rub saffron on head of child	8
The way to rub saffron on head	9
The way to discover ‘7 th day’ in any part of one’s life	9
How is it to make intention of ‘Aqīqah in slaughter of animal of wedding feast?	10
How many ‘Aqīqahs in slaughter of a cow?	10
Share for ‘Aqīqah in animal of Qurbānī	11

Madanī pearls regarding naming children.....	11
Four Aḥādīṣ about naming child 'Muhammad'	12
Two intentions for naming child Muhammad	13
How many animals to be slaughtered in 'Aqīqah?.....	14
Necessary qualities for the animal of 'Aqīqah.....	15
Doubt about age of animal	15
Distribution of meat of 'Aqīqah.....	16
Cooked meat or raw meat?	17
Can parents eat 'Aqīqah meat?	17
Midwifery by non-Muslim woman is Ḥarām	17
Skin of 'Aqīqah animal.....	19
How is it to sell the skin?.....	20
Who should slaughter the animal?	20
Du'ā of 'Aqīqah	20
Is it necessary to recite the Du'ā?	22
How is it to break the bones of the 'Aqīqah animal?	22
Sweet meat	22
Two methods of cooking sweet meat	23
Bibliography	25
Transliteration Chart.....	26

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Preface

عَزَّوَجَلَّ! الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! On Tuesday 21st Rabī'-un-Nūr 1428 A.H. (10-04-2007), the son of Sag-e-Madīnah عَمِي عَنْهُ, Al-Hāj Abū Usayd Aḥmad 'Ubayd Razā Ibn 'Aṭṭār was blessed with the birth of a daughter. On Monday 5th Rabī'-ul-Ghauš 1428 A.H., the 14th day of the birth, the 'Aqīqah-ceremony of his daughter along with the 'Aqīqah of two daughters of my beloved Nigrān-e-Shūrā and that of two sons of another Islamic brother was held.

In connection with the seven letters of بِسْمِ اللّٰهِ, seven animals were slaughtered and a dinner was served on the terrace of my son's house called (Bayt-e-'Ibrat). A Madanī Muḥākaraḥ was then held on the topic of 'Aqīqah.

Al-Madīna-tul-'Ilmiyyah, a Madanī Majlis of Dawat-e-Islami, a global and non-political religious movement for the preaching of Quran and Sunnah, has reviewed and referenced that Madanī Muḥākaraḥ and has presented it in collaboration with Majlis-e-Madanī Muḥākaraḥ. Maktaba-tul-Madīnah has published it with

Questions and Answers regarding 'Aqīqah

some amendments in the form of a booklet namely '*Questions and Answers regarding 'Aqīqah*'.

May Allah **عَزَّوَجَلَّ** accept this endeavour, making it beneficial to His creation, and forgive every Muslim reader of this booklet without accountability!

آمِينَ بِجَاوِ التَّيِّبِ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Muhammad Ilyas Attar Qadiri

7th Rabī'-ul-Ghauš 1428 A.H.

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Questions and Answers regarding ‘Aqīqah

Although Satan will be using every trick of his trade to make you feel lazy, read this brief booklet containing only 32 pages in its entirety. You will gain a precious treasure of knowledge, إن شاء الله عز وجل.

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

Sayyidunā Abū Dardā رضى الله تعالى عنه has narrated that the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘He who recites Ṣalāt upon me 10 times in the morning and 10 times in the evening will get my intercession on the Day of Judgment.’ (*Majma’-uz-Zawāid, vol. 10, pp. 163, Hadīṣ 17022*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Meaning of ‘Aqīqah

Question 1: What is the meaning of the word ‘Aqīqah?

Answer: **Literal meaning:** The word عَقِيقَةٌ (‘Aqīqah) is derived from عَقَّى (‘Aqun), which means to cut or to separate.

(*Mirāt, vol. 6, pp. 2*)

Shar'ī definition: An animal slaughtered in gratitude for the birth of a child is called 'Aqīqah. (*Bahār-e-Sharī'at*, vol. 3, pp. 355)

Question 2: What good intentions should be made for 'Aqīqah?

