

The Ahadeeth of Tawheed  
from the  
Silsilah Ahadeeth As-Saheehah  
of  
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Chapters of Tawheed and the Shahadtayn  
Part 11

28 – *ar-Ruqiya* which is from the *Sharia'*

2521 – 'The Messenger – *sallAllaahu alayhi wa sallam* – used to command her (i.e. Ayesha) that she should seek *Ruqiya* from the evil eye.'

2522 – 'He used to order the person who gave the evil eye, to perform *wudu* then the affected person would wash with that water.'

29 – *Ar-Riyaa* is Shirk

951 – 'Indeed the most dreadful of what I fear upon you is the small Shirk (*Shirk al-Asghar*).'

They asked: 'And what is the small Shirk?'

He replied: *ar-Riyaa* (showing off), Allaah Azza wa Jal says to those who commit *ar-Riyaa* on the Day of Judgement when the

people will be judged: 'Go to those to whom you used to show off to in the *duniya* (world), and see if you find any reward from them.'

### 30 – Making a vow for other than Allaah

479 – 'There are two types of vows, firstly, that which was for Allaah, so its expiation is fulfilling it. Secondly that which was for Shaytaan then there is no fulfillment of that but the expiation is the penalty of the unfulfilled vow.'

This hadeeth is an evidence for two issues.

The first: If a vow is done for the obedience of Allaah, then it is obligatory to fulfill it, and that is its expiation.

Indeed it has been authentically narrated on the authority of the Messenger –sallAllaahu alayhi wa sallam – that he said:

'Whoever took a vow that he will obey Allaah, then he should obey Him. And whoever took a vow in that he will be disobedient to Allaah, then he should not be disobedient to Him.'

Agreed upon by Bukhaaree and Muslim.

The other issue is: If a person took a vow whereby he would disobey Allaah and obey the Shaytaan, then it is not permissible for him to fulfill the vow. It is upon him to make expiation, which is the penalty of the unfulfilled vow.

If the vow was something which was disliked or just allowed in the *Sharia'*, then it is with all the more reason to make an expiation. Due to the saying of the Messenger (upon him be prayers and peace): 'the expiation of a vow is the penalty of the unfulfilled vow.' narrated by Muslim and other than him from the hadeeth of 'Uqbah bin 'Aamir – Radhi Allaahu anhu – and it has been researched in 'al-Irwaa' (2653).

From what we have mentioned regarding the first issue and the second issue is something which is agreed upon by the scholars. Except for the expiation which is obligatory for sinning and aspects similar to this. This is the opinion of the *madhab* of Imaam Ahmad and Ishaq, as is mentioned by Tirmidhee (1/288). It is also the *madhab* of the Hanafiyah. This is what is correct for this hadeeth, and also those Ahadeeth which have this meaning, from what we have indicated.

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.