

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Class 28 – *An-Nadhr* (vowing and making oaths) is worship, and worship is not directed towards anyone except Allaah.

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Transcribed on Shawwal 6 14, 1426 /November 8, 2005 by Aboo 'Abdur-Rahmaan Hassan.

The shaykh began with the Khutbatul Haajah:

Shaykh Ahmad () began the dars by mentioning the benefits from the previous *duroos* on the chapter on "**the four categories of love**" by 'allaamah ibn al-Qayyim in his book *al-jawaab al-kafee* and 'allaamah, ash-Shaykh Abdur-Rahmaan ibn Naasir as-Sa'adee ().

The Shaykh () mentioned that the chapter on *mahaabah* (love) is connected with *aqeedah* (creed) as this book has been authored for *aqeedah* (and entitled) **beneficial speech in establishing the proofs of tawheed**.

We have completed the chapter on the prohibition of *dua'a* (supplication) to other than Allaah () and this is also from one of the chapters on *aqeedah* (creed).

Shaykh Ahmed () has encouraged us once again that we be diligent in memorizing the proofs for these chapters and reminded us that memorization is knowledge. He mentioned a line of poetry from one of the earlier scholars who composed poetry concerning inheritance:

So memorize, for everyone who has memorized is a scholar.

THE TEXT:

النذر عبادة والعبادة لا تكون إلا لله

● قال الله تعالى: ﴿وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ [البقرة: ٢٧٠].

● وقال تعالى: ﴿إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي
مُحَرَّرًا فَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾ [آل عمران: ٣٥].

● وقال عز وجل: ﴿ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُؤْثِرُوا نُدُورَهُمْ وَلِيَطَّوَفُوا
بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾ [الحج: ٢٩].

● وقال تبارك وتعالى: ﴿يُؤْتُونَ بِالذَّرِّ﴾ [الإنسان: ٧].

● وقال سبحانه وتعالى: ﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ
وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ
لشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَيْكَ شُرَكَائِهِمْ
سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾ [الأنعام: ١٣٦].

● وقال الله تعالى: ﴿وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتَسْتَأَنَّ
عَمَّا كُتِبَ لَكُمْ فَتَرْوَنَ ﴿٥٦﴾ [النحل: ٥٦].

● وعن عائشة رضي الله عنها عن النبي ﷺ قال: «من نذر أن
يطيع الله فليطعه، ومن نذر أن يعصيه فلا يعصه» أخرجه البخاري في كتاب
الأيمان والندور رقم: ٦٣١٨ و٦٣٢٢.

● قلت:

والنذر لغير الله شرك فلا يجوز الوفاء به.

● قالت اللجنة الدائمة للإفتاء:

«النذر لغير الله شرك أكبر، لأنه عبادة وصرافها لغير الله شرك». انظر

فتاوى اللجنة الدائمة: ١١٤/١.



TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEED FEE ADILLATIT TAWHEED:

***An-Nadhr* (vowing and making oaths) is worship,
and worship is not directed towards anyone except
Allaah**

- The statement of Allaah ():

And whatever you spend for spendings (e.g., in *Sadaqah* - charity, etc. for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the *Zâlimûn* (wrong-doers, etc.) there are no helpers. (Al-Baqarah 2:270)

- And the statement of Allaah ():

(Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing." (Aali Imran 3:35)

- And the statement of Allaah ():

Then let them complete the prescribed duties (*Manâsik* of Hajj) for them, and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah). (Al-Hajj 22:29)

- And the statement of Allaah ():

 ...

They (are those who) fulfill (their) vows... (Al-Insan 76:7)

- And the statement of Allaah ():

And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh according to their pretending, and this is for our (Allâh's so called) partners." But the share of their (Allâh's so called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh's so called) "partners"! Evil is the way they judge! (Al-An'am 6:136)

- And the statement of Allaah ():
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And they assign a portion of that which We have provided them unto what they know not (false deities). By Allāh, you shall certainly be questioned about (all) that you used to fabricate. (An-Nahl 16:56)

- Narrated 'Aisha () that the Prophet () said: "Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him." (Bukhari in the book of oath and vows, Nos. 6318, 6322).