Answer: With the intention of acting upon Sunnah and pleasing Allah ﷺ, one should perform 'Aqīqah to express gratitude for the favour he has received on the happy occasion of the birth of his boy or girl. One can make many other good intentions, depending upon one's condition.

Remember! No reward is granted without a good intention. Though the 'Aqīqah-performing person usually has the intention of 'Aqīqah in his heart, the more intentions he makes the more reward he will get. The Holy Prophet ﷺ has said: *نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ* 'The intention of a Muslim is better than his deed'. (*Al-Mu'jam-ul-Kabīr liṭ-Ṭabarānī*, vol. 6, pp. 185, *Ḥadīṣ* 5942)

Is it sin not to perform 'Aqīqah?

Question 3: Is it a sin not to perform 'Aqīqah?

Answer: To perform 'Aqīqah is neither Farḍ nor Wājib. It is only a Sunnat-e-Mustaḥabbah. Not to perform it is not a sin. (If one's financial circumstances allow him, he should perform it. Still, there is no sin if he does not do. However, the one not performing it will not be able to get its reward).

Remember that it is strictly impermissible for a poor person to borrow money with interest to perform ‘Aqīqah. *(Derived from Islāmī Zindagī, pp. 27)*

Will the child whose ‘Aqīqah was not performed intercede?

Question 4: Is it true that the child who has passed away without his ‘Aqīqah being performed will not intercede for his parents?

Answer: Yes true, but there are certain conditions for it. The child who passed away after he had reached the age of ‘Aqīqah, i.e. seven days, and his parents did not perform his ‘Aqīqah without any valid exemption despite having the means to do, will not intercede for his parents.

It is stated in a Ḥadīṣ, *الْغُلَامُ مُرْتَهَنٌ بِعَقِيقَتِهِ* ‘The boy is pawned for his Aqīqah.’ *(Jāmi’ Tirmizī, vol. 3, pp. 177, Ḥadīṣ 1527)* It is stated in *Ashi’a-tul-Lam’āt* that Imām Aḥmad *عَلَيْهِ الرَّحْمَةُ الْأَحَد* has stated, ‘The child is prevented from interceding for his parents unless his ‘Aqīqah is performed.’ *(Ashi’a-tul-Lam’āt, vol. 3, pp. 512)*

Commenting on the foregoing Ḥadīṣ, Ṣadr-ush-Sharī’aḥ, Badr-uṭ-Ṭarīqah, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī *عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي* has stated, ‘What is meant by the child being pawned is that his parents will not be able to gain full benefit from him unless they perform his ‘Aqīqah. Some (Muḥaddīshīn) have stated that the protection, growth and

attributes of the child are all associated with his ‘Aqīqah.’
(*Bahār-e-Sharī‘at*, vol. 3, pp. 354)

Question 5: Can anyone whose ‘Aqīqah was not performed [in his childhood], perform it in his adulthood?

Answer: Yes, anyone whose ‘Aqīqah was not performed [in childhood] can perform it in adulthood or even in his old age.
(*Fatāwā Razawīyah*, vol. 20, pp. 588)

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed his own ‘Aqīqah after he had made the proclamation of his Prophethood. (*Muṣannaf ‘Abdur Razzāq*, vol. 4, pp. 254, Ḥadīṣ 2174)

Excellence in miscarriage

Question 6: Will ‘Aqīqah be performed in case of a miscarriage?

Answer: No. Normally the parents get very upset and worried in such a situation. They should have patience and earn reward. In fact, miscarriage can lead the parents to a great benefit. Here is a Ḥadīṣ for their reassurance. The Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Certainly, the [dead] foetus will argue with the Creator عَزَّوَجَلَّ [at the time] when Allah عَزَّوَجَلَّ makes his parents enter Hell [due to their deeds. However, his parents may have died with Īmān.] It will be commanded: ‘O the child arguing with your Creator! Take your parents to Paradise.’ Therefore, he will pull both of them with his umbilical

cord¹ until he takes them to Paradise.' (*Sunan Ibn Mājah*, vol. 2, pp. 273, Ḥadīṣ 1608)

Dear Islamic brothers! This narration highlights the importance of the protection of Īmān. To be blessed with intercession, protection of Īmān is a precondition. Therefore, everyone should be concerned about the protection of his/her Īmān. Certainly, the protection of Īmān depends upon the acquisition of the pleasure of Allah ﷺ that lies in obeying Him and His Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. On the contrary, disobedience to Allah ﷺ and His Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ can lead to the displeasure of Allah ﷺ that can result in the ruin of Īmān. May Allah ﷺ grant us the protection of our Īmān!

