



Do Not Swear Except by Your Lord, The Most High.

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“Whoever swears then let him swear by Allah or remain silent”

Do not Swear Except by Your Lord, The Most High



Written by Shaykh Abdul Qadir bin Muhammad Al Junaid – Translated by the permission of the author

All praise is due to Allah the Most Merciful, the Most Compassionate who has encompassed all things with His knowledge and mercy. It is He who has invited his servants to sincere tawba (repentance) and is extremely happy with the repentance of his servants. Prayers and salutations upon his servant and messenger, the Prophet Muhammad (sallahu alaihi wa salam), who has guided his nation to the good which he knew would benefit them and has warned them from every evil and every sin. Prayers and salutations upon his family, his companions and those who follow his path , for as long as lightning illuminates, thunder praises and is followed by the subsequent rainfall.

Oh respected brothers, May Allah rectify and correct your statements:

Without a doubt, swearing by other than Allah is one of the most grievous sins. Also, it is one of the most dangerous and most heinous. This is due to the fact that it is one of the sins which destroys and causes humiliation. It is one of the most severe of prohibitions, detested transgressions and hated vices.



Despite all of these descriptions, this appalling prohibition is still practiced amongst Muslims. It continues to extend and increase. You hear it from elderly men and women, adult men and women, adolescents, and even boys and girls still in the innocence of childhood.

You hear this swearing by other than Allah from people in large metropolitan cities and even from the people of the desert and small remote villages.

You hear it from the illiterate person and even from the educated person who has been adorned with degrees and high position and status.

You hear it from the farmer and the craftsman, the teacher and the programmer and even from the doctor and engineer.

You can hear it from poets, writers, preachers, orators and eloquent speakers.

You hear this swearing by other than Allah in houses, on the streets, in sitting rooms, meeting places, in schools and institutes, during arguments and disagreements, in promises and conversations, and in television programs and broadcasts.

This person swears by the Prophet (sallahu alaihi wa salam) and that one swears by saints and righteous people. This one swears by his mother and father, and that one swears by his nobleness and his trusts. This one swears by the ka'ba and by that which he has been entrusted with, and another swears by the blessings his been bestowed with.

Dear noble readers, May Allah guide you to that which pleases Him and may He distance you from all that He hates.

There are numerous ahaadith (traditions) in which the Prophet (sallahu alaihi wa salam) prohibits Muslims from swearing by other than their Lord and Creator. These ahadiths



vary with regards to the type or nature of the prohibition and the description of its vileness and evilness. These descriptions exist so that Muslims avoid it (swearing by other than Allah) by all means doing all that they can do to leave this action and that they are cautious of this sin as much as is possible. Also, in order to warn their children, families, companions, neighbors, and associates from any articulation containing swearing by other than Allah. Here are some of the various types of evidences, may Allah have mercy upon you:

The first type (of prohibition from swearing by other than Allah): Allah the Most High prohibiting it.

Al Bukhari narrates the hadith (6108) and Muslim (1646) as well, on the authority of Ibn Umar – May Allah be pleased with him and his father- that the Prophet (sallahu alaihi wa salam) caught up to Umar as the later was riding in a group and swearing by his father, about which the Prophet said, “Verily, Allah prohibits you from swearing by your forefathers. Whoever swears then let him swear by Allah or remain silent.”

The second type: The Prophet (sallahu alahi wa salam) prohibiting it.

Abu Dawood relates the hadith (3248) as well as An Nisaa’i (3769) on the authority of Abu Huraira -may Allah be pleased with him- that the Prophet (sallahu alaihi wa salam) said, “Do not swear by your fathers nor your mothers, nor partners (with Allah). Do not swear except by Allah and do not swear by Allah except that you are truthful.”

This hadith is sahih (authentic). Those scholars who declared it sahih include: Ibn Hiban, Ibn Al Malaqqan, Al Albani, Ibn Baz and Muhammad ibn Ali Al Ethiopi.



The third type: The Prophet (sallahu alaihi wa salam) informing that it is shirk (associating partners with Allah).

