



**The Dangers Of Speaking
About ALLAH Without
Knowledge**

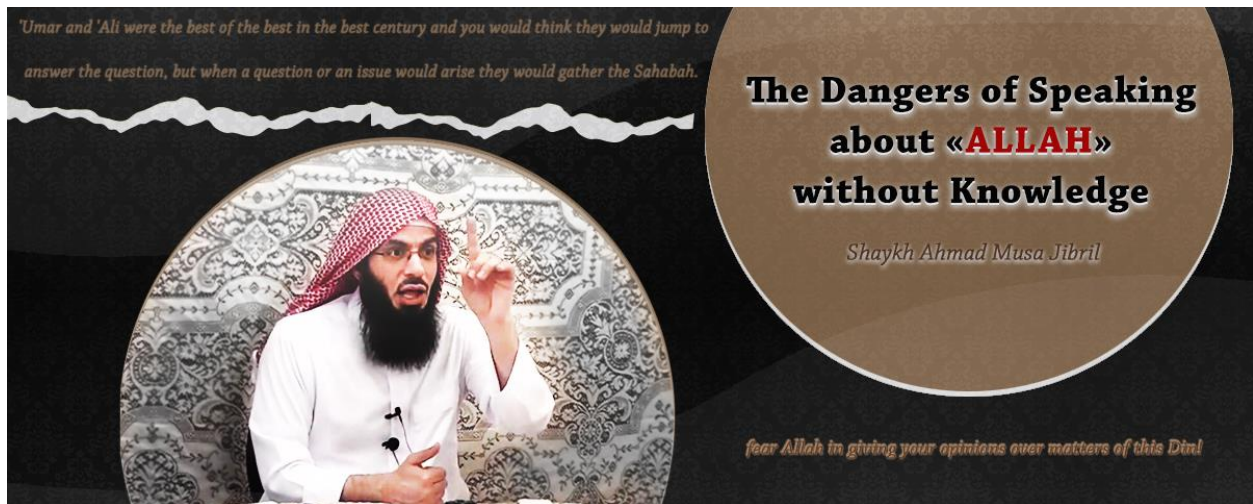


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أهل التوحيد

Publications





We said do give da'wah and we encourage you, but know your limits.

Today there is a worldwide Islamic epidemic. One who might be a good talker or possibly even just grew a couple of days old beard and put on a kufiyah, he goes to the local masjid or gives a talk or two and uploads it on YouTube and

what happens?

The man who has sacrificed his whole life in Medical School who knows snippets of Islamic knowledge or possibly one or two bits and pieces of Islamic knowledge, and the one who sacrificed his life in Law School and Engineering School or maybe a business man, well suddenly he is

a Shaykh !

he is a Mufti !

and he is Shaykh so and so.

He begins to speak so boldly in matters of the destiny of this Ummah that the



Sahabah and the four Imams would have backed away from.

Sometimes it starts off innocently, that is the truth of the matter. He teaches, he knows some good Hadith, he gives a good lecture or a good Khutbah and it starts off good. Maybe he goes to a non-Muslim community, conveys a lecture and invites them to Islam. That is good, but some do not know where to stop!

Suddenly after he speaks in the local community and he begins to wear his kufiyah a lot and the few days old beard, or possibly sometimes one goes to 'Hajj' and comes back and he is a Shaykh and a Mufti when coming back from 'Hajj'!

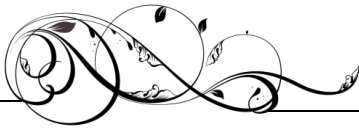
It may be that one goes to Madinah for 'Umrah' and comes back.

What is his knowledge? Who is his Shaykh? Oh he went to Madinah. How long did he stay in Madinah? Three weeks. What did he get in three weeks?

The problem is that people do not know their limits.

In this day and age you do not ask where the Shaykh is, you ask who is not the Shaykh. You just present an Islamic question in any field and in any surrounding and just see who will say Allahu a'lam, let us consult the

Shuyukh. See how rare that is. Abdur-Rahman Ibn Abi Layla said: I met one hundred and twenty of the Ansar (the Sahabah of the Prophet sallallahu 'alayhi



wa sallam).

Abdur-Rahman Ibn Abi Layla is a Tabi'i and he said:

if you asked each of them an issue they would defer it to the other person and the other person, until it comes back to the first person. It goes from a hundred and twenty people all the way back to the first person.

