

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A Brief Response to Tahir Wyatt ‘Working with the Nation of Islam’

Allah (سُبْحَانَهُ وَتَعَالَى) says in His noble Book

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾ (33)

And who is better in speech than he who invites (the people) to Allah and does righteous deeds and says “I am one of the Muslims.” [*al-Fussilat* 41:33]

So Allah informed that those who invite to Him (i.e. His path) are the best people in regards to speech.¹

And He said (سُبْحَانَهُ وَتَعَالَى)

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ (108)

Say (O Muhammad) “This is my way; I invite to Allah with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allah. And I am not of the disbelievers.” [Yusuf 12:108]

Also it is incumbent that the methodology of giving Da’wah be in accordance to what Allah (سُبْحَانَهُ وَتَعَالَى) legislated; and the methodologies in giving Da’wah is not left up to the people by which they make methodologies in giving Da’wah for themselves. Rather the methodology of giving Da’wah was placed by Allah (سُبْحَانَهُ وَتَعَالَى) and was drawn out and implemented by the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in his pristine seerah. Likewise the followers of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) traversed his Da’wah; and anyone who invents a methodology that opposes the methodology of the messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the methodology of the Book and Sunnah, he will be in error in his methodology, and consequently his Da’wah will not be successful; rather, his Da’wah will be incorrect.²

Recently, an article was published by Tahir Wyatt on Madeenah dot com where he defends his actions of giving a talk on a radio station affiliated with the Nation of Islam, stating that this falls under the very important duty of calling to Allah. In this brief response, we would like to examine the reality of Tahir’s action and clarify that calling to Allah, which is a noble duty, as seen in the previous verse, has conditions and

¹ Sifat ad Da’iyah an Najih by Shaykh Salih Fawzan page 6.

² Sifat ad Da’iyah an Najih by Shaykh Salih Fawzan page 12.

requirements which are found in the Book & Sunnah, as well as the *Seerah* of the Salaf of this Ummah, and how Tahir did not fulfill some of these important conditions during his telephone link on the Ramadan line affiliated with the Nation of Islam.

I would like to open up with a question that was posed to the noble Allamah al-Shaykh Salih ibn Fawzan al Fawzan حفظه الله regarding the matter of calling the different groups and factions.

Q: Should the Jama'at (groups and factions) be mixed with or abandoned?

A: If the intent behind mixing with them is to give them Da'wah to clinging onto the Book and Sunnah and to leave off their errors, (done) by one who possess knowledge and insight, then this is something good and it is from calling to Allah. But as for if the intent behind mixing with them is to become upon intimate and close terms with them and to accompany them without giving any Da'wah or any clarification, then this is not permissible.

So it is not permissible for a person to mix with the people of opposition except in a fashion that entails a legislative benefit, such as calling them to the correct Islam and clarifying the truth, perhaps they may return to it. Just as Ibn Mas'ood (رضي الله عنه) went to the people upon innovation in the masjid and stood upon them and rebuked upon them their innovation. Likewise Ibn Abbas (رضي الله عنه) went to the Khawarij to debate them and he rebuked their doubts and those from them who returned (to the truth) returned. Therefore mixing with them, if it is in this manner it is something requested, and if they remain upon their falsehood it is obligatory that they be abandoned, left off and fight against them, fight against them in the path of Allah.³

I cited this Fatwa by Shaykh Fawzan in order to highlight to the reader the fact that it is clear from the methodology of the Salaf, that if they went to a people who were an opposing faction to the Sunnah and its people, they would go specifically to rebuke and refute their specific errors that they fell into, and they would not suffice with directing to them a general call or advice.

