

Realities and a clarification of what the Fitnah of Abdurahman Al ‘Adanee is based upon

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Was read and given permission for spreading by the virtuous Shaykh Yahya
Bin Alee Al Hajooree, may Allah preserve him

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise belongs to Allah; the Most Merciful, the Bestower of Mercy, the All Hearing, the All Seeing, one that possesses complete blessings and extensive graciousness, He knows the secret and that which is more hidden, He hears all speech and Najwa (secret councils), nothing is hidden from Him in the heavens or on the earth. I praise Him with a praise of one that is grateful for his blessings; which no one can enumerate and I thank Him with a thanking of one that which confirms and testifies to the beautifulness of His blessings, that which no one knows its quantity other than Him the most Exalted, the most High.

I bear witness that none has the right to be worshipped except Allah, the most just in His judgements; the All Wise in (that which relates to) His actions, the judge (that judges) with justice between His creation, and I bear witness that Muhammad ﷺ is His chosen Messenger and His approved Prophet, may Allah send prayers and peace upon him in the Hereafter and this present world and upon his Companions.

To proceed: Verily Allah has ordered His believing slaves to make all (of their) actions sincere for Him and has ordered them to be upright upon His religion and His path, as He says:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ
تَتَّقُونَ﴾

"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn." (Al-An'am 6:153)

Allah has clarified for us the real conduct (that one should traverse upon) and it is the Siraat Al-Mustaqeem (The Straight Way) and He has prohibited us from deviating and following the divided paths and different ideologies. As he has ordered us to clarify the condition of the one that is upon this way (i.e. the path or way of deviation) and this is from enjoining the good and forbidding the evil as Allah, the Most High, says:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf and forbidding Al-Munkar. And it is they who are the successful. (Aali Imran 3:104)

I have hesitated several times in writing this article to the extent that I sought advice from my Shaykh; Shaykh Yahya (may Allah preserve him), so he said to me at that time: *“No! Perhaps he (Abdurahman) may return and rectify himself and his affair”*.

So when the insistence of the Salafi brothers from the Yemeni’s and other than them increased upon me in clarifying the obscurities of the Fitnah of Abdurahman Al-‘Adanee, because many people have imagined these obscurities and have made them out to be different to their reality, (to the extent that) they have made the affairs that are occurring, affairs that are personal, or as some say: ‘personal gains’, or that which is similar to it from deceit – and this is not a recompense for the one who understands the truth in relation to this affair and other than it.

So the concern (pertaining to this affair) is greater than the people think, for indeed the Fitnah of Abdurahman, may Allah guide him, one that examines it closely will come to know that this Fitnah is a path of altering the course of Dawah in that which he used to traverse upon, and now he is inclining with its covering¹ towards a way which we do not know which sea its consequences will lead it to.

So in clarifying what has been requested from me and the high degree of insistence in clarifying these affairs and what has emanated from the speech and actions of Abdurahman that which foretells an outcome which is not praiseworthy except if Allah meets him with his mercy. I will make these issues which I wish to speak about in six crucial points and they are as follows:

THE FISRT CRUCIAL POINT

His mistakes in Aqeedah which obligate repentance

THE SECOND CRUCIAL POINT

Apparent changes in having allegiance and disassociation and the changing of affairs

THE THIRD CRUCIAL POINT

The boycotting that took place from him and his followers

THE FOURTH CRUCIAL POINT

The methodology of Abdurahman in that which relates to Jarh (disparagement) and Ta’deel (commendation)

THE FIFTH CRUCIAL POINT

Abdurahman Al-‘Adanee’s slanders against Shaykh Yahya and his Salafi brothers

¹ I.e. the cover that he is using to hide his Fitnah with.

THE SIXTH CRUCIAL POINT

The ‘Asabiyyah (fanaticism) that he called to and his silence upon those that cling to him fanatically

After this, let it be known to every just person that I have not written these pages in defence or fanaticism to anyone from amongst the people, nor in trying to take revenge for oneself or for any other purpose except to make clear the path that clamours evil in our Da’wah; that which they and I were cultivated upon and so were they (Abdurahman and his followers) at the hands of As-Shaykh Al-Imaam Al-’Allaamah Muqbil Bin Haadee Al-Wadi’ee, may Allah the most High have mercy upon him.

I sought advice from the humble Shaykh Jameel Al-Salwi, may Allah preserve him, so he directed me to pray Salaatul Istikhaarah, and said: *“if it becomes clear to me that I should write, then try to ascertain every word I write”*, even to the extent that Shaykh Yahya may Allah preserve him said to me that: *“aiding the truth is carried out by adhering to justice”* and he advised me with having fear of Allah the Mighty and Majestic, in every word that I write, *“whilst having authentication in everything you write for indeed this affair is religion”*, so may Allah reward the two Shaykhs by way of me with good.

And here I say, I swear by Allah the one that none has the right to be worshipped except He, I am not going to write a letter or a word or a sentence except that I have a proof that I have heard from someone who’s religion and character is approved of, and from people that even Abdurahman had approved of previously, however as for now he does not approve of anyone except those that ally with him and follow him.

THE FIRST CRUCIAL POINT

HIS MISTAKES IN AQEEDAH THAT WHICH OBLIGATE REPENTANCE

I am not mentioning these affairs in trying to follow up ones faults, because this is a blameworthy act, **‘for indeed the one that follows up his brother’s faults then Allah will follow up his faults’**, however the affair is that the brother Abdurahman is in need of advice from the people of knowledge, as he is one that does not accept advice in what relates to these affairs. Especially in the affairs that I am going to mention from his mistakes in Aqeedah, in which he was advised but did not accept and these affairs are not affairs that differing can be accepted in, so that one may say there is no harm if one takes this or takes that (opinion), rather these are affairs that one is deemed to be misguided with Ahlus-Sunnah and these affairs are as follows:

THE FIRST MISTAKE

The statement: *“the attributes of Allah that are of actions belong to Allah after them not ever existing”*, the speech and dispute that pertains to this issue took place between us in his house.

From what is known, Allah the Mighty and Majestic is attributed with all of his attributes **eternally**, (whether these attributes being of His) essence, His actions or those that inform concerning Him, and that the statement: “The attributes (of Allah) exist after not having existed before” is a statement that Ibn Abil-‘Izz² ascribed to the Jahmiyyah, Mu’tazilah, Shee’ah and other than them, rather this statement is in opposition to the consensus of Ahlus-Sunnah wal-Jamaa’ah (where they say:) that Allah was and his attributes were with him, he did not gain an attribute after not having been attributed with it before, because in saying this, this necessitates the statement: “that the description was inconceivable with regards to Allah, and then that description became conceivable”.

(after having mentioned this) He (Abdurahman) opposed me with the attribute of Istiwaa (ascension) and said: *“What do we say regarding, “then He rose over the throne?”* I said just as Ibn Abil ‘Izz, may Allah have mercy upon him, mentions, *Allah’s attributes are eternal from that which pertains to description and are attached to His will in that which pertains to His actions”* i.e. He is attributed with eternity and He carries out (these actions) whenever He wills and however He wills.

² He is the great scholar and noble judge Abul Abbass Ahmad Bin Ismaeel bin Abil-Izz Al-Hanafee. The statement can be found in his explanation of the Aqeedah-At Tahaawiyah.

And this is what At-Tahaawee, may Allah have mercy upon him, mentions in his statement in Al Aqeedah At Tahaawiyyah: *“He has always existed together with His attributes since before creation, Bringing creation into existence did not add anything to His attributes that was not already there, as He was, together with His attributes in pre-eternity, so He will remain throughout endless time”*. He denied this from me and persisted, even though I presented to him that this statement is a statement of the people of falsehood, so he rejected this and persisted upon what he said.

Shaykh Al-Uthaymeen, may Allah have mercy upon him, said: *“and whomsoever the truth is made apparent to and persists upon what opposes it whilst following a belief which he believes or one followed that he magnifies or a religion that he prefers, then he is deserving of what that opposition necessitates from disbelief and sinning”*.

This indication here is sufficient, this is not the place to be disputing over this issue in a knowledge based manner³ because I have already quoted to my brothers, the students of knowledge, in my Aqeedah At-Tahaawiyyah lesson what is sufficient from quotes of the heads (of the Deen) that Allah is attributed with eternal attributes and that an attribute does not come about after Him (Allah) not being attributed with it (before).

So is there any advice for the brother Abdurahman concerning this dangerous ideological belief which I have seen behind it from danger and behind it from opposition to Ahlus-Sunnah and from corrupt belief?

THE SECOND MISTAKE

The statement that: *“Allah is with us in His Essence”* holding on to the (retracted) statement of Al-‘Allaamah Uthaymeen⁴ may Allah have mercy upon him.

