

Contemplation of the
Hereafter

03-October-2019



हफ़्तावार सुन्नतों भरे इजतिमाअ में होने वाला
सुन्नतों भरा बयान

(For Islamic Sisters)

Muballighah must read the Bayan at least 3 times before delivering speech

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Contemplation of the Hereafter

وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَيِّبَ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Please note that this speech was originally written for Islamic brothers, we have done necessary changes for Islamic sisters. It may be possible that some words could have been remained unchanged! If so, Muballighah should change the wordings accordingly at the time of delivering this speech. (Majlis-e-Tarajim)

Excellence of reciting blessed Duood

Ameer-ul-Mu`mineen, Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ عَنْهُ said:

إِنَّ الدُّعَاءَ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتَّى تُصَلِّيَ عَلَى نَبِيِّكَ

'Supplication remains suspended between the Heavens and the earth and nothing from it ascends until you recite Salat upon the Beloved Nabi صَلَّى اللهُ عَلَيْهِ

وَالِهِ وَسَلَّمَ.' (Sunan-ut-Tirmizi, vol. 2, pp. 28, Hadees 486)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let's first of all make good intentions for attaining the Divine pleasure and earning rewards. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.* (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

An important point

For righteous and permissible work the more we make good intentions, the more we attain reward.

Note: *The intentions mentioned below can be modified as per situation*

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤَيُّوْا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ*, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima, I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Indeed, this world is a place for actions and the Hereafter is a day of the outcome. Whatever kind of actions one performs in this life, she will be rewarded accordingly in the Hereafter. No doubt, those people who live in this world and prepare themselves for the Hereafter and take the gift of good deeds with them in the afterlife, they are the fortunate ones. In today's weekly Sunnah-inspiring Bayan, we will listen to parables full of advice and admonitions with regard to the Hereafter, as well as sayings of our pious predecessors to awaken our thoughts about the hereafter. Let's first listen to a faith-refreshing parable:

No one cries when contemplating about the Hereafter

It is written in Part 1, *'Uyoon-ul-Hikayaat*, a book of Maktaba-tul-Madinah, Page 137: 'Hadrat Yazeed Bin Salt رَحْمَةُ اللهِ عَلَيْهِ states: "Once, I travelled to Basra to meet my pious and devout friend. When I reached his house, I saw that he was in a very delicate situation and due to the severity of his illness, was close to his death. His children, wife and parents stood around him crying and their faces were covered with despair. I said Salaam and asked, 'What are you feeling at this moment in time?' Listening to this, my friend said, 'At this moment in time, I am feeling as if ants are wandering inside my body.' Meanwhile, his father began to cry. My friend asked him, 'O my kind father! What has made you cry?' The father replied, 'My beloved child! The sorrow of being separated from you is making me cry. What will happen to us after you die?' Then his mother, children and wife also began to cry. My friend asked his mother, 'O my kind mother! Why are you crying?' The mother replied, 'My beloved child! The sorrow of being separated from you is making me cry. How will I live without you?' He then asked his wife, 'What has forced you to cry?' She replied, 'My dear husband! Our life will be difficult without you. The sorrow of being separated from you is causing a wound in my heart.' He then called his children close to him and asked, 'My children! What has made you cry?' The children replied, 'After you die, we will become orphans. We will be deprived of a loving father. What will happen to us after you die? The sorrow of being separated from you is making us cry.' After listening to everyone, my friend said to me, 'make me sit.' When he was made to sit, he said to his family members, 'All of you are crying for this world. You all are not crying for me, but are crying because of the fear of losing your own

benefits. Is there anyone from you that cried over the fact that after death, what will be my condition? Soon, I will be left in a dark and frightening grave. Did anyone of you cry over the fact that I will have to face Munkar and Nakeer? Did anyone from you cry over the fact that I will have to appear in the blessed court of my Creator **عَزَّوَجَلَّ** for my accountability? No one from you even cried over the difficulties I will face in the afterlife, but rather you all are crying because of your own worldly benefits.’ He then let out a scream and passed away”.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of the Prophet! Alongside his family, what a beautiful mindset the pious and devout person has given us with regard to thinking about the Hereafter. Truly, we should ponder over the fact that we are able to cry over losing the benefits of this world but have we ever cried over the fact that we may be deprived of Heaven due to our bad deeds and be made to enter the Hellfire? We try our utmost to gain the blessings of this world. Have we ever tried our utmost to gain the blessings of Heaven by going against our desires and doing good deeds? If someone takes our test in this world, and even though we know the answer, we still forget it due to the pressure. Have we ever trembled due to the fear of the test in the grave and the Hereafter or have we ever developed the mindset of preparing for that test? Remember! This world and all of its blessings are temporary. Therefore, along with these temporary comforts and taking pleasure from these blessings, do remember that you will be held accountable for all these blessings. Accountability is not just for food, drink and important things that were used, but also for actions and we will be held accountable for every single action. Therefore, before doing anything, we must definitely think for even a moment that whatever action I intend to carry out, is there any benefit of this in the Hereafter or not, because I could be held to account for idle and worthless acts.

