

عقیقہ کے بارے میں سوال جواب



Booklet # 57

Questions & answers regarding Aqeeqa

With
references

In this booklet you will find...

- Will the child who died without having his Aqeeqa performed, intercede?
- Aqeeqa of a dead child
- Making the intention of Aqeeqa on an animal to be used in marriage
- Madani advice regarding naming children
- What if there is doubt about the age of the animal?
- It is Haraam to hire a disbeliever midwife to deliver a Muslim woman's child
- The Dua of Aqeeqa

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founder of Dawat-e-Islami Hazrat-e-Allama Moulana

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786
92

FIRST READ THIS

﴿... Ameer-e-AhleSunnat Hazrat'e Allama Moulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ ...﴾

Alhamdu-Lillah the son of Sag-e-Madina عَفَى عَنْهُ, Al-Haaj Abu Usaid Ahmad Ubaid-e-Raza ibn Attar was blessed with a daughter on Tuesday 21st Rabi-un Noor 1428 A.H (10.04.2007). On the fourteenth day of her birth, on Monday 5th Rabi-ul-Ghous 1428A.H, the Aqeeqa gathering was organised in such a way that the Aqeeqa of the two daughters of my beloved Nigran-e-Shura and the Aqeeqa of another Islamic brother's two daughters were also included. Seven animals were slaughtered altogether and a dinner gathering took place on the terrace of the house (Bayt-e-Ibrat) of the son of this slave of Madina. A Madani Muzakara regarding Aqeeqa took place after the dinner.

Due to the combined suggestions of Madina-tul-Ilmiyya and Majlis-e-Madani Muzakara (two of the Majalis of the worldwide non-political movement for the propagation of Quran and Sunnah, Dawat-e-Islami) and by combining the efforts of Maktaba-tul-Madina, those discussions were written and produced as this booklet 'Questions and

Answers regarding Aqeeqa' and were brought to the public scene.

May Allah accept these efforts and make it beneficial to His creation and may He bestow His unlimited forgiveness on every person who reads it –

أَمِينِ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Muhammad Ilyas Attar Qadiri
7th Rabi-ul-Ghous 1428 A.H

www.dawateislami.net

This booklet was printed in Urdu and translated into English by Majlis-e-Tarajim (Dawat-e-Islami).

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

QUESTIONS AND ANSWERS REGARDING AQEEQA

Regardless of how lazy Satan makes you feel, read this booklet in its entirety. In'shaa-Allah you will learn a lot.

BENEFIT OF RECITING DUROOD SHAREEF

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Hazrat'e Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ narrates that the Intercessor of the sinners, the mercy to both worlds صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "He who recites Durood Shareef 10 times in the morning and 10 times in the evening will receive my intercession on the Day of Judgment."

صَلُّوا عَلَى الْحَبِيبِ ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

THE MEANING OF AQEEQA

Question 1: What is the meaning of Aqeeqa?

Answer 1: Literal meaning: It originates from the word 'aqq, which means to cut or to separate. (Mira'a-tul-Manajeah, V6, P2, Zia-ul-Qur'an Publishers, Lahore)

Shariah definition: An animal slaughtered in thankfulness on the birth of a child is called Aqeeqa. (*Bahar-e-Shariat, Part 5, P153, Maktaba Razaviya, Baab-ul-Madina Karachi*)

Question 2: What good intentions should be made when performing Aqeeqa?

Answer 2: The following intentions can be made, ‘Out of happiness and in thankfulness to Allah on the birth of the child (boy/girl), intention of performing a Sunnah and to earn the pleasure of Allah.’ As well as this, other intentions can be made, depending on the situation. Remember, without a good intention, good deeds do not get rewarded. It is obvious that at the time of performing Aqeeqa, the person performing it must have the intention of Aqeeqa in his heart. Furthermore, the more good intentions a person make the more reward he shall receive. It is mentioned in Hadith **نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ**: (The intention of a believer is greater than his action.) (*Al Mu'jamul Kabeer, Hadith 5942, V6, P185*)

IS IT A SIN TO NOT PERFORM AQEEQA?

