

Tawheed Class #7

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CLASS SEVEN

This is our seventh class on Al-Usool Ath-Thalaathah. We talked about the first introductory four fundamental principles and these are the introductory principles. The first one was knowledge and he defined knowledge as knowing Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and the religion of Islam. The second one was to apply your knowledge, which we finished off last week. The third one today is calling people unto it.

THE THIRD INTRODUCTORY MATTER: CALLING PEOPLE UNTO IT

الْمَسْأَلَةُ الثَّلَاثَةُ: الدَّعْوَةُ إِلَيْهِ

WHAT DOES THE DHAMEER REFER TO?

Calling people unto what? What does the Dhameer (ضمير) (pronoun) go back to and what does it refer to? Calling people unto it usually refers to the last matter and the last matter is applying it, so calling people to apply it. We already explained that applying knowledge does not come without you knowing knowledge, so in reality calling people unto it means calling people unto knowledge and its application. They come side by side and they are inseparable.

IS DA'WAH FARDH 'AYN OR FARDH KIFAAYAH?

An important issue many discussed is that is Da'wah Fardh 'Ayn or Fardh Kifaayah? Is it a personal obligation or a communal obligation? Da'wah is ordaining the good and forbidding the evil and the answer to that is a twofold answer.

ATTAINING THE DETAILED KNOWLEDGE IS FARDH KIFAAYAH

The first fold of the answer is that there needs to be a group of people devoted to ordaining the good and forbidding the evil. They have to be devoted for that task and that part here is Fardh Kifaayah (a communal obligation). If a group does it then it is sufficient for the Ummah. Every individual of this Ummah does not have to be a Khateeb, we do not need 1.6 Billion Khateeb. Every individual does not have to master the elucidation of all the Hadith of Bukhari or break down the chain of narrations of the Hadith. A group of this Ummah have to go get the classical, detailed and in depth knowledge in Hadith, Mustalah, Seerah, Tafseer, Faraa'idh (laws of inheritance) and so on, and all that is Fardh Kifaayah.

In the Qur'an Allah says:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ
﴿التوبة: ١٢٢﴾

And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil). (Surat at-Tawbah: 122)

A party should stay behind to get the instructions and the lessons on Islamic knowledge so that they can warn their people when they return to them. A group of this Ummah has to be in the forefront of Da'wah and they have to take on the challenge. When people bring misconceptions, they have to respond to them. When governments spread Kufr, someone has got to stand up to it. Someone needs to respond to the Rawaafidh, the Khawaarij and the Murji'ah. Someone needs to lead Jumu'ah, someone needs to lead Salah, someone has to have the detailed knowledge of Jarh and Ta'deel and someone has to have the detailed knowledge of inheritance, but that is not something everyone is able to do. In fact, it is impossible to burden the whole Ummah with such detailed knowledge.

EVERY MUSLIM HAS A PERSONAL OBLIGATION TO PERFORM DA'WAH

Ibn Katheer Rahimahullah said there needs to be a group of this Ummah in the forefront to confront the wrong and stop the evil and represent and convey the truth. Then he said that which leads us to the second fold of the answer, that it is also Waajib on every individual to the extent he can do. Every Muslim has a personal (Fardh 'Ayn) obligation and individual responsibility to perform Da'wah, according to the best of his or her abilities and according to their surroundings and that slightly varies based on their knowledge.

You have to do Da'wah in what you know in your surroundings. You do not have to be a Khateeb but you do know Salah is Fardh, so when you see someone who is not doing their Salah then you say Salah is obligatory on us and you have to perform your Salah. You know backbiting is Haraam so if you are in a setting where there is backbiting, you say stop this is Haraam.

In Sahih al-Bukhari, the Prophet sallallahu 'alayhi wa sallam said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

Convey from me even if one Ayah.

If you know one Ayah, go ahead and convey it. If you know that you truly know the meaning of that Ayah then convey it.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'roof (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. (Surat Aali Imraan: 104)

وَلْتَكُنْ مِنْكُمْ

In Arabic Min (من) means Tab'eer (تبعير), which would mean let there be a group of you (meaning some of you). If you take it as that it would mean the communal obligation (Fardh Kifaayah), meaning let there be a group of you who master the knowledges. However, in Arabic Min could also mean al-Jins, which means the verse would mean let there be of mankind (meaning all of you). Min Lil-Jins (من للجنس) meaning mankind, which would make the verse mean the Fardh 'Ayn type of Da'wah. The verse would mean the individual obligation type of Da'wah because Min could also be Lil-Jins, meaning of mankind.