Remember! On the Day of Judgement, we will be held to account for every limb of our body, from which people commit many bad deeds throughout the day and night. For example, the eyes, from which people look at things that Allah **عَزَّوَجَلَّ** has forbidden for us to look at. They unlawfully gaze at others, they watch films and dramas and they get pleasure from looking at shameless

scenes. Similarly, the ears of a lot of people are busy listening to Haraam, like listening to songs at night, listening to useless and shameless jokes, listening to backbiting, tale-bearing and to people talking about other people's faults. Similarly, some people's hearts are used to being filled with bad thoughts, malice, hatred, jealousy, etc. Therefore, sensible is that person who is successful in keeping her limbs far from sins due to the fear of the Hereafter. Otherwise, on the Day of Judgement, when we will be asked to account for our limbs, we will not have any answers. Allah عَزَّوَجَلَّ states in Parah 15, Surah Bani Israel, verse 36:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

Translation from Kanz-ul-Iman: Indeed the ear, the eye, and the heart; all of these will be questioned.

(Part 15, Surah Bani Israel, Ayah 36)

In providing commentary of this blessed verse, it is stated in Tafseer-e-Qurtubi: 'From these, there will be accountability for what every limb was used for. Therefore, the heart will be asked that through its means, what thoughts were made, whereas the eyes and ears will be asked that through their means, what things were seen and heard.' (*Tafseer-e-Qurtubi, vol. 20, pp. 139*)

Allamah Sayyid Mahmood Aaloosi Baghdadi رَحِمَهُ اللهُ عَلَيْهِ states: 'This verse proves that a person will be held accountable even for the actions of the heart; for example making a firm intention of committing a sin or heart being indulged in various spiritual diseases like malice, jealousy and thinking you are better than others (egotism), etc. Scholars have further explained that a person will not be held accountable for just thinking of committing a sin unless he makes a strong and firm intention of committing it.' (*Tafseer Ruh-ul-Ma'ani, vol. 15, pp. 97*)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ states: 'There is accountability for bad intentions and bad beliefs. But the whispers that come into the heart uncontrollably are forgiven.' He further states, 'These internal and external limbs will be asked on the Day of Judgement that did you

perform any wrongful acts. Therefore, perform rightful acts with these limbs. These questions will not be asked for Allah's knowledge, but for the criminal to confess his crimes.' (*Tafseer Noor-ul-Irfan ma' Tarjuma Kanz-ul-Iman*, pp. 455)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! There is no doubt in the fact that everything has a purpose in life. Whether it be the clothes we wear, the pen we use to write, the house we live in, the watch around our wrist, everything has some sort of purpose. Just think! When everything in this universe has a purpose, then is it possible that human beings have been created for no purpose? Are human beings born without a purpose? No! Definitely not! Human beings have not been created useless in this life. Hence, it is stated in Para 18, Surah Al-Mu'minoon, verse 115:

أَلْحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

Translation from *Kanz-ul-Iman*: *So do you think that We have created you in vain, and that you are not to return to Us?*

(Part 18, Surah Al-Mu'minoon, Ayah 115)

O Devotees of the Prophet! Just think! It is understood from this verse of the Holy Qur'an that human beings have been created for a specific purpose. To guide us for this very purpose, it is stated in part 27, Surah Az-Zariyaat, verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

Translation from *Kanz-ul-Iman*: *And I have created jinns and human beings, only for this that they should worship Me.*

(Part. 27, Surah Az-Zariyaat, Ayah 56)

From this blessed verse, it is understood that humans and jinns have not been created useless but their main purpose in this life is to worship Allah عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The test of this life and the Hereafter