Question 3: Is the person who doesn't perform Aqeeqa a sinner?

Answer 3: No. Aqeeqa is not obligatory (farz) or compulsory (wajib). It is desirable (mustahab) and it is not a sin to miss a desirable action.

WILL THE CHILD WHO DIED WITHOUT HAVING HIS AQEEQA PERFORMED, INTERCEDE?

Question 4: Is it true that if a child passes away without having his Aqeeqa performed, he will not intercede for the parents?

Answer 4: Yes but there are some conditions. The child whose time of Aqeeqa has arrived i.e. the child is 7 days old, and without any reason, if the parents have the capability to perform Aqeeqa, and yet they do not, the child will not intercede for the parents. It is mentioned in Hadith, “A boy is collateral in his Aqeeqa” (*Sunan Tirmizi, V3, P177 Hadith 1527, Dar-ul-Fikr, Beirut*) It is mentioned by Imam Ahmad رَحْمَةُ اللهِ عَلَيْهِ in *Ashi'a-tul-Lam'aat*, “Until the child's Aqeeqa is performed, he/she is stopped from interceding for the parents.”

(Ashi'a-tul-Lam'aat, V3, P512, Quetta)

Sadrus-Shariah Badrut-Tariqah Hazrat'e Allama Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ writes in relation to the Hadith mentioned above, “Being collateral means full benefit cannot be derived from the child until the Aqeeqa is performed and some have said that the safety of the child and his looks and health and other good qualities are connected to the Aqeeqa.”

(Bahar-e-Shariat, Part 5, P152)

THE REWARD GRANTED TO THE SUFFERER OF MISCARRIAGE

Question 5: Will the Aqeeqa need to be performed in the event of a miscarriage?

Answer 5: No. Normally the parents get very upset and worried in such an instance. For their reassurance, it should be stated that at such a moment they should resort to patience and earn reward. There is great reward for the parents who go through it. It is mentioned by the Beloved Rasool of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that: “Indeed the [dead] foetus will quarrel with Allah عَزَّوَجَلَّ [at the time] when his parents [who died with Imaan but due to their deeds] are thrown into hell by Allah عَزَّوَجَلَّ. It will be commanded: Oh quarrelling child! Take your parents in to Heaven. As a result, he will drag his parents by his umbilical cord, so much so that he will take them into Heaven.” (Sunan Ibn Majah, V2, P273, Hadith 1608, Dar Al-Ma’rifah Beirut) **Dear Islamic Brothers!** This narration also informs us of the need to safeguard one’s Imaan (faith). To obtain the blessing of intercession, it is necessary for Imaan to be safe. Everyone should worry about safeguarding his/her Imaan. Indeed, the safety of Imaan is hidden in winning the pleasure of Allah عَزَّوَجَلَّ, and the pleasure of Allah عَزَّوَجَلَّ lies in obeying Him and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the destruction of Imaan lies in the annoyance of Allah عَزَّوَجَلَّ,

and the annoyance of Allah عَزَّوَجَلَّ lies in disobeying Him and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. May Allah عَزَّوَجَلَّ grant us the safety of our Imaan –

أَمِينِ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

AQEEQA OF A DEAD CHILD

Question 6: If the newborn dies before being 7 days old, what should be done for his Aqeeqa? If it is performed after the death, will the child intercede for the parents?

Answer 6: There is no need for Aqeeqa. Such a child will be able to intercede. AlaHazrat Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said: “A deceased child’s Aqeeqa cannot be performed. If the child dies before 7 days, then not performing his Aqeeqa will have no effect on the child’s intercession because the child died before the time for Aqeeqa. In Shariah, the due time for Aqeeqa is the 7th day. The child who dies before attaining puberty and the Aqeeqa was performed or the parents did not have the means to perform Aqeeqa or if he died before 7 days, in all these cases the child will intercede for the parents, provided they leave this world with Imaan. (Fatawa-e-Razaviya (referenced), V20, P596-597)

Question 7: What if someone performs the Aqeeqa before the 7th day?

Answer 7: Even though the time for the Aqeeqa begins on the 7th day and is the Sunnah and the best way, it is

permissible to do Aqeeqa before that time and it will be acceptable, even if the child is one day old.