- I (Mohammad ibn Abdul Wahhab al-Wasaabee) say:

And vowing and making an oath to other than Allaah is *shirk* (association), so it is not allowed for it to be carried out.

- The permanent committee for Islamic rulings has said:

Vowing and making an oath to other than Allaah is *Shirkun-Akbar*¹ because it is [a form of] worship, and directing it towards other than Allaah is *shirk*.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

When a Muslim makes a vow to Allaah () then it becomes [obligatory] upon him to carry out this promise, the vow or oath, that he has made to Allaah () if it is in obedience to Him. And if a person makes a vow or oath to disobey Allaah, then this [oath] is not to be carried out.

If a person makes a vow to Allaah () in His obedience and dies before completing this oath, then it is upon his relatives and heirs to carry out his oath as long as it is in obedience to Allaah. An example of this is if someone vows to fast a day or two days and dies before carrying out this oath (not having completed the fasts) then it becomes incumbent upon his family and heirs to carry out his oath (and complete the fasts on his behalf).

There are numerous types of oaths and vows that are made to Allaah, and one of them is the oath that is made in return for something. An example of this is that a person may be sick and vows to Allaah that if He heals him from this sickness, then he will do a good deed in obedience to Allaah (). Such an oath, from the beginning is something *makrooh* (disliked); but if a person makes such an oath, then it becomes *waajib* (obligatory) upon him to carry it out.

Shaykh Ahmad () has mentioned that oaths and vows are made in things that Allaah () has not made *waajib* on the people. So, if a person goes on and makes an oath to do something that was not at first *waajib* upon him to do, then it becomes *waajib* (as long as the oath is in obedience to Allaah). So, oaths are made in things that Allaah have not been made incumbent upon the people.

¹ Greater association which expels one from the fold is *Islaam*.

شروط النذر ستة

- ١ - أن يكون لله لا لغيره .
 - ٢ - أن يكون في طاعة لا في معصية .
 - ٣ - أن يكون مما يطيقه العبد لا فيما لا يطيقه .
 - ٤ - أن يكون فيما يملكه العبد لا فيما لا يملكه .
 - ٥ - أن لا يكون في موضع كان يعبد فيه غير الله، أو ذريعة إلى عبادة غير الله .
 - ٦ - أن لا يعتقد الناذر تأثير النذر في حصول ما نذر من أجله .
- وانظر معارج القبول للشيخ حافظ بن أحمد حكيمي رحمه الله : ٤٥٥/٢ .

● عن ثابت بن الضحاك رضي الله عنه قال: نذر رجل على عهد النبي ﷺ فقال: إني نذرت أن أنحر إبلاً ببوانة، فقال النبي ﷺ: «هل كان فيها وثن من أوثان الجاهلية يُعبد؟!» قالوا: لا . قال: «هل كان فيها عيد من أعيادهم؟» قالوا: لا . قال النبي ﷺ: «أوفِ بنذرك؛ فإنه لا وفاء بنذر في معصية الله ولا فيما لا يملك ابن آدم». رواه أبو داود رقم: ٣٣١٣ وصححه الشيخان المحدثان الجليلان الشيخ الألباني في صحيح الجامع رقم: ٢٥٥١ والشيخ مقبل في الجامع الصحيح : ٤٧١/٤ .



TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

The Conditions of vowing are six.