O Devotees of the Prophet! There is no doubt that this world is a cultivated land for the Hereafter. The actions performed in this world will be of utmost importance in the Hereafter. To make the Hereafter better, it is essential to do good deeds. When we put our main purpose (i.e. to worship our Creator عَزَّوَجَلَّ) in sight, it then becomes easier to make our Hereafter better. Just ponder! When the time for exams come in Madaris, universities, students are seen to be trying their very best to succeed. They don't even remember to eat or drink. They focus on trying to remember every single question, even if there is only a slight chance that it could possibly come up in the exam. They only have one desire, which is, to prepare for the exam and attain a position. Within this whole environment, the students have the full support of their parents because the parents know that if their daughter is successful in the exams, she may lead a successful life. Just think! When we and our children have occupied ourselves so much for this world, then for the exam of the Hereafter, we must try even harder to succeed. Have we ever thought about the exam of the Hereafter? Have we ever been concerned about preparing for the exam of the Hereafter? Have we ever been restless for succeeding in the exam of the Hereafter?

May Allah عَزَّوَجَلَّ grant us the ability to think about the Hereafter in abundance.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A unique repentance

Dear Islamic sisters! Remember! Where ignorance brings about lots of problems and troubles, it also takes a person far away from contemplating the hereafter. The life that has been spent in negligence destroys a person completely. Our pious predecessors رَحْمَةُ اللَّهِ had the mindset that not even one single moment of their life should be spent in negligence. Rather, every single second of their life should be spent in good deeds and doing acts for the pleasure of Allah عَزَّوَجَلَّ. As well as living a good life and performing good acts, they would still remain frightened that perhaps their acts may be seen as performed in negligence.

‘Shaykh Abu ‘Ali Daqqaq رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘I came to enquire after the health of a pious person. I saw that his students were sitting around him and he was crying. I asked, ‘O Shaykh! Are you crying because of departing from this world?’ He replied, ‘No. I’m crying because my Salahs have been missed.’ I then asked, ‘But you are an ardent worshipper. How have you missed your Salahs?’ He replied, ‘My every Sajdah was done in negligence, whenever I raised my head from Sajdah, I did so in negligence and now I am dying in negligence.’ (Mukashafa-tul-Quloob, pp. 22)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Mere claim is useless

Dear Islamic sisters! You have heard that the pious people of Allah عَزَّوَجَلَّ would spend every moment in the remembrance of Allah عَزَّوَجَلَّ and although they would be busy thinking about the Hereafter all the time, despite all this they would still think that worship performed by them lacks spiritual perfection. They would tremble with Divine fear and would cry. But alas! Our condition is that firstly, we do not even perform good deeds and if we have performed an act of good deed, then we remain restless until we make it public. Although the pious people of Allah عَزَّوَجَلَّ would remain away from sins, but they would always shiver and cry out of the Divine fear. But we are busy committing sins day and night fearlessly and yet not frightened whatsoever and speak as if no one is more pious than us. Hadrat Shaqeeq Balkhi رَحْمَةُ اللَّهِ عَلَيْهِ

states: 'People speak of 3 things from their tongues but their actions do otherwise. (1) They say, we are the bondmen of Allah **عَبْدُوجَلَّ** but they do not perform actions like bondmen. Rather, they perform actions as if they are free. (2) They say, Allah **عَزَّوَجَلَّ** is the one who provides us with sustenance but until they gather the things within this world, their hearts are not satisfied and this is totally contrary to their statement. (3) They say, eventually we will die but they perform such actions as if they will never die.' (*Mukashafa-tul-Quloob*, pp. 45)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Today, certainly our conditions are becoming such that we are trying very hard for the worldly matters but are negligent in thinking about the Hereafter. Day and night we are busy adopting the latest fashions, but we forget that one day we are going to die and we will have to leave this lively world empty-handed. Who among us knows when is she going to die? Is this our last night? No one from us can even guarantee that we will be able to breathe again after this breath. It is possible that this very breath we are taking now is our last and we cannot breathe again. We are hearing news frequently that so-and-so was perfectly fit and healthy. Apparently, there was no problem with her. But all of a sudden, she had a heart attack; she became a victim of death and reached the dark grave. To awaken ourselves from heedlessness, let's listen to 2 admonitory parables, repent of our sins and become busy preparing for the hereafter:

1. He got drowned in the flood

It is narrated that a person built a house in an area where flood would come. When he was told that this is a very dangerous place, move away from here, he replied that I know this is a dangerous place but its beauty has made me curious. He was then told that all liveliness and beauties are a part of life. Therefore, you must safeguard your life and you must not put yourself in a dangerous position. He replied that I will definitely not leave this area. Then one night, whilst he was asleep, a flood came. He got drowned in the flood and died.' (*Uyoon-ul-Hikayaat*, pp. 446, summarised)