After a long debate with some brothers (which had occurred between them and Abdurahman Al ‘Adanee) and (after) narrating the consensus that Ahlus-Sunnah say: “the nearness of Allah is nearness of Knowledge, Encompassment and other than that” And that no one from amongst them (i.e. Ahlus-Sunnah) say that: “The nearness of Allah is nearness with Essence”, he persisted upon what he said and ascribed the statement to Al-Uthaymeen, may Allah have mercy upon him, that he (Al Uthaymeen) remained upon this saying in private sittings, which Shaykh Al Uthaymeen in actual fact retracted from, towards the end of Al Qawaa'id Al Muthlaa⁵.

³ I.e. by bringing all of the narrations and quotations regarding this issue.

⁴ A clarification will follow.

⁵ A book authored by Shaykh Al-Uthaymeen pertaining to the Names and Attributes of Allah.

I say, this statement is very dangerous and it is a statement of the Hulooliyyah; those that say that Allah is with us in His Essence. The scholars of the Kingdom (i.e. of Saudi Arabia), may Allah preserve them, have rebuked this statement of Shaykh Al-Uthaymeen, may Allah have mercy upon him, like At-Tuwayjiri and other than him, till the Shaykh, may Allah have mercy upon him, abandoned (the saying), as it is well known from him. This is the wording of Al-'Allaamah (Al-Uthaymeen) may Allah have mercy upon him in his abandonment of this statement:

"Know, Oh noble reader, that verily some writing had emanated from me, (that I had prepared) for some of the students, comprising of what I had said in some sittings regarding the nearness of Allah, the most High. I mentioned in them (i.e. the sittings) that our belief; to Allah, the most High, belongs an actual nearness of His Essence, that which befits Him and necessitates His encompassing of everything....and what I intended by my statement (essence) is an emphasis of the reality of His nearness, blessed is He the most High...and I wrote after that an article which was published in "The Dawah magazine" which is being issued in Riyadh, it was distributed on Tuesday the 4th of Muharram 1404 page no.911.

I established within it what Shaykh ul Islam had established, may Allah have mercy upon him, from (the fact that) the nearness of Allah, the most High, to His creation is real...and I saw that it necessitates from that which is obligatory; distancing (oneself from using the) word (essence) and I clarified all of the various angles of combining between the Highness of Allah the most High, and the reality of His nearness".

Then he said in the explanation: *"When we saw that this word implies this doubt and this false impression, I saw that it is obligatory to abandon using this word because it makes the meaning seem incorrect, even if it is with some people"*, the end of what was intended from Qawaa'id Al-Muthlaa with its explanation of Shaykh Al-Uthaymeen (Page 303-305).

Then how can you (Oh Abdurahman) attribute this saying to Shaykh Al-Uthaymeen may Allah have mercy upon him, whilst he has announced an opposition to what you are claiming as you see from the quote? And where is your proof that he remained upon that? Then, this also is considered a slander against Shaykh Al-Uthaymeen may Allah have mercy upon him, because this necessitates that the Shaykh is not trustworthy in his knowledge, i.e. (that) he establishes for the people specific and general beliefs, and how many consequences this statement has upon Shaykh Al-Uthaymeen may Allah have mercy upon him?

Thereafter, if you (oh Abdurahman) were to be debated concerning this issue, I don't think you would be able to find an answer from the speech of the Salaf upon what you are trying to establish, and Allah's aid is sought. Let it be known that my source for this speech is Abul-Khattaab Al-Leebee⁸ and he informed me of this whilst we were in the main library of Dammaj, standing at the first pillar

near the first table and Allah is a witness upon what I say, and he (Abul-Khattaab) is responsible for this (i.e. in what he has informed me with) for he is now from the fanatics of Abdurahman, may Allah guide them, as he used to be from the fanatics of Abul-Hasan Al-Misree previously. Indeed he, and other than him, have confused many of our brothers; the students of knowledge from the foreigners to the extent that his affair had become constricted upon them, which led them to leaving off seeking knowledge, and Allah is most aware of them and sufficient he is as one to rely upon.

THE THIRD MISTAKE

The statement that: “*Verily Allah is all encompassing of us from all directions, even from below, an encompassing with His Essence*”. And this statement also follows what has proceeded and clarifies the fundamental of his belief in Allah's nearness⁶ being that of nearness in Essence!

The brother Abdullah Al-Wasaabee⁷ informed me at the brother Abdul-Baaree Al-Khawlaanee's shop whilst we were on the way to the main Masjid⁸, that Shaykh Abdurahman (Al-'Adanee) says that the meaning of Al-Baatin (the most Near) in the hadeeth: “He is Al-Awwal (the First) Al-Akhar (the Last) AT-Thaahir (the most High) Al-Baatin (the most Near)”, *‘that verily he encompasses everything with his essence’*.

Then, the brother mentioned to me that: “The hadeeth, even though it is a weak hadeeth: **‘if one of you was to lower his bucket it would fall upon Allah’**” or similar to this wording, he said: “(it is weak) however the meaning is authentic!” And I (Kamaal) can’t remember if this statement regarding the correctness of the meaning belongs to Abdullah or Abdurahman Al-'Adanee.

What is important is that if it happened and Abdurahman is saying this, and also that which has proceeded, then it is a very dangerous matter, and it is upon our brother Abdurahman that he hastens towards freeing himself from these statements that are attributed to him⁹ and from the things that he is persistent upon, as has been claimed by the narrators of these sayings.

⁶ The principle of Allah being all encompassing with His Knowledge and not in His Essence.

⁷ Abul-Khattab Al-Leebee and Abdullah Al-Wasaabee have joined the ranks of the Hizbiyyeen that have now sided with Abdurahman Al-'Adanee and now deny their narrations against him that they once narrated, though that which they renounce is a Hujjah upon them. And Allah’s help is sought (**Note, this footnote is from Shaykh Kamaal after he had reviewed over this article with us, may Allah preserve him**)

⁸ In Damaaj there are several Masaajid, the one intended here is the main one where Shaykh Yahya Al-Hajooree teaches, may Allah preserve him.

⁹ Oh noble reader keep in mind that it has been over three years and this article has been spread throughout the world over the internet, yet Abdurahman Al-'Adanee has not till this day freed himself from any of what has been mentioned against him, and Allah’s aid is sought.

THE FOURTH MISTAKE

It has been narrated by one of the brothers that you (Abdurahman Al-'Adanee) say there is no blame on the one who restricts Allah's names to ninety nine (names), and that you say (this statement) has been proceeded by some of the people of knowledge, just as this brother has circulated this statement from you amongst a lot of the students of knowledge.

So if this report (of occurrence) is authentic from you and you say this, then this is a calamity. And, if you do not say this about restricting (Allah's) Names, then the calamity is that you have been exposed by the brother and you have not advised him.

Because this statement is in opposition to the consensus of Ahlus-Sunnah; which has been relayed by Imam An-Nawawee in the explanation of the hadeeth of Abu Hurairah; **“To Allah belong ninety-nine Names, whoever commits them to memory will enter paradise”**

(He had mentioned as follows): *“and it is not known of any differing between Ahlus-Sunnah, rather what has been related concerning this is that the differing had taken place with the people of false statements in regards to (Allah's) attributes, like that of Ibn Hazm and Ibn Kaji, as Shaykhul-Islam has attributed to them”*.

Also, this statement is in opposition to the vast and numerous proofs negating the restriction of Allah's names. And our intention wasn't to speak about this statement here, for we have been sufficed (concerning this topic) from our virtuous brother, Abdul-Hameed Al Hajooree may Allah preserve him, in his treatise: *‘The clarification of the mistake of whomsoever restricts the beautiful Names of Allah to ninety nine’*, this (treatise) is printed and has an introduction by Shaykh Ahmad An-Najmee, may Allah preserve him¹⁰, and another (introduction) by Shaykh Yahya Al-Hajooree, may Allah preserve him.

¹⁰ Note that this article was written in 1428; three years before the death of the Shaykh, may Allah have mercy upon him.

THE SECOND CRUCIAL POINT

APPARENT CHANGES IN THE AFFAIRS OF ABDURAHMAN AL-'ADANEE

The manifestation of these changes with our brother Abdurahman are from what he has no capability of denying. Everyone who has drawn close to him has seen these changes, even from those who have fanaticism towards him, like Yaseen Al-'Adanee, are aware of this. (The proof for this) is the statement of Yaseen to Isma'eel Al-Yaamee. When Isma'eel was advising Yaseen, Yaseen said *"Abdurahman is not pure like milk neither is he anything (i.e. nothing significant), rather, he has issues"*. And this (statement) was a reply to what Isma'eel had said to him (prior to that), he said *"We don't talk about Abdur-Rahman, we hold him to be pure like milk!"* So (this is why) Yaseen Al-'Adanee answered him the way he did. And at that time Abu Mahmood Al-Leebee was present with them. After this, we do not know what happened.