HOW MANY TIMES SHOULD THE AZAN BE SAID IN THE EAR OF A NEWBORN?

Question 8: Please tell us, when a child is born, when and how many times should we say the Azan in his/her ear, on which day should we name the child and when should the head be shaved?

Answer 8: When a child is born, it is desirable to say the Azan and the Iqamah in his ear. In'shaa-Allah this will remove difficulties. Imam Hussain ibn Ali رَضِيَ اللهُ عَنْهُمَا has narrated on good authority that the child who has Azan said in his right ear and Iqamah in the left ear, In'shaa-Allah, he/she will never suffer from Ummus Sibyaan (a kind of epilepsy in children that shrink their bodies) (*Shu'abul Imaan, V6, P390, Hadith 8619, Daarul Kutubil 'Ilmiyah Beirut*)

It is better to say the Azan 4 times in the right ear and the Iqamah 3 times in the left ear. Name the child on the seventh day and have his/her head shaved and perform the Aqeeqa when the head is shaved. Weigh the child's hair (shaved from the head) and distribute gold or silver worth that weight to the poor. (*Bahar-e-Shariat, Part 5, P153*)

NAMING A CHILD EARLY?

Question 9: You have just said that the name should be

kept on the seventh day. What if someone names the child on the first or second day?

Answer 9: There is no problem.

RUB SAFFRON ON THE HEAD OF THE CHILD

Question 10: I have heard that after shaving the child's head, saffron should be rubbed on it.

Answer 10: You have heard right. Sayyiduna Buraida رَضِيَ اللهُ عَنْهُ has narrated that during the [pre-Islamic] days of ignorance, when a child was born, the parents used to slaughter a sheep (goat) and smear the blood of the sheep on the child's head. Then we were blessed with Islam. After this we used to slaughter the sheep, shave the child's head and rub saffron on the child's head. (*Sunan Abi Dawood, V3, P144, Hadith 2843, Daaruhya It'turasil Arabi Beirut*)

THE METHOD OF DETERMINING THE '7TH DAY' IN EVERY YEAR

Question 11: If the Aqeeqa cannot be performed on the 7th day, what is the ruling?

Answer 11: It is not a sin. Imam-e-AhleSunnat Moulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ says that performing the Aqeeqa on the seventh day of the birth is Sunnah and better otherwise it can be performed on the fourteenth or twenty-first day. (*Fatawa-e-Razaviya, V20, P586*)

Mufti Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ says: "It is better to perform Aqeeqa on the seventh day and if it can't be performed on the seventh day, there is no problem in doing it on another day. The Sunnah will still be performed. Some have said the seventh or fourteenth or twenty-first day i.e., try to maintain a multiple of seven. If you can't remember which day will be the seventh, just remember the day before the birth of the child will be a multiple of seven. For example, if the child is born on a Friday, Thursday will always be the seventh day and if the child was born on a Saturday, Friday will be the seventh day. (*Bahar-e-Shariat, Part 15, P154, Maktaba Razaviya, Baab-ul-Madina Karachi*)

MAKING THE INTENTION OF AQEEQA ON AN ANIMAL TO BE USED IN MARRIAGE

Question 12: Some people, on the occasion of marriage, make the intention of Aqeeqa of the groom and others (on the animals to be used in the marriage). Is the Aqeeqa valid in this way?

Answer 12: If the animal fulfils the conditions of the animals for Qurbani (sacrifice) and there is no other valid Shari reason preventing it, the Aqeeqa will be valid.

HOW MANY AQEEQAS CAN BE PERFORMED USING ONE COW?

Question 13: How many Aqeeqas can be performed using one cow?

Answer 13: In this matter, the rules are the same as Qurbani. Therefore, a cow has seven parts and so seven Aqeeqas can be performed.

SHARING AN ANIMAL FOR QURBANI AS WELL AS AQEEQA

Question 14: Can a cow intended for Qurbani (Sacrifice) contain shares for Aqeeqa as well?

Answer 14: Yes.

MADANI ADVICE REGARDING NAMING CHILDREN

Question 15: Please give Madani advice regarding naming children.

