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

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The shaykh began with the Khutbatul Haajah:

Shaykh Ahmad (بة حفظه تعالى) 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 (رضي الله عنه).

The Shaykh (بة حفظه تعالى) mentioned that the chapter on *mahaabah* (love) is connected with *aqeedah* (creed) as this book has been authored for *aqeedab* (creed) 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 (صديق الله) and this is also from one of the chapters on *aqeedah* (creed).

Shaykh Ahmed (بة حفظه تعالى) 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:

**Yahsura dha nisat bi akhlasat**

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

**THE TEXT:**

النذر عبادة والعبادة لا تكون إلا لله

قال الله تعالى: «وما أنفقتم من نفقة أو تكزتم من كفرت كفأكم»

الله ينفسم وما يملؤكم من أنفسكم (البقرة: 270).
وقال تعالى: «إذ قال بنjamin يعمَّرُ كرمًا: إنني دلَّتكم على ما في بعلنَ ُّ الرجاء.» [العصر: 25].

وقال رجل: «ما ألقوا فسعفهم وليحوذوا نّورهم وستمرونَ.» [البقرة: 29].

وقال تبارك وتعالى: «ولقد بلغناك النذير، مثلاً لِّلقَّومِ» [الإنسان: 17].

وقال سبحانه وتعالى: «وجمعنا الله من ذريته وجعلناها الحكمة والأمر نصيبًا لقالوا هكذا نحن نحنهم وهم يشركوننا كما شاءتم تُبصِّرُونَهُم فلا ينصب إلى الله مما حكاك له فهو يصل إلى شريكتهم» [الأنعام: 136].

وقال الله تعالى: «وجمعنا لابن نصرين وهم رسوفن الله لنشعل» [النساء: 56].

وعن عائشة رضي الله عنها عن النبي ﷺ قال: «من نذر أن يطيع الله فليطمه، ومن نذر أن يعصب فلا يعصب» أخرجه البخاري في كتاب الأيمان والنزور رقم: 6318 و3222.

قالت: «والنذر لغير الله شريك فلا يجوز الوفاء به.»

قالت اللجنة الدائمة للنذور: «النذر لغير الله شريك أكبر، لأنه عبادة وصرفها لغير الله شريك». انظر فتاوى اللجنة الدائمة: 114/1.
**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 (ﷻ):

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

- And the statement of Allaah (ﷻ):

> (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 (ﷻ):

> 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 (ﷻ):

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

- And the statement of Allaah (ﷻ):

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

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

• Narrated 'Aisha ( ﷺ) that the Prophet ( ﷺ) 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 Wahab 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 Shirk-un-Akbar 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 ( سبحانه ﷺ), then it becomes [obligatory] upon him to carry out this promise, the vow or oath, that he has made to Allaah ( سبحانه ﷺ) 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 ( سبحانه ﷺ) 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 ( سبحانه ﷺ). Such an oath, from the beginning is something makhroob (disliked); but if a person makes such an oath, then it becomes waajib (obligatory) upon him to carry it out.

Shaykh Ahmad ( ﷺ) has mentioned that oaths and vows are made in things that Allaah ( سبحانه ﷺ) 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.

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\(^{1}\) Greater association which expels one from the fold is Islaam.
شروط البذار ستة

١ - أن يكون الله 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 يعتن الناس تأثير البذار في حصول ما نذر من أجله.

وانتظر معارج القول للشيخ حافظ بن أحمد حكيم رحمه الله: ٢٤٥.


الجامع الصحيح: ٤٧١/٤.
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 (ﻋﻨﻪ ﷲ ﺭﺿﻲ ﷲ), who said: in the time of the Prophet (ﷺ) a man took a vow, so he came to the Prophet (ﷺ) and said: “Verily I have taken a vow to sacrifice a camel at Buwanab”. The Prophet (ﷺ) 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 (ﷺ) 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-Albanee in Saheeh al jaami’: 2551, and ash-Shaykh Muqbil in Jaami’ as-Saheeh: 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 ( italia ﷲ) 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 ( italia ﷲ) and not to anything other than Allaah ( italia ﷲ).

2. The second condition - that an oath is only in obedience to Allaah and not in disobedience – is proved from the hadith of ‘Aisha ( mayoress ﷲ) from the previous chapter1.

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 hadith from the Sunnah. Shaykh Ahmad ( ﷲ ﻗﻠﺒﻪ) 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 hadith of Thabit ibn ad-Dahhak ( mayoress ﷲ) mentioned in the text.

5. The proof of the fifth category is also to be found in the hadith of Thabit ibn ad-Dahhak ( mayoress ﷲ) mentioned in the text.

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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 (ﺗﻌﺎﻰﻟﺳﺒﺤﺎﻧﻪ) 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 (ﺗﻌﺎﻰﻟﺳﺒﺤﺎﻧﻪ) bringing about his cure. He should believe that it was something decreed before his fasting.

From Ma’arij-ul-qubool of Hafidh al-Hakamee (ﺗﻌﺎﻰﻟﺍﷲﺭﲪﻪ):

- Narrated ibn ’Abbas (ﻋﻨﻬﻤﺎﺍﷲﺭﺿﻲ): While the Prophet (ﻭﺳﻠﻢ) 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)

- Narrated Zahdam bin Mudrab: I heard Imran bin Husain (ﻋﻨﻪﺍﷲﺭﺿﻲ) 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)

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

5 Shaykh Ahmad (ﺗﻌﺎﻰﻟﺣﻔﻈﻪ) has explained this hadith; when a person makes a vow to Allaah (ﺗﻌﺎﻰﻟﺳﺒﺤﺎﻧﻪ) 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.