2. Desire for marriage was ruined

An intelligent student of the final year studying at a medical college of Faisalabad went on a picnic with his friend. Reaching the picnic point his friend went to the stream to swim, but he started drowning. The doctor of the future emotionally jumped into the water in order to save him. He did not know how to swim and hence got into trouble. Fortunately, his friend succeeded in getting out, but the doctor of future drowned. Weeping and crying began; the only hope of parents' old age became a victim of water. The golden dreams of parents could not come true. The poor intelligent student had entered his grave before the result of MBBS Final examination was announced. *(Ghafilat ka Anjam)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Wake up to the fact, develop the mindset to think about the hereafter and before dying, prepare for your death. If we remain negligent from thinking about the hereafter by being engrossed in this lively world and suddenly, we get caught in a dangerous disease or accident, or all of a sudden, we stop breathing and we are made to rest in our graves, then other than regret, we will be having nothing in our hands. Get out from these vain hopes that we are yet young, we have a long life ahead of us and we will start doing good deeds when we become old. Remember! Death does not only come to elderly people or those who are ill. Rather, healthy, joyful and lively young Islamic sisters have also been a victim of sudden death and made to rest in the dark grave. The status of this world is like a path, which must be crossed in order for us to reach our destination. Now, will that destination be Heaven or Hell? It depends on how we cross this path. Will it be through being obedient to Allah ﷻ and His Holy Prophet ﷺ or through their disobedience? Distress is upon that person who sees the liveliness of this world and remains engrossed in its deceit whilst being totally negligent of death. The one, who falls in love with the worldly blessings, remains negligent from the Hereafter. Negligence makes a person stronger in committing sins. Negligence keeps a person far away from good deeds. Negligence is a means of attaining the displeasure of Allah ﷻ. Allah ﷻ has granted us all the blessings of this world in abundance. Having an

excellent house and many luxuries within are a blessing. For parents, children are also a blessing. But remember! Remaining engrossed in worldly blessings for more than necessary can lead to negligence and loss. It is stated in Para 28, Surah Al-Munafiqoon, verse 9:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ

فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

Translation from Kanz-ul-Iman: *O believers! Let not your wealth or your children (or) anything cause you to neglect the remembrance of Allah. And whoever does this, so it is they who are in loss.*

(Part 28, Surah Al-Munafiqoon, Ayah 9)

In the above-mentioned blessed verse, believers are being advised that O believers! Do not let your wealth and your children make you neglectful from the remembrance of Allah ﷻ as it did to the hypocrites. And whomsoever does become negligent by remaining absorbed in this world and forgets his religion, does not worry about his own condition due to being engrossed in the love of money and for his children's happiness, remains careless of the comforts of the hereafter, then these people will be suffering a great loss because they did not care about the blessings of the hereafter, which will be forever and cared more about this world, which will eventually come to an end. (Tafseer-e-Khaazin, Al-Munafiqoon, Taht-al-Ayah 9, vol. 4, pp. 274, Madarik, pp. 1245)

Alas! Today, the practical condition of Muslims is becoming worse. People spend a fortune on decorating their homes but are not willing to spend a little bit of their money in the path of Allah ﷻ. Rather, there are some individuals who fail to pay their Zakat, even though it is Fard upon them to do so. To increase wealth, different ways are adopted but in order to increase good deeds, people show laziness. Remember! There is still time now. Wake up from negligence and repent before death comes and takes you away from your illuminated rooms and your soft beds and puts you to rest in a dark grave, full of insects. And then you will scream, 'O my Creator! Send me back to the world again. I'll go back and worship You in abundance. But screaming

at that time will yield no benefit. Therefore, it is better for you to spend your life according to Shari'ah. Refrain from major and minor sins yourselves and stop other Islamic sisters as well. Do good deeds yourselves and encourage other Islamic sisters to do so as well. To increase your passion to think about the hereafter, join the Madani environment of Dawat-e-Islami, the Madani movement of devotees of Rasool and occupy yourselves in the 8 Madani activities of Zayli Halqah.

Who is sensible?

