



Al-Imam An-Nisaaee رحمته reported in his Sunan (4223) on the authority of ‘Amr bin Shuaib who narrated from his father (Shuaib bin Muhammad) who reported from his grandfather (Abdullah bin ‘Amr bin al-Aas رحمته) who said:

"The Messenger of Allaah ﷺ was asked about the 'Aqeeqah and he ﷺ said “Allaah ﷻ, does not like al-‘Uqooq,¹ -as if he disliked the name (i.e. al-'Aqeeqah)-. He said to the Messenger of Allaah. “But one of us may offer a sacrifice when a child is born to him.” He ﷺ said: “Whoever desires to offer a sacrifice for his child, let him do so, **for a boy; two sheep’s, of equal age, and for a girl, one...**²

This noble *hadeeth* of the Messenger ﷺ is from the evidences which establish the legislation of the sacrifice contributed for the sake of Allaah ﷻ, after the birth of a new-born which is referred to as *al-‘aqeeqah*.*

The people of knowledge, past and present have designated whole chapters in their books of *fiqh* about the ‘*aqeeqah* and the rulings which pertain. Rather some have even written entire articles solely about the ‘*aqeeqah* which certainly attests to the importance of this matter.

Therefore, seeing as this is an affair of high regard which many of the Muslim require knowledge of, we shall discuss in this article by the permission of Allaah ﷻ, three affairs in relation to the ‘*aqeeqah* which we hope that are of much benefit to our brothers and sisters in al-Islam.

¹ *Al-‘uquuq* is to be disrespectful and disobedient to ones parents. Therefore It is said so and so is ‘*Aaq* towards his parents if he is disobedient towards them. Al-Mula Ali al-Qaari رحمته mentioned several opinions with regard to what it was that the Messenger ﷺ disliked. From these statements is that the response of the Messenger “Allaah ﷻ, does not like al-‘Uqooq”, was a notification from him that in this matter, **it is *al-‘uquuq* which Allaah ﷻ does not like and not the ‘*aqeeqah***. Al-Mula Ali al-Qaari رحمته also clarified that the statement which is found in the *hadeeth* -as if he disliked the name (i.e. al-'Aqeeqah)- is from the speech of some of the narrators and not the Messenger ﷺ. Check Merqaatul-Mafateeh *hadeeth* number (4156).

² The *hadeeth* was graded sound by al-Imam al-Albani in as-Silsilah as-Saheeh (1655).

* **Benefit** The Imam al-Qadee Iyaad رحمته defined the ‘*aqeeqah* as the slaughtering which is offered for the new born child on the seventh day after his birth and it is a *Sunnah*... Mashaariq al-Anwaar (2/194).

If an ‘aqeeqah was not done for a person while he was young, is it desired that he does an ‘aqeeqah on his own behalf?

On the authority of Anas bin Malik رضي الله عنه who said:

The Messenger ﷺ performed an ‘aqeeqah on his own behalf after prophet hood (was bestowed to him).

Al-Haafidh Ibn Hajar al-‘Asqalaani رحمته الله said about the previous *hadeeth* in his book at-Takhlees al-Habeer (5/379):

It was reported by al-Bayhaqi from the narration of Qatadah who reported from Anas (i.e. Ibn Malik) and he (al-Bayhaqi) said: “It is **rejected**, and in (the chain of narration) there is Abdullah bin Muharar³ who is **extremely weak**”...

-Up until he said-

As for the other chain of narration (i.e. for the narration of Anas bin Malik) then it has been reported by Abu Shaykh in (his book) al-Athahee as well as Ibn Ayman in al-Musanaf and al-Khalaal on the authority of Abdullah bin Muthanah from Thumaamah bin Abdillah bin Anas from his father⁴. Al-Imam an-Nawawi said in (his book) Sharh al-Muhathab: “This *hadeeth* is **futile**.”

Thus we benefit from the summarized clarification above, that the *hadeeth* which indicates that the Messenger ﷺ sacrificed an ‘aqeeqah on his own behalf after prophet hood is in fact **extremely weak**.

However, the people of knowledge have differed with regard to whether or not a person who is grown-up can sacrifice an ‘aqeeqah on his own behalf, if this was not done for him while he was young.

³Here are some of the other statements of the scholars of Jarh wa-Ta’deel about Abdullah bin Muharar.

Al-Imam an-Nisaaee and Ad-Daraqutni said about Abdullah bin Muharar his narrations have been abandoned. While al-Bukhari and Abu Hatim said his narrations are rejected. Return to Tahtheeb al-Kamal of al-Mizee (3573).