In Sahih Muslim Abu Hurayrah said that the Prophet sallallahu 'alayhi wa sallam said whoever sees evil, let him change it by his hand. If not, by his tongue. If not, by his heart. Every Muslim is directed to change it and of course every single one of these (the tongue, the hand and the heart) has its own rules and regulations.

Matters one is trusted with like his own children, he is obligated to do Da'wah with them.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ
﴿التحریم: ٦﴾

O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not,

(from executing) the Commands they receive from Allah, but do that which they are commanded. (Surat at-Tahreem: 6)

How could you guard them without giving them Da'wah? A person must do Da'wah to his family because he is entrusted with them and he will be asked about it. A woman is to do Da'wah with her family and in her surroundings, with her relatives, her friends and her peers because she may be asked about it. She may be asked about a certain situation which she is in if she does not do the Da'wah. If one is in a gathering where there is wine being served, he or she must tell them this is prohibited and the least of forbidding the evil is walking away. Walking away from that is in itself forbidding the evil and it is better if you tell them.

So the point is that the detailed form of Da'wah where you know the detailed Islamic knowledge and you convey that is Fardh Kifaayah. You talk about the Khawaarij, the Murji'ah and the Rawaafidh, the Jarh and Ta'deel, and that is Fardh Kifaayah. However, there is an obligation on everyone within his surroundings, to the best of his abilities and means. That one is not Fardh Kifaayah, that is a Fardh 'Ayn.

SHOULD ONE LEAVE DA'WAH UNTIL HE BECOMES FULLY KNOWLEDGEABLE?

We emphasise knowledge so much in our classes and Alhamdulillah from what I gather and from the questions that we have been getting, many who follow these classes on a regular basis are heavily involved in Da'wah. That is a good sign and that is the kind of group we target. A common question I have been getting is you emphasise knowledge so much so should I cancel my Da'wah efforts and focus on learning? I am going to let Imaam Ahmad Rahimahullah answer that question for you.

In Manaaqib Al-Imaam Ahmad (مناقب الإمام أحمد) from Ibn al-Jawzi, Saalih the son of Imaam Ahmad said a man saw my father with an ink pot and it was in the hand of my father. The man said Abu Abdillah (the Kuniyah of Imaam Ahmad), you have reached such a high status and position, you are the Imaam of the Muslims and you are the Imaam of Ahlus-Sunnah, until when are you going to continue carrying that ink pot? Imaam Ahmad said I am going to take the ink pot to the grave:

مَعَ الْمَحْبَرَةِ إِلَى الْمَقْبَرَةِ

Muhammad Ibn Isma'eel as-Saa'igh had a shop that he was a forger in (as-Saa'igh means the one who is a forger). He said me and my father were working and Imaam Ahmad came by carrying his shoes and passed by our shop. My father grabbed him by his Thobe and he said are you not embarrassed Imaam Ahmad? Until when are you going to keep learning from

these young kids you keep learning from? Those kids you go and learn from are either one of two things. They are either younger than Imaam Ahmad or they did not have the knowledge Imaam Ahmad had, but he still went to learn from them. Imaam Ahmad told as-Saa'igh until death, I am going to keep going to learn until death and when death comes then I will stop learning.

In Jaami' Bayaan Al-'Ilm Wa Fadhlih (جامع بيان العلم وفضله) from Ibn Abdil-Barr, Ibn al-Mubaarak was asked until when are you going to continue learning (because he always pursued learning and studying) and he said until death. Another time when he was asked the same question, he said it may be that that which I need to learn and that which I desperately need to know when I stand before Allah, I possibly have not wrote it yet. If you say you want to delay Da'wah until you fully encompass knowledge then we are all never going to do Da'wah, not in this lifetime for sure. Everyone needs to do Da'wah in what he knows and what he is sure of.