Answer 15: Mufti Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ says: “A child should be given a good name. In the Indian subcontinent, a lot of people have meaningless names or they have bad meanings. Avoid such names. It is better to name a child after the Prophets عَلَيْهِمُ السَّلَام, the blessed companions رِضْوَانُ اللَّهِ عَلَيْهِمُ or the saints رَحْمَةُ اللَّهِ تَعَالَى. It is hoped the child will receive blessings because of this.
(Bahar-e-Shariat, Part 15, P154)

It is narrated by the Mother of the Believers, Hazrat'e-Sayyidatuna Aisha Siddiqa رَضِيَ اللَّهُ عَنْهَا that the Beloved

Rasool of Allah ﷺ and صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Name after the good and seek your needs from those with good faces”. (*Al-Firdous bima'thoor-ul-Khitaab, V2, P58, Hadith 2329, Daarul Kutubul 'Ilmiyah, Beirut*)

Dear Islamic Brothers! In the Hadith mentioned, we have been instructed to seek needs from “those with good faces”. “Good faces” does not refer to those who have white skin but rather refers to the people who are the pious slaves of Allah ﷻ and their faces shine due to their obedience to the commands of Allah ﷻ and their worship. (*Islami Akhlaaq wa Adaab, Notes by Moulana Muhammad Ahmad A'zami Misbahi, P249*)

Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ says: “Abdullah and Abdur-Rahman are excellent names. But in current times, it is seen that people say Rahman instead of Abdur-Rahman. It is Haraam to address anyone other than Allah as Rahman. It is also seen that a lot of names are shortened to something that means something bad and such names should never be shortened or assigned nick names with bad meanings. If a person is in doubt about whether or not people will shorten his child's name to something that is disrespectful, it is better to assign a different name.”

(*Bahar-e-Shariat, Part 15, P154, Maktaba Razaviya, Baab-ul-Madina Karachi*)

FOUR BENEFITS OF NAMING A CHILD 'MUHAMMAD'

Question 16: Please mention the benefits of naming a child 'Muhammad'.

Answer 16: With regards to this, I will mention four sayings of the beloved Rasool of Allah ﷺ و عَزَّوَجَلَّ و صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1) He who has a male child and due to his love and affection towards me and to gain benefit, names his child Muhammad, both of them (i.e., the father of the child) and the child himself shall enter Heaven. (*Kanzul-Ummal, V16, P175, Hadith 45215, Daarul Kutubul 'Ilmiyah, Beirut*)

2) On the Day of Judgment two people will be presented in front of Allah ﷻ. It shall be ordered to take them into Heaven. They will enquire, "Oh Lord ﷻ! On account of which deed did we earn Heaven?" They will be told, "Enter Heaven! I have pledged that whoever has the name Ahmad or Muhammad shall not enter Hell. (*Fatawa-e-Razaviya, V24, P687*)

3) What harm does it cause any of you if his house contains one or two or three Muhammad? (*Tabaqaa-tul-Kubara li-Ibni Sa'd, V5, P40, Daarul Kutubul 'Ilmiyah Beirut*)

4) When you name a boy Muhammad, respect him and make space for him in a gathering and do not associate him with bad. (*Jami' as-Sagheer lis'Suyuti, P49, Hadith 706, Daarul Kutubul 'Ilmiyah Beirut*)

TWO INTENTIONS IN NAMING A CHILD MUHAMMAD

Dear Islamic brothers! If without a good intention a person names his child Muhammad, he shall not be rewarded as good intentions are the condition to earning rewards. The first Hadith mentioned above mentions two good intentions - the intention of love of the Beloved Rasool of Allah **عَزَّوَجَلَّ و صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and to gain benefit from his blessed name, a father (who names his son Muhammad) and his son are both given the good news of entering Heaven. AlaHazrat **رَحْمَةُ اللهِ عَلَيْهِ** mentions in Fatawa-e-Razaviya, volume 24, page 691, 'it is better to name the child just Muhammad or Ahmad, and to avoid additions and suffixes like 'Jaan' and other such additions as the rewards mentioned in the Hadith are for the stand alone names Muhammad and Ahmad without any addition. These days, Allah **عَزَّوَجَلَّ** forbid, the disease of assigning stupid nicknames is very common, even though it is sinful to do so. It's worse and very agonising if the name Muhammad is shortened and spoilt. Therefore, during the Aqeeqa, name a child Muhammad or Ahmad, and for everyday usage assign a different name, for example, Bilal Raza, Jamal Raza, Kamal Raza, Ubaid Raza, Junaid Raza, Usaid Raza and Zaid Raza etc.

