

# Shadeed Muḥammad and His Attitude Towards the Tawḥīd of the Messengers and its Role in Rectifying the Servant and the Land

“Mis-education of the Negro” or  
Mis-education of the Tawḥīd of the Messengers?  
The Message of Marcus Garvey and Umar Johnson or the  
Message of the Prophets and Messengers?  
Race first or Tawḥīd First?



## Who is Umar Johnson



We will find out shortly...

## Introduction

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا. يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ

لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ

فَقَدْ فَازَ فَوْزًا عَظِيمًا

**O you who have believed, fear Allāh and say an upright word [of justice]. He will rectify your deeds and forgive you your sins. Whoever obeys Allāh and His Messenger has certainly attained a great attainment. (33:70-71). Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ) said: al-Sidād is the statement, ‘Lā ilāha ilallāh’. ‘Ikrimah (رَضِيَ اللَّهُ عَنْهُ) said: “Say Lā ilāha ilallāh”. This statement—understanding and actualising it—leads to rectification of deeds and forgiveness of sins. There is a difference between rationally and intellectually understanding this statement, as many do, and between actualising it in societies. Shadeed Muhammad is a graduate of the Islāmic University of Madinah who ought to have understood the most basic aspects of Tawḥīd and Qadar and the connection between the two, for, as is related from Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ), “Qadar is the nidhām of Tawḥīd”. Allāh is the creator of the actions of men (while they are the doers) and in His actions there is wisdom (ḥikmah) and justice (‘adl). In everything that takes place, His Tawḥīd and His Beautiful Names and Lofty Attributes are manifest. This would have prevented him from wallowing in the misguidance that he has chosen for himself.**

What follows below in this installment in our series is very clear evidence that Shadeed Muhammad has been misguided upon knowledge and that the fiqh (true understanding) of beneficial knowledge—if he had it in the first place—has been stripped from his heart and has been replaced with what he has been reading and studying in the social sciences and the statements and slogans of non-Muslim philosophers, rights activists, psychologists, novelists, politicians and Church leaders. Islām is something that fits into what he is learning from the social sciences and not the other way around; that the social sciences and whatever else he is reading is evaluated upon the Qurʾān and Sunnah.

This deviation is very evident in his speech and writings and it has also reached the level where his walāʾ and barāʾ is no longer centred around Tawḥīd but around socio-political issues affecting blacks and the racism and injustices they suffer and have suffered historically in America. For that reason, he expresses raging resentment that white Caucasian men should refute the kufr and shirk of the ‘Nation of Islām’ and at the same time openly warns against the callers to Tawḥīd and Sunnah. Then he rallies African Americans, Jamaicans, Somalīs and others behind his cause which is socio-political in its foundations and is heavily racialised.

Shadeed uses forms of intellectual terrorism upon his audiences in that he says that they have been failed as communities by scholars and duʿāt who are “racist”, or enjoy “white privilege” or have “business interests” that they put first and so on. He uses this method to prevent his audience from

becoming aware of legitimate, evidence based criticisms of the dangerous and misdirected path he is leading them into. This path is the path of Ḥasan al-Bannā and Louis Farrakhān which is concerned with socio-political issues with little concern for the Tawḥīd of the Messengers. Shadeed Muḥammad will fail in this misguided path. There is no need to say “inshā’Allāh” here. This is because this an already stated law pertaining to Tawḥīd and Qadar (kawnī and shar’īyy) in the Qur’ān and the Sunnah. We are speaking of certainties made known to us through revealed knowledge and we can speak and make judgements on the basis of those certainties. It is just like saying “Air keeps you alive” on the basis of certainties we know through experience. There are certainties we have been informed of through revelation. The condition of no people is rectified (with the meaning of **true rectification**, at the deepest foundational level) except through Tawḥīd and obedience to the Messengers.<sup>1</sup>

Through his misguidance, Shadeed is trying to project himself as a high-level intellectual and build up his celebrity status as a social reformer within Nation of Kufr and Warith Dīn community circles. He often markets himself on his social media accounts as “Imām Shadeed”, “Sheikh Shadeed” with self-promotion. We have self-labelling Imāms, Muftīs and Sheikhs in the US who have barely reached or passed their forties, disdaining scholars of Tawḥīd and Sunnah, accusing them of racism, insincerity, of pursuit of the world and more. Meanwhile, they themselves are

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<sup>1</sup> Refer to the quote from Ibn Taymiyyah (رحمته الله) a little later on and likewise the quote from ‘Ā’ishah (رضي الله عنها) and Ibn Hajar (رحمته الله).

trying to be “alpha males” and speaking about love revolutions and doing book launch signatures and the likes. If only they could escape from the prisons of their own minds, escape their own bodies and look at themselves objectively from a distance, they would immediately recognise their pitiful state.

There is no doubt, and the evidences are clear from their own writings and statements, that they consider themselves as an independent body of scholarship that can and will lead Black Muslim communities in America and break them loose from the “hindrances” of being connected to the scholars of Tawḥid and Sunnah along with revilements of some of those scholars. In some cases it is open and blatant and in other cases it is subtle. Sometimes they put it to their audiences in a hidden kind of way, so as not to raise alarm, and perhaps this requires a separate article inshāʾAllāh.

What is disturbing is that they are caught up in the flow of the current of the wave of black nationalism that has developed in response to injustices. They are being affected by it to a degree that has led them to fall into misguidance in the dīn and become remote from the true basis of genuine, rectification. Further, in going down this path, they are picking up ideas from those who misguidance is evidence and plain. For example, Shadeed Muḥammad is influenced by **Dr. Umar Johnson**, a hardcore black nationalist who speaks with kufr and zandaqah.<sup>2</sup> He calls

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<sup>2</sup> It appears this individual had some connection with Islām in the past and is now a pan-African, black supremacist and nationalist. From the speech we have heard so far, it is not possible to affirm Islām for him.

for race first and claims that religion is a tool of control over blacks, that religion should be effectively relegated to the back seat with race being the primary identifier for blacks. Religion (including Islām) is a hindrance, a baggage that needs to be replaced by race, as a primary identifier. Johnson is heavily influenced by Marcus Garvey. So this is the direction Shadeed Muḥammad whether you like it or not. It is a call of jāhiliyyah and is pure misguidance. However, this call is alluring because there are indeed injustices, there is racism, there is discrimination, there is brutality. All these things exist. So people like Shadeed are able to gain the ears, hearts and minds of people through these issues, as they are emotive. And those people in turn cannot see the misguidance that Shadeed has fallen into, because the greatness of these social issues—coupled with lack of knowledge in religion, of the affairs of Tawḥīd, Qadar and the likes—blinds them.

Then, when genuine, warranted criticism is made of Shadeed for his very apparent misguidance, Shadeed is able to use the “race” card, and the “building our communities” card and the “affirmative action” card and to give the impression that we do not want people to be protected from racism, from police brutality and various other issues. That because we do not care (as non-blacks, that is), they must continue in the path they have chosen. So the affair becomes confusing to people for whom right and wrongs has been made obscure by people like Shadeed. This is a trial, and Allāh is the one who guides.

◊ Note that “**Mis-education of the Negro**” in our title page is a reference to a book from the 1930s by Carter Godwin Woodson.

## The Call of the Messengers and Those Who Follow Them Upon Baṣīrah

Shadeed Muhammad has displayed great ignorance and misguidance in his speech regarding Tawḥīd. Often, you will hear people speak about īmān, ‘aqīdah, Tawḥīd and all will seem fine, mostly because they are repeating formulas and scripts. However, the real test of understanding is in the application of that knowledge to real life situations. It is here that you will see the ignorance of people like Shadeed Muhammad revealed and laid bare. One of the signs that a person has understood the reality of the Tawḥīd of the Messengers is that he follows the sabīl (path) of the Messenger in da‘wah:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي  
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

**Say: “This is my way; I invite to Allāh with insight, I and those who follow me. And exalted is Allāh, and I am not of those who associate others with Him.” (12:108).**

If a person chooses other than this path, then it is either due to jahl of Tawḥīd and of its role in the path to rectifying societies at the foundational level, or it is desire (hawā) of one form or another in which a person has considerations and motives that lead him to leave this path, the path of wisdom and intellect. It could actually be a mixture of both. It is clear with respect to Shadeed that he suffers from both jahl and hawā.

## Shadeed Muḥammad on Tawḥīd

In one of this shows, Shadeed speaks about the Tawḥīd of the Messengers:



### Refer to the audio:

<http://www.manhaj.com/manhaj/assets/audio/shadeed-tawhid.mp3>

We provide a transcript of the segment below. Shadeed said:

I think as an ummah we tend to dismiss social issues and concentrate solely on Tawḥīd, you know, you'll hear brothers and sisters, you know, advocates on just focusing on Tawḥīd, focusing on your relationship with Allāh and then everything will magically, you know... [laughing in the background from a female], will work itself out.

And that is, that is really, its not even logical, its not even realistic because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), he dealt with the social



issues, he didn't just, I mean his last khutbah, his final farewell khutbah, he summed up the whole religion, his whole mission of 23 years, he summed up that whole mission in one khutbah. You know, not to hit the women, and to be, you know, advocating for women's rights, to give up usury, to give up interest, and the first interest we are going to start with is that of my uncle, and he said: "Stand up 'Abbās" and he abolished the interest that was, he absolved the interest. Everybody who owed his uncle interest up to that point.

And I mean, the issue, and these were social ills. Interest is not a religious ill, its a social ill, because it puts people in poverty. And as Umar (رضي الله عنه) said: "If poverty was a man, I would kill him." Because poverty makes people do things that they would not... so its a social issue, its not a religious issue.