Imam Ahmad narrates a hadith (6072) as well as Abu Dawood (3251) and At Tirmidhi (1535) which narrates that Ibn Umar -may Allah be pleased with Him and his father- heard a man swearing by other than Allah, so he told him, “Indeed, I have heard the Prophet (sallahu alaihi wa salam) say, ‘Whoever swears by other than Allah has committed shirk’.”

This hadith is sahih. The scholars who have declared it sahih include: At Tirmidhi, Al Hakim, Ibn Hibaan, Ad Dhiyaa Al Maqdisi, Ibn Taymiya, Ibn Qayyim Al Jawziya, Ad Dhahabi, Ibn Al Mulaqqan, Zain Ad Deen Al Manaawi, Al Muálami, Al Albani, Ibn Baz, Muqbil Al Wad’ie, Rabe’e ibn Hadi, and Muhammad Ibn Aadam Al Ethiopi.

The fourth type: The prophet (sallahu alaihi wa salam) repudiating the one who swears by other than Allah.

Imam Ahmad relates a hadith (22980) as well as Abu Dawood (3253) on the authority of Buraida – may Allah be pleased with him- that the Prophet (sallahu alaihi wa salam) said, “Whoever swears by trusts (amaana) is not from us.”

This hadith is sahih and from those scholars who have declared sahih are: Al Haakim, Ibn Hibaan, Al Mundhiri, An Nawawi, Ad Dhahabi, Al Haytami, Zain Ad Deen Al Manaawi, Al Albani, Ibn Baz and Muqbil Al Wad’ie.

The fifth type: The Prophet (sallahu alaihi wa salam) considering the articulation of this (swearing by other than Allah) to be a major offense, to the extent that he ordered the

person who made a verbalization of this sort to say the statement of tawheed, “La ilaha ill Allah” (There is nothing/no one worthy of worship except Allah.)

Al Bukhari narrates the hadith (4860) as well as Muslim (1647) on the authority of Abu Huraira – May Allah be pleased with him- that the Prophet (sallahu alaihi wa salam) said, “Whoever swears and says in his swearing, ‘By Al Laat and Al ‘Uzza’, then he must say, ‘La ilaha ill Allah’.”

Imam Ahmad relates the hadith in his Musnad (1622, 1590) as well as An Nisaa’i (3776,3777) and Ibn Majah (2097) on the authority of S’ad Ibn Abi Al Waqqas – May Allah be pleased with him- that he said, “I swore by Al Laat and Al ‘Uzza so my companions said to me, ‘You have said something that is despicable.’ So I went to the Prophet (sallahu alaihi wa salam) and told him, ‘Just a short time ago, I swore by Al Laat and Al ‘Uzza.’ The prophet (sallahu alaihi wa salam) then replied, ‘Say: La ilaha ill Allah wahdahu, three times, then blow on your left three times, then seek refuge with Allah from Shaytan and do not do it again.’”

This hadith is sahih (authentic). Those scholars who have declared it authentic include; Ibn Hibaan, Ad Dhiyaa Al Maqdisi, Muqbil Al Wad’ie, and Muhammad ibn Ali ibn Aadam Al Ethiopi.

The word hujr in the (original Arabic) hadith means detestable or despicable speech. Ibn Battal Al Maaliki –May Allah have mercy upon him- said in his explanation of Al Bukhari (V. 6, pgs. 99-100), “At Tabari said, ‘And this statement (saying the kalamatu tawheed) is obligatory upon him along with making tawba (repentance), and having

remorse for that which he said (swearing by other than Allah), and having firm resoluteness to not do it again and to not glorify anything other than Allah’.”

The sixth type: The Muslim ruler punishing the one who uttered (a swear by other than Allah) while knowing, doing it willingly and is cognizant of what he is saying.

It is established on the authority of Abdur Razzaq in his Musanaf (15927) on the authority of Abdullah Ibn Az Zubair – May Allah be pleased with him- that he raced Umar Ibn Al Khattab (May Allah be pleased with him) and won. Abdullah then said, “I beat him, by the ka’ba (swearing by the Ka’ba)!’ Umar then replied, ‘Do you see your swear by the Ka’ba? Wallahi, if I knew that you had thought about it beforehand (saying it consciously not out of extreme happiness), I would have punished you. Swear by Allah, sin or be righteous’.”