﴿...فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾

...it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. (Al-Hajj 22:46)

The first change to happen, as far as I am aware of was when Abdurahman was returning from 'Umrah, which was approximately two years ago¹¹, that was when he had returned and didn't give salaam to the Shaykh (Shaykh Yahya), which was on the day of Jum'ah and the Shaykh (Shaykh Yahya) was giving us the Friday sermon, then he (Abdurahman) left and didn't give salaam to the Shaykh. Fahad Al-'Adanee was beside me so I said to him *"what is wrong with him that he didn't give salaam to the Shaykh?"* So he replied *"I don't know"*.

We all found that something strange at that time!! This was because we didn't know that to be from the nature of Shaykh Abdurahman. It was well known with us that if he left for Da'wah or for any other reason, he sought permission, and that was only from good etiquettes which we would emulate with the people of knowledge. However, the affairs changed and glory be to the Turner of the hearts and sight. Oh Allah, I ask for your kindness!!

¹¹ I.e. 1426 A.H

Is it not you Oh Abdurahman that you used to say: “*return back to Shaykh Yahya, for verily he has been granted success in issuing Fataawa*”? Is it not that you used to say “*I have love for the Shaykh, and verily I supplicate for him because he is heavily loaded with the Da'wah and he has a big burden due to the students, the difficulties, the teaching, (the issues pertaining to) the tribes, and other than that*”, then you supplicated for him?

So what has changed? And Allah's aid is sought! What is it that has made you take sides? And who has aroused bitter feelings in yourself towards the Shaykh (Yahya Al-Hajooree)? And you and I have both heard, and other than us, that he (Shaykh Yahya) mentioned you with good in his book *Tabaaqaat*¹² and he said to you in one of the sittings in his house, which was heard by numerous from amongst us, “*I am your support, and you are my support*”.

And Ahlus-Sunnah came to him (Shaykh Yahya) from the city of Sa'dah wanting him to do ongoing talks for them so he said to them: “*I am busy; however, go to our brother As-Shaykh Abdurahman Al-'Adanee*”, our brother Ali Ja'bah and 'A'ydhah Al-Waayilee and other from them know this. Then, as soon as some of the people started gathering around you, the Shaytaan inspired you tactically gathering the masses against the Shaykh, the Shaykh who honoured you by directing the people towards you!

So who is it that wanted you to be a victim of the Fitnah for his own personal intents in inflaming trouble between Ahlus-Sunnah? (And) this is upon a good thought of you. And the manifestation of changing with his (Abdurahman) brothers is upon diametrical opposites. Whoever showed enmity towards him (Shaykh Yahya) or spoke about him, then he (Abdurahman) became an ally with him in the Fitnah, and whoever supported him and praised him, he would begin to revile him and speak about him.

What has led you to becoming close with 'Alee Hudhaifee¹³, despite that you know issues regarding him and that he speaks about you? (That) together with the Shaykhs warning and also due to what was quoted from him from the publicised issues about him from the tapes and articles of Shaykh Yahya.

¹² “*Tabaqaat limaa hasala ba'da mawt Shaykhinaa rahimahullah fid-Dawah Salafiyyah min Al-Haalaat*” – This is a book written by Shaykh Yahya after the death of Shaykh Muqbil may Allah have mercy upon him, the Shaykh had authored the book and placed all of the students of the Shaykh in grades, starting with the Mashaayikh then those that are less than them in knowledge and so forth, towards the end of the book the Shaykh had placed all of the Hizbiyyeen and innovators in one section.

¹³ Note: this Alee Hudhaifee is not the famous reciter of the Quran, rather he shares the same name.

So the realities have been turned over, and the (situation between you) became (that of) fondness and friendliness and you invite him ('Alee Hudhaifee) to religious talks. How can he give a talk whilst saying in it (the talk) in regards to some of those who have fanaticism with you, that it is imperative that they study Usool Ath-Thalaathah¹⁴ with him? Is this the example of a scholar, and a caller, and someone who gives religious talks?

Oh you man who teaches others

Is it not for your own self to have education?

You describe the cure to the one who has sickness and weakness

In order to cure him whilst you yourself are sick

We see with our understanding that you are upright with integrity

Never (!) whilst you are one lacking integrity

So begin with yourself and restrain yourself from transgression

And if you abstain away from it then you are a wise one

For there is someone who will accept what you say and become guided

By a statement from you and benefit from your teaching

Don't forbid from a characteristic and come with its equivalent

Shame on you if you were to do this great thing

What is this thing that has changed in your dealings with Yaseen Al-'Adanee; the one who has become relentless in this Fitnah and one who strives in corruption with the brothers in private sittings? And he is that same man who you spoke to me about every time a squabble occurred regarding an issue between the two of you. You said to me that time at the water pump, when you called me whilst I was going to the lesson after Dhuhr prayer and some speech occurred between us.....: ***“this (i.e. referring to Yaseen) has no manners and I don't think he has been granted success (in knowledge)”***? So how is it that he is with you now?

¹⁴ The three fundamental principles-by Shaykhul Islaam Mohammed Ibn Abdul-Wahaab An-Najdee, may Allah have mercy upon him.

Even to the extent (that you are now) in a private gathering with him and other than him, those that are like him in Masjid As-Sahaabah, just as the brother Khaleel At-Ta'izee had informed me, and he was informed by the brother Abdul-'Azeez Al-'Aqrabee and that was before he (Abdul-Azeez) came to know that the brother Khaleel isn't with Abdurahman Al-'Adanee in that which he is upon.

What has changed? You used to not want the people of confusion to accompany you in (your travel in giving) Da'wah, just like what had happened when you left for the city of Al-Baydaa. And Ameen Burayk wanted to leave with you and he requested the brother Saamee Dhaybaan to accompany you in (the) Da'wah (trip) so you said: ***“we don't want people who have confusion with them and people of sin to accompany us...”***

So how is it now you find yourself with him? Have you not found any change (in the way you conduct your affairs)? You call for him whilst you give talks ***“where is so and so?”*** and just like that when you are teaching: ***“where is so and so?”***

What is the thing that has made you unite with the one who declares war against you? like Abdurahman Baadih, and you call him to give talks. And he is, by Allah whom there is none worthy of worship other than Him, one that can not even read Surah Al-Faatihah properly with At-Tajweed, and he hasn't studied Bayqooneyyah¹⁵ except a year ago, when he studied it with someone from the brothers. What has led you to become close to these people when you know their level in knowledge?

On the contrary to that, you treated so many of our brothers in a way that you don't even treat the Hizbiyeen and you said things in regards to them that we haven't heard from you in regards to 'Amr Khaalid¹⁶, Yusuf Al-Qardhaawee¹⁷ or other than them. And if you disagree with that, (then) I say to you, bring me tapes where you have spoken about the people of falsehood from the Hizbiyyeen with whom it is as if you want to earn their fondness, and that you want them to co-operate with you upon that which you are upon from the Fitnah with your brothers.

And the current situation serves as a witness for that, from your effort in trying to seek closeness to Salaah 'Alee Sa'eed, the one who is with Abul-Hassan (Al-Ma'ribee), when repentance wasn't even made apparent from him, and neither have the people of knowledge affirmed it (i.e. repentance) from him, those (scholars) that he had harmed and caused trouble for. So repentance would be to disassociate from them (Abul-Hasan and his followers), and by rectifying what he has corrupted and

¹⁵ A beginner's book in the science of grading hadeeth, regarded as a simple book.

¹⁶ 'Amr Khaalid- A Hizbee, Muftadi' from Egypt that says: ***“The Shaytaan did not disbelieve”*** and that ***“the prophet failed over 20 things in his messengership”*** and other than that from his misguided evil.

¹⁷ Yusuf Al-Qaradaawee – A Hizbee, Muftadi' also from Egypt that resides in Qatar, he said concerning the Israeli elections that ***“If Allah was to present himself to the people (i.e. for the elections) he would not have got this percentage”***.

(to give) a distinct clarification, if he was truthful (in his repentance).

And likewise (he, Salaah, tried to) make effort in having a meeting with Jalaal Bin Naasir whilst knowing that our Shaykh Al-Allaamah Al-Wadi'ee, may Allah have mercy on him, spoke ill of this individual. And they (the aforementioned followers of Abul-Hasan) do not cease to be mentioned in At-Tabaqaat among the companions of Abul-Hasan, and I do not know why this (i.e. true repentance) did not happen, is it a matter pre-arranged or what?

And in return you are pushing away your brothers, who are far from partisanship and those who show hatred towards it, with lies and sinning and you keep distance from them and you warn from them and you abandon them. Why all of this? And what is the explanation for this?

CHANGES THAT OCCURED IN THE RELIGIOUS VERDICTS (FATAAWA)

FATWAH IN THE PERMISSIBILITY OF BEGGING

The brothers informed me, and from them was Abu Turaab Al-Indoneesee, that from the Fataawa that Abdurahman issued to his Indonesian brothers was: the permissibility of begging the Salafi businessmen for the sake of the Da'wah. Is this Fatwah originally from you? (I.e. in your original belief) or is it from the changes that have come over you? And the sweeter of the two is bitter, what did you rely upon for the basis in this speech of yours? Which Fiqh is this that has over burdened us with its weight and we disliked to pick it up?

