

Ruling On Saying **إِنْ شَاءَ اللَّهُ** When Not Having the Intention of Doing Something?

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: Someone said, “are you going to do so-and-so work”? He said **إِنْ شَاءَ اللَّهُ**, but he did not have the firm intention of doing it. He only said **إِنْ شَاءَ اللَّهُ** keeping its meaning “if Allah wills” in mind. Is this a sin?

Answer

The proper occasion of saying **إِنْ شَاءَ اللَّهُ** is when one has a firm intention in the heart of carrying out a task; **إِنْ شَاءَ اللَّهُ** should be said at that time. It has been instructed in the Noble Qur’an as well that one should say **إِنْ شَاءَ اللَّهُ** with a firm intention. However, if one does not have a firm intention or no intention at all, yet he said **إِنْ شَاءَ اللَّهُ**, it is not a sin. Moreover, if one does not have a firm intention, it is better to say to the other person, “I do not have this intention at the moment” in an appropriate manner, “but when I make the intention, I will surely do it”. This was the answer to a general situation. But if the situation is such that one says **إِنْ شَاءَ اللَّهُ** showing as if they are making a promise and a firm intention, but they do not intend to do it in their heart, this will be considered deception because of the intention, and this is a sin.

Allāh Almighty states:

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكُ غَدًا إِلَّا أَن يَشَاءَ اللَّهُ

Translation (Kanz al-‘Irfān): And you must not say about anything, “Indeed I shall do this tomorrow. Except that Allāh wills.” (Part 15, Sūrah al-Kahf, Verse 23-24)

We have been instructed to say **إِنْ شَاءَ اللَّهُ** with any firm intention. Thus, it is Tafsīr

Khāzin:

قوله سبحانه وتعالى ولا تقولن لشيءٍ إني فاعل ذلك غدا إلا أن يشاء الله يعني إذا عزممت على فعل شيء غدا فقل إن شاء الله ولا تقله بغير

استثناء

Translation: The saying of Allāh Almighty “And you must not say about anything, Indeed I shall do this tomorrow, except that Allāh wills,” means that when you have made the firm intention about doing an action tomorrow, say **إِنْ شَاءَ اللَّهُ**; do not say this without saying **إِنْ شَاءَ اللَّهُ**. (Tafsīr Khāzin, Vol. 03, p. 161, Publ. Dār al-Kutub al-‘Ilmiyah, Beirut)

Saying **إِنْ شَاءَ اللَّهُ** is not ta‘rīd. Therefore, saying it, whether out of necessity or not, is never a sin. Thus, it is stated in Barīqah Maḥmūdiyyah Sharḥ Tarīqah Muḥammadiyah:

ومن التعريض تقييد الكلام بلعل وعسى وعن النبي صلى الله تعالى عليه وسلم «المخرج من الكذب» أي طريق الخروج من الكذب «أربع إن شاء الله وما شاء الله ولعل وعسى» كذافي التتارخانية لا يخفى أن الأولى للمصنف على هذا أن يضم القولين الأولين إلى الأخيرين لعل ذلك ليس من التعريض إذ التعريض ليس بجائز بلا ضرورة وهما ليسا كذلك فافهم

Translation: Ta' rīd is to restrict the statement with لعل (maybe) or عسى (hopefully). It is narrated from the Prophet ﷺ that there are four ways to avoid lying: saying إن شاء الله, لعل, and عسى. It is similarly mentioned in al-Tātārkhāniyah. Clearly, it would be more appropriate for the author to add the first two words (إن شاء الله, ما شاء الله) with the other two words (لعل, عسى) (in relation to restricting the statements). Maybe he didn't do this because these two (إن شاء الله, ما شاء الله) are actually not part of ta' rīd, as ta' rīd is not permitted without any valid reason, whereas these two are not from this category. Thus, understand. (Barīqah Maḥmūdiyyah Sharḥ Tarīqah Muḥammadiyah, Vol. 03, p. 181, Publ. Ḥalbi)

Condemning deception, Allāh Almighty has stated:

﴿يُخَدِّعُونَ اللَّهَ وَالَّذِينَ آمَنُوا ۚ وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ﴾ (9)

Translation (Kanz al-'Irfān): These people want to deceive Allāh and the believers, although they only deceive themselves, but they do not perceive it. (Part 1, Sūrah al-Baqarah, Verse 09)

Under the above-mentioned verse, it is stated in Tafsīr Sirāt-Ul-Jinān:

اس آیت سے معلوم ہوا کہ ظاہر و باطن کا تضاد بہت بڑا عیب ہے۔ یہ منافقت ایمان کے اندر ہو تو سب سے بدتر ہے اور اگر عمل میں ہو تو ایمان میں منافقت سے تو کم تر ہے لیکن فی نفسہ سخت خبیث ہے، جس آدمی کے قول و فعل اور ظاہر و باطن میں تضاد ہوگا تو لوگوں کی نظر میں وہ سخت قابل نفرت ہوگا۔ ایمان میں منافقت مخصوص لوگوں میں پائی جاتی ہے جبکہ عملی منافقت ہر سطح کے لوگوں میں پائی جاسکتی ہے۔

Translation: From this verse, we get to know that the contradiction of the outer and the inner is a great fault. If this hypocrisy exists in 'Imān, it is worse. If it is found in action, although it is less than the hypocrisy in 'Imān, it is extremely vile. The person whose words and actions, inner and outer, contradict is despised by the people. Hypocrisy in 'Imān is found only in certain people, but hypocrisy in action exists in people of all levels. (Tafsīr Sirāt-Ul-Jinān, Vol. 01, p. 80, Publ. Maktaba-Tul-Madīnah, Karachi)

It is in a Ḥadīth narrated in al-Mu'jam al-Kabīr Lil-Tabrāni:

قال رسول الله صلى الله عليه وسلم: من غشنا فليس منا، والمكر والخداع في النار

Translation: The Messenger of Allah ﷺ said: The one who deceives is not from us. A plotter and a deceiver are in the fire (of hell). (Al-Mu'jam al-Kabīr Lil-Tabrāni, Vol. 10, p. 138, Ḥadīth No. 10234, Publ. Cairo)

'Allāmah 'Abdul-Ra'ūf Munāwī عليه الرحمة writes in Faid al-Qadīr Sharḥ Jāmi' al-Saghīr:

والغش ستر حال الشيء

Translation: Deception is hiding the reality of something.

(Faid al-Qadīr Sharḥ Jāmi' al-Saghīr, Vol. 06, p. 185, Publ. Al-Maktaba al-Tijāriyah al-Kubrā, Egypt)

Deception is always ḥarām. Thus, A'lā Ḥazrat Imām Aḥmad Razā Khān رحمه الله تعالى عليه states in Fatāwa Razawiyah:

غدر (دھوکہ) و بد عہدی مطلقاً سب سے حرام ہے، مسلم ہو یا کافر، ذمی ہو یا حربی مستامن یا غیر مستامن، اصلی ہو یا مرتد۔

Translation: Deception and breaking promises are always ḥarām with everyone, whether a Muslim, disbeliever, zimmi, ḥarbī, musta'min, non-musta'min, initially disbeliever, or an apostate. (Fatāwa Razawiyah, Vol. 14, p. 139, Publ. Razā Foundation, Lahore)

وَاللّٰهُ اَعْلَمُ عَزَّ وَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ knows best.)

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