⁴ His statement (from his father...) this is most likely a typo what is correct is from Anas bin Malik as this is found in the narration of at-Tahawi in his book Mushkil Aathaar (1/461).

In the Majmoo' al-Fatawaa (26/276) of Ibn Baz رحمته, Ibn Baz mentioned a lengthy beneficial study about the statements of the people of knowledge with regard to a person sacrificing an 'aqeeqah on his own behalf after becoming an adult. He then summarized his research by stating that the statements of the people of knowledge return to three opinions:

- * It is recommended that a person sacrifices on his own behalf. Being that the 'aqeeqah is a strongly desired *Sunnah* and the person is *murtaban*⁵ by the 'aqeeqah.
- * There is no 'aqeeqah upon him, nor is it legislated that he does an 'aqeeqah on his own behalf. This is because it is a *Sunnah* with respect to his father **only**.
- * There is no harm if he sacrifices an 'aqeeqah on his own behalf, though this is not recommended. **This is because the *ahaadeeth* (of the 'aqeeqah) are solely directed at the parent.** Yet, there is nothing preventing that he does an 'aqeeqah on his own accord in taking precaution...

The noble Shaykh Muhammad bin Hizaam –may Allaah preserve him- after mentioning some of the statements of the people of knowledge with regard to this matter, he stated that the correct opinion in his view is that the 'aqeeqah which is done by a grown person on his own behalf is not recommended. This is because there are **no authentic evidences** which support this opinion.⁶

In addition, what strengthens this view which was from the opinions mentioned by Shaykh Ibn Baz رحمته, is that **the evidences from the *Sunnah* which legislate the permissibility of *sacrificing* the 'aqeeqah are directed towards the parent not the child.**

The Imam Abu 'Umr Ibn Abdul-Bar رحمته mentioned in his book al-Isthidhkar (3/518):

Clarifying the statement of the Messenger of Allaah ﷺ:

“If a child is born to anyone of you, and he desires to sacrifice for him, then let him sacrifice...”

⁵ There are several opinions with regard to what is intended by this *hadeeth*. From the closest of these opinions to the correct stance in the meaning of this *hadeeth*, is that the 'aqeeqah done for the child is a means for the child to be released from being detained by the *Shaitan* from racing or hastening to that which will benefit him in the Hereafter. This opinion was more or less mentioned and declared by Ibnul-Qayim رحمته to be the correct opinion in his book Tufatul-Modood. Check Fath al-'Alaam (5/544).

⁶ Check Fath al-'Alaam (5/548).

As well as his statement ﷺ:

“An ‘*aqeeqah* is to be offered for the **(newly born) boy...**”

And (his statement ﷺ):

“The **(newly born) boy** is *murtaban* with an ‘*aqeeqah*...”

All of this is (i.e. the *abaadeeth*) equally, are an evidence that the ‘*aqeeqah*, is to be done for the (young) boy **not the adult**.

While the virtuous scholar Shaykh Salih al-Fowzan –may Allaah preserve him- stated:

And it is not legislated (i.e. in the religion) for a person to sacrifice an ‘*aqeeqah* on his own behalf if it was not done for him by his parent. This is because the *Sunnah* (in this) **is with respect to the parent and not the child**. And Allaah knows best⁷

In summary whosoever reflects over the previous evidences, then it shall become clear to him –by the will of Allaah- that the Messenger ﷺ did not once order the child who an ‘*aqeeqah* was not sacrificed for him to do an ‘*aqeeqah* on their own behalf.

Rather the previous *abaadeeth* along with the statements of the people indicate that the ‘*aqeeqah* is an action of worship which should be carried out by the parent for his child, and **not the child on his own behalf after he becomes an adult**. Hence, seeing as sacrificing an ‘*aqeeqah* is without a doubt an action of worship, it is incumbent upon whosoever desires to do so on his own behalf is in need of establishing evidence from the *Quraan* or *Sunnah* of the Messenger ﷺ with regard to its permissibility.

In addition, it is not known that the *Sahabah*⁸ who accepted al-Islam were ordered to sacrifice an ‘*aqeeqah* or that they strove in doing so on their own behalf.

⁷ Al-Muntaqaa (3/177), fatwa number (300).

Note: Shaykh Salih al-Fowzan has another Islaamic verdict in which he sees there is no harm for someone to slaughter on their own behalf and Allaah knows best.

