

The purpose of oaths and vows is to show veneration of that by which you swear and to confirm the action for which you swore the oath. Allah (ﷻ) has commanded us to guard our oaths, which implies fulfilling them in all cases. But He made an exception from that, if fulfilling the oath implies not doing something that is dearer to Him. He has forbidden His slaves to make their oath a hindrance, that is to let the oath be an obstacle that prevents them from doing righteous deeds, doing good, guarding against evil or making peace between people.

The one who swears not to do something that is obligatory must break his oath, and it is haram for him to fulfil his oath. The one who swears not to do something that is *mustahabb* (recommended) is encouraged to break his oath. The one who swears to do something that is haram is obliged to break his oath; if he swears to do something *makrooh* (disliked), it is recommended for him to break his oath. With regard to permissible matters, he should guard his oath and not break it.

This verse points to the famous principle that when choosing between many options that may serve many purposes, the most important should be given precedence. In this case, fulfilling the oath serves a purpose, but obeying the commands of Allah with regard to these matters serves a greater purpose, therefore it should take precedence.

Then the verse ends with these two divine names: ﴿for Allah is All-Hearing﴾ that is, He hears all sounds. ﴿All-Knowing﴾ that is, He knows people's aims and intentions. That includes His hearing the words of those who swear oaths, and He knows their intentions, whether they are good or evil. This is a warning that He will requite them for their deeds, and He has full knowledge of their actions and their intentions.