

All praise are due to Allah (s.w.t), and I bear witness that there is no God worthy of worship except Allah (s.w.t), and I bear witness that Mohammad (s.a.w) is His Servant and Messenger.

Brothers and Sisters in Islam!

Allah (s.w.t) praised the Believers in the Pious - the Righteous for being amongst those who fulfil and perform their vows which they offer for Allah's (s.w.t) sake, seeking his mercy and pleasure. Allah (s.w.t) says -meaning-: *“Verily, the Abrar (righteous believers) shall drink of a Cup mixed with Kafur, a spring (fountain) wherefrom the servants (devotees) of Allah do drink, making it flows (causing it to gush) forth abundantly. They perform (fulfil their) vows, and fear a Day whose evil flies far and wide.”* - 76:5-7

Ibn-Kathir (r.a.) said: *“fulfil their vows’ meaning: they devote to worship Allah using that which He made obligatory upon them from actions of obligatory obedience that is based on Islamic legislation. They also worship him by fulfilling their vows.”* - Ibn-Kathir: 10/288

Therefore, the definition of the vow by Ulama’ is that *“the Muslim obligates himself to an act of obedience to Allah (s.w.t), which he otherwise would not be obligated to fulfil without vowing.”* - Minhaj: 2/457

Brothers and Sisters,

There are many types of vows but in general vows can be divided into two main groups:

1. The unrestricted has no conditions attached to it. For example: a Muslim says I owe Allah (s.w.t) Saûm (fast) of so and so days or will give that much as Sadaqah (charity) or will recite that many pages of the Holy Quran, and he intends to do this to draw nearer to Allah (s.w.t). The ruling regarding this type of vow is that it is obligatory to fulfil it and perform what he took upon himself as Nathir (vow).

Allah (s.w.t) says -meaning-: *“And fulfil the covenant of Allah when you have entered into it.”* - 16:91

2. The restricted vow - it is restricted to an action of the Creator (Allah (s.w.t)). It is a statement that is outwardly expressed to bring out a condition, such as a Muslim saying: *“If Allah (s.w.t) cures my illness or returns that which is absent from me or takes away from me something that is bad etc, I will feed such and such number of poor people or will fast a number of days or will give Sadaqah and so on.* The ruling concerning this type of vow is that it is obligatory to fulfil when the restriction or the condition has been fulfilled by Allah (s.w.t).

Brothers and Sisters in Islam!

The Ulama' said: "The unrestricted vow by which only the face of Allah is intended like Saûm (fast) or Salat (prayer) or Sadaqah (charity) is permissible and it is obligatory to fulfil it. But the restrictive vow is Makruh (disliked)". This is due to the following Hadith, reported by Imams Al-Bukhari and Muslim (r.a.), Ibn Omar (r.a.) narrated that the Prophet (s.a.w) forbade making vows and said: "*Verily it does not bring any good, but it is only a means by which something is extracted from the miserly. (in other words: it forces the person who is stingy to spend some of his wealth)*" - Muslim: 1006, Bukhari:1180

Brothers and Sisters in Islam!

As it is allowed and permissible to make vows for Allah's (s.w.t) sake and within the boundaries of Halal (lawful), it is also forbidden, prohibited and Haram to make vows for disobeying Allah (s.w.t) or for other than the face of Allah (s.w.t).

Reported by Imam Al-Bukhari (R.A.) that Aisha (r.a) said: "The Prophet (s.a.w) said: "*He who vows to obey Allah, then he should obey Him. He who vows to disobey Allah, he should not disobey Him.*" - Riyadh: 1868, Minhaj: pg.460, Bukhari: 2/48