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# Lesson 56: Nadhr

*Nadhr* is a vow, a voluntary undertaking, of an act of virtue, as binding one's self in gratitude for some special favor prayed for. It is a solemn promise to God.

## Types of Nadhr

(a) *Nadhr al--bir* (*Shukr*, Thanks) - if a particular wish is fulfilled then to undertake to do an act of virtue.
(b) *Nadhr istidfa' al-baliyah* - for removal of a hardship or difficulty.
(c) *Nadhr al-zajr wa al-tanbih* - *Nadhr* for reprimanding oneself on committing a sin, e.g., If I backbite someone then I shall be bound to pray two *rak'at* of prayer.
(d) *Nadhr al-tabarru'*, - It is a *Nadhr* without any of the above conditions; e.g., to bind oneself to pray *Salat al-tahajjud* during the month of *Ramadan* for the sake of Allah.

## Conditions of Nadhr

*Nadhr* should be performed In the following manner:-
(1) A *Nadhr* should be kept for the sake of Allah. It is essential to say *"lil-Laahi 'alayya"* (It is, for Allah, upon me to do so) whilst doing *Nadhr*.
(2) A person doing *Nadhr* must be adult and sane; and should do *Nadhr* with his own free will.
(3) If an extravagant person, or one who is prevented by Shari'ah to deal in his property or wealth does any *Nadhr* involving money or wealth it is not valid.
(4) If a husband asks his wife not to keep *Nadhr* and whilst performing *Nadhr* the rights of the husband are likely to be encroached upon, then the wife cannot possibly keep such a *Nadhr*. However, if the husband has granted his permission then he cannot stop his wife from performing the *Nadhr*.
(5) Whilst doing *niyyah* of a *Nadhr*, one should be capable of performing the said *Nadhr*. Otherwise the *Nadhr* is void. For example, if one does a *Nadhr* that he will go to Karbala on foot, and it is out of his bounds, then such a *Nadhr* is void.
(6) A *Nadhr* cannot be kept to give up any obligatory or recommended act or to carry out any *makruh* or *haraam* act because such a *Nadhr* is void.
(7) A *Nadhr* should always be performed according to the original Intention. For instance, if one keeps a

*Nadhr* to give charity or recite prayers on a particular day, then it should be performed on that very particular day and should not be postponed to any other day.

(8) If a person keeps a *Nadhr* to fast on a particular day and he intentionally does not fast on that day, then he shall have to keep *qadha* and at the same time pay *kaffarah*. However, if he is prevented from fasting on that particular day because of a genuine reason, e.g. if he falls sick, or travels for Hajj, then he shall have to keep *qadha* only; there is no *kaffarah* on him.

(9) If one keeps a *Nadhr* to give some money for the shrine of an Imam or a martyr or any other pious person, then it is *ihtiyat wajib* to use it in its construction, light, etc.

(10) If the *Nadhr* is kept for an Imam or martyr or any Imam zada, (e.g., if my patient becomes well, then I will give as *Nadhr*, for the sake of Allah, shs. 100/–, to Imam Husain A.S.), then if he had a *niyyah* to use that money in a particular purpose (e.g. construction of an Imambargah}, then it must be used for that purpose.

And if at the time of doing *niyyah* of that *Nadhr* he did not specify a particular use, then it is called "*Nadhr al––mutlaq*" (unspecified *Nadhr*); and in this case the money should be used in a purpose which has some connection with that Imam or martyr. For example, for the needy pilgrims to his shrine, or the construction of his tomb, etc.

(11) The money of *Nadhr al––mutlaq* may also be used for the purpose of spreading and/or strengthening the religion, and for the help of poor Shi'ah.

(12) When one wants to spend the money of *Nadhr* (mentioned in Nos. 10 and 11), it is better to do *niyyah* that one is using it on behalf of the Imam or martyr concerned and that its reward is for that Imam or martyr.

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