When our brother Abdul Wali Nelson asked Shaykh Salih al Luhaydaan about the Nation of Islam, he mentioned within his answer that when one advises them, they also refute those evil beliefs that they hold. Here is the text of the question and answer:

O Shaykh there is found in America a religious sect who call themselves "The Nation of Islam" and they claim to be upon Islaam. Their beliefs are as follows:

1. That generally, every black person is an incarnate of Allaah, specifically he is in the form of a man named Fard Muhammad, and that all whites are devils.
2. That Muhammad (sallallaahu 'alayhi wa sallam) was not the seal of all Prophets and Messengers and that Elijah Muhammad was indeed the last prophet and that he is the

³ al Ajwibatul Mufeedah by Shaykh Salih al Fawzan page

messiah and *Mabdee* expected to appear in the last days. They also deny Allaah resurrecting the creation and they consider the Resurrection to be a metaphor of one exiting from ignorance and gaining knowledge, and they have many other aspects of creed which are clear disbelief.

So the question, O Shaykh, is firstly: Is this sect a disbelieving sect, outside of the fold of Islaam. Second, what is the ruling on the common folk from amongst them? Third, are these individuals excused due to them living far away from the Scholars of Islaam and fourth, what is your advice to those who hesitate in declaring these individuals to be disbelievers?

[A]: In the name of Allaah the Most Beneficent, Most Merciful, all praises are for Allaah, and may His peace and prayers be upon His Messenger, the one whom Allaah sent as a mercy to the whole of mankind, and has made him the seal of all Prophets and Messengers. Thus, there is no prophet or messenger that will come after him.

These individuals, who were described in these three questions, are not Muslims. Did they accept Islaam before this as to say that they are even apostates?! It is not clear to me that they ever accepted Islaam. Their belief is a branch of that of the *Hulooliyyah* (those who say Allah becomes incarnate with His creation), however they claim that Allaah became incarnate within the blacks, and they claim that the whites are devils. And this is something that they use to offend and spite the whites. So in reality, the Muslim is a brother of a Muslim, and a condition for one to enter Islaam, is to testify that no deity has the right to be worshipped in truth except Allah, and that Muhammad is the Messenger of Allaah, and there is no prophet after him. The Muslim also believes in Allaah, His Angels, His revealed Books, His Messengers, the Day of Resurrection, and believe in His Pre-Ordained Decree, the good and bad of it. Whoever does not believe in this, they are not a Muslim or a Believer (*mu'min*). So whoever's belief and creed is the likes of what was mentioned in the questions are not Muslims. Rather they are not Jews or Christians. Without a doubt, there is no Jew or Christian that comes after the sending of Muhammad (*sallallaahu 'alayhi wa sallam*) except none of their actions will be accepted if they do not believe in Muhammad and enter the true Religion of Allaah. The destination of this person will be the Hellfire.

The Prophet (*sallallaahu 'alayhi wa sallam*) said,

“There is not a Jew or Christian who hears about me and then dies not believing in what I was sent with (i.e. Islaam) except they will be from the people of the Hellfire.” [Related by Muslim (no. 240) and Ibn Mandah in Kitaabul-Eemaan (no. 401).]

Furthermore, I do not think that a Muslim who understands Islaam can have any doubt and hesitate in the disbelief of these individuals. There is no doubt in the disbelief of these individuals, and the common folk amongst them are not excused! The Prophet (*sallallaahu 'alayhi wa sallam*) did not excuse the disbelievers from the Arabs who died and those who remained living up until Muhammad was sent. He did not say they are excused because of their ignorance. Rather, he mentioned when a person came to him and asked him,

“What was the end result of my father?” He (*sallallaahu 'alayhi wa sallam*) said, “Your father and my father are both in the Hellfire.” [Related by Muslim (no. 203).]

Allaah the Most High says,

“It is not for the Prophet or those who believe to seek forgiveness for the disbelievers, even if they were relatives.” [Sooratut-Tawbah 9:113]

Therefore it is not permissible for any Muslim to seek forgiveness for anyone who died upon disbelief. As for these individuals (i.e. the Nation) there is no doubt regarding their disbelief, and there is no doubt in the disbelief of those who know what they are upon and then say, “I do not declare them to be disbelievers.” The truth is that there is no such thing in this world as religions.

