

**Tahir Wyatt 'working with
the Nation of Islam'?!**

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فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

**"So whoever hopes for the Meeting with his Lord,
let him work righteousness and associate none
as a partner in the worship of his Lord."**

The Noble Qur.aan - Soorah al-Kahf, Aayah 110

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بِسْمِ الرَّحْمَنِ الرَّحِيمِ

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*...this is an attempt
to clarify my stance
to those brothers
and sisters who have
genuine questions
about why I spoke
on a radio station
that was supposedly
“designed to promote
Farrakhan”.*

”

الحمد لله وحده، والصلاة والسلام على من لا نبي بعده، وبعد

There is no doubt that giving advice is a cornerstone of our religion. However, this advice should be sincere and related to what one has actually erred in. What is sad is when you see deceitful and malicious attempts to vilify a Muslim's character and shamelessly attack his honor, especially when it is done in the blessed month of Ramadhan. What is even worse is when it based on inaccurate information and a distortion of facts.

So this is an attempt to clarify my stance to those brothers and sisters who have genuine questions about why I spoke on a radio station that was supposedly "designed to promote Farrakhan".

I ask Allah to make my intentions sincere, my speech articulate, and my deeds righteous. O Allah forgive my sins, pardon my shortcomings, and make me from the guided ones who guide others.

Let me preface this by saying that learning is a constant process, and what I am ignorant of is far more than what I know, but one thing I am certain about is the obligation of calling to Allah.

The obligation & virtue of calling to Allah

Allah says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ

إِنِّي مِنَ الْمُسْلِمِينَ

{Who is better in speech than one who invites to Allah and does righteousness and says, 'Indeed, I am of the Muslims'}¹

Allah also says:

قُلْ هَذِهِ

سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ

اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

“

What is sad is when you see deceitful and malicious attempts to vilify a Muslim's character and shamelessly attack his honor, especially when it is done in the blessed month of Ramadhan.

What is even worse is when it based on inaccurate information and a distortion of facts.

”

1 Fussilat:033

{Say, "This is my way; I invite to Allah with insight, I and those who follow me. Exalted is Allah; and I am not of those who associate others with Him"}²

Some of the scholars have said commenting on this verse:

"It is not befitting for the one who knows (tawheed) to refrain from sharing it with others as the ignorant assume; they say, 'act upon the truth and leave the people alone...'. Rather, it is upon him to call to Allah with wisdom, good instruction, and by debating in a fruitful manner, since this is the way of the Messengers and their followers until the Day of Reckoning."³

Allah says:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ
وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ

{Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.}⁴

Ibn al-Qayyim said commenting on this verse:

"Allah mentioned the levels of Da'wah and made it three types...the first type is the one who seeks the truth and loves it; he prefers the truth to falsehood when he recognizes it. This type of person is called with wisdom and does not need an admonition or argumentation..."⁵

2 Yusuf:108

3 Taiseer al-Azeez al-Hameed (1/257)

4 an-Nahl:125

5 as-Sawaa'iq al-Mursalah (4/1276)

5

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your Lord with wis-
dom and good in-
struction, and argue
with them in a way
that is best.*

”

In an oft-recited Aayah, Allah actually admonished the Prophet ﷺ for turning away from someone who was trying to learn more about Islam. Allah says:

عَبَسَ وَتَوَلَّىٰ ۖ إِنْ جَاءَهُ الْأَعْمَىٰ ۖ وَمَا يُدْرِيكَ لَعَلَّهِ يَتَزَكَّىٰ ۚ

{He [The Prophet] frowned and turned away, when there came to him the blind man, But how do you know? Perhaps he would be purified}⁶

Giving da'wah is not restricted to prominent Scholars

The scholars have always commanded us to fear Allah and refrain from concealing knowledge, and to teach others what Allah has taught us because Allah ﷻ said in His Book:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ
وَلَا تَكْتُمُونَهُ، فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ مَثَنًا
قَلِيلًا فِئْسَ مَا يَشْتَرُونَ

{[Mention, O Muhammad], when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased}⁷

The Prophet ﷺ said in an authentic hadith,

«بَلِّغُوا عَنِّي وَلَوْ آيَةً»

«Convey from me, even if it is just one ayah»⁸

6 Abasa:001-003

7 Aali-'Imran:187

8 Collected by al-Bukhari

“

The scholars have always commanded us to fear Allah and refrain from concealing knowledge, and to teach others what Allah has taught us...

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Regarding this hadith, Shaykh Muhammad bin Saleh al-Uthaymeen said:

“If a person understands what he is calling people to, it makes no difference whether he is a prominent scholar, a well-grounded student of knowledge, or a layman who has knowledge of the issue at hand. The Messenger ﷺ said: «Convey from me, even if it is just one ayah», and he did not stipulate that the daa’iyah (caller) reach a high level of knowledge, but it is essential that he has knowledge about the matter he is calling to. Calling without knowledge or based on emotion, however, is not permissible.”⁹

The Prophet ﷺ also said to his cousin, Ali رضي الله عنه:

«لأن يهدي الله بك رجلاً واحداً خيرٌ لك من حمر النعم»

«By Allah, for Allah to guide one person through you is better for you than red camels.»¹⁰

Islam should be conveyed to all people, in all times & places

Giving Da’wah is not restricted to sitting in the comfort of your masjid and speaking only to those who come and listen to you or who already agree with you.