FATWA IN THE PERMISSIBILITY OF INVOLVEMENT WITH HIZBEE CHARITY ORGANISATIONS

And this tribulation clamours of evil. For it has been quoted from you by the Indonesian brothers, and from them is the brother Abu Turaab may Allah preserve him, rather, it (i.e. the Fataawa) have become spread amongst them from you, that you had given a Fatwa for them with the permissibility of involvement with the Hizbee charity organisations, because they (the charity organisations) are different to the Hizbee charity organisations that we have (i.e. in Yemen)??

I do not know what this charity organisation is that they have? Is it not like the ones we have (In Yemen)? Does it not have involvement with image taking? Or is that issue not objectionable when there is a need! Does it not have within it voting? Or is that also not a problem? Does this organisation not put its money in a bank? Or is this no problem as well? Have you not seen the conversation of Shaykh Al-Albaanee with some of the members of the Hizbee charity organisation, Al-Hikmah, when he said to them: "*where do you put your money?*" They said: "*in the bank*", so he (Shaykh Al-Albaanee) said: "*That is sufficient in the abrogation of its permissibility*". So look at the Fatwa of the major scholars, possessors of the white beards, in regards to what you claim!

A HIDDEN CHANGE

These changes make the understanding become baffled, how can two well known Hizbees come down; and they are Al-Jeezani¹⁸ and Al Fawzaan¹⁹ the author of Sharh Al-Waraqaat²⁰, from the Kingdom (of Saudi Arabia) to Dammaj and ask for Abdurahman Al-'Adanee in person and not want to meet with Shaykh Yahya. Just as the brother Ghaazee As-Su'oodee had informed me, since he is the one who met with them, and he sought from them that they wait for Shaykh Yahya after the lesson, but they refused and they asked for Shaykh Abdurahman, then they left.

And if we don't say that they sniffed something that brought about them searching for him (i.e. Abdurahman), then we don't know what the meaning of their aversion from Shaykh Yahya was and he is the one who has been given rank and position, whilst they had a desire (of meeting with) you (Oh Abdurahman).

Is it possible that we can take a similitude from the actions of Suroor Zain Al-'Aabideen, no sooner than he came to Yemen, he was trying to meet with some of his Suroori friends from the students of our Shaykh (Muqbil) may Allah have mercy upon him²¹, in some of the hotels of Sana'a, and he didn't like to meet with our Shaykh Al-Allaamah Al-Wadi'ee, may Allah the most High have mercy on him. Just as was narrated to me by more than one person. And to suffice with that, is the hadeeth of Allah's Messenger ﷺ:

“The souls are like recruited soldiers; those whom they recognise, they get along with and those whom they do not recognise, they differ with”.

And you said in the sitting, which you met with Shaykh (Yahya), that you don't know them, and that perhaps they came to cause Fitnah. Then have you comprehended that they succeeded in what they came for? Or is that what was intended?

¹⁸ Muhammad Bin Husain Al-Jeezaani.

¹⁹ Abdullah bin Saalih Al-Fawzaan, he is different from Al-'Allaamah Saalih Al-Fawzaan may Allah preserve him.

²⁰ An explanation of a well known book in Usool Al-Fiqh.

²¹ These students were from the students of Shaykh Muqbil who deviated from the path of the Salaf As-Saalih the likes of Abdul Majeed Ar-Raymee, Muhammad Al-Mahdee and other than them. And Allah's help is sought.

THE CHANGE IN REGARDS TO MONEY

Abdurrahman was a person that we would take as an example in asceticism, even to the extent that Shaykh Yahya praised his abstinence. And we don't know what had changed the affairs. Abdurahman would come with pickle, and would sell it with the brother who owns the shop, if (or when) necessary and this isn't a weakness in him in our view, but rather it was from the things that increased him among us in high rank.

So where has this money come from that we see apparent upon you? And you were before one who would wait for money that was being distributed as support for the students, and from where did these cars come from? And if you say: Do you envy the people due to what Allah has given them from blessings?(Then) I say: we seek refuge in Allah from that, however, the thing you are involved in calls to suspicion, so why did this blessing not occur until after the Fitnah?

THE THIRD CRUCIAL POINT

THE OCCURANCE OF BOYCOTTING FROM HIM AND HIS FOLLOWERS

Our brother Abdurahman (towards) his last change used to deal with everyone that got close to Shaykh Yahya by dispersing them (from the Shaykh) and being ruthless to the extent that he began boycotting some of them, and from these brothers were : Sa'eed Ibn Da'as and Ihaab Al Furji and other than them.

So is this correct from him? And is it permissible for him to do this according to the Islamic legislation? What does he explain this behaviour to be?! Rather, the issue reached to the point of warning secretly from individuals and speaking ill of them with defamation.

The brother Hamood Al-Waa'ili wrote to me from that which I already narrated from him before, that he gave him (Abdurahman) salaam in Ramadaan, (some time) before Abdurahman was told to leave (by Shaykh Yahya) from Dammaj and he heard from him murmurs and then discarded it (i.e. his salaam) with his hand! Also many from other than him (i.e. Abdurahman) have dealt with them in this way, which is not appropriate for a student of knowledge (to act in this way). Look at Shaykh Yahya's patience with these fanatics in spite of them harming him, their statements about him and their foolish actions, yet the Shaykh would still say: "*we will be patient with them*"

Compare your conduct, Oh Abdurahman, with the one whom you all speak ill against, the knowledgeable and noble Shaykh!

THE FOURTH CRUCIAL POINT

HIS STANCE WITH RESPECT TO JARH WA TA'DEEL TOWARDS THE PEOPLE OF FALSEHOOD AND AHLUS SUNNAH, THE SALAFEES

The one that is acquainted with Abdurahman knows from his way and his Da'wah that he is far from speaking against the (misguided) groups, sects and deviant people.

Even if you (Oh Abdurrahman) claim that you were sufficed (by others in clarifying the people of falsehood)! I say to you, tell me who has sufficed you from amongst us in 'Aden, when you were asked about the people of falsehood, you would sometimes escape (i.e. from answering the questions), sometimes you pretended it's the Amn As-Siyaasi (the private police of Yemen that are listening in) and this and that (making excuses).

We never knew this from our Shaykh Al Waadi'ee may Allah have mercy upon him, neither our Mashaayikh of Sunnah from the likes of Shaykh Muhammad Bin Abdul-Wahaab²² Shaykh Muhammad al-Imaam, Shaykh al-Bur'ee and other than them, may Allah preserve them.

If every person from Ahlus-Sunnah were to say the likes of this statement then our methodology would have been in grave danger from the networks of the Hizbiyeen and Ahlul Bid'ah, those who have utmost endurance in spreading their falsehood and slandering the people of truth. If the Da'wah of Salafiyyah became apparent (in Yemen) but did not distinguish itself from other than it, and we were to be quiet from those in opposition to it (As-Salafiyyah), the affair of Da'wah As-Salafiyyah would have dissolved, that which the signposts were raised by Allaamah, Shaykh Muqbil Ibn Haadi, he distinguished it and made eternal it's memory in this country after a long period and era until it resulted the way it is now. As our Shaykh Al-Madkhalee (Shaykh Rabee') may Allah preserve him said: *"this Da'wah (in Yemen) has no comparison to it except in the time of Abdur-Razzaq (As-Sana'aanee)"* or he said: *"in the time of Muaadh (Ibn Jabal)"*.

²² Though there has appeared from him lately that which has in no way been expected, from ill speech, warning and lies against Dar Al-Hadeeth Dammaj. All this is due to his partisanship of Abdurahman Al-'Adanee. We ask Allah to rectify the affairs.

Why is it we haven't seen this boycotting and warning of yours from the Raafidhi newspaper 'Al-Balaagh'²³, which was sought from you by our Shaykh Yahya, so that you may clarify their lies that there is an acclaimed dispute between you and the Shaykh? The Shaykh said to you, these Rawaafidh are claiming that you are breaking away, therefore repel their lies away from you and their pollution towards you by speaking, but you refused.

You made an excuse that these people should not be given any importance to. Do you not remember that Shaykh Muqbil has refutations on the newspapers and broadcasting stations? Or have you forgotten? (still the Shaykh) had good thought of you when you didn't used to attend the lessons due to the sickness that you have, however he sought from you repelling of accusations (made) against you, consequently you laughed when you were shown the statement from the newspaper, as if them mentioning your name in opposition (to Shaykh Yahya) was (something) pleasing.

Therefore how can you say we shouldn't busy ourselves with it? Shaykh Yahya did not seek from you that you author a refutation or that you give a lecture in clarifying it's condition (the condition of the newspaper), rather, what was required was to say that this newspaper is lying in that which it claims for indeed there is no disunity nor conflict between me and Shaykh Yahya, but the issue became apparent upon what the intention and desire was (behind all of this), as will come in the narration from the speech of the brother Zakariyyah Al- Yaafi'ee.

