

## **Nazr (Vow), Covenant, Oath**

**Issue No. 1-** Vow means making it obligatory upon oneself to do some good act, or to refrain from doing an act which it is better not to do, for the sake of Allah.

**Issue No. 2-** Vow is of two kinds:

**1-** A vow which is done in a conditional form, for example, one says if my sick relative gets well, I will undertake to do such and such work for Allah, this is called Vow of Thanks, or if I get angry, I will undertake to do a certain good act for Allah, and this is called Vow of prevention.

**2-** The second type is an absolute vow, and that is a kind of vow in which a person, without any restriction or condition, says that he makes a vow for Allah that he will do a recommended thing like offering Night Prayers or paying donation. All of these two kinds of vow are in order.

**Issue No. 3-** A vow will be in order if a formula is pronounced for it whether in Arabic or in any other language. Therefore, if a person says, "It is obligatory upon me to, for the sake of Allah, to do so and so", his vow will be in order.

**Issue No. 4-** A vow will be in order if the person making a vow is Baligh and sane, and makes the vow with free will and intention. Therefore, if he has been coerced to make a vow, or if he makes it owing to anger or losing one's control, his vow is void.

**Issue No. 5-** A feeble-minded person who squanders his property for useless purposes, or a person who has been

ordered by the Mujtahid, because of his bankruptcy, to have no right of disposal or discretion over his property, his vows in respect to his properties will not be in order.

**Issue No. 6-** Once a vow is in order that it will be possible for one to fulfill it.

**Issue No. 7-** A person should make a vow for an act which is desirable in religion. Hence, making a vow for performing a Haraam or Makrooh act, or for refraining from a Wajib or Mustahab act is void.

**Issue No. 8-** If a person, on his own choice and volition, violates his vow, he has committed a sin and should give Kaffara for it, and the Kaffara for vow is either feeding sixty poor persons, or fasting consecutively for two months, or setting free a slave.

**Issue No. 9-** If the parents make a vow that they will marry their daughter to a specific person, the vow has no significance, and the option rests with the girl when she attains the age of puberty.

### **Covenant**

**Issue No. 10-** Acting upon a covenant is obligatory as it is in the case of a vow, provided that the formula for covenant is pronounced. For example, one should say, "I make a covenant with Allah that I will perform that certain good act".

**Issue No. 11-** If a person does not act according to the covenant made by him with the above-mentioned conditions,

he should give a Kaffara for it, and the Kaffara for covenant is similar to the Kaffara for vow.

### **Rules Regarding Oath (Qasam)**

**Issue No. 12-** If a person takes an oath with the following conditions, he should act accordingly, and otherwise, he should give Kaffara for it:

**1-** A person who takes an oath should be Baligh and sane, and if he takes an oath in respect to his property, he should neither be feeble-minded, nor have been prevented by the Mujtahid from having right of disposal or discretion over his property, and he should take an oath on his own free will and volition. Hence, an oath by a minor, an insane person, or by a person coerced to take an oath, will be void. If he takes an oath in a state of anger or involuntarily and without having intention, then it will be void.

**2-** The act for which an oath is taken should not be Haraam or Makrooh, and the act for which an oath is taken to abandon it, should not be Wajib or Mustahab.

**3-** The oath must be sworn by one of the names of the Allah which are either exclusively used for Him, (e.g. Allah).

**4-** The oath should be uttered in words. Therefore, if a person passes it in his mind, it will not be sufficient.

**5-** It should be possible for a person to act upon his oath.

**Issue No. 13-** If a person does not act upon his oath intentionally, he should give Kaffara for it, which means he should fully feed ten indigent persons, or should provide

them with clothes, or should set a slave free. And if he is not able to perform these acts, he should fast for three days.

**Issue No. 14-** If a person does not act upon his oath because of forgetfulness, helplessness or if he is forced not to act upon his oath, he is not liable for Kaffara.

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