What time is most recommended for a parent to sacrifice on behalf of their child?

Al-Imam at-Tirmidhi رحمته reported in his Jaami' (1522) on the authority of Samurah رضي الله عنه that the Messenger ﷺ said:

“The boy (newly born) is *murtahan*⁹ by his '*aqeeqah*, which should be slaughtered for him on the **seventh day**, and he should be given a name, and his head should be shaved.”

This *hadeeth* is sufficient evidence for the opinion of the majority of the scholars who say that the most preferred time for the '*aqeeqah* is the seventh day after his birth.

On the other hand, if the seventh day passes and the parent is not able to sacrifice an '*aqeeqah* for the child, then the majority of scholars have said that the '*aqeeqah* should be done after another seven days i.e. the fourteenth day or the twenty first day and so on.

The evidence from which they derived the previous ruling is the narration reported by Al-Imam al-Hakim (4/238) and others that 'Aaisha رضي الله عنها said that from the *Sunnah* with regard to the '*aqeeqah* is to be sacrificed after the birth of the child on the seventh day and if it is not done, then on the fourteenth day and if it does not done then on the twenty first day.¹⁰

What is intended by the previous narration is that if the '*aqeeqah* is not sacrificed within the first seven days then it should be sacrificed on the seventh day after that. Yet if one does not sacrifice it on the fourteenth day then it should be done on the seventh day after that i.e. the twenty first day.

⁸ **Note:** As for what has been reported that the '*aqeeqah* was done by some of the *Taabeeen* such as Muhammad bin Sireen رضي الله عنه, then if this narration is authentic, it is considered an act of '*ijtihad* which he practiced and is not binding upon us to follow this without evidence from the *Quraan* and *Sunnah*.

⁹ Return to footnote number 4.

¹⁰ The *hadeeth* has been declared weak by al-Imam al-Albani in his book *al-Irwaa* (4/395).

However, the previous narration is weak and cannot be used as evidence due to its weakness. The noble Imam Ibnul-Qayim after mentioning¹¹ several opinions of the scholars as to when it is best to carry out the ‘*aqeeqah*, he said ﷺ:

What appears (to be correct) is that it (i.e. the ‘*aqeeqah*) being restricted to that (time period)¹² is **recommended**. Yet if one was to sacrifice for his (child) on the fourth day, the eighth day, the tenth day **and afterwards it would be sufficient for him...**

Thus we benefit that the ‘*aqeeqah* has no restricted time period as to when the parent must sacrifice on behalf of his child. Though there are some scholars the likes of Ibn Qudamah in al-Mughni (9/646); who have stated that when the child reaches the age of maturity then **there is no ‘*aqeeqah* upon him**. Therefore, what is best is for the parent to strive in carrying out the ‘*aqeeqah* for his child before the child reaches the age of maturity and Allaah knows best.

Benefit:

If a man or woman enters the fold of al-Islam, then the majority of scholars¹³ have stated that their young children or even the child in womb of the mother, follow their parents in al-Islam. Their evidence for this is the statement of Allaah ﷻ :

﴿ وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِنْ شَيْءٍ ﴾

And those who believe whose offspring follow them in Eeman, to them shall we join their offspring, and we shall not decrease the reward of their deeds in anything. {at-Tuur:21}

However, if both parents enter al-Islam, then there is **no disagreement** between the scholars that their child also enters al-Islam with them.¹⁴

Therefore, if the child is under the age of maturity and his parents accept al-Islam there is no harm in sacrificing an ‘*aqeeqah*¹⁵. This is based upon what was previously quoted from the speech of Ibnul-Qayim ﷺ that the ‘*aqeeqah* does not have a specific deadline. And Allaah knows best.

¹¹ Tufatul-Modood page (63). Via Fath al-‘Alaam 5/546.

¹² i.e. That the ‘*aqeeqah* should be done at seven days or fourteen days or twenty one days.

¹³ Check al-Fiqh al-Islami wa Adilatih (8/19).

¹⁴ Check Tarhu-Tathreeb (8/46).

If a girl is born should the parent also shave her head on the seventh day or should it be left to be?

It is reported by al-Imam al-Bukhari (5472) on the authority of Salman bin ‘Amir ad-Dhabi رضي الله عنه that the Messenger ﷺ said:

“With the (new born) boy there is ‘*aqeeqah* (to be sacrificed), so shed blood on his behalf, and remove the harm from him.”

