
The Reality of Tahir Wyatt, Muhammad Akhtar Chaudhury, Nadir Ahmad, Their Associates and the Operation Known as Madeenah.Com / FatwaOnline

Part 3.0: A Look at the Da'wah and Manhaj of the Madeenah.Com / FatwaOnline Group and Their Support Of, Allegiance to or Cooperation with the Hizbis and Innovators (Both Individuals and Organizations)

By al-Maktabah al-Salafiyyah. This article was written after consultation with some of the Scholars and their advice to rebut the allegations made and distributed by these individuals.

Understanding the Reality of Tahir Wyatt, Muhammad Akhtar Chaudhury, Nadir Ahmad and Their Operation Known as Madeenah.Com / FatwaOnline.Com

Alhamdulillah was Salaatu was Salaamu alaa Rasoolillaah, wa ba'ad:

Analyzing the Claim of Tahir Wyatt, Muhammad Akhtar Chaudhury and Nadir Ahmad That Their Efforts Against Salafi Publications are From the Angle of "ar-Radd 'alal-Mukhaalif"

We can now start analyzing the claim of these "Madeenah students" in their recent articles published on Madeenah.Com, and the lofty and alluring slogan which they are pretending to lift, that of "refuting the opposer." To truly appreciate the significance of what we will be presenting, the reader will have to have a good background in many historical issues, which are outside the scope of this document, but which have been extensively covered over the past 15 years on our website(s). In particular, you should read our series on the **Historical Influences and Effects of the Methodologies of al-Ikhwan al-Muslimeen Upon the Salafi Da'wah**,¹ and also all of the refutations of the Scholars against Abu al-Hasan al-Ma'ribee in particular. As this is crucial to the overall objective behind this series of articles, it is befitting that we try our very best to get across what we wish to get across here as concisely as possible:

From the greatest handholds of the religion is the unity of Ahl al-Sunnah in the context of the presence of the various sects of innovation and desires. The Scholars of the Salaf from the Taab'ieen and those after them inherited the manhaj of the Companions towards those sects and innovators which appeared in the time of the Companions. This is in fact a divinely-revealed manhaj, the Companions acquired it and enacted it because they were informed by the Messenger (alayhis salaam) as to what was to occur in the Ummah, and they would receive the severest of admonitions to hold steadfast to the Sunnah and to abandon the desires and innovations when they appear. This methodology of refuting, boycotting, disparaging and warning from the Innovators is something by which the very capital of Islaam (as in the religion of Islam, the Sunnah, its aqidah and so on) is preserved **and likewise it is something by which Ahl al-Sunnah remain one tight, fortified, strong, impenetrable body, whether they be small in number or large in number, in whatever time or period they may be in.** This is from the most important of the usool of Ahl al-Sunnah. There are ample narrations from the Salaf which demonstrate this and we are not in need of reminding these "Madeenah students" of examples from this vast body of literature.

In our times, the great fitnah to arise and to affect the Muslims in general and **the da'wah of Ahl al-Sunnah in particular**, was in the field of da'wah to Allaah, in the methodologies of da'wah to Allaah, in a much wider context of the weakness and subjugation of the Muslims. This fitnah came from al-Ikhwan al-Muslimeen who borrowed the ideas, concepts and methodologies of non-Muslims for politicised agendas which had little to do with rectification of the aqidah of the Muslims, but more to do with social, economic and political reforms. This gave birth to destructive forms of hizbiyyah (partisanship) and many "movements" operating

¹ This was written 8 years ago in 2003 and the first five parts of the series are available, they are compulsory reading before you can really understand the significance of what we are presenting in this instalment.