آمِينَ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

'Aqīqah of a dead child

Question 7: How can the 'Aqīqah of the child who has passed away before reaching the age of seven days be performed? Will he intercede for his parents if his 'Aqīqah is performed after his death?

Answer: There is no need for 'Aqīqah in this case. Such a child will be able to intercede for his parents. A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said: "The 'Aqīqah of a deceased person cannot be performed regardless of whether he

¹ A long piece of tissue that connects a baby to its mother before it is born and is cut at the moment of the birth.

was a child or an adult. If a child has passed away before he reaches the age of seven days, and his ‘Aqīqah had not been performed, this will not affect his ability of intercession etc. as he has passed away before the time of ‘Aqīqah. By Shari’ah, the time of ‘Aqīqah is the 7th day of the birth. If a child whose ‘Aqīqah had been performed died before reaching puberty or his ‘Aqīqah was not performed but he died before reaching the age of seven days or his parents did not have the means to perform his ‘Aqīqah, he will intercede for the parents in all these cases provided they (i.e. his parents) die with Īmān. *(Fatāwā Razawiyyah, vol. 20, pp. 596-597)*

Question 8: How is it to perform ‘Aqīqah while the child has not yet reached the age of seven days?

Answer: The time of ‘Aqīqah starts on the 7th day of the birth. To hold it on the 7th day is preferable and a Sunnah. However, ‘Aqīqah will still be valid even if performed before this stipulated time or even on the day of the birth.

How many times Azān be uttered in ear of newborn?

Question 9: Please let’s know when and how many times should Azān be uttered in the ear of the newborn. Which day should he be named? And when should his head be shaved?

Answer: After the child is born, it is Mustahab to utter Azān and Iqāmah in his ear. This will remove afflictions, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Imām Ḥusayn Ibn ‘Alī رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘If a child is born, and Azān is uttered in his right ear and Iqāmah in his left ear, the child will remain safe from أُمُّ الصَّبِيَّانِ (Umm-uş-Şibyān).’
(Musnad Abī Ya’lā, vol. 6, pp. 32, Ḥadīṣ 6747)

Explaining the word ‘Umm-uş-Şibyān’, A’lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated: صَرَع (Şar’) is a very severe affliction that is also called Umm-uş-Şibyān and affects children. If found in adults, it is called epilepsy. *(Malfūzāt A’lā Ḥaḍrat, pp. 417)*

It is stated in *Nuzḥa-tul-Qārī* that Şar’ is such a disease in which the affected person passes out and falls down. This disease is caused by an infection in the mixtures¹ naturally found in the human body, and is called epilepsy. At times, it is caused by the effect of a jinn or an evil Qarīn (a type of Satan). *(Nuzḥa-tul-Qārī, vol. 5, pp. 489)*

A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated: As soon as the child is born, Azān and Iqāmah should be uttered in his right and left ear respectively so that he is protected from satanic involvement and Umm-uş-Şibyān. *(Fatāwā Razawīyah, vol. 24, pp. 452)*

¹ There are four bodily mixtures: (1) Bile (2) Blood (3) Phlegm (4) Black phlegm

It is better that Azān be uttered four times in the right ear and Iqāmah three times in the left one. (There is no harm even if Azān and Iqāmah are uttered just once.) On the 7th day of the birth, the child should be named and his head should be shaved. The animal of ‘Aqīqah should be slaughtered while the head of the child is being shaved. The amount of silver or gold equivalent to the weight of the hair shaved should be given in charity. (*Bahār-e-Sharī‘at*, vol. 3, pp. 355)

Naming the child early

Question 10: You have just mentioned that the child should be named on the 7th day of the birth. Is there anything wrong if he is named on the first or the second day of the birth?

