

Explanation of The Book of Tawheed

Class Notes – Chapter 43

بَابُ مَا جَاءَ فِيْمَنْ لَمْ يَقْنَعْ بِالْحَلْفِ بِاللَّهِ

What has been mentioned regarding the one who is not satisfied with an oath taken by Allah's Name.

- **Relevance of the chapter to the book:** In this chapter, the author emphasises that dissatisfaction with oaths sworn in the name of Allah contradicts the perfection of *tawheed*. This is because this dissatisfaction signifies a lack of Exaltation for Allah in whom the Oath was taken by.
- (لَمْ يَقْنَعْ) – “Is not satisfied”. This is a general ruling, however, there are some exceptions, such as when someone swears by Allah and they are untrustworthy, or they swear by Allah while lying and their lying is evident and can be proven. In this case there is no sin upon a person if they are dissatisfied with their oath.

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَحْلِفُوا بِآبَائِكُمْ. مَنْ حَلَفَ بِاللَّهِ فَلْيَصِدْقٍ ، وَمَنْ حَلَفَ لَهُ بِاللَّهِ فَلْيَرْضَ ، وَمَنْ لَمْ يَرْضَ بِاللَّهِ فَلْيَسْ مِنَ اللَّهِ. رَوَاهُ ابْنُ مَاجَهَ بِسَنَدٍ حَسَنٍ.

Ibn Umar narrated that Allah's Messenger ﷺ said: Do not swear by your forefathers. Whoever swears by Allah, let him speak the truth, and the one for whom the oath is taken by Allah should be satisfied with it, and whoever is not satisfied with Allah, is not from the true slaves of Allah.

[Ibn Majah - Hassan]

- (لَا تَحْلِفُوا بِآبَائِكُمْ) – “Do not swear by your forefathers”. As was the common practice in the pre-Islamic era (*Jaahiliyya*). The Prophet ﷺ addressed them with what they know, therefore, it is still impermissible to swear by the creation no matter how noble they may be.
- (فَلْيَصِدْقٍ) – “Let him speak the truth”. In veneration of that solemn oath. Telling the truth is obligatory even if no oath is taken by Allah, however, the obligation to tell the truth is stronger if it is in the name of Allah!
- (فَلْيَرْضَ) – “Should be satisfied with it”. In reverence to the oath taken by Allah's name. This obligation is applicable to legal claims and in other instances as well.
- (فَلْيَسْ مِنَ اللَّهِ) – “Is not from the true slaves of Allah”. That is, Allah has disassociated from him, indicating that it is a major sin.
- **General meaning of the hadith:** The Prophet ﷺ forbids that oaths be taken in the name of forefathers. Such oaths imply glorification of those who are sworn by. Glorification is to be rendered exclusively to Allah. The Prophet ﷺ then orders those swearing by Allah to tell the truth, for telling the truth is a general obligation, but highly stressed when it concerns swearing by Allah.

- **Relevance of the hadith to the chapter:** The *hadith* proves the emphatic divine threat to whoever is dissatisfied with oaths sworn in the name of Allah. Not doing so shows a lack of Glorification of Allah and is thus a deficiency in the completeness of *tawheed*.

- ***Important issues of the Chapter***
 1. ***To make an oath by forefathers is forbidden.*** The prohibition is general, and not specific to forefathers alone.
 2. ***The person for whom an oath by Allah's Name is made must be acceptant of it.*** There are some exceptions to the generality of the ruling, as mentioned above.
 3. ***The punishment for the person who is not satisfied by an oath made by Allah's Name.*** Allah disassociates from them indicating that what they have done is a major sin which shows a deficiency on the completeness of their *tawheed*.