

Chapter – 30

Oaths and Offerings

(قسم ونذر)

Quran:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ

{Allah does not take you to task for oaths which are made unintentionally, but He does take you to task for oaths which you ratify; so the redemption of such oaths is to provide food to ten needy persons equal to the average of what you feed your family or to clothe them, or to free one slave; and for one who has no means, is the fasting for three days; this is the redemption of your oaths. (05:89)}

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ

{Allah does not take you to task for oaths which are made unintentionally, but He does take you to task for deeds which your hearts have done. (02:225)}

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ

{And whatever you spend or pledge to do, Allah is aware of it. (02:270)}

Hadith:

Narrated Abu Zahdam:

Abu Moosa told me that I along with a group of Al-Ash'ariyin went to the Prophet and requested him to provide us some mounts. He refused to provide us mounts. When we insisted he showed his determination and said "By Allah! I will not give you." --- Just after, some booty came and its distribution started. Prophet instructed to give us five She-camels. I pointed out, "O Noble Prophet! Earlier you took oath not to give us mounts?" He replied, "It is Allah who gave you, if I ever take an oath to do something and then I find something else than the first, I will make compensation for my oath and do the thing which is better." (Sahih Bukhari: 4059)

Narrated 'Aisha:

The Prophet said, "Whoever promised to be obedient to Allah, must be obedient to Him; and whoever vowed to be disobedient to Allah, should not be disobedient to Him." (Sahih Bukhari: 4064)

Narrated Abdullah bin Abbas:

Somebody consulted the Prophet about an oath that had been made by his mother who died without fulfilling it. The Prophet gave his verdict that he should fulfill it on her behalf. It is Allah's right, and it is liable to be fulfilled. (Sahih Bukhari: 4066and4267)

Important Aspects of Islamic Doctrine

- ❖ Taking oath is admissible but making so frequently that it becomes a habitual phrase is not correct.
- ❖ If someone has taken by his own a true oath but in fact it was not true or unintentional, such oath is considered as Nonsense or Ridiculous (لغو).
- ❖ If oath is taken for future case that I will do this work or I will not do this, then this oath is called Bound with Intension (منعقدة). If that work is bad and took oath not to do it then should remain stick to the oath. But if the work is good and taken oath not to do it then this oath must be broken and should do the good work. However, its redemption (كفارة) on breaking oath will be applied.
- 1. By taking false oath, if someone is cheated or by fabricated stories has damaged others, is a kind of swear that dips in sins. This type of oath is called Disastrous (غموس). It is an evil therefore nothing can be done for its rectification except repentance (توبة). It is now in God's hand to forgive or not.
- ❖ It was decided that if my work is successfully finished then I will offer fast or will give charity then such vow is correct because it has been done for good and it is also providing closeness with Allah SWT. On completion of work the promises must be fulfilled.
- ❖ If somebody says that I will keep water on road for thirsty people or give some food to the poor then it will not be treated as offering as per Sharee'ah, however these works are also not prohibited. So the vows should be fulfilled.
- ❖ Breaking oath or not fulfilling vow is liable to be punished. The punishment is given in Quran as follows:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ
فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ
فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ

{Allah does not take you to task for oaths which are made unintentionally but he does take you to task for oaths which you ratify; so the redemption of such oath is to provide food to ten needy persons equal to the average of what you feed your family, or to clothe them, or to free one slave; and for one who has no means, is the fasting for three days. (05:89)}

- ❖ If vow is made for wrong things, or non- Sharee'ah events, and for sins, then it is not a vow but it is a Shaytanic thoughts.