Not a single one of them preaches a Hadith except that he wishes his brother would suffice him.

Not a single one of them would give a fatwa except that he wishes his brother would suffice him.

Can you imagine asking a hundred and twenty Muslims today about an Islamic matter?

Oh
wallahi I think this and that, but if you tell him my watch broke or my computer broke then
he is going to say:

Take it to the computer office or this place!

When it comes to 'Islam' everyone is a Shaykh today!

'Umar' used to say: fear Allah in giving your opinions over matters of this Din. When an issue used to arise, 'Umar and Ali' were the best of the best in the best



century, and you would think they would jump to answer the question, but when a question or an issue would arise they would gather the Sahabah.

They would get together and ask what is the answer to this question?

Maybe one of them heard a ‘Hadith’ the other one did not know of. When ‘Umar and Ali’ did that,

do you think they did not know?

Honestly, do you think they did not know when they would gather the Sahabah and ask them?

They wanted to make one thousand percent sure that this is the right answer and that they did not miss out on anything.

Ata Ibn as-Sa’ib, a Tabi’i, said I met men, he means the Sahabah, when one is asked about a fatwa his answer would be while his knees were trembling and shuddering.

Why?

He fears Allah, that he is going to be asked about this question.

Ash-Sha’bi, al-Hasan al-Basri and Abu Husayn, all Tabi’in, said:

some of you today give fatwas in matters that if they were presented to ‘Umar Ibn al-Khattab’, he would have gathered the people of Badr to consult with them.



What do we say today ash-Sha’bi?!

What do we say about today al-Hasan al-Basri?!

What do we say about the Ummah today if that is during your time, the first century.

Wallahi people who cannot pronounce a single verse from the Qur’an have today become Muftin, whether they call themselves or others call them.

People so ignorant that they use matters abrogated in Islam as proof to substantiate their stance. Wallahi we heard those who cannot pronounce a single verse from the Qur’an clearly issue fatwas or use some kind of proof on matters that are abrogated as proof for free mixing and mingling, for example:

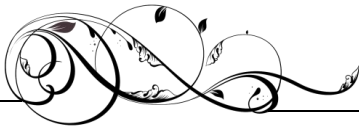
Imam Malik said: whoever wants to answer a fatwa or issue pertaining to Islamic matters,

let him contemplate what is best for him before Allah. What is going to suffice him when he

is before Allah? Let him remember Heaven and let him remember Hell, and after he contemplates and thinks of that then let him answer.

A man asked Imam Malik and he did not answer. The man said Abu Abdillah please answer me, Imam answer me. Imam Malik replied:

Do you want me to be a justification to the action that you want to do? Do you want me to be the justification for the action before Allah and then I am the one who gets punished and you go scot-free?!



Al-Haytham Ibn Jamil said: Imam Malik was once asked about forty eight matters. He answered thirty two and he said I do not know to the rest of them.

Roam around the world and ask the same number of questions Imam Malik was asked about and see how many answers you get.

If you ask fifty, you are going to get fifty out of fifty!

If you ask ten, you are going to get ten out of ten!

It is a miserable situation of the Ummah. One man told Imam Malik:

Abu Abdillah if you say I do not know then who knows? Imam Malik, you are the Mufti of your time. Imam Malik said: you do not know me more than I know myself.

He is saying do I look special to you? I am an ordinary person and I know my limits!

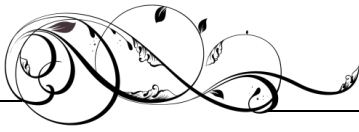
If Imam Malik knows his limits, should the people of today not know their limits?

He said: if 'Ibn Umar' said he did not know then I can say I do not know.

Being conceited and love of prestige and leadership is what destroys people.

These are the words of Imam Malik and that is why they cannot say I do not know.

Here I have a comment to say about this. 'Umar Ibn al-Khattab' would gather the Sahabah to consult with them and Imam Malik says I do not know to several questions from people who are traveling for weeks just to ask him.



When they did that, do you think they really did not know?

I always think about this issue.

They told ash-Shafi'i he was eligible to give fatwa when he was fifteen years old. His Shuyukh told him you are eligible to give fatwa when he was fifteen years old. His teacher Ibn 'Uyaynah' used to teach and ask ash-Shafi'i who was still a kid:

What do you think about this matter? What do you think about this Hadith?
And his own teacher would refer people to ask ash-Shafi'i.