Answer: There is no harm in it.

Rub saffron on head of child

Question 11: Is it right to rub saffron onto the head of the child having shaved it on the occasion of ‘Aqīqah?

Answer: Yes, right. Sayyidunā Buraydah رضي الله تعالى عنه has narrated: ‘During the [pre-Islamic era of] ignorance, whenever a child was born, his parents used to slaughter a goat and smear its blood on the child’s head. After the emergence of Islam, we slaughter a sheep, shave the child’s head and rub saffron on it.’

(*Sunan Abū Dāwūd*, vol. 3, pp. 144, Ḥadīṣ 2843)

The way to rub saffron on head

Soak a little saffron into some water. After it is softened, squeeze it properly in that water and then rub it on the shaved head of the child.

The way to discover '7th day' in any part of one's life

Question 12: What is the ruling for the person who is unable to perform 'Aqīqah on the 7th day of the birth of the child?

Answer: It is not a sin. Imām-e-Aḥl-e-Sunnat Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said: To perform 'Aqīqah on the 7th day of the birth is a Sunnah and preferable. If not performed on the 7th day, it can be performed on the 14th or the 21st day of the birth. (*Fatāwā Razawīyah*, vol. 20, pp. 586)

Ṣadr-ush-Sharī'ah, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said: 'It is better to hold 'Aqīqah on the 7th day of the birth. If not on the 7th day, it can be held on any other day. There is no harm in it, and Sunnah will be fulfilled. Some scholars have stated that it is better to hold 'Aqīqah on the 7th or the 14th or the 21st day of the birth, i.e. there should be a gap of seven days.

Here is another option that is easy to remember compared to the previous one. Note down or bear in mind the name of the day on which the child was born. When the day preceding the birthday of the child arrives, this will be considered the 7th day of the birth. For example, if the child was born on Friday, then

Thursday will be the 7th day of the birth. Likewise, if the child was born on Saturday, then Friday will be the 7th day of the birth.

In the first case, every Thursday will be the 7th day of the birth, whereas in the second case, every Friday will be the 7th day, and 'Aqīqah can be held on any Thursday or Friday depending upon the birthday of the child. (*Bahār-e-Sharī'at*, vol. 3, pp. 356)

How is it to make intention of 'Aqīqah in slaughter of animal of wedding feast?

Question 13: In the slaughter of the animal of a wedding feast, some people make the intention of performing 'Aqīqah of the groom and others. Will the 'Aqīqah be valid in this way?

Answer: If the animal being slaughtered possesses the qualities required for the animal of Qurbānī (i.e. ritual sacrifice), and there is no Shar'ī prohibition either, the 'Aqīqah will be valid.

How many 'Aqīqahs in slaughter of a cow?

Question 14: How many 'Aqīqahs can be performed in the slaughter of a cow?

Answer: As regards shares in the slaughtered animal, the rulings of 'Aqīqah and those of Qurbānī are the same. Since there are seven shares in a cow, seven 'Aqīqahs can be performed in the slaughter of a cow.

Share for 'Aqīqah in animal of Qurbānī

Question 15: Can a share for 'Aqīqah be made in the cow being slaughtered for Qurbānī?

Answer: Yes.

Madanī pearls regarding naming children

Question 16: Please give some Madanī advices about naming children.

