

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class 31 – The Prohibition of Swearing by Other Than Allaah

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The shaykh began with the Khutbatul Haajah.

The shaykh began by re-calling to us last week's dars, whose title was *al-Hajr ul-Aswad Laa Yadurru wa Laa Yanfa'a*, the Black Stone does not Harm and does not Benefit. And the shaykh re-called the hadeeth of 'Umar ibnul-Khattaab, and mentioned that 'Umar did this action in obedience to the order of Allaah (subhaana wa ta'aalaa), which is that the Messenger (صلى الله عليه وسلم) is to be followed in all affairs.

The shaykh then mentioned that the writer of this book has mentioned this chapter (of the Black Stone) in this book of *al-Qawl ul-Mufeed* because the people who worship stones, trees, and other than them, believe that these things can benefit or harm along with Allaah or other than Allaah. So the writer of this book has placed this chapter in this book to highlight to these people that this is not the case, because if the greatest stone, which is al-Hajr ul-Aswad, does not harm or benefit, then more importantly other than it from the stones do not harm or benefit.

And Shaykh Ahmed also mentioned to us that when 'Umar ibnul-Khattaab (radiyAllaahu 'anhu) kissed the Black Stone, and it has also been narrated that the Prophet (صلى الله عليه وسلم) embraced the Black Stone with his hand, that this is an action of worship, pure worship to Allaah (subhaana wa ta'aalaa). This is the Sunnah of the Prophet (صلى الله عليه وسلم), and it is not to be considered an action of seeking Barakah, which is the blessings of Allaah (subhaana wa ta'aalaa). There should be no belief in this action that this is a way of seeking the good of something or the good of the Black Stone. Rather, this is purely an act of worship to Allaah (subhaana wa ta'aalaa) which the Prophet (صلى الله عليه وسلم) has made clear to the Ummah. And the shaykh mentioned this point because some of the people when they do kiss the Black Stone or touch the Black Stone, they do so with the belief that they are seeking Barakah (blessings) from it. And this is contrary to the correct belief. So the kissing or touching of the Black Stone is only to be done with the belief that this is worship to Allaah (subhaana wa ta'aalaa) and that Allaah (subhaana wa ta'aalaa) has ordered this to be done through His Prophet (صلى الله عليه وسلم).

## THE PROHIBITION OF SWEARING BY OTHER THAN ALLAAH (TAHREEM AL-HALF BI GHAYRIL-LAAH)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

1. From ‘Abdullaah ibn ‘Umar ibnul-Khattaab (radiyAllaahu ‘anhumaa) that the Messenger of Allaah (ﷺ) met ‘Umar ibnul-Khattaab (radiyAllaahu ‘anhu) while the latter was going with a group of camel-riders, and he was swearing by his father. So Allaah’s Messenger (ﷺ) said, **((Behold! Allaah (‘azza wa jall) forbids you to swear by your fathers, so whoever has to take an oath, he should swear by Allaah or keep quiet))**. Reported by al-Bukhaaree, no. 6270 and Muslim, no. 1646.

Also from him [‘Abdullaah ibn ‘Umar] (radiyAllaahu ‘anhumaa), who said, Allaah’s Messenger (ﷺ) said, **((Whosoever wishes to take an oath then he should not take an oath except by Allaah))**.

2. From Abee Hurayrah (radiyAllaahu ‘anhu) who said, Allaah’s Messenger (ﷺ) said, **((Whoever amongst you swears, (saying by error) in his oath “By al-Laat and al-‘Uzzaa,” then he should say, “Laa Ilaaha illaAllaah (None has the right to be worshipped 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).))** Reported by al-Bukhaaree, no. 4579 and Muslim, no. 1647.
3. From Buraydah (radiyAllaahu ‘anhu) who said that the Messenger of Allaah (ﷺ) said, **((Whoever takes an oath by *al-Amaanah* (the trust), then he is not from us))**. Reported by Aboo Daawud, no. 3253 with an authentic chain, authenticated by ash-Shaykh al-Albaanee in as-Saheehah, no. 94, and also authenticated by ash-Shaykh Muqbil in al-Jaami’ as-Saheeh 1/291.
4. From Qutaylah, the woman from Juhaynah, (radiyAllaahu ‘anhaa) that a Jew came to the Prophet (ﷺ) and said: “Verily you make equal and verily you associate, you say: ‘What Allaah Wills and what you will,’ and you swear: ‘By al-Ka’bah.’ So the Prophet (ﷺ) ordered them: (If they want to swear, they should say: ‘By the Lord of al-Ka’bah,’ and they should say: ‘What Allaah Wills then what you will.’).” Narrated by an-Nisaa’ee 7/6, and authenticated by ash-Shaykh al-Albaanee in as-Saheehah: 1166, and also by ash-Shaykh Muqbil in the book as-Saheeh al-Musnad Mimmaa Laysa Fee as-Saheehayn 2/515.
5. From ‘Umar ibnul-Khattaab (radiyAllaahu ‘anhu) who said, “The Messenger of Allaah (ﷺ) said to me: **((Verily, Allaah (‘azza wa jall) prohibits you to swear by your fathers))**.” Reported by al-Bukhaaree, no. 6271 and Muslim, no. 1646.
6. From Thaabit ibn ad-Dahhaak (radiyAllaahu ‘anhu) who said that the Messenger of Allaah (ﷺ) said: **((Whosoever swears to be on a religion other than the religion of al-Islaam, then he is as he says))**. Reported by al-Bukhaaree, no. 1297 and Muslim, no. 110.
7. From Buraydah (radiyAllaahu ‘anhu) who said that the Messenger of Allaah (ﷺ) said: **((Whosoever swears and says: “Verily, I am free from al-Islaam,” and if he was a liar, then he is as he says, and if he was truthful, then he will not return back to al-Islaam in a perfect manner))**. Narrated by Aboo Daawud, no. 3258 and Ahmed, no. 5/355 and an-Nisaa’ee 7/6 and ibn Maajah, no. 2100, and authenticated by ash-Shaykh al-Albaanee in al-‘Irwa’aa’, no. 2576, and also by ash-Shaykh Muqbil in al-Jaami’ as-Saheeh 1/290.
8. From ‘Abdur Rahmaan ibn Samurah (radiyAllaahu ‘anhu) who said that the Messenger of Allaah (ﷺ) said: **((Do not swear by idols and by your fathers))**. Narrated by Muslim, no. 1648.

