



Second question under Fatwa number (4299):

Q2: Making vows for the sake of other than Allah is void. However, is it valid, for instance, to vow a sheep for Shaykh Muhyi Al-Din or `Abdul-Qadir Al-Jilany and then give the meat to the poor claiming that the Shaykh receives the reward and so he blesses whoever made the vow? If not, is it lawful to eat the meat of this sheep? Also, does this fall under the saying of Allah:

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(...and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh...) because the vowed animal is Tahir (clean)? Can that Tahir animal be unlawful because of a vow that is void?

A: First of all, making vows and slaughtering are acts of `Ibadah (worship) that should not be offered to other than Allah (may He be Exalted). Whoever vows or slaughters for other than Allah commits Shirk (associating others in worship with Allah). The gravity of the sin increases if someone, in addition to vowing or slaughtering for other than Allah, believes that any of the dead can benefit or harm, for this is Shirk in Al-Rububiyyah (Allah's Lordship) as well as Shirk in Al-Uluhiyyah (Allah's Right to be worshiped).

Second, vows that are made for other than Allah (may He be Exalted) are void. If someone vows lawful food or an animal before slaughtering it, the ruling depends on the exact intention of its owner. If they slaughter the animal for the sake of other than Allah, it will be regarded as carrion; flesh of dead animals that is unlawful to be eaten by its owner and anybody else. This prohibition falls under the generality of the verse that was mentioned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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