Answer: Ṣadr-ush-Sharī'ah, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī رَحْمَةُ اللهِ الْقَوِي has said: 'A child should be given a good name. In India, many people have such names that have no meaning or have bad meanings. One should avoid such names. It is better to name a child after any Prophet عَلَيْهِ السَّلَام or blessed companion رَضِيَ اللهُ تَعَالَى عَنْهُ or Walī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. It is hoped the child will reap its blessings.' (Baḥār-e-Sharī'at, vol. 3, pp. 356)

It is narrated by the mother of the believers, Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'Name [the child] after the good people and seek [the fulfilment of] your needs from the good-faced people.' (Al-Firdaus bimā Ṣaūr-ul-Khaṭṭāb, vol. 2, pp. 58, Ḥadīṣ 2329)

Ṣadr-ush-Sharī'ah, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī رَحْمَةُ اللهِ الْقَوِي has said: 'Abdullāh

is a good name. Likewise, ‘Abdur Raḥmān is also an excellent name but these days it is often seen that people call such a person Raḥmān instead of ‘Abdur Raḥmān, whereas it is Ḥarām to address anyone other than Allah ﷺ as Raḥmān.

It is also a common observation that many names are shortened to meaningless words showing disregard. Sacred names must not be shortened. If it is suspected that sacred names would be shortened to improper words, one should not give a sacred name to his child. Instead, he should give any other permissible name to the child.’ (*Bahār-e-Sharī’at*, vol. 3, pp. 356)

Four Aḥādīṣ about naming child ‘Muhammad’

Question 17: Please describe excellence in naming a child ‘Muhammad’.

Answer: Here are four sayings of the Beloved and Blessed Prophet ﷺ in this regard:

1. If anyone is blessed with the birth of a boy and names his son Muhammad out of love for me and for reaping blessings from my name, both he and his son will enter Paradise. (*Kanz-ul-‘Ummāl*, vol. 16, pp. 175, Ḥadīṣ 45215)
2. On the Day of Judgment, two persons will be presented before Allah ﷺ. It will be ordered, ‘Take them to Paradise.’ They will humbly ask, ‘O Almighty (ﷺ)! Which deed has made us deserving of Paradise? We have not done any

such deed leading us to Paradise.’ [Allah **عَزَّوَجَلَّ**] will say, ‘Enter Paradise! I have vowed that anyone whose name is ‘Aḥmad’ or ‘Muhammad’ will not enter Hell.’ (*Al-Firdaus bimā Šaur-ul-Khaṭṭāb*, vol. 5, pp. 485, *Ḥadiš* 8837; *Fatāwā Razawīyah*, vol. 24, pp. 687)

3. Does it cause any harm to anyone of you if you have one or two or three Muhammad in your home? (*Ṭabqāt-ul-Kubrā li-Ibn Sa’d*, vol. 5, pp. 40)
4. When you name a boy Muhammad, treat him with respect and make space for him in a gathering, and do not associate evil with him. (*Al-Jāmi’-uṣ-Šaghīr li-Suyūṭī*, pp. 49, *Ḥadiš* 706)

Two intentions for naming child Muhammad

Dear Islamic brothers! If a person names his child Muhammad without a good intention, he will not reap any reward because a good intention is a precondition for reaping the reward. The first Ḥadiš stated above contains the glad-tidings of entry into Paradise for the child as well as for the fortunate father who has named his son Muhammad with the intention of showing love for the name of the Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and for reaping blessings from it.

On page 691 of the 24th volume of *Fatāwā Razawīyah*, A’lā Ḥaḍrat **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** has stated, ‘It is better to name the child Muhammad or Aḥmad without adding any other word like ‘Jān’

because the excellence described in Aḥādīṣ applies to the names Muhammad and Aḥmad alone.’

These days, Allah عَزَّوَجَلَّ forbid, the epidemic of shortening names to mockingly meaningless words is very widespread, which is a sin. To shorten the name ‘Muhammad’ is extremely distressing. Therefore, name the child ‘Muhammad’ or ‘Aḥmad’ on the day of ‘Aqīqah, and for calling him, use any other name like Bilāl Razā, Jamāl Razā, Kamāl Razā, ‘Ubayd Razā, Junayd Razā, Usayd Razā and Zayd Razā etc.

Similarly, it is appropriate to name the girls after the names of Ṣaḥābiyyāt and Waliyyāt like Sakīnah, Zarīnah, Jamīlah, Fāṭimah, Zaynab, Maymūnah, Maryam etc.

How many animals to be slaughtered in ‘Aqīqah?

Question 18: Please describe the number of animals to be slaughtered in the ‘Aqīqah of a boy or girl?