“Indeed, the only religion accepted by Allaah is Islaam.” [Soorah Aali-'Imraan 3:18]

Also, Allaah says,

“Whoever desires a religion other than Islaam, it will never be accepted from him.” [Soorah Aali-'Imraan 3:85]

So you find people who say, “religion, religion.” There are no religions in the world because whoever follows a religion other than that of Islaam, they are following a religion of falsehood. There is no difference between a Jew, Christian, Magian, or the idol worshipper who does not know about any of these religions but rather worships graves and other gods that they invent and call upon. All of this is disbelief, without a shadow of the doubt.

*However, it is incumbent that these individuals (i.e. the nation) be advised for those who are able to do so. Allaah the Mighty and Majestic did not become incarnate with anything from His creation, nor did anything from His creation become incarnate with Him. This is merely the belief of the people of Hulool who distorted this from those who believe in Wahdatul-Wujood, meaning that everybody is Allaah and Allaah is everybody. And more amazing than this are these individuals who call to Wahdatul-Wujood and call themselves the Hulooliyyah, they do not exempt even the animals. They say that there is no such thing as the servant and Allaah (being separate) and all of this is clear misguidance, except that which the Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) was upon and his Companions.*

Allaah mentions,

“Call to the way of your Lord with wisdom and with a good admonition, and debate with them in a way that is better.” [Sooratun-Nahl 16:125]

And He says,

“Say (O Muhammad): This is my path, I invite to Allaah upon clear knowledge, me and those who follow me.” [Sooratul-An'aam 8:153]

It is incumbent upon those who are prepared to call them (i.e. to Islaam) to be gentle with them and also to clarify to them that they are only inviting them (i.e. to Islaam) with

the desire to save them from a lasting painful torment. The Prophet (*sallallaahu 'alayhi wa sallam*) said to 'Alee (Ibn Abee Taalib) during the expedition of Khaybar,

“That Allaah guides through you just one person, is better for you than red camels.” [Related by al-Bukhaaree (no. 2783) and Muslim (no. 2406).]

The most precious of the wealth of the Arabs in *al-Jaabiliyyah* (pre-Islamic times of ignorance) was the camels. And the best of the camels were the red camels.

So the Messenger of Allaah said this to 'Alee and this *hadeeth* is in al-Bukhaaree and Muslim. That if Allaah guides just one person through you is better for you than having the most precious of wealth. So we ask Allaah first and foremost to guide the misguided Muslims and then that He makes the Muslims...[speech unclear]. On top of this our souls should be tranquil because the Prophet (*sallallaahu 'alayhi wa sallam*) said,

“There will not come a time, except the time that comes after it will be more evil than it, up until you meet your Lord.” [Related by al-Bukhaaree (13/22).]

Also worship will not correct except that which was legislated by Muhammad. It is not for anyone to worship from what they deem to be good. The Prophet (*sallallaahu 'alayhi wa sallam*) said,

“Whoever does an action not in accordance with our matter, it will be rejected.” [Related by Muslim (no. 1718).]

This *hadeeth* is in al-Bukhaaree and Muslim.

[Q]: So that I may be sure, it is not permissible that we have doubt about them being disbelievers?

[A]: No, how free is Allaah from all imperfection! A person of intellect will not have doubt regarding their disbelief. The disbelievers of old from Arab did not even say that Allah took on the form of the creation!

[Q]: So it is correct that we say that they are from the original disbelievers and never entered into Islaam?

[A]: They never entered into Islaam! Those who we say about them they are apostates are those who entered into Islaam and then left it. This is another aspect. The Prophet said,

“Whoever changes their Religion then kill them.” [Related by al-Bukhaaree (no. 6922).]

And there is the other *hadeeth*,

“The blood of a Muslim is not permissible except due to one of three: Adultery, a life for a life, or the one who changes his Religion and departs the *Jamaa'ah*.” [Related by al-Bukhaaree (no. 6878) and Muslim (no. 1678).]

