Shaykh ʿAlī al-Ḥudhayfī on His Trials and Patience in Calling to Adherence to the Sunnah and Veneration of Its Foundations

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I was sitting with our Shaykh, Muqbil al-Wadiʿī (رحمه الله) at his home, when one of the visitors said to Shaykh Muqbil: "Shaykh, so-and-so sends his greetings and suggests that you tone down your criticism of such-and-such party." Our Shaykh (رحمه الله) replied: "Say to so-and-so to come down to Yemen and live here, then he will realize what that party is doing."

I would add:

Some people feign wisdom, good judgement (taʿaqqul) during tribulations; even though they see young people being wasted (confused, misled) right before their eyes, they remain indifferent to that wastage and to the suffering of those offering sincere advice, caring only about enhancing their own image in front of everyone.

I say: I offered sincere advice for the sake of Allāh the Exalted, out of concern for the daʿwah and for the youth, lest they be lost in the foul quagmires of ḥizbiyyah (partisanship). When I saw that people did not accept my words, I felt I had fulfilled my duty, hoping this might be an opportunity for them to reconsider their stance. Yet, I was subjected to a fierce and multifaceted campaign

(that was waged) against me. Despite this, I responded in the best possible manner. I did not declare anyone an innovator or expel anyone from Ahl al-Sunnah, nor did I issue warnings against anyone. I even suspended my lectures in Aden for a full year. Upon my return, I relinquished my scheduled Friday lecture—which I held since long before Aden had ever heard of the term "Shaykhs of Aden." I voluntarily accepted the reconciliation despite being fully capable of speaking without anyone able to stop me. Yet ʿArafat al-Muḥammadī's clique did not cease their fierce campaign against me.

I then traveled to Egypt, and I swear—by Allah, and by Allah, and by Allah—that warnings against me had preceded my arrival there, circulating among various nationalities. These warnings even reached Europe and beyond, with people in Europe contacting their associates in Egypt to warn them about me. I exercised great patience, despite being the aggrieved party, and privately complained to more than five shaykhs from various regions—Saudīs, Kuwaitīs, and Yemenīs.

I asked them to intervene, not out of fear of anyone, but out of concern for the daʿwah (the call to the faith) and a desire to silence the foolish so that the spiteful would not gloat over our situation.

Yet, these shaykhs offered no solution. Some would not reply, others refused to intervene, and some simply said, "Be patient", as if we were the downtrodden believers of the Meccan era despite

their ability to avert harm from the daʿwah, the youth, and the brothers, even with just a few words.

I complained to Shaykh ʿAbd Allāh al-Bukhārī on three separate occasions: once more than three years ago, once less than two years ago, and most recently while I was in Egypt—after they had made public warnings against me. I informed him that ʿArafat al-Muḥammadī and his associates were publicly warning against me, yet he did not offer a single word in response.

It was only after ʿArafat al-Muḥammadī openly declared warnings against me in Egypt—shortly after the death of Shaykh Rabīʿ—and after nearly six years of patience, that I finally spoke out publicly to refute Arafat and his clique.

And here we are today, many of the Salafi youth in Aden speak ill of Saudi Arabia due to poor nurturing. Some even ask me to delete statements of praise for Saudi Arabia from my social media status updates.

To many virtuous individuals, though not all of them, I say: Blame yourselves for your silence, and do not blame me for speaking out, for I have exercised great patience. Blame yourselves for failing to act upon the ḥadīth instructing one to "aid your brother," and for failing to restrain the foolish from their foolishness.

May Allāh have mercy on al-Rabīʿ, whom Allah appoints during every tribulation to aid (the cause of) the oppressed without being asked, making the weak feel strong under his protection. May Allāh have mercy on him, forgive him, and elevate his rank. I must also thank Shaykh Nizār al-Sudānī, Shaykh Bilāl al-Sālimī, and Shaykh Fawwāz al-Madkhalī, who exposed the true nature of these individuals and clarified many matters for the youth.

I also extend my gratitude to my dear brother, Shaykh Majdī al-Shihrī al-Miṣrī for defending me. May Allāh reward them with goodness and bless their efforts.