Similarly it is beneficial to name baby girls after the Muslim females from the time of the Holy Prophet **صَلَّى اللهُ**

تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and female awliya like Sakina, Zarina, Jamila, Fatima, Zainab, Maimoona, Maryam, etc.

HOW MANY ANIMALS SHOULD BE USED IN AQEEQA?

Question 17: Please mention the number of animals to be used during the Aqeeqa of a baby boy/girl?

Answer 17: 2 for a boy and 1 for a girl. AlaHazrat Imam Ahmad Raza عَلَيْهِ رَحْمَةُ الرَّحْمَنِ says “One animal is enough for either a boy or a girl. It is better to use two for a boy, but if two are not possible then one is enough. (Fatawa-e-Razaviya, V20, P586)

HOW SHOULD THE AQEEQA ANIMAL BE?

Question 18: How should the Aqeeqa animal be?

Answer 18: A butcher posed a question to AlaHazrat Imam Ahmad Raza عَلَيْهِ رَحْمَةُ الرَّحْمَنِ and he عَلَيْهِ رَحْمَةُ اللَّهِ answered “In these matters the rulings regarding Aqeeqa are similar to those of Qurbani. The animal’s limbs should be healthy (not amputated). The goat should be at least one year old. Sheep/ram can be 6 months minimum if it is healthy and appears to be a year old. (Fatawa-e-Razaviya, V20, P584)

Regarding the animal for Aqeeqa, Allama Shaami عَلَيْهِ رَحْمَةُ اللَّهِ says: “It is mentioned in Bada’e: ‘It is better to

slaughter a ram which is healthy and beefy, has horns and should be neutered. (*Rad-dul-muhtaar, V9, P549, Dar-ul-ma'rifa Beirut*)

WHAT IF THERE IS DOUBT ABOUT THE AGE OF THE ANIMAL?

Question 19: What should be done if there is doubt about the age of the animal for Aqeeqa or Qurbani?

Answer 19: Do not use an animal for Aqeeqa or Qurbani if you are worried that it is younger than the minimum age.

Regarding this, two points from Fatawa-e-Razaviya, volume 20, page 583 and 584 are being presented:

(1) A goat younger than 1 year can not be used for Aqeeqa or Qurbani. If its condition is doubtful, then it will be regarded as being less than one year old because it is deemed to be less than one year old due to the rule **لَانَ عَدَمَ**

الْعِلْمِ بِتَحَقُّقِ الشَّرْطِ كَعِلْمِ الْعَدَمِ (lack of knowledge regarding the fulfilment of a condition is the same as having knowledge that it does not meet the necessary requirements).

(2) If there is doubt about it being a year old, do not perform Aqeeqa with it. The statement of the person selling the animal is insufficient as he is doing this in order to gain profit. The fact that a one year old will have teeth and since this animal doesn't have any teeth, it invalidates the seller's claim that the animal is fine to use

”والله تعالى اعلم -

The conclusion is that if the animal's age is not apparent and it seems less (1 year for a goat, and 2 years for a cow), in such a doubtful situation that animal cannot be used for Aqeeqa or Qurbani.

WHEN DISTRIBUTING THE MEAT OF AQEEQA

Question 20: How should the meat of Aqeeqa be distributed?

Answer 20: AlaHazrat Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ says, "Just like Qurbani, it is desirable to divide the meat into 3 parts: One for himself, one for relatives and one for the poor; or if he wants, he can eat it all or distribute it all." (*Fatawa-e-Razaviya, V20, P584*)

SHOULD IT BE COOKED AND A FEAST BE ORGANISED OR DISTRIBUTED RAW?

