

CHILDBIRTH

Islamic Guidance on what to
do upon the birth of a child

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The arrival of a new-born brings great joy, delight and fulfilment to the parents and family. With the arrival of the new-born problems and tribulations are forgotten, and the parents' focus is now directed to their bundle of joy. However, coupled with this joy, the coming to being of a child is a tremendous responsibility upon the shoulders of the parents.

Islam has prescribed certain practices on this occasion, which are beneficial, and if carried out correctly, will have a positive effect on the child. Practices which are not established and which could bear negative repercussions for the child, should be avoided.

AFTER THE CHILD IS BORN

If possible, and health permitting, the child should be given a ghusl (bath). Thereafter, the Azan should be called into the child's right ear and Iqamat in the left ear. The Azan may be called by the child's father or an adult Muslim.

By calling out the Azan and Iqamat into the new-born's ears, the name of Allah Ta'ala and Nabi Muhammad (sallallahu alayhi wasallam) reaches the depths of the child's heart. The seed of Iman and faith is embedded in the child. Azan also repels shaytan.

It is preferable to recite the following dua after the Azan and Iqamat:

For a boy recite:

اَللّٰهُمَّ اِنِّیْ اُعِیْذُ بِكَ وَ ذُرِّیَّتِهِ مِنْ الشَّیْطَانِ الرَّجِیْمِ

Transliteration: *Allahumma inni ueezuhu bika wa zurriyyatahu minash shaytanir rajeem.*

Translation: *O Allah, I seek your protection for him and his progeny from the cursed shaytan.* (Surah Aal Imran - Verse 26)

For a girl recite:

اَللّٰهُمَّ اِنِّیْ اُعِیْذُهَا بِكَ وَ ذُرِّیَّتَهَا مِنَ الشَّیْطَانِ الرَّجِیْمِ

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Thereafter recite:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ ، اللّٰهُ الصَّمَدُ ، لَمْ یَلِدْ وَلَمْ یُوْلَدْ ، وَلَمْ یَكُنْ لَهُ کُفُوًا اَحَدٌ

Transliteration: *Bismillah Rahman nir Raheem. Qul huwallahu ahad Allahus Samad lam yalid walam yulad wa lamyakullahu kufuwan Ahad.*

Translation: *In the name of Allah, the Most Beneficent the Most merciful. Say! He is Allah, the One. Allah is one on whom the entire creation depends and He depends on no one. He does not beget nor is He begotten. And there is no one like Him.* (Surah Ikhlas)

For a boy read

اَللّٰهُمَّ عَلِّمُهُ الْكِتٰبَ وَ الْحِكْمَةَ وَفَقِّهْهُ فِی الدِّیْنِ

Transliteration: *Allahumma allimhul Kitab wal Hikmata wa faqqihhu fid Deen*

Translation: *O Allah teach him the Qur'an and wisdom (the Sunnah) and bless him with the understanding of Deen.* (Bukhari)

For a girl read:

اَللّٰهُمَّ عَلِّمَهَا الْكِتَابَ وَالْحِكْمَةَ وَفَقِّهَا فِي الدِّينِ

Transliteration: *Allahumma allimhal Kitab wal Hikmat wa faqqihha fid Deen*

Translation: *O Allah, teach her the Qur'an and wisdom (the Sunnah) and bless her with the understanding of Deen. (Bukhari)*

One may also recite (for a boy):

اَللّٰهُمَّ اجْعَلْهُ بَرًّا تَقِيًّا وَاَنْبِئْهُ فَاِلَاسْلَامَ نَبَاتًا حَسَنًا

Transliteration: *Allahummajalhu barran taqiyyan wa ambithu fil Islami nabatan hasana.*

Translation: *O Allah, make him pious and Allah conscious and let him excel in Islam in an excellent manner.*

For a girl read:

اَللّٰهُمَّ اجْعَلْهَا بَرَّةً تَقِيَّةً وَاَنْبِئْهَا فَاِلَاسْلَامَ نَبَاتًا حَسَنًا

Transliteration: *Allahummajalha barratan taqiyyatan wa ambitha fil Islami nabatan hasana.*

Translation: *O Allah, make her pious and Allah conscious and let her excel in Islam in an excellent manner.*

THE AFTERBIRTH (PLACENTA) & NAVAL CHORD

The afterbirth and navel-cord should be buried respectfully, since these are parts of the human body. Disposing it in an incinerator or waste centre is not appropriate. As far as possible, human limbs and organs should not be incinerated or dumped.