9. From Abee Hurayrah (radiyAllaahu ‘anhu) who said that the Messenger of Allaah (ﷺ) said: **((Do not swear by your fathers, or by your mothers, or by idols, and do not swear except by Allaah, and do not swear except that you are truthful))**. An authentic hadeeth, narrated by Aboo Daawud, no. 3248 and an-Nisaa’ee, no. 3769 and ibn Hibbaan, mo. 4357 and al-Bayhaquee 10/29, and authenticated by ash-Shaykh al-Albaanee (rahimahullaah) in Saheeh al-Jaami’, no. 7249, and also by ash-Shaykh Muqbil in as-Saheeh al-Musnad 2/341.
10. From ‘Abdullaah ibn ‘Umar (radiyAllaahu ‘anhumaa) who said that the Messenger of Allaah (ﷺ) said: **((Whosoever swears by other than Allaah, then he has committed (an action of) disbelief or association))**. Narrated by Aboo Daawud, no. 3251 and at-Tirmidhee, no. 1535 and al-Haakim 1/18 and 4/297; and authenticated by adh-Dhahabee, and also by al-Albaanee in al-‘Irwa’, no. 2561, and al-Bayhaquee 10/29, and at-Tayaalisee, no. 1896, and Ahmed 2/34 and 69 and 86 and 125, and ibn Hibbaan 10/199-200, and see al-Jaami’ as-Saheeh 1/279 and 6/321 of ash-Shaykh Muqbil ibn Haadee (rahimahullaahu ta’aalaa).
11. From ‘Umar ibnul-Khattaab (radiyAllaahu ‘anhu) that he said: “No, by my father,” so the Messenger of Allaah (ﷺ) said: **((What is this? Verily, whosoever swears by something other than Allaah has associated))**. Narrated by Ahmed 1/413-414 with an authentic chain.

#### **EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:**

The writer of this book, ash-Shaykh Muhammad ibn ‘Abdul Wahhaab, has mentioned these numerous chapters in this book, and each chapter has a title which contains a specific form of worship. And he has done this to highlight the fact that all worship (all the acts of worship) is to Allaah (subhaana wa ta’aalaa), solely and exclusively, and He has no partner in any of this.

Shaykh Ahmed then read to us from the book of Shaykh Muhammad ibn Saalih al-‘Uthaymeen, *al-Qawl ul-Mufeed Sharh Kitaab ut-Tawbeed*, Beneficial Speech in Explaining the Book of Tawheed, which is an explanation of *Kitaab ut-Tawbeed* of Shaykhul-Islaam Muhammad ibn ‘Abdul Wahhaab an-Najdee (rahimahullaah). He read to us from the chapter ‘Swearing by Allaah (subhaana wa ta’aalaa)’:

“The meaning of this is the glorification of the one that is being sworn by. And the reason of doing this action of swearing is to certify an issue by the remembrance of the one that is glorified. And it has specific terminology that is used in the Arabic language, certain words and phrases that are used to swear by, and they are known as Huroof al-Qasam, which consists of the harf baa, waay, and taa (billaahi, wallaahi, and tallaahi).

And a person who numerous swears by Allaah (subhaana wa ta’aalaa), and is consistently and in all times found swearing by Allaah (subhaana wa ta’aalaa), then this is a proof that his glorification of Allaah is weak.

And the reason for mentioning these chapters in *Kitaab ut-Tawbeed* is that from the perfection and completion of Tawheed is that a person glorifies Allaah (subhaana wa ta’aalaa). And the fact that a person swears by Allaah numerous, without taking heed of what he is swearing about, then this is a proof that shows the weakness in his glorification of Allaah (subhaana wa ta’aalaa).”

