

Rulings about 'Aqiqah

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the scholars of Islam say regarding the following matter:
Up to what age can the `Aqiqah of a child be performed?
Is 'Aqiqah valid if the child is not present when the 'Aqiqah takes place?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

It is better to perform 'Aqiqah on the seventh day. If it is not possible on seventh day, it can be performed whenever you wish throughout the entire lifetime, and the Sunnah will be fulfilled. However, it is better to take multiples of seven into account (i.e. 14th day, 21st day etc). The way to remember this is that when the day of the week before the day of the child's birth comes again in the following weeks, then that will be the day that marks the multiples of seven. For example, if the child was born on a Friday, then (the following) Thursday will be the seventh day, and if the child was born on a Saturday, then (the following) Friday will be the seventh day. In the first case, whichever Thursday the `Aqiqah is done on, and in the second case, whichever Friday it is done on, will definitely be a multiple of seven. However, despite all this, it must be noted that 'Aqiqah cannot be held after death as the 'Aqiqah is a form of showing gratitude and gratitude can only be expressed for the living.

When performing `Aqiqah, it is not necessary at all for the child to be present at the place of the `Aqiqah, rather wherever in the world the child may be, the 'Aqiqah will be valid on his behalf.

Whilst listing the right of children that are due on parent, A'laHazrat رَحْمَةُ اللَّهِ عَلَيْهِ has written: 'Aqiqah should be performed on the seventh day, and if not this is not possible, then on the 14th day, and if this is also not possible, then on the 21st day.' (Mash'alat-ul-Irshadfi Haqooq-il-Awlad, pp.16)

Mufti Amjad 'Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ has written, "On the seventh day, he (the child) should be given a name, the hair of his head should be shaved off, and his `Aqiqah should be held. Gold or silver equivalent to the hair in weight should be given in charity. (Bahar-e-Shari'at, vol.3, pp.355)

He has further stated: The 7th day is best for 'Aqiqah, but if it is not possible on the 7th day, then the Sunnah will be performed whenever it is done. Some Islamic scholars have said that it is better if it is done on the 7th, or 14th, or 21st day, i.e. each seventh day should be considered. If the number of days has been forgotten, then just recall which weekday the child was born on, and perform the `Aqiqah on the weekday that comes

before that day in any following week, as that will be a multiple of seven. For example, if the child was born on a Friday, then (the following) Thursday will be the seventh day, and if the child was born on a Saturday, then (the following) Friday will be the seventh day. In the first case, whichever Thursday the 'Aqiqah is done on, and in the second case, whichever Friday it is done on, will definitely be a multiple of seven. (Bahar-e-Shari'at, vol.3, pp. 356)

Mufti Amjad 'Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ was asked whether the 'Aqiqah for a deceased person is permissible or not, to which he replied, 'The 'Aqiqah of a deceased person cannot be performed as 'Aqiqah is a sacrifice of gratitude and this expression of gratitude can be only for a living person. (Fatawa Amjadiyah, vol.2, pp.336)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

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