The seventh type: The sahaba – May Allah be pleased with them- informing that swearing by Allah while lying was a lesser evil than swearing by other than Allah while being honest.

Abdur Razzaq narrates (15929) as well as Ibn Shaiba (12281) and At Tabarani in his Mu’jam Al Kabeer (8902, 8810) on the authority of Abdullah –May Allah be pleased with him- that he said, “That I swear by Allah while lying is more beloved to me than to swear by other than Allah being honest.”

This narration is sahih. The scholars who have declared it sahih include; Al Albani, Abdul Muhsin Al Abaad, and Al Mundhiri. Al Haithami said regarding this hadith, “Its narrators are the narrators of As Sahih.”



Swearing by Allah while lying being a lesser evil than swearing by other than Allah truthfully is evident on two grounds:

The first: Swearing by other than Allah is shirk (polytheism) while swearing by Allah is tawheed and having tawheed tainted by a lie is better than shirk coupled with honesty.

The second: Swearing by other than Allah is shirk, while swearing by Allah while lying is a sin. Sinning is lesser of an evil than shirk and those sins which have been described in the Shari'a as being shirk are greater and more severe than other sins (which do not contain shirk).

The eighth type: The Sahaba – May Allah be pleased with them- disapproving the individual who swears by other than Allah and their reprimanding him.

It is authentically related by Imam Ahmad in his Musnad (5222, 5256) and Musadid in his Musnad (4815) on the authority of Sa'd Ibn 'Ubaida – May Allah have mercy upon him-, "I was with Ibn Umar in a circle, and he heard a man in another circle saying, 'No! By my father (swearing by his father)', so Ibn Umar threw a pebble at him and said, 'Indeed swore like this before and the Prophet (sallahu alaihi wa salam) forbade him from doing so and said, 'This is shirk'."

Oh, noble readers, May Allah grant you insight into the religion and open your chest to (accepting) it.

The different expressions and modes of swearing by other than Allah, the Most High, are exceptionally numerous to the extent that it is impossible for the human to enumerate them because they differ from time to time, from one language to another, from one



dialect to another, from one country to another, from one city to another, from one village to another, from one tribe to another and differ between urban areas and the countryside.

Here are some of the different manifestations and modes of swearing by other than Allah:

The first expression: Swearing by the Prophet (sallahu alaihi wa salam).

Like the example of the person who swears saying, “By the prophet (using the harf waw which is called waw al qasim) I am honest in what I said!” Or if the person says, “By our master (the Prophet sallahu alaihi wa salam) I will not do what you want me to!” Or “By my master the Prophet (sallahu alaihi wa salam) I fixed that which you wanted me to fix.”

The second example is swearing by one’s honor. Like the example of the person swearing by saying, “By my honor, I will not let him go by without disciplining him.” Or “I swear by my honor to fulfill whatever job I have been entrusted with.”

The third example is the swearing by the status or position of the person being sworn by. Like if the person swearing says, “(I swear) by your life or the life of our master, the Prophet (sallahu alaihi wa salam). Or “(I swear) by my father’s life or my mother’s life, I will not do what you are asking me to do!” Or “I swear by your parents’ lives that you will give me what I want,” or “(I swear) by your worth to me, or by the worth of the master Al Badawi to you,” or “(I swear) by the virtue of the Prophet (sallahu alaihi wa salam) to you”, or “(I swear) by the virtue of your parents,” or “ (I swear) by the virtue of the dearest person to you that you loan me this money.”

The fourth example: Swearing by one’s trusts or covenants. Like what some people say when they are informed that something happened, they say, “ Swear by your trusts or



covenants that this really happened.” Then the person replies, “By my trusts (it happened!)” Or the person says, “(Swear) by your trusts, you did not know about this?” And the person replies, “(I swear) by my trusts!”

