

# The Ruling Of Taking A Vow To Recite The Qur'an

## Darulifta Ahlesunnat

(Dawateislami)

### Question

What do the noble scholars and jurists of Islamic law say about the following: People take the vow to recite the Qur'an for various things. Such as if this task is accomplished, I will recite this many Qur'ans. Is it necessary to fulfill this vow?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

If one takes a vow to recite the Qur'an, it is not obligatory to be fulfilled. However, it is better to fulfill it.

According to Shari'ah, for it to become Wajib to fulfill a vow, there are a few conditions. (1) There must be a Wajib from the category of the act for which the vow was taken. (2) That act should be Maqsood Bi-Zat (intended itself), and not a means for another worship. (3) That act itself shouldn't be Fard 'في الحال' (currently) or 'في المال' (not currently but possibly become), such that when it is offered, it be considered the offering a Fard or Wajib.

The main reason fulfilling the vow to recite the Qur'an isn't necessary is that there is no 'Wajib Li 'Ainihi' from the category of recitation of the Qur'an. The recitation which is Fard or Wajib in the Salah is a subordinate to the Salah, whereas it is necessary that the Wajib which is from the category be a Wajib individually and not as a subordinate.

**Note** - Some books mention the reason for the fulfillment of this vow not being Wajib that though the recitation of the Qur'an is an 'Ibadah (worship), but not an 'Ibadah Maqsoodah' (a worship in itself), further, it doesn't have a Fard or Wajib from its category. Therefore, the fulfillment of the vow to recite the Qur'an won't become necessary. Objecting to this reasoning, Allamah Shami رحمة

الله تعالى عليه said: 'This is difficult because the recitation of the Qur'an is 'Ibadah Maqsoodah' and there is a Fard from its category, such as

the recitation in the Salah.’ Allamah Shami رحمه الله تعالى عليه is correct in claiming that recitation of the Qur’an is ‘Ibadah Maqsoodah’ as well as in claiming that there is a Wajib from this category in Salah. However, the detail is that when it is said that there must be a Wajib from its category, it is meant that the Wajib be ‘أصاله’ (individually).

But in Salah, the Wajib of reciting the Quran is Wajib as a ‘تابع’ (subordinate) and not individually. Therefore, because of this, fulfilling the vow to recite the Qur’an isn’t Wajib. The details of this are mentioned ahead with reference to *Kifayah Sharah Hidayah*.

Fulfilling the vow to recite the Qur’an isn’t necessary. Mentioning this, it is stated in *Majma’ al-Anhur*:

لم يلزم الناذر ما ليس من جنسه فرض كقراءة القرآن وصلاة الجنازة

(Majma’ al-Anhur Sharah Multaqa al-Abhur, Vol. 2, p. 274, Publ. Beirut)

It is stated in *Fatawa Qazi Khan*:

ولو قال: علي الطواف بالبيت والسعي بين الصفا والمروة أو علي أن أقرأ القرآن إن فعلت كذا لا

يلزمه شيء

(Fatawa Qazi Khan, Vol. 1, p. 544, Publ. Beirut)

It is similarly stated in *Nur al-Idah* and *Maraqi al-Falah*:

(لا يلزمه الوضوء بنذره) ولا قراءة القرآن

(Nur al-Idah Wa Maraqi al-Falah, Book of Fasting, p. 516, Publ. Beirut)

Stating the reasoning, Allamah Quhustani رحمه الله تعالى عليه writes in *Jami’ al-Rumooz*:

لا يلزم النذر بالوضوء وقراءة القرآن لانهما للصلوة لا لعينه كما في الكفاية

(Jami’ al-Rumooz, Vol. 1, p. 385, Publ. Karachi)

Allamah ‘Ala-Uddin Haskafi رحمه الله تعالى عليه writes in *Al-Durr al-Mukhtar*:

ولو نذر التسبيحات دبر الصلوة لم يلزمه

(Al-Durr al-Mukhtar Ma’a Radd al-Muhtar, Vol. 5, p. 541, Publ. Dar al-Ma’rifah, Beirut)

Allamah Ibn ‘Abideen Shami رحمه الله تعالى عليه writes in *Radd al-Muhtar* in the explanation of the text: لم يلزمه:

وكذا لو نذر قراءة القرآن وعمله القهستاني في باب الاعتكاف بأنها للصلوة وفي الخانية: ولو قال

علي الطواف بالبيت--أو علي أن أقرأ القرآن ان فعلت كذا لا يلزمه شيء

(Radd al-Muhtar 'Ala al-Durr al-Mukhtar, Vol. 5, p. 542, Publ. Beirut)

Allamah Shami رحمه الله تعالى further writes:

قلت: وهو مشكل، فان القراءة عبادة مقصودة ومن جنسها واجب

(Radd al-Muhtar 'Ala al-Durr al-Mukhtar, Vol. 5, p. 542, Publ. Beirut)

Allamah Shami's رحمه الله تعالى statement about the recitation of the Qur'an being an 'Ibadah Maqsoodah, is correct. Similarly, his statement that the recitation during Salah is a Wajib from the category of recitation is also correct. However, it has been mentioned that the recitation in the Salah is Fard and Wajib as a subordinate, and to obligate the fulfillment of a vow, there must be an individual Wajib from its category.

It is stated in *Kifayah Sharah al-Hidayah*:

الاصل في صحة النذر ان لا يكون المنذور واجبا ولكنه من جنسه لله تعالى واجب قصدا لا تبعا (الى ان قال) وقولنا: قصدا لا تبعا وهذا لان ما يكون واجبا تبعا يكون مباحا لعينه فلم يكن النذر به الحاقا بالواجب بل يكون نذرا بالمباح والنذر بالمباح لا يصح، فلذا لا يصح النذر بعبادة المريض لانه واجب ولا بالوضوء ولا بقراءة القرآن لانهما وجبا للصلاة وليس من جنسهما واجب لعينه

(Al-Kifayah Fi Sharh al-Hidayah, Vol. 2, p. 161, Publ. Dar al-Kutub al-'Ilmiyah, Beirut)

Recitation of the Holy Qur'an is in fact an Ibadah Maqsoodah.

Thus, it is stated in *Al-Nahr al-Faiq*:

لا شك في صدق قولنا القراءة عبادة مقصودة

(Al-Nahr al-Faiq, Vol. 1, p. 106, Publ. Karachi)

Giving examples of the Ibadah Maqsoodah which are valid without purity, it is stated *Hashiyah al-Tahtawi 'Ala al-Durr al-Mukhtar*:

او مقصودة تحل بدون الطهارة كقراءة القرآن للمحدث

(Hashiyah al-Tahtawi 'Ala al-Durr al-Mukhtar, Vol. 1, p. 606, Publ. Dar al-Kutub al-'Ilmiyah, Beirut)

A'la Hazrat, the Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan

رحمة الله عليه:

مس مصحف يادخول مسجد في نفسه كوني عبادت مقصوده نہیں، بلکہ عبادت مقصوده تلاوت و نماز ہیں اور یہ ان کے

وسیلے۔

Translation: Touching the Qur'an or entering the Masjid isn't an Ibadah Maqsoodah in itself. Rather the Ibadah Maqsoodah are reciting of the Qur'an and offering Salah. These (touching the Quran and entering the Masjid) are a means for them. (Fatawa Razawiyah, Vol. 3, p. 556, Publ. Raza Foundation, Lahore)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

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

**Answered By:** Abu Hamzah, Muhammad Hassan Attari

**Verified By:** Mufti Muhammad Qasim Attari

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