And the thing is is that when we address the social ills, what is the ultimate goal of addressing the social ills is that people can rid themselves from these things, to make room for Allāh. So when people come into Islam and they have all of these issues piled up on top of them, they can't navigate through those things to get to Allāh! We are saying: "Focus on Allāh, just focus on your relationship with Allāh"! But they have so many other things that are impediments, that impede their ability to get to Allāh, and we kind of say, "Don't worry about those things, it'll work itself out. Just work yourself in with the dīn and focus on Allāh and everything will work itself out."

And we use, you know cliched ḥadīth, the narrations like, some of the scholars they said in the past that: "Whoever

rectifies his relationship with Allāh, then Allāh will rectify his relationship with everyone else.” As true as that maybe, but we can’t focus on that and forget about all of the other issues in the dīn that tells us to concentrate on those issues.

You should know that within this speech of Shadeed is all of the following:

- Separation between causes and effects in the creation (khalq) and command (amr) of Allāh. The khalq is all of the cause-effect mechanisms that Allāh placed through which His creation exists, functions and persists. The command is that which Allāh decrees and ordains whether in relation to his creation (kawnī) or in relation to what He wants from His servants for their own benefit (shar’iyy). There is no conflict between the creation and the command and in everything that takes place there are wisdoms (ḥikam) and justice (‘adl) and this is connected to Allāh’s actions. Further, all causes and effects (al-asbāb al-musabbabāt) are part and parcel of Allāh’s decree and ordainment, it is how the creation functions. All of this is crucial to understand because the methodology of the Prophets in rectifying the servant and the land is built upon it. How can it not be, when Allāh, the creator of all things is the one who guided His Messengers to rectify the Earth and its inhabitants of whom He is the Creator and Lord. This explains the statement of Ibn ‘Abbās (رضي الله عنه), “Qadar is the nidhām of Tawḥīd”. Both Ibn Taymiyyah and Ibn al-Qayyim describe this field as from the loftiest and most noble of

sciences related to issues of divinity (al-ilāhiyyah). If one does not grasp this, he will not understand what takes place in the creation of Allāh and how to put everything in its proper place. The nature of Shadeed’s ignorance and error in this respect will become clear from the citations from Ibn Taymiyyah and Ibn al-Qayyim further below.

- A revilement of al-khalq wal-amr and the wisdoms in the actions of Allāh (عز وجل).
- Ignorance of the Prophetic methodology in rectification of the servant and the land.
- Reversing the methodology of the Prophets in calling to Allāh, beginning with what they ended with and ending with what they started with.
- Treating interest (which is one of the most severe prohibitions in the Sharīah) as a purely social ill, a social issue and not a religious issue.
- Putting treatment of social ills before Tawhīd and before the heart’s relationship with Allāh, and portraying the idea that without dealing with these social ills, people cannot really reach Allāh.
- Displaying rank ignorance of and undermining a sound understanding of numerous other aspects of creed.

We shall take up these issues in his speech but first we need to make a couple of general observations:

First, Shadeed is under the false impression that we—[those who follow the methodology of the Prophets in rectifying the servant and the land]—that we dismiss social issues and give

them no concern whatsoever. This is false. Second, it is as if Shadeed thinks like a simpleton who thinks that when someone comes and says: “There is a case of a violent husband and domestic violence”, or a neglected child, or a family in poverty that our response is: “Here is Kitāb al-Tawḥīd, tell the husband and wife (or family) to read it, it will sort their problems.” It is as if this is his understanding, treating those who follow the methodology of the Prophets as if they are simpletons, when in reality, his presumption is what indicates that he is the simpleton. So this is the first point to note, the disdain these people have because they consider themselves so intellectual, smart and sophisticated and that the callers to Tawḥīd are primitives. In reality, it is the other way around. Because ḥikmah (wisdom) and ‘aql (intellect) lie in the methodology of the Prophets, the methodology that Shadeed has shunned. As a result ḥikmah and ‘aql have left him, and he is left wallowing in the social sciences and the writings of black nationalists and uttering calamities.

Next, we lay down some foundations from the Imāms of Salafiyyah regarding Tawḥīd, Qadar and al-Khalq wal-Amr (the creation and the command), which is derived from what the Companions understood from the Qur’ān and the Prophetic Sunnah. Pay attention to what you are going to read and reflect upon it carefully and understand it well.

## Tawhīd and the Creation and the Command

Regarding the verse:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ  
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

**Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]. (30:41).**

Note that this is just one of many verses that can be used to illustrate the points that we wish to make in order to lay the foundations.

Regarding this verse, **Ibn Taymiyyah** (رَحْمَةُ اللَّهِ) said: “For Allāh rectified the Earth through His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and through his deed, by commanding Tawhīd and prohibiting from [the Earth's] corruption through shirk with Allāh and opposing His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And whoever reflects upon the states and conditions of the world will find that every rectification within Earth, its cause is the Tawhīd of Allāh and His worship and obedience to His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And every evil in the world, every tribulation, famine, overpowering by enemies and other than that, then its cause is opposing the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and calling to [the invocation] of other than Allāh. Whoever reflects upon this with true reflection will find the affair to be like that both in his own case specifically and in others

both generally and specifically, and there is no power nor might but that of Allāh.”<sup>3</sup>

Further, the animals—through whatever reason (‘aql) Allāh has given to them and is appropriate for them—know and recognise this well, as Ibn Taymiyyah states with respect to the same verse: “More than one from the Salaf said: ‘When the lack of rain creates drought, the animals curse the sinners from the sons of Ādam, saying: ‘O Allāh curse them, for it is because of them that the earth is barren and the rain is withheld’.”<sup>4</sup>

Thus, when animals can distinguish between the cause and the symptom and the disease and the cure, it makes them superior to Shadeed Muḥammad who refuses to see that the social ills and deficiencies in character and so on are symptoms of something deeper and more profound. The animal that understands—with whatever ‘aql Allāh bestowed upon it—the connection between the creation and the command, is in a superior position than the likes of Shadeed Muḥammad, despite his Islāmic university education. Tawfīq is from Allāh.

**Ibn al-Qayyim** (رحمته الله) said in relation to the same verse: “Every time the people commit an oppression (ẓulm) or sin (fujūr), their Lord, the Blessed and Exalted, brings about calamities and deficiencies in their nourishment, fruits, climate, water streams, bodies, and in their created forms, shapes and appearances, and [likewise] in their manners, such deficiencies and

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<sup>3</sup> Majmū’ al-Fatāwā (15/24).

<sup>4</sup> Majmū’ al-Fatāwā (15/24).

calamities that are the necessary products of their actions, their oppression and sin... Every time they commit a sin, Allāh brings for them a punishment, as was said by some of the Salaf: ‘Every time you commit a sin, Allāh will bring upon you a punishment by way of His ruler [on earth]’.<sup>5</sup>

Pay attention to how defects in character, shapes and appearances and calamities in general arise due to dhulm and fujūr and as we know these arise when there is lack of veneration in the heart for Allāh, and that in turn is connected to how strongly or weakly Tawḥīd is rooted in the heart, which is knowledge of his rubūbiyyah, asmā wa ṣifāt and ulūhiyyah.

Likewise, all rulers on Earth who rule over the people are the rulers Allāh has placed, they are His rulers (believers or disbelievers), and He places them in accordance with the nature and realities of their subjects. Further, the qualities, manners and traits of people, they are in accordance with the presence or absence of oppression (ẓulm) and sin (fujūr). And these affairs are inextricably linked to the presence or absence, strength or weakness of the heart’s veneration of Allāh, the Mighty and Majestic. And this returns back to the affairs of Tawḥīd, which the Messengers were sent with in order to complete and perfect the fiṭrah and draw out goodness from people who are potential goldmines. As the Messenger (صلى الله عليه وسلم) said: *“People are like precious metals, like the precious metals of gold and silver. The best of them in jāhiliyyah are the best of them in Islām, so long as they gain*

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<sup>5</sup> Badā’i’ al-Fawā’id (2/161-162).

*understanding (fiqh)...*” Bukhārī and Muslim. The greatest fiqh is that of Tawhīd and upon it rests everything else, including provision, security, safety, perfection of human character and so on.

**Ibn al-Qayyim** (رحمته الله) also said, “For Allāh, the Sublime, with His wisdom (*ḥikmah*) and justice (*ʿadl*) makes the (consequences) of the actions of the servants to appear to them in forms (*ṣūwar*) that are appropriate to (their actions). So sometimes it is in the form of a drought or barrenness (of land). Other times it is by way of an enemy. Other times by way of tyrannical rulers. Other times by way of general diseases (that spread). Other times it is by anxiety, grief and worry that reside in their souls and do not leave them. Other times it is by preventing the blessings from the sky and the Earth from them. Other times it is by unleashing the devils upon them to incite them to the causes of their destruction, so that His word can be established upon them and so that each of them arrives at the outcome destined for him. The intelligent (*ʿāqil*) traverses with his insight (*baṣīrah*) in all regions of the world and witnesses this, and he sees the occurrence (of these instances) of Allāh’s justice and wisdom taking place.”<sup>6</sup>

This again is connected to Tawhīd, because with Tawhīd deeply rooted in the hearts with a true rooting, which only comes about with detailed study and reflection, dhulm and fujūr will decrease and in turn, Allāh’s favours and blessings will be earned.

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<sup>6</sup> *Zād al-Ma’ād* (4/363).