The Prophet ﷺ used to go to the Ka’bah, which was surrounded by idols, and call the people to Islam. He went to the top of Safa, which was used by everyone in Makkah to make announcements, calling the people to Islam. He traveled to Taif and was forced out while trying to take his message to the people. The Prophet’s ﷺ da’wah was never restricted to places that only the Muslims used.

As Muslims living in non-Muslim lands, it is upon us to take advantage of the platforms available to give Da’wah, even if this means going into churches or other places of worship, especially when we are invited to do so with no strings attached.

“

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9 Fataawa ‘Ulama’ al-Balad al-Haraam, p. 329

10 Collected by Al-Bukhari and Muslim



Calling to Allah in churches & synagogues

Some years ago I translated a fatwa¹¹ by The Permanent Committee for Scholarly Research and Ifta' clearly permitting one to enter a church for the purpose of da'wah. The Committee was asked:

Question: What is the ruling on a Muslim entering a church to observe their prayers or listen to a lecture?

Answer: It is impermissible for a Muslim to enter upon disbelievers in their places of worship since it increases their numbers. In addition, al-Baihaqee has reported with an authentic chain of narrators that 'Umar رضي الله عنه said, **"...and do not enter upon the idolaters in their churches and temples, for anger descends upon them."**

However, if [one enters their churches] for a legislative benefit, or to call them to Allah, or something along those lines, then there is no harm in doing so.

And success is with Allah alone.

May peace and blessings be upon our Prophet Muhammad, his family and companions.

Signed: Abdul-Aziz bin Abdillah bin Baz (president), Abdurrazzaq 'Afeefi (vice-president), Abdullah bin Ghudayan (member), Abdullah bin Qu'ood (member).

In another fatwa¹², The Committee of Senior Scholars ruled, "It is permissible for people of knowledge to enter churches in order to invite the people there to Islam. However, entering them just to look around should be avoided, because there is no benefit in doing so."¹³

11 <http://alifta.com/Fatawa/FatawaDetails.aspx?lang=ar&IndexItemID=601&SecltemHitID=653&ind=1&Type=Index&View=Page&PageID=539&PageNo=1&BookID=3&Title=DisplayIndexAlpha.aspx>

12 <http://www.alifta.com/Fatawa/FatawaSubjects.aspx?languagename=ar&View=Page&HajjEntryID=0&HajjEntryName=&RamadanEntryID=0&RamadanEntryName=&NodeID=11088&PageID=4478&SectionID=3&SubjectPageTitlesID=25906&MarkIndex=0&0>

13 Signed by: Abdul-Aziz bin Abdillah bin Baz (president), Abdul-Aziz Aali as-Shaykh (vice-president), Abdullah bin Ghudayan (member), Saleh al-Fawzaan (member), Bakr Abu Zayd (member).

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There are numerous other fataawa that indicate the permissibility and legality of giving Da'wah in churches, temples and other places of worship.

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There are numerous other fataawa that indicate the permissibility and legality of giving Da'wah in churches, temples and other places of worship.¹⁴

So even if I had entered a Nation of Islam temple, or one of their other venues, to teach them about Islam, there is evidence to justify that. But that is not what happened. I was actually sitting in my car when I called into the radio program.

Some background information

After lecturing in Maryland on Sunday, July 13, 2014, a middle-aged man approached me and said that he needed help giving da'wah. He proceeded to say that he follows the way of the salaf, but that he used to be a member of the Nation of Islam, and is now involved in an initiative to teach them the sunnah. He informed me that this program is held at 5:00 every morning in Ramadhan and that they host a speaker who talks for ten minutes to about two thousand listeners (many, but not all, of them members of the Nation of Islam). After asking some other questions, I was assured that there were no restrictions on what I could say, so we exchanged information.

One thing that kept going through my mind was the saying of Allaah:

عَبَسَ وَتَوَلَّى

{He frowned and turned away}¹⁵

Before continuing with the details, let me say that Philadelphia used to be a Nation of Islam stronghold. Many of the good, practicing, Muslims I know in Philadelphia, especially the older ones, used to be Nation of Islam members but now practice the Sunnah after being educated properly and exposed to true Islam. And I pray that many more of them will embrace the religion revealed to Prophet Muhammad ﷺ and be exposed to its beauty.

I later agreed to give the talk on Wednesday, July 16, 2014. That morning, I called into the program from my car a little after 5:00AM. There were

14 From a classical fiqh perspective, the majority of the scholars of the four madhabs deem it permissible to enter a church that does not have images, and the Hanbalis say that it is permissible even with images. See: al-Mughni (8/113), Ahkam ahl ad-Dhimmah (3/164).

