

## Why Does A Caucasian Student of Knowledge Refute the Nation of Islām?

A Brief Rebuttal of The Preposterous Afro-Centric Statement

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Shadīd Muḥammad* strikes yet again and utters another exceptionally disturbing statement which was recently circulated online. He states, “**Why are you writing a refutation on the Nation of Islām, why don't you write a refutation on white supremacy?**”

This appalling statement implies numerous offences to the fundamentals of *Islām*, especially as it relates to refuting the people of innovation and calling to the truth. It should be known to the masses, and the students of knowledge should most certainly be aware, that *Islām* does not give **any importance** to the race or ethnicity of a teacher. Rather, the criterion is that which the individual has mastered from the knowledge of the Book of **Allāh**, the Sunnah of His Messenger, upon the understanding of the *Salaf* of this Ummah.

This is an erroneous statement expressed by none other than a **racially bigoted individual**. In fact, this type of speech encourages the listeners to limit their





acceptance of the truth to a specific race, which is an aversion to the acceptance of the truth. They reject the truth unless it comes from a particular race of people. Who (from the *Salaf*) has preceded these individuals in this statement and belief?

In his treatise on the Aspects of the Days of Ignorance (which the Prophet ṣalá lallāhu ‘alayhi wa sallam vigorously opposed), *Imām Muḥammad bin ‘Abd al-Wahhāb* stated:

**“Aspect #28: They (the people of ignorance) only accept the truth if it is with their group.”**

*Shaykh Zayd bin Muḥammad al-Madkhalī* (d. 1436H) stated:

“This aspect clarifies that the people of ignorance refuse to accept the truth unless it is brought by their group, meaning; what their group presents. If the truth is with other than them, they reject it and refuse to accept it. As for what is present with their group, whether it is the truth or falsehood, they accept it wholeheartedly.”

**Allāh**, the Most High, and Sublime, stated about them:

﴿وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

“And when it is said to them (the Jews), “Believe in what **Allāh** has sent down,” they say, “We believe in what was sent down to us.” And they disbelieve in that which came after it, while it





is the truth confirming what is with them. Say (O Muḥammad to them): "Why then have you killed the Prophets of **Allāh** aforetime, if you indeed have been believers?"<sup>1</sup>

Shaykh Zayd continued to explain:

“Indeed, those who have been afflicted with the disease of partisanship and bigotry, are often found agreeing with their heads and leaders in truth and in falsehood. It is a clear and major error for a person to agree with a group or individual whether he is correct or incorrect. Rather, it is mandatory upon him to strictly adhere to the truth, and then follow its people. As for what is incorrect, it is mandatory upon him to reject it, detest it, and fight its people so that they accept the truth and act upon it, in addition to them detesting falsehood and rejecting it.”<sup>2</sup>

When our beloved brother, *Mūsá Richardson* informed *Shadīd* that he had compiled refutations against the Nation of *Islām*, it was upon *Shadīd* to rejoice that a fellow student of knowledge has refuted this deviant group. Instead, he appeared resentful and expressed displeasure, that a white student fulfilled this role. Why? This is simply because he has been afflicted with the disease of partisanship and bigotry just as *Shaykh Zayd* has explained in the above comment.

*Imām Maḥmūd al-Alūsī* (d. 1343H) stated in his explanation of the aspect above:

“What is mandatory and befitting is that the person views the evidences presented; and whatever it is that the evidence justifies, it’s upon him to

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<sup>1</sup> Surah al-Baqarah 2:91

<sup>2</sup> Shaykh Zayd al-Madkhālī, Sharḥ Masā’il al-Jāhiliyyah, pp. 70.





accept. Whatever is not supported by proofs, then it is obligatory that he places it behind his back and rejects it.”<sup>3</sup>

*Imām Muḥammad bin ‘Abd al-Wahhāb* also stated:

**“Aspect #32: They disbelieve in the truth if it is presented from an individual who they don’t accept (from).”**

*Shaykh Ṣāliḥ al-Fawzān* explained this principle stating:

“This is from the most dangerous aspects (of the people of ignorance); which is their disbelief in the truth if it is presented from a person who they do not accept from; meaning, [because] they do not admire this person, they forsake the truth that is present with the person, due to their strong dislike for him. So, they do not accept the truth because of him. It is mandatory upon the Muslim to accept the truth from the person who has presented it to him. Since the truth is the main objective of the believer, he will accept it wherever he finds it, whether it is presented by his companion or his **enemy**. This is because he is in search of the truth. As for the person who only considers the truth if it is presented from a particular person, this is from the ways of the people of ignorance.”<sup>4</sup>

The above statements are just a few eye openers for those who sincerely seek the truth!



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<sup>3</sup> Imām Maḥmūd al-Alūsī, *Sharḥ Masā’il al-Jāhiliyyah*, pp. 96.

<sup>4</sup> Shaykh Ṣāliḥ al-Fawzān, *Sharḥ Masā’il al-Jāhiliyyah* pp. 128.