The Messenger (ﷺ) explained “*And never do a people cheat in the weights and measures except that they are taken by years (of hardship), scarcity of resources and the tyranny of the ruler upon them.*”<sup>7</sup> Elaborating upon the principle, **Ibn al-Qayyim** (رحمه الله) said: “And reflect in His, the Most High’s wisdom in making the kings of the servants, their leaders and their rulers to be of the same species as the actions [of the servants]. Rather, it is as if their actions became manifest in the appearances of their rulers and kings. If they remain upright, then their kings will remain upright, and if they turn away (from uprightness), then they (the kings) too will turn away from uprightness. And if they (the servants) oppress [each other], then their kings and rulers will oppress [them]. And if plotting and deception appears from them, their rulers will [be made to] behave likewise (towards them), and if they (the servants) withhold the rights of Allāh that are between themselves and become miserly with respect to them, then their kings and their rulers will withhold the right that they (the servants) have upon them and will become miserly with respect to them. And if they take from the one who is considered weak what they do not deserve to take from him in their dealings, then the kings will take from them (the servants) what they do not deserve to take (from them) and will inflict them with taxes. And everything that they (the servants) take away from the weak person (unjustly), the kings will take away from them with power, force. So their actions (those of the servants) become manifest in their actions

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<sup>7</sup> *Ṣaḥīḥ Ibn Mājah* (no. 4019) from ‘Abdullāh bin ‘Umar (رضي الله عنه). When this is for cheating in the weights and measures, then what about shirk with the Lord of the worlds, the greatest of all injustices, that is found widespread in the majority of Muslim lands?

(those of the kings and rulers). And it is not from the Divine wisdom that the evil-doers and the sinners are made to be ruled over [by anyone] except by one who is of their like. And when the very first band (of Islām) was the best of the generations, and the most pious of them, then their rulers were likewise. And when they (the people) became corrupt, the Rulers were made corrupt over them. Thus, the wisdom of Allāh refuses that the likes of Mu‘āwiyah, and ‘Umar bin ‘Abd al-‘Azīz are put in authority over us in the likes of these times [the 8th Century Hijrah], let alone the likes of Abū Bakr and ‘Umar. Rather, our rulers are in accordance with our (nature) and the rulers of those before us were in accordance with their (nature).”<sup>8</sup>

So this explains how rulers come about, who oppress their citizens, who do not fulfil their rights and who financially burden them and so on.

**Ibn al-Qayyim** (رحمة الله) also said in some amazing and deeply profound words: “And due to this, knowledge (ma‘rifah) of Allāh has two vast doorways: **The first:** reflection and contemplation over all of the verses of the Qur‘ān, and attaining a specific understanding (of them) by way of Allāh and His Messenger. **The second:** Reflecting upon His signs that are observed and witnessed, and contemplating over His wisdom (ḥikmah) therein, His power (qudrah), His kindness (luṭf) and benevolence (iḥsān), His justice (‘adl) and His establishing justice with the creation. And the combining of all of that leads to understanding (fiqh) of the meanings of His Beautiful Names

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<sup>8</sup> *Miftāḥ Dār al-Sa‘ādah*, (Dār Ibn ‘Affān, 2/177).

and Lofty Attributes, and their perfection, and His being singled out with all of that. Also, [an understanding of] their relation to the creation (i.e. the judgements and will of Allāh in the creation) and the command (i.e. the judgements and will of Allāh with respect to the Sharī'ah). Hence, a person becomes a faqīh (one who understands [the underlying wisdoms]) of His Commands and Prohibitions, a faqīh of his Decree and Pre-determination, a faqīh of His Names and Attributes, a faqīh of His judgement pertaining to the religion and Sharī'ah and the judgement relating to the creation and pre-determination, [as Allāh says] **“And that is the bounty of Allāh, He gives it to whomever He wills, And Allāh is the possessor of great bounty...”**<sup>9</sup>

Because Shadeed belittles the affair of Tawhīd he does not have genuine fiqh (understanding) and baṣīrah (insight) into Allāh's creation and command.

From all of the above, we can make some general conclusions for our purposes in this article:

Tawhīd rooted and strong in the hearts leads to:

- ⇒ Veneration of Allāh
- ⇒ Treating sin to be grave
- ⇒ Avoiding sin, being grateful
- ⇒ Allāh maintains blessings
- ⇒ Security and provision through Allāh's bounty (faḍl)

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<sup>9</sup> Al-Fawaa'id (p.221).

- ⇒ Granting of good leadership and authority
- ⇒ Relative, ease, plenty, safety, and security

All of this translates into jobs, food, homes, safety, security, social cohesion and minimisation of social ills.

Tawḥid weak in the hearts leads to:

- ⇒ Lack of veneration of Allāh
- ⇒ Lack of fear of sin and considering it to be grave
- ⇒ Commission of sins (including shirk, riyā' etc.)
- ⇒ Consequences of sin... corruption on Earth
- ⇒ Lack of security and provision due to Allāh's justice ('adl)
- ⇒ Unjust and evil leadership and authority
- ⇒ Difficulty, poverty, injustice, crime, tyranny

In this situation, Allāh turns the oppressors (sinners) against each other, both the rulers and ruled. He punishes some by way of others. Abū Bakr Muḥammad al-Ṭurṭūshiyī (رَحْمَةُ اللَّهِ) said: "I never ceased hearing the people saying, 'Your actions are your workers, as you yourselves behave, you will be ruled over (in a like manner)' until I grasped this meaning from the Qur'ān, Allāh, the Exalted said:

وَكَذَلِكَ نُؤَيِّبُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

**'Thus do we turn some of the oppressors against others on account of (the deeds) they earn.'** (6:129). And it used to be said, 'Whatever you show rejection against in your time, then

it is your own deed that has corrupted that for you.’ And ‘Abd al-Malik bin Marwān said: ‘O subjects, you have not dealt justly with us. You want from us the sīrah (way, approach, behaviour) of Abū Bakr and ‘Umar but you do yourselves do not behave with respect to us or yourselves with their behaviour.’”<sup>10</sup>

Societies and communities which are weak in Tawḥīd will have the great evils: Usury, alcohol, drugs, fornication, adultery, murder, robbery etc. This does not mean that these major sins do not take place in societies where Tawḥīd is rooted and strong, but they are not at the levels in other societies. Tawḥīd will weaken and eventually eliminate these evils. And where Tawḥīd is absent, these evils take root and become widespread. And by Tawḥīd, we mean the Tawḥīd of the Messengers, not the Tawḥīd of the Philosophers, the Jahmites, the Mu‘tazilah, the Ash‘arites, the Jabarites and the Ṣūfīs. The widespread existence of these “tawḥīds” among Muslims is actually a cause of their backwardness. As for Ikhwānīs like Shadeed Muḥammad, since they effectively dismiss Tawḥīd from the role of rectification at the deeper, profound level in societies, then they will not care what Tawḥīd it is, for they will be happy to share with the Innovators and Deviants in dealing with socio-political issues. This includes the Tawḥīd of the Nation of Bāṭinī Kāfirs in which black men are divine and Allāh manifested in the form of a black man.

Once all the above is understood, let us proceed:

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<sup>10</sup> Sirāj al-Mulūk (2/467-468).

## **The Misguidance of Shadeed and His Departure from the Divinely Commanded Methodology in Which Lies Both Intellect and Wisdom**

This now leads us to our observations upon the great departure of Shadeed from the truth:

1. Shadeed said: “I think as an ummah we tend to dismiss social issues and concentrate solely on Tawhīd, you know, you’ll hear brothers and sisters, you know, advocates on just focusing on Tawhīd, focusing on your relationship with Allāh and then everything will magically, you know... [laughing in the background from a female], will work itself out. And that is, that is really, its not even logical, its not even realistic...”

This is a revilement upon Tawḥīd, Qadar (kawnī and shar‘iyy), the asbāb (ways and means) and the ḥikam (wisdoms) of Allāh’s actions and illustrates the greatest of jahl of what the Messengers came with and what is illustrated in the Qur’ān in the clearest of ways. It is as if this person has never read the Qur’ān, and never read the stories of the Messengers of Allāh and has not contemplated the āyāt of Allāh, both the observed and the heard. The foundation of all rectification upon the earth is the heart’s connection with Allāh, when the heart is filled with ta’dhīm of Allāh and His symbols (refer to tafseer of 22:32 which indicates the greatness of Tawḥīd), when the heart makes due estimation of Allāh due to Tawḥīd and a sound Salafī creed (refer to 39:67 and especially Ibn al-Qayyim’s elaboration upon it in al-Jawāb al-Kāfī in the chapter on Isā’at

al-Zann Billāh) then the affairs of the servant and the land are put aright.

Shadeed invokes **logic** and **realism** and this is the foundation of his dīn as it relates to rectification of the society. As for the foundation of the dīn that the Messengers came with, then it is waḥy from Allāh (عَزَّوَجَلَّ) and it is apparent in the Qur’ān and the Sunnah and in what has preceded from the citations from Ibn Taymiyyah and Ibn al-Qayyim.

Also, a mighty revilement, is that Shadeed refers to Tawhīd rectifying the heart, the society and the Earth as something that is “magical”, he treats it as if it is within the realm of **magic** and is not **logical** or **realistic**. This is a statement of kufr because it goes against everything for which and with which the Qur’ān was revealed. To describe what Nūḥ and all the Messengers informed their people—that if you turn to Allāh, worship Him alone, you will be given blessings in abundance, you will be given rain, provision, offspring, security and so on—to describe this is “magic”, “not logical” and “not realistic” is kufr and refuge is with Allāh.

2. Shadeed then says: “...because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), he dealt with the social issues, he didn’t just, I mean his last khuṭbah, his final farewell khuṭbah, he summed up the whole religion, his whole mission of 23 years, he summed up that whole mission in one khuṭbah. You know, not to hit the women, and to be, you know, advocating for women’s rights, to give up usury, to give up interest, and the first interest we are going to start with is that of my uncle, and he said: ‘Stand up ‘Abbās’”

and he abolished the interest that was, he absolved the interest. Everybody who owed his uncle interest up to that point.”