Answer: Two animals for a boy and one for a girl should be slaughtered. A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said: ‘It is necessary to slaughter at least one animal for each boy and one for each girl. To slaughter two animals for a boy is preferable. However, if the father or the guardian of the boy cannot afford to slaughter two animals, there is no harm in slaughtering one animal.’ (*Fatāwā Razawiyyah, vol. 20, pp. 586*)

Necessary qualities for the animal of 'Aqīqah

Question 19: Which qualities are necessary for the animal of 'Aqīqah?

Answer: In reply to a question regarding the purchase of an animal from a butcher for 'Aqīqah, A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated, 'In these matters the rulings of 'Aqīqah are like those of Qurbānī. The parts of the animal's body should be intact. It is not permissible to slaughter the goat (both male and female) that is less than one year of age. However, if a six-month old lamb or a ram is healthy enough to appear to be one year of age when seen from distance, its slaughter for 'Aqīqah is permissible.' (*Fatāwā Razawīyyah*, vol. 20, pp. 586)

Regarding the animal for 'Aqīqah, 'Allāmah Shāmī قُدْسٌ سِرُّهُ السَّامِيُّ has said: It is mentioned in *Badā'i*: 'It is better to slaughter a piebald and castrated ram that has horns.' (*Rad-dul-Muḥtār*, vol. 9, pp. 549)

Doubt about age of animal

Question 20: What should be done if there is doubt about the age of the animal of 'Aqīqah or Qurbānī?

Answer: Do not slaughter the animal for 'Aqīqah or Qurbānī if there is doubt that it is younger than the required age. Presented here are two points, in this context, extracted from page 583 and 584 of the 20th volume of *Fatāwā Razawīyyah*:

1. A goat that is less than 1 year of age cannot be slaughtered for ‘Aqīqah or Qurbānī. If there is doubt about its age, it will be considered to be less than one year of age. Here is an Arabic saying: *لِإِنَّ عَدَمَ الْعِلْمِ يَتَحَقَّقُ الشَّرْطِ كَعِلْمِ الْعَدَمِ* (i.e. *unawareness of the fulfilment of a condition amounts to being unaware of the existence of the thing mentioned*).
2. If there is doubt about it being a year old, do not slaughter it for ‘Aqīqah. Even if the butcher (selling the animal) says that the animal is one year of age, he will not be trusted in this matter as he may be saying this for the sake of earning profit by selling the animal. [As the animal shown by the butcher for sale has not yet cut the teeth that a one year old animal cuts], this negates his claim that the animal is lawfully suitable to be slaughtered. *وَاللَّهُ تَعَالَى أَعْلَمُ*

The conclusion is that if there is suspicion that the age of the goat is less than one year or that of the cow is less than 2 years, then such an animal cannot be slaughtered for ‘Aqīqah or Qurbānī.

Distribution of meat of ‘Aqīqah

Question 21: How should the meat of ‘Aqīqah be distributed?

Answer: A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said: ‘Like the meat of Qurbānī, the meat of ‘Aqīqah should also be divided into three shares: One share for the organizer of the

‘Aqīqah, one for his relatives and one for Masākīn. However, this is preferential, not essential. If the organizer wants, he can cook entire meat at his home or alternatively can also distribute it all to others.’ (*Fatāwā Razawīyah, vol. 20, pp. 584*)

Cooked meat or raw meat?

Question 22: Is it better to serve cooked meat in ‘Aqīqah or distribute it raw?

Answer: It is preferable to serve cooked meat rather than distribute it raw. (*ibid*)

Can parents eat ‘Aqīqah meat?

Question 23: Is there any share for parents in the meat of ‘Aqīqah?

Answer: There is no particular share for anyone in the meat of ‘Aqīqah. The preferable way of distributing the meat has already been mentioned. It is generally believed that parents cannot eat the meat of ‘Aqīqah, which is quite wrong. Any Muslim can eat it, be it parents or grandparents etc.

