

# **A Call for Self-Reflection and a Return to the Truth**

By Sheikh Ali Al-Hudhaifi  
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All praise is for Allāh, Lord of the Worlds. I bear witness that there is no deity (worthy of worship) but Allāh alone, with no partner, the Protector of the righteous; and I bear witness that our Prophet Muhammad is His servant and Messenger—may the peace and blessings of Allāh be upon him.

To proceed:

This is a brotherly call to re-examine the errors made in our da‘wah in Aden over the past years. These errors included: supporting certain political parties and advocating the primary goal of one such party—namely, the call to partition the country; supporting that party in overthrowing the government and expelling it from the capital as a first step toward partition; and—once the opposition party had overthrown the government—having voices emerge to claim that the party had not violated the Sharī‘ah in doing so.

Furthermore, when the government sought to return to Aden, a fatwa was issued to justify fighting against its own military institutions. We (i.e. the callers in Aden) then promoted the narrative that this party constituted the “rulers” (wulat al-‘amr), that authority had been consolidated in their hands, that Allāh had brought benefit through them, and that they had empowered Ahl al-Sunnah—despite the fact that their leaders held positions within the government.

This was accompanied by sweeping criticisms of the government by some callers and disparagement of specific ministers by others, followed by visits to the leaders of the political opposition who were fighting the government.

Eventually, a reconciliation occurred between the government and this political party, leading to the party's inclusion in the government. Some young people rejoiced at this reconciliation, viewing it as a victory for the political party over the government—especially since the party had secured seats in the new administration—and they celebrated the fact that the government had been unable to expel the party's forces from the interim capital.

At the same time, there is a baffling silence regarding the numerous provocative statements made by figures associated with this party—statements that are dangerous as they touch upon the foundations (usul) of the Salafi creed and methodology. There have been attempts to justify the actions of the party's leaders—such as citing scholars' fatwas permitting reconciliation with Jews to rationalize the party leadership's stance on normalisation with the Jewish state.

Furthermore, the party's banners have been displayed inside the mosques of Ahl al-Sunnah—banners featuring a flag that is not the official flag of the Yemeni state; at the very least, it bears a star emblem—something not even seen during the era of the Yemeni Socialist Party.

Then there is the matter of appearances on channels affiliated with this political party; despite the availability of callers who are more eloquent and knowledgeable, and mosques larger than his, the party's channels specifically chose this particular caller.

Additionally, a group of zealous callers supported a member of the Presidential Council in fighting certain military institutions in one governorate, then moving on to another.

This constitutes an act of overstepping against the Yemeni President, as mobilising these forces and fighting others without his permission is a violation; the President alone holds the exclusive right to authorise combat. It should be noted that those being fought were a government military entity; they could not be labeled as Kharijites or terrorists without an official state declaration.

When Saudi Arabia intervened, some of your youth became angry and began verbally attacking the Kingdom. There are other issues as well—dangerous deviations stemming from following political figures and prioritising their words over the words of sincere advisors. These are clear indications of the inclination of certain preachers toward these political parties.

This tendency has resulted in a severe rift among the Salafis and left young people floundering in the mazes of politics. Furthermore, it has tarnished the image of the Salafī da‘wah emboldened its detractors, and caused many laypeople—who once placed their trust in (this call)—to lose confidence in it.

Brothers—may Allah set us and you right—these are grave errors. Committing even some of them is impermissible, let alone all of them. How, then, can you accuse those who warn you against these errors out of concern for you of merely seeking leadership or refusing to join hands with their brothers?

Brothers, a person may indeed fall into error; the son of Adam is prone to mistakes. We all err and sin, and none of us is infallible. Yet, far worse is when these errors pertain to the da‘wah, and a person persists in them—stubbornly refusing to yield, engaging in sophistry and argument, and misleading others (especially the youth). In doing so, they bear the burden of those they lead astray out of ignorance, and they pass these errors on to future generations, bearing the sins of those who follow their example.

Brothers, this is an opportunity for us to take stock of ourselves and re-examine our words, actions, and stances. We must bear in mind that we will stand before Allah, and He will hold us accountable for our words, our deeds, and our positions—as well as for the people to whom we gave counsel that deviated from the true path. We must be truthful with Allah, truthful regarding our call, and truthful with ourselves and others.

It is incumbent upon the wise to correct their course, save themselves from this grave responsibility, and rescue the youth. They must learn from these errors and derive lessons from them, for life is a series of lessons.

Know that returning to the truth and rectifying what has gone wrong is a noble deed that counts in one's favor rather than against one; its reward with Allah is immense. Allah the Exalted elevates the servant who returns to the truth, overlooks the errors previously committed, and—Glory be to Him—helps him set his affairs right. Therefore, brothers, strive to return to the truth.

If a person finds it difficult to return to the truth immediately, let them begin by refraining from speaking falsehood—for this is the first step. Let them silence the voices of discord that only inflame the situation, withdraw from people—even if only for a short while—and turn to Allah the Exalted. Let them humble themselves before Him, cast themselves in front of Him in submission, and seek His aid, guidance, and correctness. Let them sincerely ask Allah not to leave them to their own weak selves for even the blink of an eye, and earnestly implore Him to guide them toward the truth, frequently offering this supplication during times when prayers are answered.

Once the turmoil subsides, let them detach from the conflict, begin to think clearly, and sit with sincere advisors who speak for the sake of Allah. Let them ask these advisors to be candid about where they stand—regarding both their rights and their obligations. If it becomes clear that they are at fault in certain matters, or that they are associating with bad company, they must be brave and honest with themselves, forsaking these things for the sake of Allah and distancing themselves from such companions. In this way, they will set their feet upon the right path.

I ask Allah the Exalted to guide us all to the truth and to help us remain steadfast upon it until we meet Him.

May Allah's peace, blessings, and grace be upon His servant and Messenger.

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