

Is swearing by other than Allaah considered Shirk?

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Question: What is the ruling on swearing by anyone or anything other than Allaah? Is it Shirk (associating others with Allaah in His Divinity or worship) or not?

Answer: Swearing by anyone or anything other than Allaah, whether it is an angel, a prophet, a Walee (pious person) or any other creature, is forbidden. It is reported on the authority of Ibn `Umar (رضي الله عنهما)¹ that the Messenger of Allaah (صلى الله عليه وسلم)² found `Umar ibn Al-Khattaab amongst the riders and he was swearing by his father. Allaah's Messenger (صلى الله عليه وسلم) called them (saying): **Allaah (Glorified and Exalted be He) has forbidden you that you take oath by your father. Whoever wants to swear should swear by Allaah or keep silent.** Ibn 'Umar reported another narration where the Prophet (صلى الله عليه وسلم) said: **If anybody has to take an oath, he should swear only by Allaah.** The people of Qur'aysh used to swear by their fathers. The Prophet said: **Do not swear by your fathers.**³ The Prophet (صلى الله عليه وسلم) forbade swearing by others than Allaah. Prohibition means forbiddance. Moreover, it was reported that the Prophet (صلى الله عليه وسلم) called it Shirk. `Umar ibn Al-Khattaab (رضي الله عنه)⁴ reported that the Prophet (صلى الله عليه وسلم) said: **He who swears by anything other than Allaah is committing an act of Shirk.**⁵ It was reported on the authority of Ibn `Umar that the Messenger of Allaah (صلى الله عليه وسلم) said: **He who swears by anyone other than Allaah is a disbeliever or a Mushrik (one who associates others with Allaah in worship).** Scholars considered it to be Al-Shirk-ul-Asghar (minor form of associating others in worship with Allaah) and said that this is a minor form of Al-Kufr Al-Akbar (major form of disbelief) that drives one away from Islam. Therefore, it is one of the most grievous major sins. Ibn Mas'ood (رضي الله عنه) said: "It would be better for me to falsely swear by Allaah than to swear by anyone other than Allaah." This is also backed up by what was reported by Aboo Hurairah that the Prophet (صلى الله عليه وسلم) said: **Whoever amongst you swears, (mistakenly) in his**

¹ (رضي الله عنهما) (rad iyallaahu 'anhumaa) May Allaah the Most High be pleased with them both

² (صلى الله عليه وسلم) (sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

³ Related by Muslim and others

⁴ (رضي الله عنه) (rad iyallaahu `anhu) May Allaah the Most High be pleased with him

⁵ Related by Ahmad with an authentic Sand "chain of narrators", and Al-Tirmidhee, who considered it to be Hasan "a Hadeeth whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish", and Al-Hakim, who considered it to be a Saheeh "a Hadeeth that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish"

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oath 'By Al-Lat and Al-'Uzza', then he should say, La ilaha illa Allaah 'there is no deity but Allaah'. And whoever says to his companions, 'Come let me gamble with you', then he must give something in charity (as an expiation for such a sin).⁶ The Prophet (صلى الله عليه وسلم) commanded Muslims who swore by Al-Lat and Al-'Uzza to say La ilaha illa Allaah. Swearing by anyone other than Allaah contradicts the perfection of Tawheed (Oneness of Allaah). Moreover, it also includes glorifying someone other than Allaah with attributes that are due only to Allaah as oaths. Some Hadeeths that contain swearing by fathers were reported before that prohibition was revealed as it was used by Arabs in Jaahiliyyah (pre-Islamic time of ignorance).

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

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⁶ Related by Muslim and others