Shadeed tries to restrict Islām to social issues, as he sees them, this is because he has already dismissed the affair of Tawḥīd and wants to concentrate on social issues. This is what **logic** and **realism** demand in accordance with his earlier speech. Hence, the entire background to this stage, the 23 years of calling to Tawḥīd, and how the Prophetic methodology arrived at this stage of outlawing social ills and making unlawful that which is harmful to society, is omitted by Shadeed, as if it had no foundational role at all and as if there was never a series of steps and priorities.

The Prophet began with Tawḥīd whilst all the social ills were present, whilst there was interest, fornication, oppression, and so on and these were not prohibited till afterwards, until the stage in Madīnah when the laws (sharā‘ī) began to be revealed after Tawḥīd had firmly settled in the hearts.

‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) said, as is related by al-Bukhārī, in Kitāb Faḍā’il al-Qur’ān:

إِنَّمَا نَزَلَ أَوَّلَ مَا نَزَلَ مِنْهُ سُورَةٌ مِنَ الْمُفْصَلِ فِيهَا ذِكْرُ الْجَنَّةِ وَالنَّارِ حَتَّى إِذَا ثَابَ النَّاسُ إِلَى الْإِسْلَامِ نَزَلَ الْحَلَالُ وَالْحَرَامُ، وَلَوْ نَزَلَ أَوَّلَ شَيْءٍ لَا تَشْرَبُوا الْخَمْرَ. لَقَالُوا لَا نَدْعُ الْخَمْرَ أَبَدًا. وَلَوْ نَزَلَ. لَا تَزْنُوا. لَقَالُوا لَا نَدْعُ الزَّيْنَةَ أَبَدًا.



“(Be informed) that the first thing that was revealed thereof was a chapter from al-Mufaṣṣal (the later chapters of the Qur’ān in the muṣ-haf), and in it was mentioned Paradise and the Fire. When the people embraced Islām, the verses regarding lawful and unlawful things were revealed. If the first thing to be revealed was: ‘Do not drink alcoholic drinks.’ people would have said, ‘We will never leave alcoholic drinks,’ and if there had been revealed, ‘Do not commit illegal sexual intercourse’, they would have said, ‘We will never give up illegal sexual intercourse’.”

Ibn Hajar (رَحْمَةُ اللَّهِ) comments upon this and says:

أشارت إلى الحكمة الإلهية في ترتيب النزول ، وأن أول ما نزل من القرآن الدعاء إلى التوحيد ، والتبشير للمؤمن والمطيع بالجنة ، وللکافر والعاصي بالنار ، فلما اطمأنت النفوس على ذلك أنزلت الأحكام ، ولهذا قالت : ولو نزل أول شيء لا تشربوا الخمر لقالوا لا ندعها ، وذلك لما طبعت عليه النفوس من النفرة عن ترك المألوف

“She pointed to the Divine Wisdom in the order of revelation and that the first of what was revealed of the Qur’ān was the call to Tawhīd and giving glad tidings to the believers and obedient of Paradise, and to the disbeliever and disobedient (tidings) of Hellfire. When the souls became assured upon that, the rulings (ahkām) were revealed. For this reason, she (‘Ā’ishah) said: ‘If the first thing to be revealed was ‘Do not drink alcohol’ they would have said, ‘We will never leave them’. And this is because of what the souls have been made naturally inclined to

of being averse to abandoning that which they have become accustomed to doing.”<sup>11</sup>

Hence, we see that prayer (in its final, complete form) was not made obligatory until the eleventh year of Prophethood. Fasting was made obligatory in Madīnah, likewise Ḥajj. So these are the obligations. As for the prohibitions, alcohol was gradually prohibited in Madīnah, over 20 years after the first revelation of the Qur’ān. Interest (ribā) was prohibited in the ninth year after hijrah, again over 20 years after the first revelation. And there is wisdom in all of this.

So Shadeed desires to overturn the Prophetic methodology of wisdom and intellect, which is what Allāh commanded with in the Qur’ān. And Allāh is the Creator of humanity, who created them upon their particular dispositions, and upon that He guided the Prophet (ﷺ) in his call with a specific order and arrangement that is most suited to rectifying the servant and the land based upon their natures and realities. And all of it starts with and remains focused around Tawḥīd from the beginning to the end. As for the social ills and legislation to deal with them and calling the people to abide by them, that comes at a time when the circumstances are right, when the people’s hearts are sufficiently primed with Tawḥīd and belief in the Hereafter and fear of Hellfire and yearning for Paradise.

However, Shadeed is following the way of Ḥasan al-Bannā. Rather, he is following the way of the Bāṭinī Qarmaṭī Kāfir, Louis

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<sup>11</sup> Refer to Faḥ al-Bārī (Maktabah Salafiyyah) 9/39.

Farrakhān, the enemy of Allāh who is (أكفر من اليهود والنصارى). And this way is to deal with social and political injustices (which are no doubt real) upon lines of racial identity, upon socio-political considerations, divorced from Tawḥīd. Nay, belittlement of the affair of Tawḥīd as we clearly see in the speech of Shadeed. And what makes it worse is that the same time, Shadeed warns against the callers to Tawḥīd in his land. So this is mighty deviation and departure from the truth and we seek refuge in Allāh from blindness after guidance.

Shadeed does not know that all the ills in his society are caused by a combination of factors, the root of which is the deficiency or weakness of Tawḥīd and Īmān in the hearts. This is jahl of the reality of the dīn. Or, maybe Shadeed knows this full well, but he has hawā (desire) in that he is seeking fame, position, wealth and a following of women and the likes from the types of things that motivate males, or to use the language of Shadeed, “**alpha males**”. And the reality is that in the case of Shadeed, it is both the diseases of jahl and hawā combined. Even the average person can see it in Shadeed. In the picture shown of Shadeed, someone, a female, comments: “What he model now or something. I thought he was an imam”. And this is the reality of Shadeed, he suffers from jahl and suffers from hawā.

He is trying to present himself as an **alpha male**<sup>12</sup>. And when you try to act like an alpha male (which is a pseudo-scientific concept believed by losers), then you will follow your hawā. And he is taking this from people like Dr. Umar Johnson whom we mentioned earlier. Shadeed is guiding himself and is influenced by a man who says religion is a hindrance and that race is primary.



fav\_kolor\_blakk



♥ mrsjackson2014, fajr\_time\_candles, hteam3, anything\_4my3  
fav\_kolor\_blakk What he model now or something 🤔 I though he was an imam 😊  
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**Shadeed Muhammad**

@Shadeed\_M76

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"They want to suppress any attempt to resurrect Strong black alpha-manhood in this country"- Dr. Umar Johnson

7:18 AM - 15 Oct 2016

So it is evident to any person with knowledge, common sense and some basic experience of the world and of people and what motivates them, of their aspirations and desires, that Shadeed has been taken by jahl and by his hawā. Likewise, the

<sup>12</sup> Refer to our articles regarding the alpha male issue on [www.manhaj.com](http://www.manhaj.com)

poison of jealousy and of hatred against others who dared to criticise his errors, or who have come in the way of his personal aspirations and ambitions. And likewise the poison of his ego of which he is not in control.

All of this is evident in his speech and his action and his da'wah for the one who is able to look through the correct lens. At the same time, he is engaged in attacking Saudi Arabia, attacking its scholars, attacking the callers to Tawḥīd and Sunnah in his land and warning against them and rallying his audience around social issues built upon considerations of race due to the injustices that are prevalent. And as a result of the poison he is picking up from these people, from the black nationalists he is reading and quoting from, he has entered in misguidance. He is then citing the Qur'ān and the Sunnah and making them fit into this new misguidance, to serve as justification for this misguidance.

**3.** Shadeed then says: “And I mean, the issue, and these were social ills. Interest is not a religious ill, its a social ill, because it puts people in poverty. And as Umar (رضي الله عنه) said: “If poverty was a man, I would kill him.” Because poverty makes people do things that they would not... so its a social issue, its not a religious issue.”

In making these remarks, Shadeed exposes his ignorance further. Within these words of his is a separation between al-khalq and al-amr and al-qaḍā al-kawnī and qaḍā al-shar'īyy. He treats one of the greatest prohibitions in the Sharī'ah—that is less than shirk—to be a purely social ill with no religious

connection at all. Allāh commands and prohibits, He legislates. And His commands and prohibitions are from His dīn which He legislated, they are all religious, He commands what is good and wholesome and He prohibits what is evil, impure and harmful. Allāh commands those things which He decreed to take place by way of al-qaḍā al-kawnī and which He made to be wholesome, good and beneficial. And Allāh prohibits from those things which He decreed by way of al-qaḍā al-kawnī to take place and which are harm, evil, oppression and so on. So we look at things from the angle of Allāh’s legislation, all of that is from the dīn and all of these affairs are religious issues in the sense that Allāh has legislated regarding them. Severe warnings have come regarding interest (ribā) in the Qur’ān (see 2:275, 279). So this is a religious issue in that abandoning ribā is worship of Allāh, it is obedience to Allāh. How can that not be a religious issue?

So not only has Shadeed divorced Tawhīd from its effect in truly rectifying societies, now he is moving into the realm of al-khalq wal-amr and divorcing Allāh’s legislations from the evils that they pertain to and is rendering them—as if from a secular angle—to not have a religious dimension, by saying, “its a social issue, its not a religious issue”. So this is move towards a secularist mindset. Instead of removing these ills through Tawhīd and Īmān, they are treated as purely social ills which are tackled using the social sciences of the disbelievers.