Meaning, he departs Islaam.

End of Shaykh Saalih al-Luhaydaan's words.⁴

So just as it is the duty of the caller to clarify the truth, beginning with the foundations of Islam such as the correct Creed from the pillars of Islam and Eemaan, he also warns them from what opposes that from the beliefs of shirk and kufr. This was the way of the true messenger of Allah, Muhammad ibn Abdillah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Shaykh al-Islam Muhammad ibn Abdul Wahhab was clever to this very important matter and mentioned it in his book 'Six Events in *Seerah*' when he said "And when he began to warn them from Shirk and call them to its opposite which is Tauheed, they did not dislike that, rather they deemed it something good and even thought about entering into it. This was up until he explicitly rebuked their religion and deemed their scholars as ignoramuses. After this is when they set up their enmity towards him and his companions."

Shaykh Salih al Fawzan said in his commentary upon this speech, "If he was just to command them with Tauheed and forbid them from Shirk in a general sense, and not speak on that which they really were upon; because they say: what we are upon is not Shirk, what we are upon is seeking a nearness to Allah by means of the saints and the righteous but we do not commit shirk with Allah. This is only seeking a means of nearness and closeness to Allah. Also, if the messenger of Allah sufficed with prohibiting them from Shirk without full detail and clarification, they would have not opposed him, because they saw themselves not to be people upon shirk."

Shaykh Fawzan continues by saying, "However, when you say to them (i.e. the mushriks) these tombs and graves that you worship and make vows to and sacrifices for, these actions of yours are shirk, at this point is when their enmity begins. This is what the messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did, he forbade them from worshipping *al-Laata*, al 'Uzza, *Manaat* and the [other] idols. He said to them, you are not upon anything, and those who are calling you to this are scholars of misguidance. When he said this to them their enmity began due to their ardor for their religion, and this is what the majority of the world are upon today."⁵

So no doubt, Tahir, the affair of calling to Allah has a very lofty status in the religion, but that call must be in accordance with the methodology of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

What prevents you from following this clear prophetic methodology when calling to Allah? So you found that the Nation of Islam has agreed with you; rather, praised you for "showing the spirit of unity, which is the way of the Prophet (PBUH)." This is because they think they are already upon Islam and already Muslims. But had you clarified to them and refuted their false belief in Elijah Muhammad and Louis Farrakhan,

⁴ - See more at: <http://sunnahpublishing.net/ash-shaykh-al-allaamah-muhammad-ibn-saalih-al-luhaydaan-hafidhahullaah-on-the-disbelief-of-the-nation-of-islam/>

⁵ Sharh Silsilat ar Rasaa'il by Shaykh Salih Fawzan page 77-78.

and that their belief in al Hulool is from those heretic beliefs completely contrary to Islam, and that by them rejecting belief in the last day and that Allah will resurrect all of His creation after being dust and bones, and will question them and recompense them for what they did, and that there are only two places in the hereafter, Jannah for those who believed in Allah, His Messenger and the last day, and the Hell-fire for those who disbelieved in Allah and His messenger and those things that it is incumbent to have Eemaan in. Had you clarified this then you would have not found them thanking you and praising you, but your call to Tauheed with them was general, and this was not the methodology of the Prophets and Messengers.

Shaykh Zayd bin Muhammad al Madkhalee (رَحْمَةُ اللَّهِ) was asked about if a people upon opposition come to the people of Sunnah seeking guidance whether it be groups or individuals, should the people of Sunnah who possess knowledge of Islamic Fiqh in areas of Aqeedah and Manhaj answer their invitation or not?