How astonishing it is from these answers and behaviour which is not inspired with good!! You take sides against Shaykh Yahya and against his brothers whilst the affair is opposite to this with the Hizbiyyeen.

What is it that led you whilst you were giving a lecture that was announced for you in Haashid, so then (whilst you were talking) Al-Haashidi interfered and was speaking about the Shaykh (saying) that there is an affair between him and Shaykh Yahya, then you had given it no concern, and what's worse than that is that you greeted him or embraced him, you didn't even utter a word refuting the falsehood, to the extent the ones around you from the brothers and students were amazed from your lack of concern and tranquil behaviour with him, indicating towards a hidden friendship between you both, in spite of you knowing that al- Haashidi is with many Jami'yyaat (Hizbee charity organisations), (from them), Jami'yyah Al-Birr, Jami'yyah Al Waadi'yeen which is called Jami'yyah As-Siddeeq and also (he has) friendship with Az-Zindaani and other than them which will take too long to mention.

²³ A Rafidhee, She'ee newspaper from the north of Yemen.

Do you not know that the scholars do not permit the sitting with the people of innovation? Do you not know that the pious predecessors warn from having affection towards the people of innovation? Do you not know that some of them (the Salaf) would be asked to be spoken to by an innovator, so he'd reply "*not even half a word!!?*" Where are you from these narrations? Or do you see it from a different view? Do you see these people to be from the people of innovation? Or do you see that the companions of Abul-Hasan are better brothers for you than Shaykh Yahya?

The one that said to you in the room where we sat in: "*Oh Abaa Abdillah, don't think that we don't want a centre for you, rather we want more than a centre in Aden, and if we were to come down to Aden, we would come to you in your centre*" and he said to you "*I'm your support and you are my support*", did this speech from him (Shaykh Yahya) not have an effect on you?!! Ahh, ahh?

We have seen from our brother Abdurahman that he is accustomed to words of disparagement upon his brothers from Ahlus-Sunnah from the Mashaaykh whilst he has become extremely emotionally cold with people of partisanship²⁴ as we have just shown, and Allah's aid is sought. This is a dangerous turn in that which most of Abul-Hasan changed in.

Do you not remember when you said in the room "that you are a Shaykh for the people of Aden today and tomorrow a student of knowledge, like you and us?"

And this statement had also proceeded from you on your return from giving Da'wah in Socotra, and it is recorded with your voice and you accused the people of Aden with this statement, despite what you know from their love for Salafiyyah, defence for it and respect for the people of knowledge, except fanatics from the likes of Hudhayfee; whom you have now become a close companion of. Why have the affairs changed with you?

²⁴ What is intended by extremely emotionally cold is that he does not say anything concerning them and neither does he warn from them and speak out against their mistakes.

THE FIFTH CRUCIAL POINT

ABDURRAHMAN AL ADNEE'S SLANDERS OF OUR SHAYKH YAHYA MAY ALLAH PRESERVE HIM AND SOME OF HIS SALAFI BROTHERS

This is what has become apparent in recent times from Abdurahman al-'Adanee and widely known amongst some of the brothers, I don't know what's lead him to these actions and what the explanation for it is...

Did you not used to say oh Abdurahman: *"Ask Shaykh Yahya – i.e. in some Fataawa – for indeed he has been granted success in issuing Fataawa..."* Did you not used to say, Oh Abdurrahman...*"The Shaykh needs someone who can (share) the burden of this great Da'wah, teaching, affairs of the students, tribes..."* and...and..., then you supplicated to Allah to aid him?! So what made the matters twist and turn until it made you slander the Shaykh whilst he was kind to you by keeping you in his centre without you attending the lessons and it was up to him if he wanted he could have said to you, attend the lesson!... Is this how the returning of kindness should be?

HIS SLANDERING TO ME OF SHAYKH YAHYA MAY ALLAH PRESERVE HIM AND REPEL FROM HIM THE PLOTS OF THE PLOTTERS

Abdurahman said to me, and this is when I strived in the reconciliation between Shaykh Yahya and Abdurahman that they should get together and discuss about the core difference (between them) in the light of the Book and the Sunnah. And from that which obstructed the path to reconciliation is that Abdurahman changed in his dealings with me and I don't know what changed him.

I used to go to the library and see him on the way, I would greet him with salaam, sometimes he would reply with anger and sometimes I wouldn't even hear him and especially after the Shaykhs speech about the petitioning²⁵ in the centre of Dubuur of Aden and Lahj. The two virtuous brothers Abu 'Amr Al-Haajoori and Zaa'id Al-Wassaabi may Allah preserve them had advised me that they tried with Abdurahman but he refused to go to Shaykh Yahya and sit with him. So this being the

²⁵ From the Fitnah of Abdurahman Al-'Adanee, is that he used to go around secretly telling the students whom were close to him that there will be a Salafi centre in 'Aden where students can buy land and own it. From the conditions of this petitioning was that one would record his name on the list and pay a non-refundable down payment in order to secure the land. This is what is intended in the Shaykhs speech when he mentions the word 'petitioning'.

situation, I wished to give a helping hand in this goodness and reconciliation and unity but it proceeded that the line was cut between me and Abdurahman al-‘Adnee, where at one time there was friendship that which he knows of, as he would call it: *“like bread and salt”*²⁶, this friendship was cut of by him with having harshness in his treatment with me (Kamaal), and the absence of advising and nothing remained.

What is important, Oh my brother: is that I felt that I should rectify that which is between me and him so that the affairs progress as much as one could possibly wish. So I sent Abdullah Shaahir to him, after I had informed him of what took place and what I desired, so he (Abdullah) sat with him (Abdurahman) and informed him. Abdullah Shaahir narrated that Shaykh Abdurahman said *“Leave it, it’s nothing”* and they are affairs that some of the people mentioned to him, and now he says leave it, it is nothing.

So then I (Kamaal) said ok, and I thanked him (Abdullah) for his favour for me, then I went to Abdurahman at Dhuhur the next day, however he excused himself (not leaving any time for me) because of him being busy. So I went to him the next day and said to him *“Oh Shaykh, Abdullah Shaahir informed me, may Allah reward you with good, however what are the issues on me that have caused you not to reply to my salaam when I give you salaam and what has caused you to change in the way that you deal with me?”*

So he said *“Abdullah Shaahir informed you? May Allah guide him, I told him to leave it there’s no problem.”* I said *“These issues, what are they?”* He said *“There’s no need”* I said *“It is incumbent that I know oh Shaykh so the affairs become clear”*. After strong insistence- He said: *“Oh Kamaal, for the past year, there has occurred from you some change. You have changed a lot since you have drawn closer to the Shaykh; you are one that has changed...”*

So I said *“Oh Shaykh how have I changed? By Allah, I am not except from the library to the house and to the Masjid, is this not your advice to me?”* He said *“However oh Kamaal, there has appeared some clear changes from you, and a person is affected by his company!”* I said *“Oh Shaykh, how have I changed?”* He said *“Oh our brother Kamaal, Shaykh Yahya doesn’t care about the ‘Adanee’s and doesn’t give them any importance... the Shaykh speaks about the women of Aden...”* he said to them: *“don’t let the men abuse your private parts ”* – i.e. do not fornicate! *What was the need of saying this speech?”*

²⁶ Which is a parable that simulates unity and closeness.

Oh my brother- whilst acknowledging that the Shaykh didn't say this speech rather he said that which all the people heard in the Masjid from advice. So when some of the brothers came from Aden (to Dammaj), they said: *"we wish to erase this speech from the tape"*, so the Shaykh said: *"I did not intend except supporting you and supporting the truth by way of it, there is no harm upon you, neither does this speech apply to you however erase it according to your desire"* so they erased that sentence, all praise is for Allah. What was the need of this provocation and haughtiness?!

Now we will return to where we were:

I said: *"Oh Shaykh, he doesn't intend the women of the Salafi's, rather the speech was concerning the sinful women and he was repelling the people (from evil) due to utmost concern- and the context was pertaining to corruption and its people that which you all know of"*. He said aggressively: ***"Oh Kamaal, leave off the courtesy, will the tape reach the sinful women?"*** So I replied *"Oh Shaykh, then there is no need for the Islamic callers to speak against sins because it won't reach the people of sins"* So he said: ***"Oh Kamaal, leave off the courtesy. Don't ascribe yourself as an attorney for anyone..."*** So when I saw that the affair had become tense, I remained silent and said: *"O.k inshallah"*.