Allāh (ﷻ) said:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ  
 ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ  
 مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ  
 النَّارِ هُمْ فِيهَا خَالِدُونَ

**“Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, ‘Trade is [just] like interest.’ But Allāh has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allāh . But whoever returns to [dealing in interest or usury], those are the companions of the Fire, they will abide eternally therein.” (2:275).**

Read this verse and ask, how is ribā and its forbiddance not a religious issue? The one who consumes it is beaten by Satan to insanity, Allāh has forbidden it, the one who takes an admonition from his Lord and desists shall not be punished for what is past, and the one who persists will be in the Fire. How is the issue of ribā not a religious issue if it leads to Hellfire, the actions of the heart are tied to it, and its abandonment is from īmān?

And this returns us back to the saying of ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) regarding the social ills. It is when the heart is attached to Allāh, is filled with Tawhīd and Īmān, that a heart will voluntarily leave usury. Trying to deal with social ills (at a foundational level)

without Tawḥīd is like trying to remove hunger and thirst without food and drink.

So the reader should start to realise now that Shadeed’s misguidance is deep and profound and it challenges some of the most foundational aspects of the dīn, in relation to Tawḥīd, Qadar, and the actions of Allāh, His Legislation and so on.

4. As if what has preceded is not enough for his misguidance, Shadeed then says: “And the thing is is that when we address the social ills, what is the ultimate goal of addressing the social ills is that people can rid themselves from these things, to make room for Allāh. So when people come into Islam and they have all of these issues piled up on top of them, they can’t navigate through those things to get to Allāh! We are saying: “Focus on Allāh, just focus on your relationship with Allāh”! But they have so many other things that are impediments, that impede their ability to get to Allāh, and we kind of say, ‘Don’t worry about those things, it’ll work itself out. Just work yourself in with the dīn and focus on Allāh and everything will work itself out.’”

Here is Shadeed’s **complete reversal** of the methodology of the Prophets in calling to Allāh. He is saying that unless and until we remove the social ills—and this he will do by cooperating and joining hands with the Nation of Bāṭinī Kāfirs and their likes to deal with socio-political issues, centred around a racial narrative and engaging in marches and demonstrations and so on—that unless we do this, people will not be able to reach Allāh due to all of these impediments. All of this indicates the greatest of ignorance of the Tawḥīd of the Messengers and



it is a form of not giving Allāh his due estimation. He is saying that unless we tackle police brutality, unless we tackle discrimination, racism, white privilege, unless we tackle the drugs problem and so on, that until that is achieved, these people will not have time for Allāh, they will not be able to reach Allāh, because these are impediments. Hence, we have to tackle these problems first. And in doing so, he is uniting and joining with the Nation, showing sympathies towards them, sheilding them from criticism, whilst attacking the callers to Tawḥīd and Sunnah and warning against them and spreading hate against them. These are evident signs that a man is wandering close to the path of zandaqah, and refuge is with Allāh, because the strongest handholds of Īmān are love and hate for the sake of Allāh and His Tawḥīd. So when he is dismissive of Tawḥīd in this manner, defends and shields the Nation of Kufr from warranted criticism (especially in matters of Tawḥīd, Īmān and kufr) and warns against the callers to Tawḥīd in his land, then this a truly evil situation to be in.

There is in the Qurʾān a strong refutation of this falsehood uttered by Shadeed. What happened to the taqwā of Allāh as a means of escape and as a means of provision?

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

**“And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could**

**imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.” (65:3)**

And what happened to the taqwā of Allāh as a means of relief and facilitation of affairs?

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

**“And whoever fears Allāh, He will make for him of his matter ease.” (65:4).**

And what happened to the taqwā of Allāh as a means of forgiveness of sins and a great reward (despite worldly hardships)?

وَمَنْ يَتَّقِ اللَّهَ يَكْفُرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا

**“And whoever fears Allāh, He will remove for him his misdeeds and make great for him his reward.” (65:5)**

And what leads to the taqwā of Allāh except Tawḥīd and belief in the Hereafter, as was alluded to previously in our citation from ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) and the comment by Ibn Hajar? And likewise, the Kalimah of Tawḥīd is taqwā:

وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا

**“And He made them stick firmly to the word of piety (taqwā), and they were more deserving of it and worthy of it...” (48:26).** ‘Alī (رَضِيَ اللَّهُ عَنْهُ) said: “It is Lā ilāha illallāh” and Ibn

‘Abbās (رضي الله عنه) said: “The testification of Lā ilāha illallāh, it is the chief part of taqwā.”

So everything returns back to Tawḥīd and the entire Qur’ān and the entire Prophetic Sīrah, from its beginning to its end, returns back to Tawḥīd. And there are many more verses in the Qur’ān that could be cited to show that what Shadeed has uttered is falsehood.

Alongside this, we can take the asbāb, the ways and means, to relieve situations, to relieve difficulties. No one is saying, like what Shadeed imagines, that when someone comes asking for financial help, or help in their marriage, that we give them the book “Thalāthat al-Uṣūl” and say “Hey, have a quick read of this, it will fix it”. No, they are given financial help, they are given counselling and so on. No intelligent person denies this or thinks in the manner that Shadeed arrogantly presumes that they think. But what Shadeed intends is other than what we have explained. He has deviation in the foundations of methodology as has preceded clearly and he is ignorant, or has become ignorant of this most foundational element of the religion, of that which pertains to Tawḥīd and its reality and its profound, long term effects, when it takes root in the hearts.

**5.** Then Shadeed says: “And we use, you know cliched ḥadīth, the narrations like, some of the scholars they said in the past that: ‘Whoever rectifies his relationship with Allāh, then Allāh will rectify his relationship with everyone else.’ As true as that maybe, but we can’t focus on that and forget about all of the

other issues in the dīn that tells us to concentrate on those issues.”

These are not cliched ḥadīth and narrations as you imagine Shadeed, but these are realities and truths in the Book of Allāh and we have cited a number of verses from Sūrah al-Ṭalāq in what has preceded just by way of example. No one is saying that we must neglect social issues. However, what we see from Shadeed—something which is very clear and which is not the result of any interpretation of his speech, it is clear and plain—is that Shadeed has taken a direction wherein he belittles the foundational role of Tawḥīd in rectifying societies. He has made social issues and matters of injustice—whose true causes and reasons he has completely misunderstood and which should be understood in light of the statements from Ibn Taymiyyah and Ibn al-Qayyim that have preceded—he has made these issues the starting point, when they are in reality symptoms. He is claiming that without dealing with these issues first, people cannot reach Allāh. So this issue goes beyond the issue of just criticising someone for neglecting social issues, if we accept that this is true in the first place. It goes beyond this and extends into a misguided methodology. A methodology which is erroneous and is based upon ignorance of Tawḥīd, al-khalq wal-amr, al-qaḍā wal-qadar and the wisdom and justice in Allāh’s actions and so on and which draws from Marcus Garvey, Umar Johnson and their likes.

Though much more can be written, the issue should be sufficiently clear by now to any person with a bit of common

sense and rudimentary knowledge about the Tawḥīd of the Messengers. We can finish with some general observations.

## Summary

Shadeed Muḥammad has calamities. Huge ones.

From them: His statement that “Salafiyyah is not a ticket to Paradise” which amounts to the saying that “Islām is not a ticket to Paradise”, because by definition, Salafiyyah is Islām as it was revealed upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is a statement of disbelief therefore and he was criticised by Shaykh ‘Ubayd al-Jābirī in this respect and declared misguided.

From them his saying that Islām was not “initially designed” for the environments in Western countries. This is also a statement of kufr as it is takdhīb of Allāh and His Messenger.

From them is his anger and resentment that a white Caucasian man (Mūsa Richardson) should refute the Nation of Kufr for their kufr and shirk. It angered him more that a white man refutes the doctrines of Qarmaṭī Bāṭinī Kāfirs because they are black than the fact that they are upon these doctrines of kufr. Just because he is white and they are black. This cannot be reconciled with loving and hating for the sake of Allāh and walā’ and barā’ around Tawḥīd and Īmān which is the strongest of handholds of Islām, and without which a person’s Islām is invalid. These are from the most elementary foundations of Islām which should have been learned from the basic texts.

From them is his open warning against the callers to Tawhīd and Sunnah in the US. He sent out a message on social media, openly warning from taking knowledge from Abū al-Ḥasan Mālik, Ḥasan al-Somālī, Muṣṭafā George, Anwar Wright, Kāshif Khān, Mūsa Richardson and others. At the same time, he is angered that the Nation of Kufr are refuted by a white man, just because they are black. This shows deep problems in walā and barā', and they are from the strongholds of Īmān. So this is a serious calamity.

Likewise, his denigration of the Prophet (ﷺ) by referring to him as an “alpha male” and persisting upon this after it was made clear to him that this is besmirching his honour and status and placing him in the ranks of the most vile of people such as male pick up artists, the promiscuous and those hungry for fame and power and the likes. And it is the statement of the most hateful of disbelievers, who slander the Prophet (ﷺ) through this label.

Likewise his lies against ‘Ā’ishah (رضي الله عنها) claiming she came out and marched, demonstrated against ‘Alī (رضي الله عنه) along with some other Companions. These are lies and they serve the interests of the Rāfiḍah and allow the Companions to be spoken ill of. Alongside the fact that using this argument Shadeed is trying to justify demonstrations so that he can march along with disbelievers, polytheists and others to protest social injustices.

All of this we have made clear on the articles on **Manhaj.Com** and there is much, much more. These are serious issues. And then we have this issue of the Tawhīd of the Messengers,

which is most dangerous. This man is on precarious grounds, and we seek refuge in Allāh.

Likewise, in the dunyā, he is maftūn (put to trial). He thinks he is an **alpha male** and tries to appear and act like one, thinking this is a real concept, when it is pseudo-science as we have explained to him already, and it is for losers, wannabes. He is deluded. People notice these things Shadeed, the common person, with their fiṭrah, they notice these things. Like that comment in that picture that was shown earlier in the article with the comment of the sister. So we can see that this man has problems in dīn and dunyā, may Allāh protect us from hawā. His trial in the dunyā is that he, taking the cues from Umar Johnson, is trying to kindle black alpha-manhood. In reality, this is the realm of ego, this is where Shayṭān comes and plays with you very easily.

