

Chapter

Making a *nadhr* (vow) to other than Allaah is a form of *shirk*

(page 106 of the Arabic edition)

Box 1/2

And the statement of Allaah, the Most High:

They fulfil their vows....¹

And His statement, the Most High:

And whatever charity you spend or vows you make, then indeed Allaah knows it (and will recompense you for it).²

1) What is the relevance of this chapter to the book 'Kitaab ut Tawheed'?

In this chapter, the author explains one of the types of *shirk* which negates *tawheed* and that is: taking a vow to other than Allaah.

He explains this type of *shirk* so that it might be guarded against and avoided.

With regards to the words to be explained, what is the meaning of the following words used in these aayaat:

2) is a form of *shirk* – i.e. making a vow to other than Allaah is a form of *shirk akbar* (the greater *shirk*)

3) making a vow to other than Allaah – making a vow means: making something obligatory upon yourself which the sharee'ah did not make obligatory upon you, and doing this in order to glorify the one for whom the vow is made.

Making a vow is an act of worship, and therefore to direct it to other than Allaah is *shirk*.

4) they fulfil their vows – they (the believers) fulfil whatever acts of obedience to Allaah that they have made binding upon their own selves.

5) whatever charity you spend – this includes all charity given, whether it is acceptable to Allaah or not acceptable

6) (whatever) vows you make – this includes all oaths, whether they be acceptable to Allaah or not acceptable.

7) then indeed Allaah knows it and will recompense you for it – then Allaah will recompense you accordingly for it, and this phrase contains both a promise of reward and also a threat³.

8) What is the general meaning of these aayaat?

¹ Soorah al Insaan (76) aayah 7

² Soorah al Baqarah (2) aayah 270

³ Meaning if it is something done properly for Allaah, then He will reward you for it, and if it is something done for other than Allaah, then He may punish you for it.

These aayaat show that Allaah praises those who worship Him by those acts of obedience which they have made binding upon themselves. Just as He *subhaanahu* informs us that He knows every act of charity which we perform and every act of worship which we do – whether these acts be for Him or for other than Him - so He will recompense everyone according to their intention (behind their action).

With regards to the relevance of these aayaat to this chapter of Kitaab ut tawheed:

9) What is the significance of the fact that Allaah praises those who fulfil their vows?

Allaah does not praise anyone except the one who performs an act which has been commanded or a person who leaves something forbidden. So the fact that Allaah praises the people who fulfil their vows shows that making a vow is an act of *'ibaadah* (worship).

10) What is the significance here of the fact that taking a vow is an act of worship?

Since it is an act of worship, then it follows that directing a vow to other than Allaah is an act of *shirk*.

With regards to benefits of these aayaat, fill in the missing words or phrases: These aayaat show:

11) That making a vow is an act of worship so directing it to other than **Allaah** is an act of ***shirk akbar***.

12) An affirmation of 'ilm (**knowledge**) for Allaah the Most High – meaning **knowledge** of every single thing.

13) An encouragement upon **fulfilling** a vow which is made.

And in the Saheeh from Aa'ishah *radi Allaahu 'anhaa* that the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* said:

***Whoever vows to obey Allaah then let him obey Him.
And whoever vows to disobey Allaah, then let him not disobey Him.***⁴

With regards to the words to be explained, what is the meaning of the following words used in this hadeeth:

1) Aa'ishah – she is the *umm ul mu'mineen* (Mother of the Believers), the wife of the Prophet *sall Allaahu 'alaiyhi wa sallam*, and the daughter of Aboo Bakr as Siddeeq *radi Allaahu 'anhumaa*.

She was, without any exception, the most knowledgeable of the women in matters of the religion, and the most virtuous of the wives of the Prophet *sall Allaahu 'alaiyhi wa sallam* – although there is a difference of opinion amongst the people of knowledge about this, some saying that Khadeejah was the most virtuous.

She died in the year 57AH.

2) in the Saheeh – i.e. the Saheeh of Imaam al Bukhaaree.

3) then let him obey Him – then let him carry out whatever act of obedience he vowed to do.

4) then let him not disobey Him - then let him not carry out whatever act of disobedience he vowed to do.

With regards to the general meaning of this hadeeth:

5) What examples does the Shaykh give of vows of obedience that should be fulfilled?

The shaykh mentions the example of the person who vows to perform a prayer or give an act of charity or other than that.

6) What examples does the Shaykh give of vows of disobedience that should not be fulfilled?

The shaykh mentions the example of the person who vows to slaughter for other than Allaah or to pray at the graves or to go on a journey to visit the graves or other than that from the acts of disobedience.

7) What is the relevance of this hadeeth to this chapter of Kitaab ut tawheed?

This hadeeth shows that a vow may be an act of obedience or it may sometimes be an act of disobedience.

So it shows that taking a vow is an act of worship, and therefore whoever takes a vow to other than Allaah has committed *shirk* with Him in his worship of Him.

⁴ Reported by al Bukhaaree (6696), Aboo Daawud, at Tirmidhee, Ahmad in his Musnad and ibn Maajah.

With regards to benefits of this hadeeth, fill in the missing words or phrases:
This hadeeth shows:

8) That making a vow is an act of **worship**, so directing it to other than Allaah is an act of **shirk**.

9) The obligation of fulfilling a vow to **obey** Allaah.

10) The prohibition of fulfilling a vow that involves **disobedience** to Allaah.