The Shaykh answered by saying, “Yes, I see that they should answer their invite. And the caller to Allah should focus and give them direction in clarifying (to them) correcting the belief system (Aqeedah) upon the way of the noble Salaf and their followers from the Imams of Islam upon the (sound) Aqeedah and (Islamic) legislation. They clarify all of this with the sound evidence from the Book and the Sunnah and the best of statements which are traced from the Salaf of this Ummah, whom have treaded the path of their noble Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and they treaded the methodology of his rightly guided Khulafa who treaded upon the straight path. So if those being called accept and become guided, this is what is intended and the overall objective and that which brings about happiness. This is due to what it entails from the goodness of this life and the hereafter for the caller and those being called. However if they turn away, Allah will still write a reward for those who called to His way and those who strive by calling to His path. Likewise the legislative textual and intellectual proofs would be established upon everyone who turns away and opposes, and has fanaticism for their falsehood and rejects the advice of those who advise and leaves it off. They will not harm Allah in the least, rather they harm their own selves in this life and the next.

Likewise is the case if the group al Ikhwan (al Muslimeen) or the Tableegh or other than them from the people of desires gather in a masjid or any place, whether they are amongst themselves or whether they mix with those other than them and they request from a firmly grounded scholar in Aqeedah, and the Religion, and has wisdom in his mannerism in giving Da’wah. *Here I see that the Scholar accepts the invitation after he learns the nature of their misguided innovation and their corrupt doubts so he can be able to focus on the rebuttal of their innovation and annihilation of their doubts, at the same time clarifying their harms in this world and in the hereafter, explaining to them the virtue of the Prophetic Sunnah and the good end of adhering to it in this life and in the hereafter.*

Once he finishes his talk, he leaves that gathering immediately, and he should not be one who constantly enters and exits upon them. It also is not correct they he accompanies them in their travels, as in this case he will be increasing their numbers upon falsehood

and placing himself in danger whilst intending to attract them. Likewise he does not enter into discussions with them regarding the affairs of Da'wah or other than that, *but he suffices with what he carried out from clarifying their misguidance and annihilating their doubts*, in which they were causes of many whom have fallen into them, from those who have little knowledge of the Islamic legislation and have no wisdom in Da'wah.

The evidence for what I established in this brief answer is *Ibn Abbas going to the Khawarij by the permission of Alee ibn Abee Talib (رَضِيَ اللهُ عَنْهُ) in order to correct their errors in their understanding of the texts*, which they were firmly holding on to and in which they declared disbelief upon Alee ibn Abee Talib (رَضِيَ اللهُ عَنْهُ) and revolted against him. So the Ocean (of Knowledge) Ibn Abbas (رَضِيَ اللهُ عَنْهُ) went to them while they were gathered at a place known as Harooraa in Iraq, so they were thus named Harooriyyah.”⁶

This extremely beneficial detailed answer by Shaykh Zayd (رَحْمَةُ اللهِ) *shows that Ablus Sunnah do not deny going to the people of desires to give Da'wah, however that conditions must be fulfilled*. From those conditions is what Shaykh Zayd mentioned in his answer such as the caller having knowledge and insight in the affairs of Aqeedah and Manhaj, and focusing on making rebuttal of their falsehood and annihilating their doubts. This is exactly what Ibn Abbas (رَضِيَ اللهُ عَنْهُ) did when he went to the Khawarij.

We also find this in the seerah of our scholars past and present. I will suffice with an example of the Allaamah, ash Shaykh Rabee' al Madkhalee حفظ الله when he went to Sudan and gave a lecture in the Masjid of the Tijanis. The account is as follows:

"Then we travelled to Kassala in Sūdān. We did *Da'wah* there. *Al-hamdulillah*. We talked, and Allāh benefited the people there. It is a small town, so we went around to all of the local *masājid*.

They said: "There is only one masjid that we have not visited yet, and it is upon the *Tijāni* methodology. And it is a masjid that we have never been able to enter." Because they have *Ta'ṣṣub* (fanaticism).