So in closing, these writings are a mercy for Shadeed and open up the way for him to come to right guidance. They open up an avenue for him to make tawbah to Allāh and acquire some dignity if he values it and if he has some self-respect and if he truly cares for the well-being and welfare of the communities who have his attention. Remember Shadeed, their guidance or misguidance is upon your shoulders. Do not let your ego lead you to your own destruction.

Shadeed, it is feared that you might have a share of what Allāh has mentioned in His Book:

وَإِذَا قِيلَ لَهُمْ مَآذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً  
يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّوهُمْ بِغَيْرِ عِلْمٍ أَلا سَاءَ مَا يَزُرُونَ

**“And when it is said to them, ‘What has your Lord sent down?’ They say, ‘Tales of the former peoples’. That they may bear their own burdens in full on the Day of Resurrection and some of the burdens of those whom they misguide without knowledge. Unquestionably, evil is that which they bear.” (16:24-25).**

It is feared that when it is said to you that this is the methodology of the Prophets in calling to Allāh in what Allāh revealed to us, that you go to Marcus Garvey and Dr. Umar Johnson and their likes. That you say that the issues which these activists revolve around, that this is where the action is, that this is where the rectification is, that is where true guidance is. That this is where all of our efforts should lie. It is feared that you have a portion of this verse, because from your statements, your writings, your actions, this is the picture that clearly emerges. When we say to you, in light of all that has preceded, “What has Allāh sent down (of revelation)?” with respect to rectification of hearts, minds and societies, you are saying in effect, “It is not logical, it is not realistic, its magical.” To worship Allāh alone (Tawḥīd) and to rectify societies through this, according to your words above Shadeed, “is magical, not realistic, not logical”. This echoes the words of those who came before, “Tales of the former people”. So we fear that you have a portion of this verse, and refuge is with Allāh.



Finally Shadeed, you are misguiding thousands of people on account of your jahl mixed with elements of hawā and we have concern for people who listen to you. Those people who may not see through your rhetoric of “saving our communities” and all these other slogans which you have racialised and used in order to play with people’s emotions in order to isolate them and seal their hearing and their hearts from ever perceiving that you yourself are maftūn (put to trial) in dīn and are misleading them with your methodologies in which your personal motives and your ego have a role.

So fear Allāh and return to the truth, as ‘Umar (رَضِيَ اللهُ عَنْهُ) said: “That you return to the truth is better than that you wallow in falsehood.” The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “*All of Banī Ādam err and the best of those who err are those who repent.*” Allāh (عَزَّوَجَلَّ) said:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

**“Indeed, those who fear Allāh when an evil thought comes to them from Satan, they remember [Him] and at once they have insight.” (7:201).**

Al-Ṭabarī explains that this, according to the mufasssirūn, is referring to either anger or a slip, a mistake, a stumbling. Both apply in your case. You have slipped and erred and you are angry, hateful and resentful. You have evil thoughts, presumptions, ideas and concepts in your mind which have come to you from Satan (through the likes of Garvey and Johnson) and which have been made clear to you. Remember your Lord, take admonition, recant and you will then have

insight and through that you can take steps to rectify and gain some dignity.

All praise is due to Allāh and may ṣalāt and salām be upon His Messenger.

Abu Iyāḍ

13 Dhul-Hijjah 1438 / 4 September 2017

◆ Whoever wants iṣlāh (rectification) of the individual, the society and the Earth, whoever wants true dignity and honour and aid from Allāh, whoever wants unity of the hearts, irrespective of race and colour, let him go with the Prophets and Messengers. Whoever wants black alpha-manhood and unity upon racial considerations then let him to to Marcus Garvey, Umar Johnson and Shadeed.

## **Appendix:**

### **Understanding Where Shadeed is Coming From**

Shadeed Muḥammad cites from a Dr. Umar Johnson. To see where Shadeed's mind is, you only need to look at where this Umar Johnson and his likes are coming from. It will then become clear to you the path in which Shadeed Muḥammad has taken his direction, and where it eventually leads to. You can see signs of it already in the statements of Shadeed Muḥammad, in what has preceded.

These are subtitles of a video rant by Umar Johnson and then after that, subtitles from a video interview he gave in which he discusses religion. His statements are in bold format.<sup>13</sup>

One should note that what Shadeed is doing is belittling the role of religion (by belittling the affair of Tawḥīd) but at the same time he is using religion (Islām) to support the goals that Johnson is speaking about. He is using it to support and justify the social and political approach which he is taking from Marcus Garvey and others. So Islām is secondary, it is the race issue which is primary, and this is what Umar Johnson says explicitly in another video.<sup>14</sup> This will help explain why Shadeed is not concerned about Tawḥīd, which is the foundation of Islām and why he is upon this angry da'wah built upon grievances.

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<sup>13</sup> From <https://www.youtube.com/watch?v=qtF0GqmPJwc>

<sup>14</sup> Refer to <https://www.youtube.com/watch?v=TsdLqu7OqnU>

Here is the angry rant (as subtitles are automatically generated, there will be typos etc):

1 00:00:00,060 --> 00:00:02,370 you know but here's the issue anything  
2 00:00:02,370 --> 00:00:03,959 that takes me away from Who I am  
3 00:00:03,959 --> 00:00:06,540 I can't be involved with anything that  
4 00:00:06,540 --> 00:00:08,429 takes me away from Who I am I can't be  
5 00:00:08,429 --> 00:00:10,170 involvement and one of the big problems  
6 00:00:10,170 --> 00:00:12,240 with religion and this is my brother  
7 00:00:12,240 --> 00:00:13,920 Malcolm always said leave religion at  
8 00:00:13,920 --> 00:00:15,990 home one of the big problems with  
9 00:00:15,990 --> 00:00:18,390 religion is the way it's been taught see  
10 00:00:18,390 --> 00:00:19,680 everything is neutral  
11 00:00:19,680 --> 00:00:21,750 everything is neutral is how you use it  
12 00:00:21,750 --> 00:00:23,910 but the way religion has been taught the  
13 00:00:23,910 --> 00:00:25,890 black people is to make them think that  
14 00:00:25,890 --> 00:00:27,990 it's supposed to replace their culture  
15 00:00:27,990 --> 00:00:30,119 which is one of the biggest miss  
16 00:00:30,119 --> 00:00:31,710 informations we've learned in our  
17 00:00:31,710 --> 00:00:34,230 soldier on in America you can't take two  
18 00:00:34,230 --> 00:00:37,010 billion years of African culture in  
19 00:00:37,010 --> 00:00:40,800 exchange it okay for 1,500 years of  
20 00:00:40,800 --> 00:00:43,290 Islam or 2,000 years of Christianity  
21 00:00:43,290 --> 00:00:45,030 hooman a right mind would give two  
22 00:00:45,030 --> 00:00:47,010 billion dollars for two thousand dollars  
23 00:00:47,010 --> 00:00:49,500 it doesn't make sense but religion  
24 00:00:49,500 --> 00:00:51,750 wasn't even designed to replace culture  
25 00:00:51,750 --> 00:00:54,300 religion was only designed to replace  
26 00:00:54,300 --> 00:00:56,820 culture when religion was used as a  
27 00:00:56,820 --> 00:01:00,000 weapon by conquerors and invaders to  
28 00:01:00,000 --> 00:01:02,190 colonize the people that's when they  
29 00:01:02,190 --> 00:01:04,680 started exchanging religion for culture  
30 00:01:04,680 --> 00:01:07,350 prior to religion becoming a handmaiden  
31 00:01:07,350 --> 00:01:08,250 of conquerors  
32 00:01:08,250 --> 00:01:10,470 you can have your culture and you can  
33 00:01:10,470 --> 00:01:12,750 have your religion you see but with the  
34 00:01:12,750 --> 00:01:15,270 rise of white supremacy religion became  
35 00:01:15,270 --> 00:01:17,310 another tool so you sin in the  
36 00:01:17,310 --> 00:01:19,290 missionary and then you sin in the