Then he said ***"Oh Kamaal, also the Mashaayikh (of Yemen) came (to Dammaj), Shaykh Yahya invited them into his room and left me and Saalim Baa Mahraz outside, then he came back and took Saalim Baa Mahraz and left me outside"***

Shaykh Yahya informed me, may Allah preserve him that he said: *"Wallahi I insisted that they should enter but they refused and also they were not outside the house, rather they were inside and there was (only) a wall between them. So I said perhaps they may have been affected by lack of space, so may Allah guide Abdurahman for indeed this wasn't in his heart except from Shaytaan, and I didn't have the slightest of wrongdoing, rather the wrongdoing was from himself the fact that he and a group of people left the centre (Dammaaj) to Sana'a without my permission and consultation, and they came with Shaykh Ubaid, may Allah preserve him, as though he's (a guest) to them and as if there is no one else in the centre except for them"*

None the less I said *"Oh Shaykh, have patience inshallah, Allah will join the hearts together, these issues are amongst us students of knowledge, and you may Allah preserve you, inshallah will look over them... what's important Oh Shaykh, is that you and the Shaykh sit and clear up the issues inshallah..."*

Oh my brother; the noble reader:

This is a quick glance of that which took place between me and him and Allah is a witness that I didn't increase a single word upon this, rather I have shortened it and the story is longer than this. Everyone knows that the two Shaykhs gathered together, to Allah belongs all grace and favour, due to what I strived with, and he (Abdurahman) knows that well, and I didn't want by that any fame, all praise belongs to Allah. Except Abdurahman plotted in other than what we wanted.

And I wish that a discussion would had occurred concerning what Shaykh Yahya rebuked Abdurahman for, in the issue of petitioning, however with sorrow, the man is intrigued with not being convinced with the statement of the Shaykh, and that he made clear that he was never convinced by the speech of the Mashaykh in leaving off the petitioning, rather his followers are still petitioning until now. It is as though the affair that occurred from the Mashaayikh had gone in vain and the time that was consumed had become scattered particles of dust. Allah's aid is sought.

Inshallah you understand the intent from the story of Abdurahman, and if he wants to call the curses (of Allah) down for this, the I'm prepared to call the curses down upon him in the most greatest of time, in the most greatest of places, even if it has to be in Allah's house; Al-Haram, between the black stone and the Maqaam (of Ibraheem 'Alayhis-Salaatu was-Salaam).

These are the slanders I've heard from Abdurahman Al-'Adnee with my own ears and what my heart retained, nevertheless, these slanders from him have not only come from me and the contempt which Allah made manifest due to the verbal slip-ups of Abdurahman is clear for the one who contemplates.

THE SLANDERS OF ABDURAHMAN AL-'ADANEE IN THE PRESENCE OF THE BROTHER AHMAD BIN ALI SHUWEET AL-HAASHIIDEE

This brother is a student of knowledge who is well known amongst us to be someone who has reliability and trustworthiness. And he was also with the brother Abdurahman before (he deviated from that which he was upon previously). As for now, then I don't know what his stance is towards him. For he (the brother Ahmed Bin Ali) has informed me more than once, and I had sought from him that he narrates to me what had happened between him and Abdurahman in hand writing. And (now) I am going quote from him, and the paper is with me in his hand writing. So he said:

"In the name of Allah, The Most Gracious, The Most Merciful... As for what proceeds: when I heard that there was something between Shaykh Abdurahman Al-'Adanee and Shaykh Yahya, it grieved me. So I went to Shaykh Abdurahman Al-'Adanee in that very time, by way of advice, and to verify

the affair. This was before he (Abdurahman) left from Dammaj- and so I said: 'Oh Shaykh, my advice to you is that you don't leave from Dammaj, except that you are in agreement with Shaykh Yahya and the Da'wah is united.' I wasn't aware that there were issues.

When I heard from him his reply, it was emotional upon the Shaykh. The first thing he said to me was: 'In reality, the smallest one (in knowledge) of the book (of Allah) and the Sunnah is leading us, and this (referring to Shaykh Yahya), wants to drag us upon our noses, whose Sunnah is this? Whose Sunnah is this? '- and he repeated it. So then I said to him, 'Oh Shaykh, even if it was a jurisprudential dispute, it is necessary that you disregard it for the sake of unity', so he (Abdurahman) said: 'but the brothers have bought the plots of land for big sums (of money)'!! Then I left his presence and went. (It was like) this and Allah is the disposer of affairs over what I say, (written by) Ahmed Bin Ali Shuweet Al-Haashidee.

THE SLANDERS OF ABDURAHMAN AL-'ADANEE IN THE PRESENCE OF THE BROTHER AHMAD BIN SA'EED AS-SHU'AYBEE

The brother Ahmed is well known amongst us with sincerity in advice, and we don't praise anyone over Allah. He was from those who strived towards the advising of Shaykh Abdurahman. This is the habit of every brother that wants goodness. He said to me more than once, "*Oh our brother Kamaal, I do not say this speech, except after we had seen Shaykh Abdurahman persistent upon that which he is upon*"! So I (Kamaal) said to him: "*inform me of what has happened*"? So he said:

"When the Shaykh spoke regarding the issue of petitioning, and I was from those who recorded (my name on that list). I heard speech from the Shaykh regarding the petitioning, and what was important is that I met with Shaykh Abdurahman and I (also) met with Shaykh Yahya concerning that, and (what was important at the time was) that I convince Shaykh Abdurahman to abandon the plots of land, even if all of us, the people of Al-Shuayb²⁷, had to give up our wealth in order to establish unity.

So I went to Shaykh Abdurahman Al-'Adanee and I sought from him that I (may) sit with him. But he excused himself, due to him being busy, so I insisted him to do it but he refused. So I raised the topic that I was in the presence of Shaykh Yahya and I mentioned what took place between me and Shaykh Yahya ".

²⁷ A collective of villages where the brother Ahmed Bin Sa'eed descends from.

He (Ahmed Bin Sa'eed) said: "so his (Abdurahman's) face changed and became red, And said "You, Oh Ahmed, are with the one who sits on the chair"²⁸, it had reached us that you used to be with us, and now the affairs have changed ". Then he mentioned that trickery is unsuccessful and he mentioned verses referring to trickery. And that Faalih and Al-Bakree²⁹ were abolished by way of their transgression and their speech against the people of knowledge. Then I came to know that he was attacking Shaykh Yahya with these verses regarding trickery.

Then he said to me in a threatening manner: "Oh Shu'aybee, the scholars are going to come tomorrow so I don't want you 'here and there'!!! This, By Allah, is what happened, rather I think I have left out some of the affairs, due to the large quantity of what Abdurahman said, and his attack he made upon me. And he continued talking with me for roughly half an hour criticising and being sarcastic, I was in astonishment and in a confused state that this speech had come from him. By Allah, my intention wasn't anything other than to advice him and to establish unity. This is how it was, and Allah is the disposer over what I say, and he (alone) takes us to account.

[Kamaal Al-'Adanee]– Fear Allah, Oh Abdurahman! You were at the head of the list of those whom used to be considered authoritative to return matters to. Are these manners pleasing from the likes of you? Or is it a radical change to what you are going towards?

THE SLANDERS OF ABDURAHMAN AL-'ADANEE TOWARDS SHAYKH YAHYA IN THE PRESENCE OF A GROUP FROM THE STUDENTS OF KNOWLEDGE

And from these students are the virtuous brothers Taariq Al-Ba'daanee, the brother Mohammad As-Soowaree, and the brother Mohammad Al-Urdanee and others. These brothers were sent by Shaykh Yahya to Abdurahman on account of the advice (being issued) towards him. And that he abandons the petitioning; of which we don't know in our Da'wah, from the time of Shaykh Muqbil and after them from the 'Ulamaa of the Salafi Da'wah.

How many from the Islamic centre's have opened and have not known of these tribulations that are inside it (i.e. Inside the Salafi Da'wah), except the Fitnah of Saalih Al-Bakree, May Allah guide him. And the people of knowledge have advised him in result of which he didn't accept, and he is now upon a wicked and evil way.

²⁸ The expression given 'the chair' refers to the chair that Shaykh Yahya sits on.

²⁹ Faalih Bin Naaf'a Al-Harabee and Saalih Al-Bakree are two prominent Hizbiyyeen of our time.

And now here is our brother Abdurahman, the people of knowledge have advised him and he hasn't accepted the advice and continued petitioning, whilst he knew what they (the people of knowledge) agreed upon in the sitting (i.e. the corruption of the petitioning) and they agreed upon the need of him stopping it, and whatever he is able to pull out of the wealth (that had been invested or paid to the land owners) then he should do so.