The fifth example: Swearing by the prophets or righteous men. Like if the person swearing was to say, “(I swear) by Hussain or by Zahra (Fatima the Prophet’s daughter) or by al Eidroos, I have been honest,” or “(I swear) by Al Jaylaani or (I swear) by Al Margani you will not take from me a dirham!” or “(I swear) by Al Marsi Abil Abaas, or by Ibn Alwaan or by Zainab, I will do this and that to you!”

The sixth example: Swearing by fathers and mothers. Like if the one swearing says, “(I swear) by my father and mother or (I swear) by my mother, that I have done everything you requested from me,” or “(I swear) by my entire family that I am innocent of that which I was accused of.”

The seventh example: Swearing by the ka’ba, like if the one who swears says, “(I swear) by the noble ka’ba or (I swear) by the house of Allah, the Haraam, I cannot pay back this debt!”

The eighth example: Swearing by blessings. Like if the one swearing says, “(I swear) by this noble blessing or by the life and salt that is between us, I have not betrayed you.”

Dear assiduous readers, May Allah increase you from His bounties, generosity and benevolence. The scholars of Islam, throughout different ages and localities, have warned the Muslims from swearing by other than Allah. Also, they have explained its prohibition and associated rulings along with rebuking the one who swears by other than Allah. The following are some of the statements from the scholars pertaining to this issue:



Firstly, Ibn Abdil Barr (b. 368h) – May Allah have mercy upon him- stated in his book At Tamheed (v.14, p. 368), “There is a consensus from the ulama that oaths or swearing by other than Allah is detested, prohibited and that it is not permissible for anyone to swear using this type of swearing.”

Secondly, Ibn Taymiya (b. 668h) – May Allah have mercy upon him- stated in his Majmoo’ Al Fataawa (v.33, p. 122), “Swearing by created entities like swearing by the ka’ba, or angels, or the mashaikh (scholars), or kings, or one’s forefathers, or the sword amongst other things which many people swear by. These types of oaths (swearing) are not sacred nor are fiqh rulings to be based on them, nor is there any expiation (kafaara) for breaking them and this is based on consensus of the Muslims.”

Thirdly, Al Qaadi Al Mahlab ibn Ahmad Ibn Abi Safra Al Andalussi (d. 435h) – May Allah have mercy upon him- said, as is quoted in the explanation of Al Bukhari from Ibn Battal (v. 6,p.96-97), “The Arabs in Al Jahiliya (pre Islamic ignorance) used to swear by their forefathers and their deities. So Allah wanted to remove anything other than Him from their hearts so that only His remembrance would remain because He is the Truth who is worshipped alone. Therefore the sunnah is making an oath (swearing) by Allah like that which has been narrated by Abu Musa and others from the Prophet (sallahu alaihi wa salam). Also, swearing by other than Allah falls under the same ruling as swearing by one’s forefathers and this along with other similar swearing is not permissible according to the scholars (Al Fuqahaa).”

Fourthly, Ibn Jarir At Tabari (b.224,h) – May Allah have mercy upon him- as quoted in the explanation of Sahih Al Bukhari, stated, “Swearing or taking of an oath by other than



Allah is not correct regardless of who the person or thing which is being sworn by is and the one who says, “(I swear) by the Ka’ba or by Jibreel or Mika’eel or Aadam or Hawaa or Nuh or (I swear) by the punishment of Allah or by the reward from Allah, then indeed he has said a detestable word. It has previously been mentioned about the Prophet’s (Sallahu alaihi wa salam) prohibiting these statements and his obligating the person who has sworn by other than Allah to make tawba and to ask for forgiveness.”

Fifthly, Al Qaadi Bakr Ibn Abdullah Abu Zaid – May Allah have mercy upon him- stated in his book ‘Mu’jam An Nawaahi Al Lafdhiya’ (The Dictionary of Prohibited Statements) on page 133, “The general position of the Shariah for the Prophet’s umma is unwavering with regards to the prohibition of swearing by other than Allah the Most High, and the person who swears by other than Allah has committed minor shirk. The various ahaadith prohibiting swearing by other than Allah have reached the status of at tawaatir (meaning that there are so many authentic chains of narrations, it is impossible to deny its validity) and it (swearing by other than Allah) is from those affairs related to aqeedah (belief or creed) of which there is no difference of opinion in.