37 00:01:19,290 --> 00:01:21,150 military they do the same thing in the  
38 00:01:21,150 --> 00:01:23,280 black community today they send in the  
39 00:01:23,280 --> 00:01:25,380 faith-based initiative money to the  
40 00:01:25,380 --> 00:01:27,479 black churches and the black message a  
41 00:01:27,479 --> 00:01:29,430 program that was engineered by former  
42 00:01:29,430 --> 00:01:31,320 President George Bush where he found a  
43 00:01:31,320 --> 00:01:34,049 way to give religious institutions tax  
44 00:01:34,049 --> 00:01:37,290 dollars so now we have the FBI the new  
45 00:01:37,290 --> 00:01:38,130 FBI  
46 00:01:38,130 --> 00:01:40,409 I faith-based initiative so they send  
47 00:01:40,409 --> 00:01:42,240 the money in and then once you take the  
48 00:01:42,240 --> 00:01:44,159 money they then send in the political  
49 00:01:44,159 --> 00:01:47,310 agenda for example you hardly find any  
50 00:01:47,310 --> 00:01:50,460 black church verbally opposed to the  
51 00:01:50,460 --> 00:01:52,200 homosexual assault on the black your  
52 00:01:52,200 --> 00:01:54,840 veins become 50 years ago ministers will  
53 00:01:54,840 --> 00:01:56,820 be in the street protesting against  
54 00:01:56,820 --> 00:01:58,979 homosexuality but now that they getting  
55 00:01:58,979 --> 00:02:01,560 that money everybody's quiet on the  
56 00:02:01,560 --> 00:02:04,289 issue you cannot take your enemy's money  
57 00:02:04,289 --> 00:02:07,069 and use it to fight your enemy mmm  
58 00:02:07,069 --> 00:02:09,419 according to your understanding of Islam  
59 00:02:09,419 --> 00:02:10,739 being that you've been in it all your  
60 00:02:10,739 --> 00:02:14,519 life do you see racism in ISM of cases  
61 00:02:14,519 --> 00:02:17,849 race and if so how come the best of my  
62 00:02:17,849 --> 00:02:19,680 brothers don't see it are they I mean  
63 00:02:19,680 --> 00:02:21,269 because you can talk to the average  
64 00:02:21,269 --> 00:02:23,400 Muslim brother from America and talk  
65 00:02:23,400 --> 00:02:25,019 about our African brothers but they  
66 00:02:25,019 --> 00:02:28,200 refuse to see it brother they look at  
67 00:02:28,200 --> 00:02:30,060 everybody as they brother that's right  
68 00:02:30,060 --> 00:02:32,459 men could come here and Salam alaikum  
69 00:02:32,459 --> 00:02:34,049 brother it's right now automatically get  
70 00:02:34,049 --> 00:02:35,610 brainwashed thinking it this is my  
71 00:02:35,610 --> 00:02:37,950 brother because he got the Quran he read  
72 00:02:37,950 --> 00:02:40,380 because he pray like me so he's my  
73 00:02:40,380 --> 00:02:42,450 brother they they are oblivious to this  
74 00:02:42,450 --> 00:02:45,120 way what the reason the reason why that  
75 00:02:45,120 --> 00:02:47,400 is brother son letter is because in the  
76 00:02:47,400 --> 00:02:50,730 post slavery era most black people have

77 00:02:50,730 --> 00:02:52,590 been taught that their religious  
78 00:02:52,590 --> 00:02:55,049 identity supersedes their racial  
79 00:02:55,049 --> 00:02:57,480 identity the average black child is  
80 00:02:57,480 --> 00:02:59,069 taught that whether they're Christian  
81 00:02:59,069 --> 00:03:01,200 Muslim Hebrew regardless of the faith  
82 00:03:01,200 --> 00:03:04,440 that talk to identify primarily with  
83 00:03:04,440 --> 00:03:07,290 religion race is either secondary or  
84 00:03:07,290 --> 00:03:09,870 totally not important so as the African  
85 00:03:09,870 --> 00:03:11,880 baby grows up they see themselves as a  
86 00:03:11,880 --> 00:03:15,900 Muslim only as a Christian only I always  
87 00:03:15,900 --> 00:03:18,190 give the parable that if you line up  
88 00:03:18,190 --> 00:03:21,520 three children and one of them is  
89 00:03:21,520 --> 00:03:24,970 Chinese and one of them is in is English  
90 00:03:24,970 --> 00:03:27,190 okay from the United Kingdom and you  
91 00:03:27,190 --> 00:03:29,530 line up a Negro child and you ask them  
92 00:03:29,530 --> 00:03:31,780 who they are the Chinese man who may be  
93 00:03:31,780 --> 00:03:34,720 a Muslim is going to say I'm Chinese the  
94 00:03:34,720 --> 00:03:36,910 English child who might be a Christian  
95 00:03:36,910 --> 00:03:38,560 is going to say I'm English  
96 00:03:38,560 --> 00:03:41,080 yeah I'm Jewish I'm Italian I'm French  
97 00:03:41,080 --> 00:03:43,540 and the Negro with say I'm a Muslim I'm  
98 00:03:43,540 --> 00:03:45,850 a Christian I'm a Hebrew why is it  
99 00:03:45,850 --> 00:03:48,430 everybody identifies with the race first  
100 00:03:48,430 --> 00:03:51,700 the culture but us because the slave  
101 00:03:51,700 --> 00:03:54,400 master in the colonizer took away your  
102 00:03:54,400 --> 00:03:57,310 culture and gave you religion and made  
103 00:03:57,310 --> 00:04:03,130 you content interpretation of your faith  
104 00:04:03,130 --> 00:04:05,920 so what we have to do going back to God  
105 00:04:05,920 --> 00:04:08,290 gone back to the mountain talk coming  
106 00:04:08,290 --> 00:04:10,090 from Marcus body we have to start  
107 00:04:10,090 --> 00:04:12,160 raising our children with an African  
108 00:04:12,160 --> 00:04:13,840 consciousness if you want to give them  
109 00:04:13,840 --> 00:04:16,390 religion make sure they keep it  
110 00:04:16,390 --> 00:04:18,880 secondary but religion is not more  
111 00:04:18,880 --> 00:04:21,250 important than race it never has been  
112 00:04:21,250 --> 00:04:23,770 and it never will be when the slums of  
113 00:04:23,770 --> 00:04:26,470 other races come to America they use the  
114 00:04:26,470 --> 00:04:28,510 numerical numbers of african-american  
115 00:04:28,510 --> 00:04:30,550 Muslims to gain uh political and  
116 00:04:30,550 --> 00:04:32,860 economic foothold brother Simon I see it

117 00:04:32,860 --> 00:04:35,230 they use them to get the gas stations  
118 00:04:35,230 --> 00:04:37,240 they use their know-how so they can  
119 00:04:37,240 --> 00:04:38,890 build the supermarket's and then they  
120 00:04:38,890 --> 00:04:40,510 don't do nothing for the Africans they  
121 00:04:40,510 --> 00:04:43,060 just use to help them get an economical  
122 00:04:43,060 --> 00:04:45,070 political football here in the United  
123 00:04:45,070 --> 00:04:47,440 States that's because of religious  
124 00:04:47,440 --> 00:04:50,300 identity get rid of the religious right  
125 00:04:50,300 --> 00:04:53,060 and pick up race first Marcus Garvey  
126 00:04:53,060 --> 00:04:55,970 said quote in the world of wolves one  
127 00:04:55,970 --> 00:04:57,920 should go on and one of the most  
128 00:04:57,920 --> 00:05:00,320 powerful defensive weapons and the reach  
129 00:05:00,320 --> 00:05:02,930 of Negroes is the practice of race first  
130 00:05:02,930 --> 00:05:05,180 and all parts of the world Marcus Garvey  
131 00:05:05,180 --> 00:05:06,590 said if we would just put our reefs  
132 00:05:06,590 --> 00:05:08,690 first we would solve half of our  
133 00:05:08,690 --> 00:05:10,580 problems that most of us identify  
134 00:05:10,580 --> 00:05:13,010 without a fraternity with the Masonic  
135 00:05:13,010 --> 00:05:15,080 Lodge with our sorority with our  
136 00:05:15,080 --> 00:05:17,240 religion with our state complexion with  
137 00:05:17,240 --> 00:05:19,190 the college that we graduated from with  
138 00:05:19,190 --> 00:05:21,110 our particular profession look at the  
139 00:05:21,110 --> 00:05:23,630 black bourgeoisie most of them identify  
140 00:05:23,630 --> 00:05:25,610 with their profession and their status  
141 00:05:25,610 --> 00:05:27,170 they don't deal with race at all  
142 00:05:27,170 --> 00:05:29,750 and so what we have to do again raise  
143 00:05:29,750 --> 00:05:31,910 the children to be Africans first and  
144 00:05:31,910 --> 00:05:34,130 members a religion second and if we  
145 00:05:34,130 --> 00:05:36,680 can't do it if we cannot cut race before  
146 00:05:36,680 --> 00:05:38,330 religion to get rid of religion  
147 00:05:38,330 --> 00:05:40,700 altogether because there was absolutely  
148 00:05:40,700 --> 00:05:43,790 no proof no proof in the post slavery  
149 00:05:43,790 --> 00:05:46,910 era to show that any religion any of  
150 00:05:46,910 --> 00:05:49,220 them have benefited the political and  
151 00:05:49,220 --> 00:05:51,350 economic progress of black people not a  
152 00:05:51,350 --> 00:00:00,000 single one

## And here is the interview:

1 00:00:00,000 --> 00:00:02,909 hi guys I am so excited to be here with  
2 00:00:02,909 --> 00:00:06,480 you today to interview dr. Umar Johnson  
3 00:00:06,480 --> 00:00:09,240 now I told you guys I was gonna hunt him  
4 00:00:09,240 --> 00:00:11,460 down I was gonna find him and I was  
5 00:00:11,460 --> 00:00:13,110 going to ask the questions that we all  
6 00:00:13,110 --> 00:00:19,650 want answers to so um is like a lot to  
7 00:00:19,650 --> 00:00:21,960 be with you thank you so much for taking  
8 00:00:21,960 --> 00:00:24,439 the opportunity to speak with me today  
9 00:00:24,439 --> 00:00:28,109 I'm really excited about your passion I  
10 00:00:28,109 --> 00:00:30,420 want to see you get your life's work  
11 00:00:30,420 --> 00:00:33,570 done because I feel like it's important  
12 00:00:33,570 --> 00:00:35,450 you know as a former school teacher and  
13 00:00:35,450 --> 00:00:37,800 what sparked this conversation was a  
14 00:00:37,800 --> 00:00:41,579 status on Facebook I show one of your  
15 00:00:41,579 --> 00:00:43,410 interviews on Facebook and I got a lot  
16 00:00:43,410 --> 00:00:45,360 of feedback so I want to address some of  
17 00:00:45,360 --> 00:00:47,160 those issues because I feel like a lot  
18 00:00:47,160 --> 00:00:48,539 of times in our community we don't have  
19 00:00:48,539 --> 00:00:50,430 that platform and so I want Neffe not to  
20 00:00:50,430 --> 00:00:53,190 go calm as an independent source to be  
21 00:00:53,190 --> 00:00:54,539 able to talk to people and get the  
22 00:00:54,539 --> 00:00:59,520 answers so my first question which i  
23 00:00:59,520 --> 00:01:00,960 think is a burning question because I've  
24 00:01:00,960 --> 00:01:03,329 heard you speak on religion and so there  
25 00:01:03,329 --> 00:01:06,060 are people like us who don't necessarily  
26 00:01:06,060 --> 00:01:07,920 feel like we need religion to tell us  
27 00:01:07,920 --> 00:01:11,189 what to do to govern us or to to guide  
28 00:01:11,189 --> 00:01:13,170 us morally but then there are other  
29 00:01:13,170 --> 00:01:15,630 people who do in our community and how  
30 00:01:15,630 --> 00:01:18,390 do we you know as a community deal with  
31 00:01:18,390 --> 00:01:19,270 that dilemma  
**32 00:01:19,270 --> 00:01:24,100 I think that one of the decisions we**  
**33 00:01:24,100 --> 00:01:26,140 need to make or paradigm shifts that**  
**34 00:01:26,140 --> 00:01:28,360 need to happen is we need to stop trying**  
**35 00:01:28,360 --> 00:01:30,270 to dictate people's religious beliefs**  
**36 00:01:30,270 --> 00:01:33,759 for me the religion is not as big as a**  
**37 00:01:33,759 --> 00:01:35,740 problem as other people perceive it to**