1. That it is directed towards Allaah, not to other than Him.
 2. That it is in obedience [to Allaah], not in disobedience.
 3. That it is within the ability of the slave, not outside of his ability.
 4. That it is within what the slave is ownership of, not in what the slave does not own.
 5. That it is not to be done in a place wherein something other than Allaah is worshipped, nor is it a means leading to the worship of anything other than Allaah.
 6. That the one making the vow does not believe that it has an influence in bringing about what he wants from his vow. Refer to *Ma'arij ul qubool* of Shaykh *Hafidh ibn Ahmad al-Hakamee* (): 2/455
- Narrated Thabit ibn ad-Dahhak (), who said: in the time of the Prophet () a man took a vow, so he came to the Prophet () and said: "Verily I have taken a vow to sacrifice a camel at *Buwanab*". The Prophet () said: << **"Did the place contain any idol from the idols worshipped in *al-jaahiliyyah*?"** >> They (the people) said: "No". He asked: << **"Was any festival from their festivals observed there?"** >> They replied: "No". The Prophet () said: << **"Fulfill your vow; for a vow to do an act of disobedience to Allah must not be fulfilled, neither must one do something over which the son of Adam has no ownership."** >> (Abu Dawud: 3313, authenticated by the *sheikhan*, the *muhaddithaan*, the *jalelan*, *ash-Shaykh Al-Albanea* in *Sabeeh al jaami'*: 2551, and *ash-Shaykh Muqbil* in *jaami' as-Sabeeh*: 4/471)

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

These six conditions are based on proofs from the *Kitaab* and the *Sunnah*.

1. The first condition – that an oath is directed towards Allaah () and not other than Him – stems from the fact that the oath [itself] is worship, and in the principle of *tawheed*, all worship is to be directed to Allaah () and not to anything other than Allaah ().
2. The second condition - that an oath is only in obedience to Allaah and not in disobedience – is proved from the *hadeeth* of 'Aisha () from the previous chapter³.
3. The third condition –the oath is in that which is within the ability of the slave, what he can bear and carry out – then this is also based on numerous *hadeeth* from the *Sunnah*. Shaykh Ahmad () mentioned as examples of this; if a person were to vow to fast the whole year, or to stand in a cold night and pray in the desert. There are things that a person is not able to carry out and he would be a wrong-doer by exposing himself to harm and destruction. So this oath is not to be carried out.
4. The fourth category is that an oath is made in those things that a slave owns and not in what he does not in ownership of and the proof of this is in the end of the *hadeeth* of Thabit ibn ad-Dahhak () mentioned in the text.
5. The proof of the fifth category is also to be found in the *hadeeth* of Thabit ibn ad-Dahhak () mentioned in the text.

² The time of pre-Islamic ignorance.

³ See Page 4.

6. The sixth condition; the one making the oath should not believe that his oath has an influence or is a reason for bringing about what he wants, falls into one of the categories of oaths – the oath that is made in return for something. An example of this is that a sick person makes a vow to Allaah () that if Allaah cures him, then he will fast. So if a person goes ahead and fasts, then he is not to believe that his fasting is a reason or a cause for Allaah () bringing about his cure. He should believe that it was something decreed before his fasting.

From *Ma'arj-ul-qubool* of *Hafidh al-Hakamee* ();

- Narrated ibn 'Abbas (): While the Prophet () was delivering a sermon, he saw a man standing, so he asked about that man. They (the people) said, "It is Abu Israil who has vowed that he will stand and never sit down, and he will never come in the shade, nor speak to anybody, and will fast." The Prophet said, **"Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast."**(Bukhari: 6280)⁴
- Narrated Zahdam bin Mudrab: I heard Imran bin Husain () saying, "The Prophet said, **"The best people are those living in my generation, then those coming after them, and then those coming after (the second generation)."** Imran said "I do not know whether the Prophet mentioned two or three generations after your present generation. The Prophet added, **"There will be some people after you, who will be dishonest and will not be trustworthy and will give witness (evidences) without being asked to give witness, and will vow but will not fulfill their vows, and fatness will appear among them."** (Bukhari: 2481)⁵



⁴ Shaykh Ahmad () has explained this *hadeeth* and noted that the Prophet () ordered Abu Israil to leave off what he was not able to do, because this (harming) is not allowed and sanctioned in *Islaam*. He also ordered Abu Israil to complete his fasts because it was within his ability and is sanctioned in *Islaam*.

⁵ Shaykh Ahmad () has explained this *hadeeth*; when a person makes a vow to Allaah () in His obedience and does not carry it out, then this is a sin, and such a person is a wrong doer because of this.