The shaykh then moved on to explaining the eleven ahaadeeth that are mentioned in this chapter.

1. Regarding the first hadeeth of ‘Abdullaah ibn ‘Umar, Shaykh Ahmed mentioned that in this hadeeth is the proof that it is not allowable to swear by other than Allaah, and that it is forbidden to swear by the created things. And the thing that is sworn by, this is in actuality glorification of that which is sworn by, so the one who swears by the creation is glorifying it, and Allaah (subhaana wa ta’aalaa) is greater than everything and He deserves glorification more than anything else that is in existence. And the one who swears by other than Allaah (subhaana wa ta’aalaa) has committed an act of *shirk* (association). And the specific type of association will be mentioned later on in the explanation, *inshaaAllaah*.
2. Regarding the second hadeeth of Abu Hurayrah, it is to be understood from this hadeeth that the one who swears by other than Allaah without intentionally intending this, and the ones who become accustomed to this due to the fact that they have been brought up in *Jaahiliyyah*, then the Prophet (ﷺ) has made clear to them the atonement of doing this act (i.e. swearing by other than Allaah in error), and it is by saying the statement of *Laa Ilaaha illaAllaah*. And Shaykh Ahmed mentioned that *‘Adheem*, which is the glorification of Allaah (subhaana wa ta’aalaa), is an act of worship, and this is what occurs when a person swears by Allaah. So the atonement for the one who swears by other than Allaah (i.e. in error) by saying the statement of *Laa Ilaaha illaAllaah* is the affirmation of worship to Allaah (subhaana wa ta’aalaa) and its negation to other than Allaah (subhaana wa ta’aalaa).
3. Regarding the third hadeeth of Buraydah, Shaykh Ahmed mentioned that this great test and tribulation has affected the general people in the lands of the Muslims, such that they have become accustomed to this (i.e. swearing by *al-Amaanah*), and it has become widespread on their tongues to swear by *al-Amaanah*. And the trust (*al-Amaanah*) is a great thing to them, and they use as a proof for their action of this the statement of Allaah (subhaana wa ta’aalaa):

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا  
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

*Truly, We did offer ALAmaanah (the trust or moral responsibility or honesty and all the duties which Allaah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allaah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). (Al-Ahzaab 33:72)*

And Shaykh Ahmed mentioned that in this verse is the affirmation that *al-Amaanah*, the trust, is a great thing. A great thing which Allaah (subhaana wa ta’aalaa) has sent down upon the creation. A thing which mankind took and bore it. But if the person who swears by *al-Amaanah* is asked what is greater than *al-Amaanah*, he would say: ‘Allaah (subhaana wa ta’aalaa).’ So why not swear by Allaah (subhaana wa ta’aalaa), who is greater than all things, and he is the One who is entitled to glorification. And the promise of punishment that the Prophet (ﷺ) mentioned for the one who swears by *al-Amaanah* is that ‘he is not from us,’ which means that he is not from our path, our clear path and *Manhaj* (way/methodology). And it is upon the person who due to accustom and habitual habits finds himself swearing by *al-Amaanah*, it is upon him to take note and to be careful of what comes out of his tongue, and that he must be truthful in his swearing, and that he must swear only by Allaah (subhaana wa ta’aalaa). And in

regards to being truthful when swearing, the shaykh mentioned the hadeeth of Ibn Mas'ood (radiyAllaahu 'anhu):

The Prophet (ﷺ) said, **“Whoever swears falsely in order to grab the property of a Muslim (or of his brother), Allaah will be angry with him when he meets Him.”** Reported by al-Bukhaaree, no. 6238.

4. Regarding the fourth hadeeth of Qutaylah, Shaykh Ahmed mentioned that one of the benefits found in this hadeeth is that it is known to the Jews, and it is from their religion, that swearing by other than Allaah is considered *shirk*, and that *halaaf* (swearing) is only by Allaah (subhaana wa ta'aalaa), solely and exclusively. And this shows that from the religion of the Jews is Tawheed and that from their *deen* is the forbiddance of swearing by other than Allaah (subhaana wa ta'aalaa). And in this hadeeth, the Prophet (ﷺ) affirmed that they join with the Will of Allaah (subhaana wa ta'aalaa) the will of the Messenger (ﷺ), and that they swear by al-Ka'bah; and all of this is *shirk*, as has been previously mentioned. And Shaykh Ahmed mentioned to us that it is allowable to swear by the attributes of Allaah (subhaana wa ta'aalaa). Therefore, it is allowable for someone to swear by the Qur'aan, the Qur'aan being the speech of Allaah (jalla wa 'alaa), and speech is an attribute of Allaah (subhaana wa ta'aalaa). As for al-Ka'bah, then it is not from the attributes of Allaah (subhaana wa ta'aalaa), and therefore it is not allowable for a person to swear by al-Ka'bah. So it is upon us to say as the Prophet (ﷺ) said, 'By the Lord of al-Ka'bah.'