This is what our Shaykh; Mohammed Bin Abdul-Wahaab (Al Wassaabi) said at the time when he mentioned it to us in Damaaj. In spite of that, Abdurahman didn't pay any attention to the advice. And I (Kamaal Al-'Adanee) think that it was due to the lack of success from Allah. And Glory be to Allah; The Ever- Watcher over the actions of the slaves. What is important is that when Abdurahman received the advice, his face became red and he got angry. And said: "***what is this foolishness? It's as if he (i.e. Shaykh Yahya) has convinced you, it's as if he has influenced you!***"

THE SLANDERS OF ABDURAHMAN AL-'ADANEE TOWARDS SHAYKH YAHYA IN THE PRESENCE OF THE BROTHER HAMOOD AL-WAAYILEE, OWNER OF 'TASJEELAAT AL-YAQIDHA'³⁰

The brother, Hamood Al-Waayelee, said:

*"In the name of Allah, the Most Gracious; the Most Merciful. this is some of the speech I heard from Shaykh Abdurahman, may Allah guide him. One day I was outside the Masjid in the Mazra'a³¹ after the Dhuhur prayer, and I walked with him (i.e. Abdurahman) from the Masjid door until we arrived outside Saadiq Al-'Abadeenees' house. Shaykh Abdurahman had been informed that Shaykh Yahya spoke about some of the scholars³², so Shaykh Abdurahman said: "**he declared them to be disbelievers??**"-meaning that Shaykh Yahya declared some of the scholars to be disbelievers. So I said: "no oh Shaykh, rather it is merely advice."*

³⁰ A famous shop that sells cassettes.

³¹ The word Mazra'a literally means farm. Here it is referring to the section of Dammaj located on the opposite side from the main Masjid where some of the students of knowledge reside.

³² The Shaykh which is being referred to here as Shaykh Kamal has mentioned to us is Shaykh Abdul-Aziz Al-Bur'ae.

THE SLANDERS OF ABDURAHMAN AL-'ADANEE IN THE PRESENCE OF THE BROTHER ZAKARIYYAH AL-YAAFI'EE

The brother Zakariya Al-Yafe'ee has told me more than once, and I verified that which he said. He said to me:

"When the newspaper Al-Balaagh mentioned (things) in regards to Shaykh Yahya and about the centre (i.e. Dammaj) and that there is disunity between Shaykh Yahya and Shaykh Abdurahman, me and my uncle went (in search of Abdurahman) and we found him on the way to the bakers. I said to him:" Oh Shaykh Abdurahman, the newspaper Al-Balaagh has mentioned that there is disunity between you and Shaykh Yahya.

If only you could clarify that there is no disunity between the two of you." Zakariya (continued and) said: "so he looked at us with an angry look and said "go and advise Shaykh Yahya." So I (Zakariya) said, "upon what should we advise him with?" so he replied, "everything that is in his head from the speech that he mentioned on the chair"³³" then I said, "Oh Shaykh, now the newspaper 'Al Balaagh' says that there is differing between you, so an explanation is necessary because it has mentioned you by name."

So he (Abdurahman) said, "these newspapers lie, do not give any importance to them". This is what he said in his lesson, Umdat ul-Kubra or in Ayaat ul-Ahkaam³⁴, and it was recorded and he didn't comment on the newspaper article. And neither did he say: 'that there isn't any differing between us, rather we are brothers'!!

(Kamaal Al-'Adanee): How strange, (that the) the source of the slander from Abul-Hassan (Al-Ma'ribee) and (Saalih) Al-Bakree, how much it resembles your slandering Oh Abdurahman, you and your brother Abdullah Al-Mar'ee Al-'Adanee; the one who says about Shaykh Yahya that he is: "foolish", "feeble-minded" and "has no manners", that was because he (Shaykh Yahya) advised him with distancing from certain affairs that were in opposition (to the Sunnah).

So when he (Abdullah Al-Mar'ee) did not accept the advice, he was forced afterwards to retract from some of (his statements) in public, whereas, if he had taken the advice (in the first place) he would have not needed to do so. (And) until now, he is increasing in the manifestation of tribulations upon himself after his turning away (i.e. from the advice).

³³ Referring to the chair that he sits upon during his lessons after the Dhuhur, 'Asr and Maghrib prayers.

³⁴ Two of the books that Abdurahman used to teach in Dammaj.

And from these tribulations, is what he wrote about himself pertaining to his faults of what he exposed about his own self, from mentioning of things that most of the people didn't know. Also, the Salafi's fell upon him and they made manifest some astonishing things from him. From that is the letter of the brother Mohammed Baa-Reedee, which he had mentioned in it: thirty projects from the schemes of Abdullah Al-Mar'ee, concerning which he slandered his brothers when some of them were mentioned to him.

And from these plans, was the renting out of cars that belonged to the Da'wah, for the purpose of business, and taking a fee from the students when they travelled in them to the religious talks. And from these schemes, was selling the clothes that were donated to the students as charity!" And you (Abdurahman Al-'Adanee) say concerning (Shaykh Yahya): "***what is this foolishness?***" And you say "***he has with him sharpness***" (i.e. his tongue), and other than that from the open slander in this attack.

We feel sorry for you both with great sadness; we used to hope the best for you. So when your mouths watered for this worldly life, it obscured your eyes from seeing the truth which you both knew. Did you not to say to me oh Abdullah Al-Mar'ee, during my reading to you in the lesson Ijtima' Al-Juyoosh³⁵ at your house that was in the Mazra'a: "*I advise you with the observance of (attending) Shaykh Yahya's lessons*". Rather you would come from the Mazra'a to teach and you would say (in your lessons): "*the one who doesn't attend the lessons (i.e. Shaykh Yahya's lessons) without an excuse, (it is like he) is eating the wealth which was aided by ill-gotten money*"³⁶.

So where is that mannerism which we would emulate, (where is it) from you? And how did the affairs change with your Shaykh, Shaykh Yahya? And you say these (verbal) expressions, which even the general folk don't have the courage to say to a student of knowledge. Is this the legislative mannerism which you would treat your scholars and the people of knowledge with?

By Allah, I am to the both (Abdurahman and his brother Abdullah) of you an advisor that you devote yourselves to fearing Allah, the Glorified and Exalted, and that you abandon this commotion and this Fitnah. And that you correct yourselves, and this doesn't increase you except in high rank with the permission of Allah the Glorified and Exalted.

³⁵ Ijtima' Al-Juyoosh is a book written by Ibn Al-Qayyim.

³⁶ This is referring to the money that is given out by the Da'wah to married students.

THE SLANDERS OF ABDURAHMAN AL-'ADANEE, MAY ALLAH GUIDE HIM, TOWARDS HIS SALAFI BROTHERS

For verily, the condition of our brother Abdurahman has changed, to the point where he speaks evil of his Salafi brothers, with what he doesn't even speak evil with towards the people of falsehood. And we haven't heard criticism from him, even towards Az-Zindaanee and not (even towards) 'Amr Khaalid or anyone else. And this has already proceeded in its specific chapter of Abdurahman's method of Al-Jarh wa At-Ta'deel'. You declare the people to be liars, and you declare people to be sinners and I don't know what has angered you towards the Salafi's and (what has brought about) this emotional coldness towards the people of false statements, contradictory to what we knew of you before from tranquillity.

We have seen that every brother that has advised or that loved that he could remedy the disunity has been thrown aside due to the fact he is either a: 'liar', a 'boot licker', 'one striving in the Fitnah' or other than that (from the excuses), just as he (Abdurahman) did with the brothers. There is no doubt that these fabrications are a verbal expression of mocking the people's dignity. Have you come to the stage that you make fun of the brother Abdurahman Al-Filisteenee?

And you judged in his affair, which was well known to you, that you said to him "*these (issues are like) Egyptian films and plays!*" He is a virtuous brother from the students of knowledge, and you liken him and put him at the same level as these sinful and shameless actors, you make no distinction between every upright and (every) sinful person.

THE SIXTH CRUCIAL POINT

THE FANATICISM THAT HE CALLED TO AND HIS SILENCE CONCERNING THE FANATICS

Indeed everyone knows that which took place in our Markaz (Dammaj) from commotion and agitation from the spiteful and cunning ones upon our Da'wah under the cover of Abdurahman and the stoking of his Fitnah. And from the forms of this fanaticism, that which it calls to, is what I have mentioned from speech that had taken place between me and him, i.e. the cause for my change with him (Abdurahman) was because of me drawing closeness to Shaykh Yahya, now what do we call this behaviour?

It wasn't just like that with me, rather you acted like that with other than me, as soon they had become close to Shaykh Yahya, and then all of a sudden the affairs had changed after it was at the best it could be from "bread and salt" as you claimed. So the boycotting and harshness became apparent in the dealings (that you have with people) and this (occurred) so that it is clear that you are not pleased with that person (i.e. Shaykh Yahya), after all of this you turned your face and gave a frowned expression, why all of this I ask?