Another matter pertaining to this which is more personal is balancing between your Da'wah time and your learning time. That is not to say you take Da'wah out of your life, but you balance it in a way that you see or deem fits you. I heard Ali Tantaawi (a contemporary scholar or a Daa'iyah) say that for the past seventy years of his life since he started learning to read, not a day passed by where he read less than a hundred pages (unless he was travelling). When he was sick it would be about two hundred pages and in his youth it was three hundred pages. He said I used to read and study for ten hours a day. He was slightly humorous so he said if someone studies for ten hours a day and he is a donkey, something is going to stick in his mind. Look at that, a hundred to three hundred pages every day of his life (ten hours a day). Yes we all have to study like that, we all have to study and learning is a never ending process.

Allah told his Prophet Muhammad sallallahu 'alayhi wa sallam:

...وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

And say: "My Lord! Increase me in knowledge." (Surat Taha: 114)

This is to the Prophet sallallahu 'alayhi wa sallam. Give me more knowledge, until when? What is the expiration date on this Du'aa? When do you stop saying that O Prophet of Allah sallallahu 'alayhi wa sallam? Never.

رَبِّ زِدْنِي عِلْمًا

Until his death. That is the Prophet Muhammad sallallahu 'alayhi wa sallam so imagine us. We continue to learn and just because you are learning, it does not mean you neglect your Da'wah.

If one thinks he can go to Madinah or some school or university, study with a Shaykh and complete all the knowledge and then sit to teach, that is not an 'Aalim. That might be the Shuyookh of today but the real Shuyookh studied all the way until death and they actually studied more after they left universities than they did when they were in the universities. If you keep studying until death and you want to delay Da'wah until you graduate from learning, then there is no such thing as Da'wah because you are never going to graduate. There is no graduating out of Islamic knowledge. Study and at the same time convey what you know, but balance it out in a way that suits you.

If you do not know knowledge, share the basics. Everyone knows Laa Ilaaha Illallah Muhammadar-Rasoolullah, take someone who is not Muslim and teach him Laa Ilaaha Illallah Muhammadar-Rasoolullah or an aspect of it, or an aspect of manners. If you cannot do Da'wah on your own tongue, do it on the tongue of others. How? By giving out a book, by giving out a lecture you hear or see in an audio format or in a link format. That is doing Da'wah on the tongue of others but you get the same reward. The entire Ummah must be Du'aat but not Du'aat of Minbar, they do not necessarily have to be Du'aat on the Minbar. Everyone in his vicinity should be a Daa'iyah according to that which he knows and what suits him in his surroundings. Everyone has to think about devoting a timeframe out of his life for Da'wah.

Da'wah is not a monopolised mission the so called Shuyookh only take for themselves or take upon themselves. Had it not been for the youth during the time of the Prophet sallallahu 'alayhi wa sallam, there would have been no Islam today. The Prophet sallallahu 'alayhi wa sallam gave an example that ordaining the good and forbidding the evil is like people on a ship. If you let someone destroy that ship, the whole ship sinks. If we stop anyone who is trying to destroy the ship and preserve it, then we are all going to reach the shore safely.

THE DANGERS OF SPEAKING ABOUT ALLAH WITHOUT KNOWLEDGE

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 Koofiyyah, 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 Sahaabah and the Four Imaams 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 Koofiyyah 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 is the Shaykh, 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 Shuyookh. See how rare that is. Abdur-Rahmaan Ibn Abi Layla said I met one hundred and twenty of the Ansaar (the Sahaabah of the Prophet sallallahu 'alayhi wa sallam). Abdur-Rahmaan Ibn Abi Layla is a Tabi'ee 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 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 Deen. 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 Sahaabah. 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 Sahaabah 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.

Ataa' Ibn as-Saa'ib (a Tabi'ee) said I met men (he means the Sahaabah), 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'een) 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.

إِنَّ أَحَدَكُمْ لِيُفْتِي فِي الْمَسْأَلَةِ ، وَلَوْ وَرَدَتْ عَلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ
اللَّهُ عَنْهُ لَجَمَعَ لَهَا أَهْلَ بَدْرٍ

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 Mufteen, 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).

Imaam Maalik 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.