TAHNEEK

Tahneek means, to place a tiny portion of a chewed substance into the mouth of the infant, preferably dates. Honey or anything sweet can also be used. Tahneek is a Sunnah practice.

Nabi ﷺ himself performed the Tahneek for many Sahabah (companions) like, Abdullah bin Zubair and Abdullah bin Talha ؓ.

The purpose of Tahneek is to take a good omen and blessings that the first morsel to enter the mouth of the child to be the saliva of a pious servant of Allah. It is hoped that the child will be affected by his piety.

A pious family member, Aalim or the father may perform the Tahneek. If Tahneek is omitted for some reason, there is no harm or sin. (Sharhun Nawawi - Mirqat)

AQEEQAH

Aqeeqah means, to remove the baby's hair from the head, slaughter an animal(s) on behalf of the child, and choose a suitable Islamic name for the child. These practices should be carried out preferably on the 7th day after birth.

(Note: in determining the 7th day, the date of birth should be considered as the 1st).

Islamic Guidance on what to do upon the birth of a child

It is mustahab (commendable) to sacrifice an animal on behalf of the child on the 7th day. For the purpose of Aqeeqah, 2 sheep or goats should be slaughtered for a boy and 1 sheep or goat for a girl. Alternately, 2 shares from a sacrificial animal of seven shares can be sacrificed for a boy and 1 share for a girl. (Sunan Tirmizi)

It is also mustahab to remove the baby's hair on this day, and silver, equivalent to the weight of the hair should be given in charity. If the above practices are being carried out on the 7th day, then it will also be preferable to name the child on this day. The child may be named on any day. Nabi ﷺ named his son Hazrat Ibrahim عليه السلام on the day of his birth. (Fathul Bari and Sahih Muslim)

It has been reported in one Hadith that Nabi ﷺ performed the Aqeeqah of Hasan عليه السلام and advised Fathima (Radiyallahu anha) to remove his hair and give the equivalent of it's weight of silver in charity. This equivalent was one dirham or less.

Nabi ﷺ said: "The child is safeguarded through his Aqeeqah, which is slaughtering on his behalf on the 7th day, shaving his hair from the head and giving him an Islamic name." (Mishkat)

Note: The aforementioned practices are not compulsory. If one has the means and carries them out there will be immense benefit. These practices should be carried out according to one's financial capacity. Unnecessarily burdening oneself beyond one's means by taking loans to fulfil these practices should be avoided. In fact, some scholars have stated that in this case, where Aqeeqah could not be performed, when such a person offers qurbani later in his life, it will also suffice for his Aqeeqah. (Fathul Bari)

It is permissible for everyone to partake of the Aqeeqah meat. The child's parents, family, neighbours and friends may all partake, or it may be distributed. The meat of Aqeeqah cannot be sold.

The dua to be read when doing the Aqeeqah is:

اَللّٰهُمَّ هَذَا عَقِيْقَةٌ دَمُهَا بِدَمِهِ وَلَحْمُهَا بِلَحْمِهِ وَعَظْمُهَا بِعَظْمِهِ وَجِلْدُهَا بِجِلْدِهِ

وَشَعْرُهَا بِشَعْرِهِ ، اَللّٰهُمَّ اجْعَلْهَا فِدَاءَ ابْنِي مِنَ النَّارِ

(The name of the child should be mentioned in place of the dotted line)

Transliteration: *Allahumma haaza aqeeqatu (name of a child), damuha bi damihee wa lahmuha bi lahmihi wa azmuha bi azmihi wa jilduha bi jildihee wa sha'ruha bi sha'rihi. Allahumma jalha fida'a ibni minan naar.*

Translation: *O Allah, I sacrifice this animal in Your name for my child, in substitution, blood for blood, flesh for flesh, bones for bones, skin for skin and hair for hair. O Allah accept this sacrifice as a protection for my child from the fire of hell.*

After shaving the head one may apply saffron on the head of the child.
(Abu Dawood)

CIRCUMCISION (KHATNA)

Circumcision before the age of seven is a Sunnah for males. The child's health must be taken into consideration before circumcising and ensure that it is done by an experienced practitioner.

