# The 'Aqiqa - Muwatta Malik - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)

Yahya related to me from Zayd ibn Aslam from a man of the Banu  
Damra that his father said, "The Messenger of Allah, may Allah bless  
him and grant him peace, was asked about the Aqiqa. He said, 'I do not  
like disobedience (uquq),' as if he disliked the name. He said, 'If  
anyone has a child born to him, and wants to sacrifice for his child,  
then let him do it.' "

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ رَجُلٍ، مِنْ بَنِي ضَمْرَةَ عَنْ أَبِيهِ، أَنَّهُ قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْعَقِيقَةِ فَقَالَ ‏"‏ لاَ أُحِبُّ الْعُقُوقَ ‏"‏ ‏.‏ وَكَأَنَّهُ إِنَّمَا كَرِهَ الاِسْمَ وَقَالَ ‏"‏ مَنْ وُلِدَ لَهُ وَلَدٌ فَأَحَبَّ أَنْ يَنْسُكَ عَنْ وَلَدِهِ فَلْيَفْعَلْ ‏"‏ ‏.‏

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Yahya related to me from Malik from Jafar ibn Muhammad that his  
father said, "Fatima, the daughter of the Messenger of Allah, may  
Allah bless him and grant him peace, weighed the hair of Hasan,  
Husayn, Zaynab and Umm Kulthum, and gave away in sadaqa an equivalent  
weight of silver."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ وَزَنَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم شَعَرَ حَسَنٍ وَحُسَيْنٍ وَزَيْنَبَ وَأُمِّ كُلْثُومٍ فَتَصَدَّقَتْ بِزِنَةِ ذَلِكَ فِضَّةً ‏.‏

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Yahya related to me from Malik from Rabia ibn Abi Abd ar-Rahman  
that Muhammad ibn Ali ibn al-Husayn said, "Fatima, the daughter of the  
Messenger of Allah, may Allah bless him and grant him peace, weighed  
the hair of Hasan and Husayn, and gave away in sadaqa the equivalent  
weight in silver."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ، أَنَّهُ قَالَ وَزَنَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم شَعَرَ حَسَنٍ وَحُسَيْنٍ فَتَصَدَّقَتْ بِزِنَتِهِ فِضَّةً ‏.‏

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Yahya related to me from Malik from Nafi that if any of Abdullah  
ibn Umar's family asked him for an aqiqa, he would give it to them. He  
gave a sheep as aqiqa for both his male and female children.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، لَمْ يَكُنْ يَسْأَلُهُ أَحَدٌ مِنْ أَهْلِهِ عَقِيقَةً إِلاَّ أَعْطَاهُ إِيَّاهَا وَكَانَ يَعُقُّ عَنْ وَلَدِهِ بِشَاةٍ شَاةٍ عَنِ الذُّكُورِ وَالإِنَاثِ ‏.‏

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Yahya related to me from Malik from Rabia ibn Abi Abd ar-Rahman  
that Muhammad ibn Ibrahim ibn al-Harith at-Taymi said, "I heard my  
father say that the aqiqa was desirable, even if it was only a  
sparrow."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، أَنَّهُ قَالَ سَمِعْتُ أَبِي يَسْتَحِبُّ الْعَقِيقَةَ، وَلَوْ بِعُصْفُورٍ ‏.‏

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Yahya related to me from Malik that he heard that there had been  
an aqiqa for Hasan and Husayn, the sons of Ali ibn Abi Talib.

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّهُ عُقَّ عَنْ حَسَنٍ، وَحُسَيْنٍ، ابْنَىْ عَلِيِّ بْنِ أَبِي طَالِبٍ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that his  
father, Urwa ibn az-Zubayr made an aqiqa for his male and female  
children of a sheep each.  
  
  
Malik said, "What we do about the  
aqiqa is that if someone makes an aqiqa for his children, he gives a  
sheep for both male and female. The aqiqa is not obligatory but it is  
desirable to do it, and people continue to come to us about it. If  
someone makes an aqiqa for his children, the same rules apply as with  
all sacrificial animals - one-eyed, emaciated, injured, or sick  
animals must not be used, and neither the meat or the skin is to be  
sold. The bones are broken and the family eat the meat and give some  
of it away as sadaqa. The child is not smeared with any of the blood  
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وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ أَبَاهُ، عُرْوَةَ بْنَ الزُّبَيْرِ كَانَ يَعُقُّ عَنْ بَنِيهِ الذُّكُورِ، وَالإِنَاثِ، بِشَاةٍ شَاةٍ ‏.‏ قَالَ مَالِكٌ الأَمْرُ عِنْدَنَا فِي الْعَقِيقَةِ أَنَّ مَنْ عَقَّ فَإِنَّمَا يَعُقُّ عَنْ وَلَدِهِ بِشَاةٍ شَاةٍ الذُّكُورِ وَالإِنَاثِ وَلَيْسَتِ الْعَقِيقَةُ بِوَاجِبَةٍ وَلَكِنَّهَا يُسْتَحَبُّ الْعَمَلُ بِهَا وَهِيَ مِنَ الأَمْرِ الَّذِي لَمْ يَزَلْ عَلَيْهِ النَّاسُ عِنْدَنَا فَمَنْ عَقَّ عَنْ وَلَدِهِ فَإِنَّمَا هِيَ بِمَنْزِلَةِ النُّسُكِ وَالضَّحَايَا لاَ يَجُوزُ فِيهَا عَوْرَاءُ وَلاَ عَجْفَاءُ وَلاَ مَكْسُورَةٌ وَلاَ مَرِيضَةٌ وَلاَ يُبَاعُ مِنْ لَحْمِهَا شَىْءٌ وَلاَ جِلْدُهَا وَيُكْسَرُ عِظَامُهَا وَيَأْكُلُ أَهْلُهَا مِنْ لَحْمِهَا وَيَتَصَدَّقُونَ مِنْهَا وَلاَ يُمَسُّ الصَّبِيُّ بِشَىْءٍ مِنْ دَمِهَا ‏.‏

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