Midwifery by non-Muslim woman is Ḥarām

Question 24: It is said that the head and the thigh of the animal slaughtered for ‘Aqīqah should be given to the barber and the midwife respectively. What is the ruling if the midwife is non-Muslim?

Answer: On page 588 of the 20th volume of *Fatāwā Razawīyyah*, A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated, 'It is neither required nor prohibited to give the animal's head to the barber. It is simply a custom that has no harm in it. However, the order of giving the thigh to the midwife is proven by Ḥadīṣ but remember that it is Ḥarām to have the delivery carried out by a non-Muslim midwife.'

The rulings of veil for a Muslim woman from a non-Muslim woman are the same as from a man. That is, a Muslim woman cannot expose any of her body parts to a non-Muslim woman except for the face, both palms and both soles, let alone hiring her as a midwife.'

It is stated in *Rad-dul-Muḥtār*: 'For a Muslim woman to get undressed in front of a Christian or Jewish woman or the one who is polytheist is not Ḥalāl except that the Muslim woman is a slave of the non-Muslim woman.' (*Rad-dul-Muḥtār*, vol. 9, pp. 613)

A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has further stated: 'If someone has committed the sin of having the delivery carried out by a non-Muslim midwife in ignorance or has done so in extreme and valid compulsion, the non-Muslim midwife will not be given the thigh or any other part of the 'Aqīqah animal as non-Muslims have no share in Muslims' charities etc. This is not allowed by Sharī'ah.' (*Fatāwā Razawīyyah*, vol. 20, pp. 588-589)

A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further stated in the foregoing Fatwā on page 588: "To hire a non-Muslim female sweeper or any other non-Muslim woman as a midwife is strictly Ḥarām. The non-Muslim woman will not be given the thigh of the animal. Furthermore, the silver equal to the weight of the shaved hair of the baby is the right of a Miskīn. If the barber is Miskīn, he can be given the silver. This is the actual ruling.

If someone has done the opposite i.e., he has given the thigh of the animal to the non-Muslim female sweeper and silver to the barber who is Ghanī, he has done wrong but 'Aqīqah will still be valid. As for giving the head of the slaughtered animal, there is no particular ruling about it. He can give it to anyone. If someone's 'Aqīqah was not performed in childhood, it can be performed in young age or even in old age.' وَاللَّهُ تَعَالَى أَعْلَمُ

Skin of 'Aqīqah animal

Question 25: What's the ruling regarding the skin of the 'Aqīqah animal?

Answer: The rulings for the meat and skin of the 'Aqīqah animal are the same as are for the animal of Qurbānī. Having preserved the skin or exchanged it for something preservable and beneficial, one can use it personally or can give it to some Miskīn or can also donate it to any good cause like Masjid or Madrasah. (*Bahār-e-Sharī'at*, vol. 3, pp. 357)

How is it to sell the skin?

Question 26: Can the skin of the ‘Aqīqah animal be given to the butcher in payment for his job?

Answer: No. Similarly, the animal’s head cannot be given to the barber or the thigh cannot be given to the midwife in payment for their jobs.

Who should slaughter the animal?

Question 27: Who should slaughter the ‘Aqīqah animal?

Answer: A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated: ‘If the father is present and can slaughter the animal, it is better for him to do as it is a way of expressing gratitude for a favour. The one who has been granted the favour should express gratitude with one’s own hands. However, if he is not present or cannot slaughter the animal, he should give permission to someone else.’ (*Fatāwā Razawīyah*, vol. 20, pp. 585)

Du’ā of ‘Aqīqah

Question 28: Who should recite the Du’ā of ‘Aqīqah? The slaughterer or the father?