مَنْ أَحَبَّ أَنْ يُجِيبَ عَنْ مَسْأَلَةٍ فَلْيَعْرِضْ نَفْسَهُ قَبْلَ أَنْ يُجِيبَ عَلَى الْجَنَّةِ
وَالنَّارِ ، وَكَيْفَ يَكُونُ خَلَاصُهُ فِي الْآخِرَةِ ثُمَّ يُجِيبُ

A man asked Imaam Maalik and he did not answer. The man said Abu Abdillah please answer me, Imaam answer me. Imaam Maalik 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 Jameel said Imaam Maalik 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 Imaam Maalik 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 Imaam Maalik, Abu Abdillah if you say I do not know then who knows? Imaam Maalik, you are the Mufti of your time. Imaam Maalik 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 Imaam Maalik 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 Imaam Maalik 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 Sahaabah to consult with them and Imaam Maalik says I do not know to several questions from people who are travelling 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-Shaafi'ee he was eligible to give Fatwa when he was fifteen years old. His Shuyookh told him you are eligible to give Fatwa when he was fifteen years old. His teacher Ibn 'Uyaynah used to teach and ask ash-Shaafi'ee 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-Shaafi'ee. Maalik took the task of giving Fatwa at the age of twenty one. After he went around to Shuyookh, he said am I suitable now to give a Fatwa or not? They told him Imaam Maalik, if your Shuyookh 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 Shuyookh 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 Imaams.

If your boss gives you a 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.

**حَرَّمَ اللَّهُ سُبْحَانَهُ الْقَوْلَ عَلَيْهِ بِغَيْرِ عِلْمٍ فِي الْفُتْيَا وَالْقَضَاءِ ، وَجَعَلَهُ مِنْ
أَعْظَمِ الْمُحَرَّمَاتِ ، بَلْ جَعَلَهُ فِي الْمَرْتَبَةِ الْعُلْيَا مِنْهَا ، فَقَالَ تَعَالَى : قُلْ
إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ**

وَأَنْ تَشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا

تَعْلَمُونَ ﴿الأعراف: ٣٣﴾

Ibn al-Qayyim said Allah gave levels in sins, He put levels in this verse in four sins. He started off with the Fawaahish (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.

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ
الْحَقِّ وَأَنْ تَشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا

تَعْلَمُونَ ﴿الأعراف: ٣٣﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): “(But) the things that my Lord has indeed forbidden are Al-Fawaahish (great evil sins, every kind of unlawful sexual intercourse, etc) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.” (Surat al-A’raaf: 33)

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى
اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿النحل:

﴿١١٦﴾

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. (Surat an-Nahl: 116)

Ateeq Ibn Ya’qoob and Ibn Wahhab said they heard Imaam Maalik Rahimahullah say the Salaf and those before him never used to say Haraam and Halaal. 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 Haraam and Halaal because of the verse:

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ
أَذِنَ لَكُمْ ۖ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿يونس: ٥٩﴾

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?” (Surat Yunus: 59)

Many of the ignorant today when they go and learn from books, they read matters that Imaam Ahmad Ibn Hanbal disliked, when in reality that matter is considered Haraam by Imaam Ahmad Ibn Hanbal but they would not use the term Haraam. 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 ‘Ulamaa would not use the term Haraam and this brought a lot of confusion to a lot of the students. They would not use Haraam and Halaal fearing Allah. They would say I dislike this and I like this, and I prefer this and I do not prefer that. Then Imaam Malik brought many examples where the Salaf used to use Makrooh and he said this was a common trend used by them.

Abdullah Ibn ‘Amr radhiallahu ‘anhu said:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : إِنَّ اللَّهَ لَا يَنْزِعُ الْعِلْمَ انْتِزَاعًا
يَنْتَرِعُهُ مِنْ صُدُورِ النَّاسِ ، وَلَكِنْ يَنْزِعُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ ، حَتَّى إِذَا
لَمْ يَبْقَ عَالِمٌ ، اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا ، فَسُئِلُوا ، فَأَفْتَوْا بِغَيْرِ عِلْمٍ ،
فَاضْتَلُّوا وَأَضَلُّوا

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.

فَاضْتَلُّوا وَأَضَلُّوا

They are in 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.