Dear Islamic sisters! Verily, sensible is that person who prepares herself for death before she dies. Fortunate is she, who arranges for the belongings that will help her in the Hereafter. Remember! This worldly life is very short. Our every breath is taking us closer to death. Our every breath is taking us towards the end of this life. Our every breath is making us move closer to our grave. Our every breath is taking us closer to meeting the Angel of Death. Our every breath is giving us the mindset to prepare for the hereafter. Our every breath is becoming a means of putting us on the path of the hereafter. As soon as our breath stops, our continuation of deeds will also stop. Then we will get nothing other than regret. We will not even get the chance to say **سُبْحَانَ** **اللَّهِ عَزَّوَجَلَّ** once so that we can increase our good deeds. For this reason, value the life you have got in this world, perform many good deeds and try to make your hereafter better.

The Imam of the time, in simple clothes!

It is narrated: Imam Muhammad Ghazali **رَحْمَةُ اللَّهِ عَلَيْهِ** once travelled to Makkah Shareef. He was unconcerned about apparent glory and splendour, so he was wearing a simple and normal type of clothes. Hadrat 'Abdur-Rahman Tosi **رَحْمَةُ اللَّهِ عَلَيْهِ** requested: 'Did you not find any clothes other than this. You are the Imam of the time and the leader of the nation. Thousands of people are your disciples.' Imam Ghazali **رَحْمَةُ اللَّهِ عَلَيْهِ** replied: 'Why do you look at such a person's clothes who is living like a traveller in this world and believes the beauty of this universe as temporary and only for the time being. When the Master of this universe **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** lived in this world like a traveller and did not

gather any wealth, then what is my status and value?' (*Mukashafa-tul-Quloob*, pp. 12)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sunan and manners about 'Aqeeqah

Dear Islamic sisters! Let's listen to some Sunan and manners about 'Aqeeqah from the booklet 'Ghaflat' [Heedlessness], written by Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri رَضِيَ اللهُ عَنْهُ الْعَالِيَةِ:

- The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: A boy is pawned for his 'Aqeeqah. An animal be slaughtered on his behalf on the seventh day, he be given a name and his head be shaved. (*Sunan-ut-Tirmizi*, vol. 3, pp. 177, *Hadees 1527*)
- Being 'pawned' means that one will not be able to acquire full benefit from him until 'Aqeeqah is performed. Moreover, some Muhaddiseen have said that wellbeing, growth and good qualities of a child are associated with 'Aqeeqah. (*Bahar-e-Shari'at*, vol. 3, pp. 354)
- An animal slaughtered for paying gratitude on the birth of a child is called 'Aqeeqah. (*Bahar-e-Shari'at*, vol. 3, pp. 355)
- Slaughter 2 goats in the 'Aqeeqah of a son, and 1 she-goat in the 'Aqeeqah of a daughter. It is better to slaughter male animals for boy and female for a girl. However, if she-goats are sacrificed for a boy in his 'Aqeeqah and a male-goat is sacrificed for a girl in her 'Aqeeqah, there is no harm in it. (*Bahar-e-Shari'at*, vol. 3, pp. 357)
- Share for 'Aqeeqah may be included in the ritual sacrifice of a camel etc.
- To perform 'Aqeeqah is neither Fard nor Wajib. It is only a Sunnat-e-Mustahabbah. (If one's financial condition allow him, he should perform it. Still, there is no sin if he does not do so. However, the one not performing it will be deprived of the reward.)

- If a child has passed away before he reaches the age of seven days and his 'Aqeeqah had not been performed, this will not affect his ability of intercession, etc. as he has passed away before the time of 'Aqeeqah. However, if the child whose time of 'Aqeeqah approached, i.e. the child is 7 days old, and the parents are capable of performing the 'Aqeeqah but they do not perform it without any valid reason, then the child will not be able to intercede for his parents on the Judgement Day. (*Fatawa Razawiyyah, vol. 20, pp. 596-597*)
- To perform 'Aqeeqah on the 7th day of the birth is a Sunnah and same is preferable. If not performed on the 7th day, it can be performed on the 14th or the 21st day of the birth. (*Fatawa Razawiyyah, vol. 20, pp. 586*)
- Animal for 'Aqeeqah should meet those conditions which are required in the animal for ritual sacrifice. One can either distribute the uncooked meat to the relatives and poor people or distribute cooked meat or invite them to the feast, all these conditions are permissible. (*Bahar-e-Shari'at, vol. 3, pp. 357*)
- If not on the 7th day, 'Aqeeqah can be done on any other day. Sunnah will get fulfilled. (*Bahar-e-Shari'at, vol. 3, pp. 356*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