under the banner of Islam, all making their loyalties and allegiances upon other than aqidah and manhaj. As a result many wicked, vile and horrendous principles were innovated to serve this end whose true and real effect was only to divide and split the Muslims further, and to accommodate the groups and sects of innovation, to cooperate with them and maintain ties and friendship with them and hinder the people from real and true rectification. This new orientation was from the greatest of barriers and hindrances to the true call to Allaah and to true rectification. With the passing of decades, these principles slowly found their way amongst the ranks of Ahl al-Sunnah, the Salafis, on account of a people who began taking knowledge from and were tutored by prominent figures from al-Ikhwan al-Muslimoon. A string of these people appeared and became callers to these ways and these methodologies, and they often came out in the name of "rectification." The effect of the da'wah of these people² (and their regurgitated principles)³ was to compromise the Salafi manhaj, to weaken the Salafis, to silence them from warning from innovation and its people, to draw the Salafis into the Ikhwani methodologies, to bait them with money and support, to cause splits, rifts and divisions amongst them, and to make them turn a blind eye or become preoccupied away from themselves and their hizbiyyah and their futile calls and methodologies so they can proceed unhindered to swell their numbers and serve their causes.

By Allaah's praise, the Scholars of Ahl al-Sunnah such as Imaam al-Albaanee, Imaam ibn Baz, Imaam Ibn Uthaymeen, Shaykh Muqbil bin Haadee, Shaykh Rabee' bin Haadee, Shaykh Saalih al-Fawzaan, Shaykh Abdul-Muhsin al-Abbaad,⁴ Shaykh Ahmad an-Najmee, Shaykh Zayd al-

² From them Salman al-Awdah, Abdur-Rahmaan Abdul-Khaliq, Adnan Ar'oor, Abu al-Hasan al-Ma'ribee, Ali Hasan al-Halabee (and numerous others). Also instrumental in this type of da'wah was Ihyaa at-Turaath al-Islaamee (that is led by Abdur-Rahmaan Abdul-Khaliq). All of them were operating their da'wah upon the "golden principle" of Hassan al-Banna, the founder of the Muslim Brotherhood, which is "Let us cooperate in that which we agree and overlook each other in that which we disagree."

³ All are extensions of the principle of Hassan al-Banna and they include things like the bid'ah of al-muwaazanah (mentioning both the good points of a person when refuting their errors), and statements such as "we correct but do not disparage," "we make tathabbut (we have to verify in person)", "we call to al-manhaj al-waasi'" (the vast manhaj to accommodate everybody, including the innovators), "consensus is needed before warning against a deviant and declaring him astray", "khabar al-wahid amounts to dhann", "we do not make taqlid", "we do not allow our differences regarding those besides us to cause differing between us." However, when it is the case that some of these very "Madeenah students" have told us directly, in writing, that they had problems grasping the deviations of Abdur-Rahmaan Abdul-Khaliq, then it gives us little confidence about exactly what they grasped about al-Ma'ribee and his revolution against the Salafi Manhaj.

⁴ Shaykh Abdul-Muhsin al-Abbaad refuted Adnan Ar'oor whose principles were inherited by Abu al-Hasan al-Ma'ribee. One should not be deceived by Madeenah.Com's usage of the book "Rifqan Ahl al-Sunnah" as that is only part of their agenda of showing harshness and severity towards Salafi Publications, but showing *rifq* (lenience, softness), ease, support and promotion of the Innovators, Deviants and Hizbees. We have mentioned all these Scholars because **collectively** they all contributed, to varying degrees in refutation of the false principles and their callers. **This does not mean that every single scholar amongst them has to be in total agreement with the rest about individual deviants and hizbees.** This has never been the case in Islamic history at all. The heads of innovation and its callers were spoken of by one, or a few, or numerous of the Scholar of the Sunnah, upon evidences, yet others may have had no speech, or may have continued to hold good opinions of them. For this reason, when we see "students of Madeenah" holding orientations in these types of situations - where it can be clearly seen that they are making political use of the incorrect position of Shaykh Abdul-Muhsin al-Abbaad, for example, on innovators such as Abu al-Hasan al-Ma'ribee or Ali al-Halabi, exposing their own ignorance in the process (because they are after all supposed to be "students" who ought to be following evidence) - then it reveals a type of crookedness present with them. Shaykh Abd al-Muhsin is a great scholar of the Sunnah and Shaykh Rabee' is a great Scholar of the Sunnah and they are brothers, united upon a single way. Shaykh Abdul-Muhsin has refuted deviants an innovators and Shaykh Rabee' has refuted many deviants and innovators. And in all cases we follow the evidences presented. This should be rudimentary knowledge to our "Madeenah students." Thus,

Madkhali, Shaykh Ubayd al-Jaabiree, Shaykh Muhammad bin Haadee and others, collectively, refuted their destructive principles and corrected, refuted or warned against their prominent callers, as a result of which walhamdulillaah, the Salafis enjoyed the blessings of clarity in da'wah and manhaj, and by which their capital was preserved.