Question 21: Is it better to cook the Aqeeqa meat and organise a feast or to distribute it uncooked?

Answer 21: It is better to cook the meat and organise a feast as compared to distributing it raw. (*ibid*)

CAN THE PARENTS EAT THE AQEEQA MEAT?

Question 22: Does the Aqeeqa meat contain a share for the parents?

Answer 22: As such there is no set share for anyone. However, the desirable method of distributing the meat has already been mentioned above. It is famous amongst people that parents cannot eat the meat: this is wrong. Any Muslim can eat it, be it parent, grandparent etc.

**IT IS HARAAM TO HIRE A DISBELIEVER
MIDWIFE TO DELIVER A MUSLIM
WOMAN'S CHILD**

Question 23: People say that the barber should get the head of the Aqeeqa animal and the midwife should get the leg. What if the midwife is a disbeliever?

Answer 23: AlaHazrat Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ writes in Fatawa-e-Razaviya, volume 20, page 589: “Giving the animal’s head to the barber is neither recommended nor prohibited. It is just a custom. There is no harm in giving it. On the other hand, giving the leg to the midwife is proven by Hadith. But it is Haraam to hire a disbeliever midwife. A Muslim woman’s covering to a disbeliever woman is exactly as it is to a male, i.e., nothing other than the face and palms and feet should be seen by a disbeliever woman, worse yet her intimate parts during a delivery. It is mentioned in Rad-dul-Muhtaar: ‘For a Muslim woman to undress in front of a Christian or Jewish or idol-worshipping woman is not Halaal except in the case that the Muslim woman is a slave to the non-Muslim owner’.”

(Rad-dul-muhtaar, V9, P613, Dar al-Ma'rifa Beirut)

AlaHazrat Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنُ further mentions: “Then if someone out of his/her ignorance does this action (allows a disbeliever to perform the delivery) or there was no other solution, the disbelieving midwife should not be given the leg or any part of the Aqeeqa meat as disbelievers have no share in a Muslims charity and neither is it allowed by Shariah.” *(Fatawa-e-Razaviya, V20, P588/589)*

It is mentioned in the next fatwa on page 588, “To hire a toilet cleaner or a disbelieving woman as a midwife is strictly Haraam. The disbelieving woman should not be given the leg; furthermore the silver equal to the weight of the shaved hair of the baby is the right of the poor Muslims. If the barber is poor, he can be given the silver. This is the actual ruling. Whoever does the opposite, i.e., hires a disbelieving woman for the delivery and gives her meat or gives the silver to a barber who is not poor, he has committed wrong but the Aqeeqa is still valid. There is no certain ruling regarding the head of the animal. He can give it to whoever he pleases. If someone did not have their Aqeeqa performed during childhood, they can perform their own Aqeeqa during their youth or even old age - واللّٰهُ تَعَالٰى اَعْلَمُ -

USAGE OF THE ANIMAL SKIN OF AQEEQA

Question 24: What's the ruling regarding the skin of the Aqeeqa animal?

Answer 24: The same rulings apply to the skin of an Aqeeqa animal, which apply to the skin of an animal used for Qurbani. Keeping the skin or changing it to something that can be beneficial and kept, or give it to the poor or give it away for other Islamic charitable causes e.g. a Madrassa or Masjid. (*Bahar-e-Shariat, Part 15, P155*)

HOW IS IT TO SELL THE SKIN?

Question 25: Can the skin be given to the butcher as payment for his services?

Answer 25: No. Similarly, the animals head cannot be given to the barber or the leg cannot be given to the midwife as a form of payment for their services. (*Bahar-e-Shariat, Part 15, P155*)

WHO SHOULD SLAUGHTER THE ANIMAL?

Question 26: Who should slaughter the Aqeeqa animal?

Answer 26: AlaHazrat Imam Ahmad Raza Khan عليه رَحْمَةُ الرَّحْمٰنِ says: “If the father is present and is capable of slaughtering the animal, it is best if he does it because this is a way of being thankful for a blessing. It is better that the person who receives the blessing, commit this act of thankfulness with his own hands. If he is not present or cannot perform the slaughter, he should give permission to someone else.” (*Fatawa-e-Razaviya, V20, P585*)

THE DUA OF AQEEQA

Question 27: Who should read the Dua of Aqeeqa? The person performing the slaughter or the father?