You call the people in gathering around you by hidden and open techniques; however you have forgotten the statement of Allah; The mighty and The Majestic:

﴿يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا﴾

They may hide (their crimes) from men, but they cannot hide (them) from Allah, for He is with them (by His Knowledge), when they plot by night in words that He does not approve, and Allah ever encompasses what they do. (An-Nisa 4:108)

Or have you forgotten his statement the Most High:

﴿أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ﴾

Know they (Jews) not that Allah knows what they conceal and what they reveal? (Al-Baqarah 2:77)

And his statement:

﴿أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْعَانَهُمْ﴾

Or do those in whose hearts is a disease (of hypocrisy), think that Allah will not bring to light all their hidden ill-wills? (Muhammad 47:29)

And what led you to saying to the brother Ismaa'eel Al-'Adanee: "*stay with your brothers*" did you forget the statement of Allah:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

The believers are nothing else than brothers. So make reconciliation between your brothers, and fear Allah, that you may receive mercy. (Al-Hujurat 49:10)

Why is it when the brother Khaleel At-Ta'izee came to Aden whilst he was a guest with the people of Aden and gave a lecture at Masjid As-Sahaabah with a request from the Imam of the Masjid and his name is Shafeeq, then you left the man (i.e. Khaleel) to speak and pointed to who ever was in the Masjid to leave, as the brothers that were with Khaleel informed him? Is this from fanaticism or what do you call it? Why is it when the Mashaayikh³⁷ requested from you that you speak against those that have fanaticism towards you, you did not pay any attention to it? Or is it that you fear loss of people? Or do you fear that they would desert you?

Know, may Allah the most high guide you: that no matter how much the situation of a person may be hidden from the people, there will come a time that they (the people) will say as the companions of Abul-Hasan said: "*we were deceived, we didn't know about these affairs*" and other than that.

People having fanaticism towards you has become apparent with people that you used to speak against, like the companions of the library³⁸ that are with us (in Dammaj) and they are: Naasir Al-'Adanee, Zakariyyah Al-'Adanee and Fahad Al-'Adanee and other than them from those that you accused of having jealousy when they spoke concerning the issue of 'Ammaar Al-'Adanee and you said to them: "*leave the man and let him seek knowledge, leave of from having personal gains*".

³⁷ I.e. Mashaayikh of Yemen

³⁸ People that used to spend long periods of time in the library of Dammaj.

Fahad Al-‘Adanee had affirmed this speech in front of us when ‘Ammar was thrown out of Dammaj and we had come to you, Fahad placed his hand on the wall and said: “did we not use to say- ‘Ammar, ‘Ammar (i.e. in complaining about him)? And you would not pay attention to what we would say and you would accuse us of being people that have personal gains, this is so that you know that we are people of the truth”.

How can you remain silent upon those that have fanaticism towards you? And they are in front of you reviling the people of knowledge and they rebuke Shaykh Yahya and they speak regarding him and they try to prevent the distribution of his tapes and his articles and you encourage them to go against their teacher in hidden and open; the one who is tolerant with them after all of these perpetrations and he still remains patient upon them and he supplicates for guidance for them and if he wanted he could expel them from Dar Al-Hadeeth in Dammaj with one word, so what are your excuses in front of Allah ‘Azza Wa Jal for these actions? Then you do not enjoin the good and neither do you forbid the evil.

Rather that which aides this (speech) is that you yourself prevent from the distribution of these articles as we have seen with our own eyes, as you acted in the lecture of Shaykh Abdullah Bin ‘Uthmaan Ad-Dhamaari in the area of Khowr Muksir³⁹ in Masjid Abee Hurairah and the lecture was about: ‘The fruits of Jannah’. We exited (from the lecture) and the brothers were distributing the article of Shaykh Yahya which was an advice to you, so you wanted to prevent the distribution of it, so you and Haashim As-Sayyid Adheel shouted at the ‘Adanee brother (who was distributing it) and Allah’s aid is sought, this was not befitting of you!

Then you say: “*I don’t have any relation to this one (Haashim As-Sayyid)*”, or you said: “*ask him why is it that the people are speaking about him*”, is it befitting that one should remain silent about this type of speech, whether him being the speaker or the listener? Or is it that it has no ‘Mahal’ in Al-I’araab?⁴⁰ I am conveying to you now their sayings which I am determined in mentioning with their names and with a refutation upon them unless they return to Allah The All-Mighty and The Majestic in repentance and I will clarify that they are people of desires and that they are people of controversy and that they are people of Fitnah and that they are people of commotion and that they are people of confusion. From their statements are as follows:

³⁹ This is one of the many districts in Aden, Yemen.

⁴⁰ This is a saying which is used and is taken from the study of Arabic Grammar, what the Shaykh may Allah preserve him means by it here, is that it makes no sense or that it is out of context.

- ❖ One of them says: “*everything in the Malzamah* (that which Shaykh Yahya advised Abdurahman with) *is falsehood*”. I say: Whilst knowing that it was shown to the Mashaayikh (of Yemen) and they praised it, rather, during a brother’s visit to Shaykh Muhammad Abdul-Wahaab, he said “*we obligate Abdurahman with what Shaykh Yahya wrote*”. So compare between the statement of the one who thinks he knows, to the statement of Al-‘Allamah Al-‘Abdali⁴¹, you would find that they never fell into this Fitnah except due to deceit, pride and feign of knowledge.
- ❖ One of them says: “*the chair of the Shaykh is beginning to tremble*”, do you know what you are saying? Or are you praising that which you don’t know? Oh ignorant fanatic!
- ❖ One of them said, when it was requested from him that he stays sitting until the lesson of the Shaykhs finishes, he replied: “*what is this? Is it the lesson of Imaam Ahmad?!?*” do you not know that the meaning of this speech is diverting people away from knowledge and from that which is read. Is this the legislative manners that one should have?
- ❖ One of them says to some of the brothers: “*the radar of the Shaykh has come*” and another adds “*rather the MP3 (has come)*” Is this speech being said in order to accuse the Shaykh that he has spies? Truly some people are foolish; they do not know what comes out from their heads.
- ❖ One of them says: “*the Shaykh teaches the students: ‘spying’*”, is this not except slander against your Shaykh? And is this not except diverting the people away from the good that you were cultivated upon? Where are the legislative manners and etiquettes? Or have they gone with the Fitnah and the heart has absorbed that which it desires.
- ❖ One of them says: “*the Shaykh does not have any religion*” has it reached to this level with the fanatic, that Muhammad Bin Ja’far has indulged in defamatory remarks against his Shaykh in that which indicates towards Takfeer?? Whilst (knowing) that the Shaykh had pardoned him for this and advised him with the fear of Allah and that he corrects his affair.

⁴¹ Shaykh Muhammad Bin Abdul-Wahaab Al-Wasaabee. (the footnote connected to Al-Wasaabee has passed) check page 17.

- ❖ One of them says: “*everyone that has spoken against Shaykh Abdurahman other than Shaykh Yahya is under my feet*”⁴² This is whilst knowing that majority of Ahlus-Sunnah here with us (in Yemen) have spoken against Abdurahman and the one that has not spoken from amongst the advisers then his end result will be that he will speak. As we have heard about Shaykh Muhammad Al-Imaam that he said to Abdurahman in a sitting with the Mashaayikh: “*this is a new form of Bakriyyah*”⁴³ And some of them have said to him: “*the Fitnah has unleashed from under your feet*”⁴⁴ and from other that from the speech of Ahlus-Sunnah regarding him. So is all of this under your feet oh Muhammad Bin Faari’ Al-‘Adanee?!! Slow down oh people! Where do you want to reach? Slow down again I say slow down. And we have with you a separate meeting after this summarization if your repentance does not become apparent to us and the battle between us is of alternated success.

⁴² This is an expression that is used; it means that I do not care what they have to say.

⁴³ Bakriyyah – the Fitnah that Saalih Al-Bakree brought about inside and outside of Yemen and the Mashaayikh of Yemen have agreed upon the boycotting of him and his followers.

⁴⁴ This statement was said by Shaykh Abdullah Bin ‘Uthman Ad-Dhamaari as was confirmed by Shaykh Yahya after this article that you are reading had come out.

THE CONCLUSION

And in conclusion, I ask from Allah that he makes what I have written an aid for our brother in returning back to his brothers; the Mashaayikh and the students of knowledge, for indeed they have seen from him and his brother harshness which is not known that anyone has had this except Abul-Hasan Al-Misree, for we are advisors to him and ones that love for him to return and he will find large-heartedness from us (if he returns), and let not a person think that repentance diminishes the status (of the one who repents) in the eyes of the people rather it increases him in high rank and greatness upon the earth.

So I advice my brother Abdurahman Al-‘Adanee that he repents to Allah the most high from what has emanated from him and that he leaves of fanaticism and that he warns from it and its people (and if he does this) he will find the Mashaayikh extremely happy, that is if he makes effort in uniting.

And I advice the brothers; those that have fanaticism towards Abdurahman that they take caution and that they know that the affair is of ‘Jannah’ and ‘Naar’.

﴿يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ﴾

The Day when Maulan (a near relative) cannot avail Maulan (a near relative) in aught, and no help can they receive, (Ad-Dukhan 44:41)

And all praise is for Allah the one, by his blessings all pious actions are complete. And the good end is for the Muttaqoon, and may Allah send prayers and peace upon Muhammad and his family.

Written by the one in need of pardoning from his lord and one that requests his forgiveness.
Kamaal Bin Thaabit Al-‘Adanee, (this) was completed on the 20th of Jamaad Al-Akhirah 1428.