Having laid down this context, a question now follows: What is **the significance** of the actions of a person, when he continues to support, defend or show loyalty and allegiance to such organizations, individuals and their followers who have been refuted by at least some of the Salafi Scholars, with a jarh mufassar (detailed criticism) upon evidence (which has not been repelled or explained away), and who have been warned against or declared astray? Or the significance of his actions when he cooperates with them in da'wah or shares platforms with them, or supports their events and conferences and gatherings.⁵ The significance of his action is explained by the following points:⁶

- **Tears apart the unity of Ahl al-Sunnah:** By not following the evidence, this position towards those Innovators, deviants and hizbees itself tears apart the unity of the Salafis and causes undue and unnecessary rifts.⁷
- **Hinders the true da'wah to Allaah:** By not taking the correct and sound positions, it actually hinders the da'wah to Allaah.

when we see them, in the midst of a war between Ali Hasan al-Halabi and his likes and the Salafi manhaj, then it is disturbing to see these students start distributing "*Rifqan...*" and it's follow up to their 10,000 mailing list, even if, in its own right and within the proper context, it is a great and mightily beneficial book for Ahl al-Sunnah as it relates to what is between themselves. Rather, you see these people at each and every opportunity, always opposing clarity and supporting confusion. Always promoting general speech, which if beneficial in and of itself, is totally inappropriate for the situation at hand and for which they are trying to politically use it for. Then to make their deception as clear as daylight, we see that the advice given within "*Rifqan...*" is applied only to the Hizbees, Innovators and their followers and not to Salafi Publications and those associated with them.

⁵ Let alone preferring them, and defending them and supporting them over and above Salafis (even if they, the Salafis, have mistakes that do not reach the calamities of those innovators and deviants)!

⁶ And you should bear in mind that as Ahl al-Sunnah, we believe it is only the Salafi methodology that will truly bring rectification and will make the da'wah to Allaah bear its fruits. Hence, any indifference to other methodologies which people are called towards, or any support and promotion of the people of hizbiyyah, deviation and desires, their programs, events, conferences and gatherings (by which they are drawn towards and attached to the deviant callers or those whose da'wah is not upon the correct methodology), itself is an error and leads to great harm in the da'wah in the longer term. This naturally leads us to the question of how come some of the Scholars cooperate with and do lectures for some of these organizations? The example cited is that of Shaykh Abd al-Muhsin al-Abbaad and Ihyaa al-Turaath. And the answer is that just as many of the Salafi Scholars held a good opinion of the Muslim Brotherhood in the 70s and 80s until their realities became clear, then likewise there may be some Scholars who continue to hold good opinions of deviant political organizations who are very adept at showing two faces and performing their public relations management. The very nature in which contemporary Jamaa'aat and Jam'iyyaat operate is that they have often gained the trust of and attention of large numbers of the common people, and many scholars see benefit in attending their gatherings, because they want to benefit the people. Then these organizations show the Scholars a face of Salafiyyah whilst concealing their falsehood, their false methodologies and their corrupt walaa and baraa.

⁷ And as for the fact that some of the Salafi Scholars may not hold a same opinion in the matter, and that this may be a permitted form of differing, then from our manhaj in this area is that we are obliged to follow whomever brings the evidence, and where the evidence is established, it is not permissible to cite the issue of "difference of opinion" as an evidence, to rebut the actual evidence.