I said: "We will go there and ask permission. If they permit us to speak, we will speak. If they do not permit us to speak, we will leave. And that is up to Allāh. We did not come here with force." So we went there, and the Imām led the prayer. After the prayer, I greeted him, [and said to him]: "Do you mind if I give a small talk to these brothers?"

He said: "Go ahead."

So I spoke, may Allāh bless you, and I called to Allāh. And I called to Tawḥīd and I called to the Sunnah and so on. And at the same time, I refuted the mistakes. And the misguided beliefs that were present.

⁶ See al Ajwibatul Athariyyah by Shaykh Zayd al Madkhalee page 89-91.

Until I reached the *Ḥadīth* of ‘A’ishah, which is agreed upon, where she said: “There are three things, if anyone were to relate them to you, Then he has invented a great lie upon Allāh. Whoever tells you that Muḥammad has seen his Lord has invented a great lie upon Allāh. And whoever says that Muḥammad, knows the future has lied a great lie against Allāh. And whoever claims that Muḥammad did not relate the whole Religion to the people has invented a great lie against Allāh.

So he got up and said: “By Allāh, Muḥammad saw his Lord with the two eyes of his head.”

So I said to him: “May Allāh reward you with good. As for ‘A’ishah, who is the most knowledgeable of his affairs, said that he did not see his Lord. And By Allāh, if he had seen his Lord, he would have told her.” He kept on talking, so I said to him: “Wait until I have finished what I have to say. And then you can ask whatever you like. That which I know, I will answer. That which I do not know, I will tell you: Allah knows best.” I left him and continued speaking. And I was not certain if he stayed or if he left.

Slowly, I heard one of the men in the crowd saying: “By Allāh, what this ‘Zūl’ is saying is the truth.” *Zūl* means “man,” in *Sūdān*. Slowly he said: “By Allāh, what this man is saying is the Truth” I used: “Allāh said....” and “The Messenger of Allāh said....” May Allāh bless you. Then the *adhān* of ‘*Ishā*’ was called, and I finished my speech. Then the *Iqāmah* was called, and the people began pushing me to lead the prayer.

So I said: “Never, the Imām should lead the prayer.”

They said: "By Allāh, you lead the prayer!" So I said “OK,” and I led the prayer.

After the prayer, the youth from *Anṣār al-Sunnah* and I left the masjid.

And I asked: “Where is the Imām?” They said: “They kicked him out!” “Who kicked him out?” “His own congregation kicked him out!”⁷

So here Shaykh Rabee’ explicitly mentions him refuting the Tijanis whilst he went to them to give them Da’wah. He did not suffice with a general call to Tauheed and Sunnah without mentioning the grave errors that they had fell into.

These are the legislative principles found in the Qur’an, Sunnah and the Seerah of the Salaf of this Ummah when going to give Da’wah to a people upon disbelief or upon innovation.

So fear Allah O Tahir, and speak with a truthful tongue, and bring the full details of the Scholars of the Sunnah in regards to the affair of going to the people of falsehood to give Da’wah. And again fear Allah and refrain from playing on the emotions of the people, using the fact that we are in the last days of this blessed month of Ramadan to justify that your falsehood should not be exposed to the people, deceitfully labeling this

⁷ Benefitted from the book “A Glimpse at Humor in the Prophetic Sunnah by our brother Abul Hasan Malik pages 82-84.

clarification of the truth as slander. The further you distance yourself from the Scholars, the more you will continue to fall into the miserable depths of misguidance, all the while bearing the burdens of those who are deceived by you and follow you in your falsehood.

Although I am hopeful that you benefit from this advice, which contains the speech of the people of knowledge regarding the conditions of calling to Allah, but if not, perhaps it will at least be a benefit and clarification to those from the laymen who may have been deceived by what you penned in defense of your false stance of giving Da'wah to the Nation of Islam.

May Allah protect us and keep our hearts firm upon His religion, and not send us astray after have guided us. Ameen.

Abu Suhayl Anwar Wright

29th of Ramadan 1435

July 27th, 2014

Philadelphia, PA