BREAST FEEDING

It is the moral duty of every mother to breast-feed her child. The mother's milk is the most nutritious food for the child. The mother's milk nourishes the child spiritually, physically and psychologically. In addition, it influences the child's character, habits and senses, and it strengthens the bonds of love, affection and intimacy between mother and child. It has numerous other benefits, which have been

scientifically proven. Artificial feeding methods should be avoided unless circumstances do not allow the mother to breast-feed. The mother should ensure that no haram food enters the child's belly. The duas for eating should be recited at the beginning and end of breast-feeding. The mother should also preferably engage in Zikr or Qur'an recitation) while breast-feeding. The maximum period for breast-feeding is two years.

PRECAUTION AGAINST MISFORTUNE

The world that we live in is infested with many physical and spiritual evil forces. It is therefore imperative that infants, who are more susceptible to these forces, be given protection. The following duas should be recited regularly and blown upon the child:

- ♦ Ayatul Kursi (Surah Baqarah Ayah: 255)
- ♦ Four Quls (Surah 109, 112, 113 and 114).
- ♦ The following dua.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ شَرِّ كُلِّ عَيْنٍ لَأَمَّةٍ

Transliteration: *Aoozu bikalimaatillahit taammat min Sharri kulli Shaytaanew wa Haammah wa min Sharri Kulli Aynil laamma.*

Translation: *I seek protection by the perfect words of Allah from every Shaytan and every poisonous creature, as well as the evil of every revengeful eye.* (Sahih Bukhari)

NAMING THE CHILD

It is the vested right of every infant to be given a suitable Islamic name. Islam encourages us to keep good names for our children. Nabi ﷺ advised that good and meaningful names be selected for children because the name of a person has an influence on his/her life.

The name is also an important source of religious identity. Therefore, Muslims are encouraged to name their children after Prophets, Sahabah and pious personalities.

Today, some Muslim parents, in their quest for the "unique" or "ideal" name, keep names that are unsuitable. Muslim children are given names with negative meanings. This negligence is against the spirit of the Hadith and does not fulfil the Islamic right of the child to be named appropriately.

Nabi ﷺ said, “On the day of Qiyamah you will be called by your (own) names and the names of your fathers. Therefore, keep good names.”

(Abu Dawood)

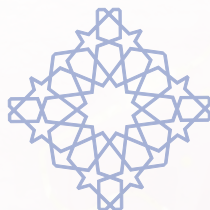
Nabi ﷺ said, “It is the right of a child that his father should give him a good name, and when he comes of age, should get him married, and he should give him the education of the Qur'an.” (Kanzul Ummal)

Ayesha (RA) narrates that Rasulullah ﷺ used to change bad names.

(Tirmizi)

Moulana Ashraf Ali Thanwi (Rahimahullah) has mentioned: “Allah Ta'ala has placed great effect in words and names. A boy was named Kalimullah by his parents and used to fall ill very often. I changed his name to Salimullah, he was cured. The common meaning of Kalim is "one who is wounded and injured" and Salim means "soft and sound.”

We advise that the preferred name be verified with an Aalim before it is kept for the child.



IMPORTANT RULINGS PERTAINING TO CHILDBIRTH

- ♦ Islam has not prescribed any formal ceremony for the Aqeeqah. Un-Islamic and customary practices should be avoided.
- ♦ A woman is permitted leave her home for necessity during her nifas (period after birth).
- ♦ A child who is born alive and passed away thereafter, should be named, given a ghusl, shrouded in a kafan and buried after performing the Janazah salaah.
- ♦ A still-born child should be named, given ghusl, wrapped in a cloth and buried without Janazah salaah. There is no janazah salaah for a still-born.
- ♦ If the child is born such that no limbs are formed, no name will be given and there will be no ghusl. The malformed child should be wrapped in a piece of cloth and buried without janazah salah.
- ♦ Animals which are not suitable for Qurbani are also not suitable for Aqeeqah.



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Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.

