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## Making a vow for other than Allaah

Translated by Abbas Abu Yahya

Article taken and slightly adapted from: [followingthesunnah.wordpress.com](http://followingthesunnah.wordpress.com)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### The ahadeeth of Tawheed from ‘Silsilah Ahadeeth As-Saheehah’

#### Chapters of Tawheed and the Shahadtayn<sup>1</sup>

479 – ‘There are two types of vows, firstly, that which was for Allaah, so its expiation is fulfilling it. Secondly that which was for Shaytaan<sup>2</sup> then there is no fulfilment of that but the expiation is the penalty of the unfulfilled vow.’

This hadeeth is an evidence for two issues.

The first: If a vow is done for the obedience of Allaah, then it is obligatory to fulfil it, and that is its expiation.

Indeed it has been authentically narrated on the authority of the Messenger - ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ )<sup>3</sup> - that he said: ‘Whoever took a vow that he will obey Allaah, then he should obey Him. And whoever took a vow in that he will be disobedient to Allaah, then he should not be disobedient to Him.’<sup>4</sup>

The other issue is if a person took a vow whereby he would disobey Allaah and obey the Shaytaan, then it is not permissible for him to fulfil the vow. It is upon him to make expiation, which is the penalty of the unfulfilled vow.

If the vow was something which was disliked or just allowed in the Sharee’ah’, then it is with all the more reason to make an expiation. Due to the saying of the Messenger – ( عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ )<sup>5</sup>: ‘The expiation of a vow is the penalty of the unfulfilled vow.’ narrated by Muslim and other than him from the hadeeth of ‘Uqbah bin ‘Aamir - (rad iyallaahu `anhu)<sup>6</sup>- and it has been researched in ‘al-Irwaa’ (2653).

From what we have mentioned regarding the first issue and the second issue is something which is agreed upon by the scholars. Except for the expiation which is obligatory for sinning and aspects similar to this. This is the opinion of the Madhab of Imaam Ahmad and Ishaq, as is mentioned by Tirmidhee (1/288). It is also the Madhab of the Hanafeeyah. This is what is correct for this hadeeth, and also those ahadeeth which have this meaning, from what we have indicated.

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<sup>1</sup>The word Shahahdah means to testify. There are two parts to the Shahahdah which when taken together is called the Shahadtayn. The first part means that there is no deity truly worthy of being worshiped except Allaah, while the second part is to affirm that the Prophet Muhammad ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) is a slave of Allaah and His Messenger.

<sup>2</sup> The Devil

<sup>3</sup> May the peace and blessings of Allaah be upon him

<sup>4</sup> Agreed upon by Bukhaaree and Muslim.

<sup>5</sup> Upon him prayer and peace

<sup>6</sup> May Allaah be pleased with him