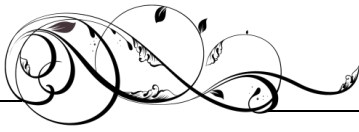
Malik took the task of giving fatwa at the age of twenty one. After he went around to Shuyukh, he said: am I suitable now to give a fatwa or not?

They told him: Imam Malik, if your Shuyukh would have told you no then would you have stopped?

He said: certainly I would have.

Remember in the last class I mentioned two of the most prominent Shuyukh of Ibn al-Jawzi who would back away from giving fatwa that the kids in their halaqah would give. Something I always thought of is do you think they really did not know? Do you think these people really did not know? I am almost positive; we do not know the ghayb, that they did know the answer.

What I believe is that there were opinions or many Hadith on the matter and they were not at a level where they were one hundred percent sure. They were probably 99.9% sure that this is the right answer, but they were not a hundred



percent sure so they backed away.

That is my feeling and that is what I know of these Imams.

If your boss gives you discretion to sign off on certain matters, you would think a million times before you proceed and you would ask around. I want to make my boss happy, he gave me a discretion to do this and that, so do you think I made the right decision?

If one was an advisor to a king or to a president and they gave him discretion to do certain things or to make certain decisions, he would ask around all over and make sure that is the one hundred percent correct decision. One who is going to give a fatwa is not giving a fatwa in a matter pertaining to a king, a president or a boss, but it is a matter pertaining to Allah that you are going to stand before Allah and be asked about. Your boss, you can get over it. Your president and your king, you can get beyond that and you can pass that point, but Allah the Almighty?

Ibn al-Qayyim rahimahullah said: Allah prohibited speaking about Him without knowledge and it is considered among the biggest of all prohibitions.

Rather, Ibn al-Qayyim considered it among the worst sins.

Ibn al-Qayyim said: Allah gave levels in sins, He put levels in this verse in four sins. He started off with the fawahish (the major sins like adultery and fornication), then He went to the second level which is oppression, then He went to the third level which is shirk and then He



went to the worst level which is speaking about Allah without knowledge.

He started with the least and went to the worst, and the worst is speaking about Allah without knowledge. Say (O Muhammad sallallahu 'alayhi wa sallam): "The things that my Lord has indeed forbidden are fawahish (great evil sins, every kind of unlawful sexual intercourse, etc) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge" (Surah al-A'raf: 33).

"And say not concerning that which your tongues put forth falsely: This is lawful and this is forbidden, so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper" (Surah an-Nahl: 116).

Atiq Ibn Ya'qub and Ibn Wahhab said: they heard Imam Malik rahimahullah say:

The Salaf and those before him never used to say haram and halal. They used to say we dislike this and we like that, and you should do this and you should not do that. They would not use the term haram and halal because of the verse: "Say (O Muhammad sallallahu 'alayhi wa sallam to these polytheists): Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful. Say (O Muhammad sallallahu 'alayhi wa sallam): Has Allah permitted you (to do so), or do you invent a lie against Allah? (Surah Yunus: 59).



Many of the ignorant today when they go and learn from books, they read matters that Imam Ahmad Ibn Hanbal disliked, when in reality that matter is considered haram by Imam Ahmad Ibn Hanbal but they would not use the term haram. And I told you that is not the proper way of learning in itself and by itself, unless one has no teacher. Some of the 'Ulama would not use the term haram and this brought a lot of confusion to a lot of the students. They would not use haram and halal fearing Allah. They would say I dislike this and I like this, and I prefer this and I do not prefer that. Then Imam Malik brought many examples where the Salaf used to use makruh and he said this was a common trend used by them.

Abdullah Ibn 'Amr radiyallahu 'anhu said in Bukhari and Muslim:

"Verily Allah does not take away knowledge by snatching it from the hearts. He takes away knowledge by taking away the scholars (by their death) so that when the scholars leave and depart, then the people will be with the ignorant. They will ask the ignorant about verdicts and then those ignorant will tell them the answers. They are themselves astray and they lead the masses astray."

Make da'wah in what you know in confidence and in matters that you do not know, say I do not know or give me time, let me ask or let me research. Simple and easy. Yes give Da'wah, do not stop da'wah. Do not say I am ignorant, give da'wah in matters that you know and back away from that which you do not know.