A great number of people of knowledge have explained of the Messenger ﷺ statement in the previous *hadeeth*:

“...and remove the harm from *him*.”

to mean that the hair of the new born child should be shaven. Ibn al-Jozee رحمته الله stated in his book *Kashul-Mushkil*... (2392):

... While others (i.e. from the people of knowledge) have said: **“Indeed this hair is of harm because the blood of the womb is attached to it.”**

Therefore, the previous *hadeeth* is strong evidence that both the new born girl and boy are to have their heads shaven after birth. This is because the blood from the womb of the mother which becomes attached to the hair of the new born comes with every child who is born, whether it is a boy or girl.

The scholars who have made no differentiation between the new born boy and girl with regard to the shaving of the head are the Shaf’iyah and Malikiyah.¹⁵ Rather al-‘Aynee stated in his book ‘*Umdatul Qaree* that even some of the Hanabilah have taken this position.

¹⁵ **Benefit:** The majority of scholars see the ‘*aqeeqah* to be a strongly recommended *Sunnah* and not an obligation. Meaning that if the parent decides to leave off the ‘*aqeeqah* there is no sin upon him even though what is best is for him to slaughter. Check *Tufatul-Modood* page (32).

¹⁶ *Al-Mosu’ah al-Fiqheeyah* (18/96-97).

Note:

It is important to note that the majority of scholars; **including those who have mentioned that the head of the baby girl should not be shaved** have stated that the most preferred time to sacrifice the ‘*aqeeqah*’ on behalf of the new born child is the seventh day.¹⁷ This statement of theirs is based upon the *hadeeth* of the Messenger ﷺ:

“The (new born) boy is *murtahan*¹⁸ by his ‘*Aqeeqah*’, which should be slaughtered for him on the **seventh day**, and he should be given a name, and **his head should be shaved.**”

Yet if we take a closer look at the *hadeeth*, then it is quite clear that the Messenger ﷺ said that this was for the new born boy and there is no mention of the new born girl. The Messenger ﷺ said:

“The (newly born) **boy** is *murtahan* by his ‘*Aqeeqah*’, which should be slaughtered for him on the **seventh day**...

What becomes clear from the preceding paragraphs is, since the previous *hadeeth* has been deemed by the majority of scholars to be the evidence for the recommendation of sacrificing the ‘*aqeeqah*’ for both the new born boy and girl on the seventh day, **then this exact *hadeeth*, in the same manner should also be the proof to permit the shaving of the heads of both the new born boy and girl as this is obvious.**

Second Benefit:

Al-Imam Ibn Qudamah al-Hanbali ر.ه. stated in his book al-Mughni (4/295):

And it is recommended on the seventh day after the birth of the new born that his entire head is shaved due to what has proceeded. And this (i.e. the shaving of the head of the new born) takes place after it has been sacrificed i.e. the ‘*aqeeqah*’, just as this is done with regard to the *haajj* (the pilgrim performing Hajj). **And there is no difference in this (affair) between the new born child being a male or a female, opposed to some of those have disliked this** (i.e. shaving the head of the baby girl).

¹⁷ i.e. **whether the child is a girl or boy!!**

¹⁸ Return to footnote number 4.

Final Benefit:

Ibnul Qayim رحمته mentioned in his book Tufatul-Modood (97) a narration found in the Muwatta of al-Imam Malik رحمته that Fatimah رضي الله عنها weighed the hair of Hassan, Hussein, Zaynab and Umm Kalthuum then she gave the weight of their hair in silver as charity.

Some of the people of knowledge have used the previous narration as an evidence for the permissibility of shaving the head of the new born girl. However, the reporter Muhammad bin Ali who reports from Fatimah رضي الله عنها never heard any narrations from her. Rather it has been mentioned that he never even met her رضي الله عنها.

Therefore, this narration is considered to be *munqati'* meaning that the chain of narration is not intact, but rather it is disconnected and due to this it enters the category of *ad-dha'eef* (i.e. **the weak narrations**).¹⁹

*We ask Allaah ﷻ by His Beautiful Names
and Lofty Attributes to grant us
Beneficial knowledge and
Righteous actions*

Compilation and Translation:

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¹⁹ Ibn Hajr رحمته mentioned in his book "at-Tatheeb" (9/351) several Companions رضي الله عنهم from them Fatimah the Daughter of the Messenger رضي الله عنها then he stated that Muhammad bin Ali رحمته did not hear (narrations) from any of them except a few and Fatimah رضي الله عنها was not from them.