Answer: The slaughterer should recite the Du’ā. If the father is going to slaughter the animal for the ‘Aqīqah of his son, he should recite the following:

اللَّهُمَّ هَذِهِ عَقِيْقَةُ ابْنِي فُلَانٍ دَمُهَا بِدَمِهِ وَلَحْمُهَا بِلَحْمِهِ وَعَظْمُهَا
بِعَظْمِهِ وَجِلْدُهَا بِجِلْدِهِ وَشَعْرُهَا بِشَعْرِهِ اللَّهُمَّ اجْعَلْهَا فِدَاءً لِابْنِي
مِنَ النَّارِ بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

Translation: O Allah (عَزَّوَجَلَّ)! This is the 'Aqīqah of my so-and-so son. Its blood is for his blood; its meat for his meat; its bone for his bone; its skin for his skin; and its hair for his hair. O Allah (عَزَّوَجَلَّ)! Make it expiation for my son from the fire of Hell. With the name of Allah (عَزَّوَجَلَّ), Allah is the Greatest!

(Slaughter the animal immediately after you have finished the Du'ā).

Instead of saying so-and-so, mention the name of the son. If the 'Aqīqah is for a girl, say the word **بِنْتِي** instead of **ابْنِي** (used at 2 places) and **هَا** (Ĥā) instead of **هِ** (Ĥī) used at 5 places.

If anyone else other than the father is going to slaughter the animal, he should replace the words **ابْنِي فُلَانٍ** and **بِنْتِي فُلَانٍ** with **فُلَانَةَ** and **فُلَانَةَ فُلَانَةَ**. The lineage of the child should be linked with the father¹. For example, Muhammad Razā Bin Muhammad 'Alī.

¹ Fatāwā Razawīyyah, vol. 20, pp. 585

Is it necessary to recite the Du’ā?

Question 29: Will ‘Aqīqah be invalid if Du’ā is not recited?

Answer: ‘Aqīqah will be valid even if Du’ā is not recited at the time of slaughtering the animal. (*Bahār-e-Sharī’at*, vol. 3, pp. 357)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

How is it to break the bones of the ‘Aqīqah animal?

Question 30: Is it true that the bones of the ‘Aqīqah animal should not be broken?

Answer: It is better not to break bones. The meat should be separated leaving the bones intact. This bodes well for the safety of the child. However, there is no harm even if the bones are broken. (*Bahār-e-Sharī’at*, vol. 3, pp. 357)

Sweet meat

Question 31: Is there any special method to cook ‘Aqīqah meat?

Answer: Şadr-ush-Sharī’ah, Badr-ut-Ṭarīqah, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said: ‘Meat can be cooked in anyway. If it is cooked with a sweet taste, it is an omen for the good manners of the child.’ (*ibid*)

Two methods of cooking sweet meat

1. Pour oil or ghee as needed and put one kilogram of meat, half a kilogram of sweetened curd, 7 pieces of cardamom and 50 grams of almond into a pot. Thereafter, cook all the ingredients. After it is cooked, add sugar to it as needed. For garnishing, add finely chopped carrots and raisins to it.
2. Put one kilogram of meat and half a kilogram of beetroot into a pot and cook them in a usual way.

Question 32: How is it to give gifts on the occasion of 'Aqīqah?

Answer: These days, relatives are invited to the 'Aqīqah-ceremony and are served with feast, which is a nice act. The guests also bring some gifts for the child, which is also fine. However, there are some details in this regard. If the guest does not bring any gifts, the host or his family members sometimes speak ill of the guest committing sins. If the guest is sure or has strong likelihood that he will be facing such a situation in case of attending the ceremony, he should not attend it unless he felt compelled. He can attend the ceremony only when necessary and can also bring gifts.

However, if the gift-receiving host had the intention of speaking ill of the guest in case of not being given the gifts, he would be a sinner and deserving of Hellfire, and the gift would be a form of bribery for him. Likewise, even if the host does not have any

such particular intention but he has the bad habit of speaking ill of the guest in such a situation, so he should ponder before he receives gifts. If he has the strong likelihood that the guest has brought the gift to remain safe from being taken to task by him, the same foregoing ruling will apply in this case as regards receiving the gift.

Note: This booklet was first compiled on 7 Rabī'-ul-Ākhir, 1428 A.H. (25 April, 2007) and published many times. It was then reviewed on 5 Żul-Qa'da-til-Ĥarām, 1433 A.H. (23 September, 2012)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ş/ş	ه / ه / ة	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	َ	A/a
ح	Ḥ/ḥ	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Z/z	ك	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