15 Abasa:001

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So even if I had entered a Nation of Islam temple, or one of their other venues, to teach them about Islam, there is evidence to justify that. But that is not what happened. I was actually sitting in my car when I called into the radio program.”

two other brothers with me at the time. I spoke for about 13 minutes and then hung up because I was using someone else's phone. And that's it. Minister Louis Farrakhan was NOT on the line; I did not listen to Farrakhan or anyone from the Nation of Islam say anything at all; I did not **"deliver a talk with the Nation of Islam"** as some have mendaciously tweeted. To my knowledge, I was the only one giving a talk that morning. There is nothing more to the story than that.

If one is allowed to give dawah in churches and synagogues where kufr is preached night and day, then a radio program where some speakers may say things contrary to Islam is permissible a *fortiori*.

In the lines above, I have presented my case for the legality of the action which I have been so grossly ridiculed, namely talking to members of the Nation of Islam about Islam on a radio program without any restrictions. Based upon the ayat of the Quran and their exegeses, the Sunnah of the Prophet ﷺ and the fataawa that I have mentioned, where do my actions fall?

Allah has commanded us to return issues to Him and His Messenger whenever we differ. It follows that there are five possible rulings by which any action may ultimately be judged: an action may be deemed as mandatory (waajib), encouraged (mustahabb), permissible (mubaah), detested (makrouh) or impermissible (haraam).

I call upon any just, reasonable individual to look at the above lines and honestly say that teaching people about the religion of Allah, in the manner which I have done, is not at least mustahabb (encouraged). The truth is clear and visible for anyone who sincerely seeks it and wishes to find it, and success is with Allah alone.

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If one is allowed to give dawah in churches and synagogues where kufr is preached night and day, then a radio program where some speakers may say things contrary to Islam is permissible a fortiori.

”

Addressing the creed of the Nation of Islam (my talk that day)

The talk I gave focused on four issues:

1. The obligation of seeking knowledge, beginning with creed and understanding the meaning of **“there is no deity worthy of worship except Allah, and Muhammad ibn Abdullah is His slave and FINAL messenger”**, then moving on to the other pillars of Islam. Seeking knowledge is a path that leads to jannah, which every Muslim is striving for.

2. The great blessing of Allah having completed the deen and being pleased with Islam as a way of life for mankind. The Prophet ﷺ did not die except that the deen was complete. Whoever wants success in this life and the Hereafter simply has to stick to Islam. There is no other prophet or messenger, and no other deen will be accepted by Allah.

3. Allah did not leave the understanding of Islam to the whims of the people, and the Prophet did not simply teach his companions the recitation of the Qur'an, he also taught them the meanings. So whoever wants to understand the Qur'an properly, must also seek those meanings which are found in the Sunnah.

4. I concluded by encouraging the listener to ponder over the Qur'an and act according to its injunctions, while emphasizing that Allah preserved His Book, not only its words, but its meanings which are found in the teachings of the final messenger Muhammad ibn Abdullah ﷺ. (you can listen to the entire talk on <http://www.madeenah.com>).

To state that I only gave a **“general reminder”** that any Nation of Islam member would “agree with” is incorrect (e.g. Nation of Islam members do not believe that Prophet Muhammad was the final messenger, nor do they believe in the Hereafter).

To allege that I was **“promoting”** the Nation of Islam or its leader is unjust and slanderous.

I do not claim to have succeeded in my effort to clarify the religion of Islam and the finality of our Prophet's ﷺ message, but I did try.¹⁶ I have no idea if I'll be afforded the opportunity to speak to an audience with Nation of Islam members again, but if so, my hope is that some of you will give me more ideas on how to speak to them about Islam in a strategic manner, not chastise these efforts or undermine them.

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To allege that I was “promoting” the Nation of Islam or its leader is unjust and slanderous.

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¹⁶ Alhamdulillah the feedback I've received from many former Nation of Islam members, and other Muslims, has been very positive, noting that they appreciated the way I approached the subject. And anything that I have said that is good is from Allah alone.

Some final points

Take a minute to think: who is it that wants us **NOT** to give da'wah? The logical answer: those who do **NOT** want Islam to spread. What better way to hinder the spread of Islam than making it appear that giving da'wah is blameworthy, and discouraging people from calling to Allah?!

These are the last ten nights of Ramadan, the most blessed nights of the year. We should be busy praying, reciting the Book of Allah and contemplating its meanings, begging Allah for forgiveness, performing 'itikaf, etc. We should not be arguing and debating about this issue; simply pass the message on if you feel that someone else can benefit, and don't busy yourself with "**he said, she said**".

May Allah protect us from the lies and deception of those who try to harm us. May He aid us in aiding His religion. May Allah accept our fasts, our prayers, our righteous deeds, and may He bless us to be among those who stand in prayer Laylatul Qadr. O Allah, make us true people of Tawheed, those who hope and trust in You alone, who fear You alone and who never fear the blame of the blamers!

Tahir Wyatt
Al-Madinah Al-Nabawiyah
The Prophet's City
25 Ramadan, 1435
Wednesday 23 July, 2014

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