38 00:01:35,740 --> 00:01:38,860 be and that's because for me it's not  
39 00:01:38,860 --> 00:01:41,049 what a person believes religiously but  
40 00:01:41,049 --> 00:01:42,490 how they think politically economically  
41 00:01:42,490 --> 00:01:44,890 and culturally that determines whether  
42 00:01:44,890 --> 00:01:47,170 or not we can work together for the  
43 00:01:47,170 --> 00:01:49,360 benefit of our people if I look at the  
44 00:01:49,360 --> 00:01:51,729 example that the Honorable Marcus Garvey  
45 00:01:51,729 --> 00:01:54,310 left us with one of the reasons why his  
46 00:01:54,310 --> 00:01:56,049 movement was the largest and the most  
47 00:01:56,049 --> 00:01:58,899 successful we had in modern times is  
48 00:01:58,899 --> 00:02:00,489 because he never attacked the religion  
49 00:02:00,489 --> 00:02:02,860 nor did he tried to change it when you  
50 00:02:02,860 --> 00:02:04,720 look at most leaders after Marcus Garvey  
51 00:02:04,720 --> 00:02:07,119 they all brought a religion every one of  
52 00:02:07,119 --> 00:02:08,979 them Honorable Elijah Muhammad brought  
53 00:02:08,979 --> 00:02:11,560 Islam no board really brought Islam dr.  
54 00:02:11,560 --> 00:02:14,590 King brought Christianity and so forth  
55 00:02:14,590 --> 00:02:17,410 and so on so the wisdom of Garvey which  
56 00:02:17,410 --> 00:02:20,019 I agree with was that he said leave  
57 00:02:20,019 --> 00:02:21,579 their religion alone you're not going to  
58 00:02:21,579 --> 00:02:23,140 be able to change people's religions in  
59 00:02:23,140 --> 00:02:26,170 fact we're conditioned to back away from  
60 00:02:26,170 --> 00:02:29,019 anyone who disagrees with our religious  
61 00:02:29,019 --> 00:02:31,030 beliefs so the way in which black people  
62 00:02:31,030 --> 00:02:35,620 are indoctrinated will cause the vision  
63 00:02:35,620 --> 00:02:37,840 if anyone tries to get them to think  
64 00:02:37,840 --> 00:02:39,940 outside of the box so I'll steer clear  
65 00:02:39,940 --> 00:02:42,220 people's religions if I can change the  
66 00:02:42,220 --> 00:02:43,480 way that they think politically and  
67 00:02:43,480 --> 00:02:45,579 economically they will come to a point  
68 00:02:45,579 --> 00:02:48,069 where they may soon question their own  
69 00:02:48,069 --> 00:02:50,260 religion without any outside  
70 00:02:50,260 --> 00:02:52,640 interference  
71 00:02:52,640 --> 00:02:56,760 all right so in terms of that because  
72 00:02:56,760 --> 00:02:59,040 what I find is that in our community  
73 00:02:59,040 --> 00:03:00,330 it's like hey what's your name what's  
74 00:03:00,330 --> 00:03:03,000 your religion yes so far we make it too  
75 00:03:03,000 --> 00:03:05,400 important yeah how do we tackle that  
76 00:03:05,400 --> 00:03:09,300 like how do I let's say as someone who  
77 00:03:09,300 --> 00:03:12,239 is not very religious how do i tackle

78 00:03:12,239 --> 00:03:13,980 that because you know I try to tell  
79 00:03:13,980 --> 00:03:15,690 people well you know it would be better  
80 00:03:15,690 --> 00:03:18,750 if you ask me what what I'm averse I  
81 00:03:18,750 --> 00:03:21,030 like more or what part of the Quran  
82 00:03:21,030 --> 00:03:23,160 speaks to me the most to get to know me  
83 00:03:23,160 --> 00:03:25,500 then which are chocolatey or which are  
84 00:03:25,500 --> 00:03:27,750 religious or what's your religion so for  
85 00:03:27,750 --> 00:03:30,660 me I'm saying how do us as a conscious  
86 00:03:30,660 --> 00:03:32,760 community who want to help break that  
87 00:03:32,760 --> 00:03:34,680 religious barrier how do we approach  
88 00:03:34,680 --> 00:03:36,630 that in our day-to-day living  
**89 00:03:36,630 --> 00:03:40,170 mm-hmm I think um we have to respect**  
**90 00:03:40,170 --> 00:03:42,269 people's religion and I think we need to**  
**91 00:03:42,269 --> 00:03:44,430 focus on what our people are not focused**  
**92 00:03:44,430 --> 00:03:46,500 on in other words religion occupies a**  
**93 00:03:46,500 --> 00:03:49,019 very important place in african-american**  
**94 00:03:49,019 --> 00:03:51,780 life and social thought so for me I**  
**95 00:03:51,780 --> 00:03:53,940 believe you should focus on those**  
**96 00:03:53,940 --> 00:03:56,400 aspects of our reality that are being**  
**97 00:03:56,400 --> 00:03:58,320 completely ignored the political**  
**98 00:03:58,320 --> 00:04:00,860 organization the economic organization**  
**99 00:04:00,860 --> 00:04:05,790 the pan-african movement I think that we**  
**100 00:04:05,790 --> 00:04:08,970 need to make other conversations more**  
**101 00:04:08,970 --> 00:04:10,739 important than religion because guess**  
**102 00:04:10,739 --> 00:04:12,959 what everyone can change their religion**  
**103 00:04:12,959 --> 00:04:15,299 tomorrow it doesn't change the condition**  
**104 00:04:15,299 --> 00:04:17,548 of the community if religion was the**  
**105 00:04:17,548 --> 00:04:19,649 problem you should be able to change it**  
**106 00:04:19,649 --> 00:04:22,410 or get rid of it and see your problems**  
**107 00:04:22,410 --> 00:04:25,860 dissolve if we took religion away our**  
**108 00:04:25,860 --> 00:04:27,539 problems will still be here because**  
**109 00:04:27,539 --> 00:04:29,160 religion is not a cause**  
**110 00:04:29,160 --> 00:04:32,070 religion is a symptom of historical**  
**111 00:04:32,070 --> 00:04:35,220 amnesia religion is a symptom of an**  
**112 00:04:35,220 --> 00:04:37,650 absence of an hours of self religion is**  
**113 00:04:37,650 --> 00:04:39,040 a symptom of**  
**114 00:04:39,040 --> 00:04:41,080 people who needs an identity because**  
**115 00:04:41,080 --> 00:04:43,270 they lost the original one the reason**  
**116 00:04:43,270 --> 00:04:45,250 religion is so important for black**  
**117 00:04:45,250 --> 00:04:47,230 people is because we were stripped of**

118 00:04:47,230 --> 00:04:49,720 our culture so religion has replaced  
119 00:04:49,720 --> 00:04:52,900 culture as our primary identifier so  
120 00:04:52,900 --> 00:04:54,670 back home in Africa we would say hey I'm  
121 00:04:54,670 --> 00:04:59,080 Zulu you know I'm will off okay I'm a  
122 00:04:59,080 --> 00:04:59,530 bow  
123 00:04:59,530 --> 00:05:02,440 okay I'm Yoruba I'm Howser that's what  
124 00:05:02,440 --> 00:05:04,210 we would be saying back home but we were  
125 00:05:04,210 --> 00:05:05,830 stripped of those cultural identities  
126 00:05:05,830 --> 00:05:07,630 and so religion has taken to play  
127 00:05:07,630 --> 00:05:09,220 something that's the only reason why  
128 00:05:09,220 --> 00:05:11,350 they're important so if you replace the  
129 00:05:11,350 --> 00:05:13,090 knowledge yourself that was stolen if  
130 00:05:13,090 --> 00:05:14,850 you eliminate the historical amnesia  
131 00:05:14,850 --> 00:05:18,310 with historical consciousness I think  
132 00:05:18,310 --> 00:05:20,320 the role of religion you may not get rid  
133 00:05:20,320 --> 00:05:22,540 of people's religions but the importance  
134 00:05:22,540 --> 00:05:24,700 that our people place on religion would  
135 00:05:24,700 --> 00:05:27,490 probably wither down significantly if  
136 00:05:27,490 --> 00:05:30,730 they had another identity so give them  
137 00:05:30,730 --> 00:05:33,400 back what slavery took away and religion  
138 00:05:33,400 --> 00:05:38,140 will lose its whole okay so on the way  
139 00:05:38,140 --> 00:00:00,000 here we caught your leg