- **Keeps avenues open for the Innovators to access the hearts and minds of Ahl al-Sunnah:** By not taking the correct position and what is followed on from it in walaa and baraa' it allows these Innovators and Hizbees free access to the Salafis whom they target with their false principles and false methodologies in da'wah, thereby destroying the capital⁸ of Ahl al-Sunnah and increasing their own numbers.
- **Deceives the average person upon Salafiyyah:** This type of action is deception and treachery towards the generality of Ahl al-Sunnah and it does not constitute to sincerity (naseehah) to Allaah, His Book, His Messenger and to the generality of the Muslims.

It is because of these types of considerations that the Salaf were very severe not only upon the Innovators, but even more severe, on occasions, upon those from Ahl al-Sunnah who would befriend them and sit with them, because they recognized the harmful long term effects of this type of behaviour.⁹

This now brings us to our "Madeenah students" whom we listed at the end of Part 1 in this series¹⁰ and in particular the claim of Tahir Wyatt, Muhammad Akhtar Chaudhury and Nadir Ahmad that they are simply lifting the banner of "*refuting the opposer.*" We shall see in pictures what type of da'wah and loyalty and allegiance these people show towards those whom the Scholars declared innovators, deviants, hizbees and declared to be harmful to the Salafi da'wah and its adherents, all with evidences that cannot be denied or explained away. We will present to you each exhibit on its own, and each exhibit will be released as individual instalments of Part 3, alongside brief comments and explanations as to the significance of the action of the party concerned.

Finally, the reader should note that this article is setting a background context which is that there are those from the Scholars of Ahl al-Sunnah who have established, with proofs, that Muhammad al-Maghrawi is an unrepentant Takfiri, and that Abu al-Hasan al-Ma'ribee is an Innovator, and that Ali Hasan al-Halabi is an Innovator. The evidences established against these individuals is plain and manifest, and it is not befitting for a student, like our students of Madeenah.Com, to claim that these are differences within Ahl al-Sunnah, when the reality is otherwise. In addition there are many of the Scholars who have spoken against the Hizbee, Suhayb Hasan, (Ikhwaani, Turaathi in his manhaj, cooperates with grave-worshippers and Sufis) and likewise against Abu Usamah al-Dhahabi, and Abdul-Qadir Baksh of Luton who are followers and defenders of al-Ma'ribee, and more recently Shadeed Muhammad (one of the Madeenah.Com associates and contributors), who revealed his ignorance, his constant barrages of resentful and hate-filled criticism against Salafis, his belittlement of the affairs of aqidah and manhaj, and his traversing the manhaj of al-Ikhwān al-Muslimeen in da'wah. These points are critical and need to be kept in mind when we look at the da'wah of those affiliated with Madeenah.Com. and it helps to uncover their deception when they use generalized fatwas and answers of the Scholars in order to confuse the people about **a**) what is an issue of warning from deviation and its people, especially in regard to those whom the

⁸ This deen is not carried except by people, and when people are left exposed to deviation, then it is destruction and reduction of those who would otherwise have carried this religion upon its purity and clarity. This is what we mean by "destroying the capital."

⁹ Then what about promoting their events, gatherings, conferences and sharing with them and encouraging the people towards them?

¹⁰ See <http://www.salafitalk.net/st/uploads/madeenah-com-students-1.pdf>

Scholars have proven and established with evidences that they are people of desires,¹¹ and **b)** what maybe just a genuine slip or error from a person of the Sunnah which is nevertheless refuted, whilst the person's honour is maintained.¹²

¹¹ Such as Suhayb Hasan, the Jam'iyah Ahl al-Hadeeth UK, Abu Usamah al-Dhahabi, Abd al-Qadir Baksh and Shadeed Muhammad.

¹² People like Tahir Wyatt and Muhammad Akhtar Chaudhury spread confusion amongst the people regarding these two separate issues, as can be seen by their recent promotions of a translation and distribution of an answer by Shaykh Saalih al-Fawzaan regarding the issue of Salafiyyah. This is part of their manhaj of showing rifq (gentleness and lenience) towards the hizbees, the followers of Innovators, and promotion of their events, gatherings and conferences, and preventing speech about them and warning from them, whilst showing nothing but severity and harshness, and seeking out those Salafis who warn against innovation and hizbiyyah and warn against those people who have been disparaged by the Scholars, upon clear evidences.