Answer 27: The person performing the slaughter should recite the Dua. In the Aqeeqa of a boy, if a father is performing the slaughter, he should read:

Translation: Oh Allah عَزَّوَجَلَّ!

This is the Aqeeqa 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. Oh Allah عَزَّوَجَلَّ!

Make it liberation against the fire of Hell for my son. In the name of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ is the greatest!

اللَّهُمَّ هَذِهِ عَقِيْقَةُ ابْنِي فَلَانَ
 دَمُهَا بِدَمِهِ وَلَحْمُهَا بِلَحْمِهِ
 وَعَظْمُهَا بِعَظْمِهِ وَجِلْدُهَا
 بِجِلْدِهِ وَسَعْرُهَا بِسَعْرِهِ
 اللَّهُمَّ اجْعَلْهَا فِدَاءً لِابْنِي مِنَ
 النَّارِ بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

(Perform the slaughter straight after finishing the Dua)

Instead of so-and-so, the name of the son should be mentioned. If the Aqeeqa is for a girl, the word بِنْتِي should be said instead of ابْنِي (2 places) and all 5 words ending with هَا (HI) should be replaced with هَا.

If another person is slaughtering the animal, he should replace **فُلَانِ ابْنِ** and **فُلَانِ بِنْتِ** with **فُلَانِ ابْنِ** and **فُلَانَةَ بِنْتِ**. The son should be associated with the father and the daughter with the mother. (*Fatawa-e-Razaviya, V20, P585/586*) For example, Muhammad Raza bin Muhammad Ali or Zainab bint Maryam.

IS IT NECESSARY TO READ THE DUA?

Question 28: Is it necessary to read the Dua?

Answer 28: Aqeeqa is valid even without reading the Dua. (*Bahar-e-Shariat, Part 15, P155*)

HOW IS IT TO BREAK THE BONES OF THE AQEEQA ANIMAL?

Question 29: Is it true that the bones of the Aqeeqa animal should not be broken?

Answer 29: It is better if the bones are left intact and for the meat to be taken off the bones. This it is a good indication for the child's safety. There is no harm even if the bones are broken. (*Bahar-e-Shariat, Part 15, P155, Maktaba Razaviya, Baab-ul-Madina Karachi*)

SWEET MEAT

Question 30: Is there any special way to cook Aqeeqa meat?

Answer 30: Sadrus-Shariah Badrut-Tariqah Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ says, "Meat can be cooked as desired. If it is cooked sweet, there is an indication that the child will have good manners. (*Bahar-e-Shariat, Part 15, P155, Maktaba Razaviya, Baab-ul-Madina Karachi*)

Muhammad Ilyas Attar Qadiri
(7th Rabi-ul-Ghous 1428A.H) (in Urdu)

English translate by Majlis e Tarajim
Safar- ul-Muzafar 1429 A.H

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صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

Madani Method to Earn Reward at Wedding Receptions

While a lot of money is spent in weddings, during the reception make arrangements to set up “**Madani Bastay (bookstalls)**” (one in the women’s section and one in the men’s section). Distribute Madani booklets, pamphlets and cassettes etc. for free at these stalls according to your capacity and gain virtues in abundance. You just need to place an order with **Maktaba-tul-Madina**.

In’shaa-Allah عَزَّوَجَلَّ the Islamic brothers and sisters there will take care of the rest of the arrangements. Jazak-Allah عَزَّوَجَلَّ.

NOTE: Arrange similar Madani Bastay (bookstalls) for Eesal-e-Sawaab during occasions such as Siyum, Chihlum, Niaz of Giyarveen Shareef etc. Those Islamic brothers who would like to distribute books like **Fai-zan-e-Sunnat**, **Laws of Salah** and other books, booklets, pamphlets etc. for Eesal-e-Sawaab by having the names of their deceased loved ones printed in these books should contact **Maktaba-tul-Madina**.