

Intro

Not long ago, an audio recording emerged that sent shockwaves of astonishment through the Salafi community. It was a covertly captured discussion that revealed a reality long obscured from public knowledge, destined to come to light.

The recording documents a gathering convened in the presence of the esteemed scholar and venerable elder, Shaikh Rabīʿ ibn Hādī al-Madkhalī -may Allāh have mercy upon him-, estimated to have occurred approximately twenty-two months prior to his passing.

Following its release, a surge of questions, objections, and rebuttals ensued. Were it not for their sheer number, the distractions of our current preoccupations might have diverted us from engaging in this matter. However, within its content lay the potential for goodness, an opportunity to unite hearts and consolidate ranks that glimmered from afar.

Therefore, I turned solely to Allāh, seeking to illuminate the truth within and to dispel the shadows obscuring the light of justice, in the sincere hope of attaining His pleasure and the Abode of the Hereafter prepared for His righteous slaves.

Abu ʿAṭīyah

۞ غفر الله له ولوالديه وللمؤمنين والمؤمنات ۞

Contextual Overview

By the grace of Allāh ﷻ, a significant development has recently come to light following the passing of the eminent Shaikh, al-Muḥaddith Rabīʿ ibn Hādī al-Madkhalī—may Allāh have mercy on him.

An audio recording was circulated, documenting a visit by some of Shaikh Yaḥyā's students to Shaikh Rabīʿ's home. During this visit, Shaikh Rabīʿ expressed commendable sentiments and a favourable opinion toward Shaikh Yaḥyā -may Allāh aid him-, a matter that had remained unknown to the public for quite some time.

This audio recording[1], as many who have listened to it would have observed, contains explicit statements from Shaikh Rabīʿ:

بلغه سلامي الله يبارك فيه وينفع به

"Relay my greetings to him (i.e., Shaikh Yaḥyā) may Allāh bless him and benefit through him"

نحن متسامحين دائما قولوا له الشيخ ربيع يحبك في الله ولا يزال يزداد قل له

"We are always forgiving. Tell him (i.e., Shaikh Yaḥyā): Shaikh Rabīʿ loves you for the sake of Allāh, and (his love) continues to grow. Tell him"

ما حصل بيننا إلا المحبة والأخوة

"Nothing has occurred between us besides love and brotherhood"

[1] The recording along with translation can be heard here: https://youtu.be/_rjOY3QRK78?si=R3S_yCm5g_C-bJrM

These words convey warmth, mutual love, forgiveness, and a continued bond between Shaikh Rabīʿ and Shaikh Yaḥyā, despite the tensions that had arisen in the past.



Varying Reactions Towards the Recording

In the aftermath of the audio recording's circulation, one group received it with approval, interpreting it as confirmation of their longstanding view: that Shaikh Rabīʿ's stance toward Shaikh Yaḥyā was not rooted in any opposition on the latter's part to the foundational principles of Salafiyyah (Mukhālafah li-Uṣūl as-Salafiyyah). Rather, they attributed the conflict to deliberate efforts to sow discord and create hostility among the scholars.

Another group befuddled by its contents opted for caution and restraint. Such a response reflects a fear of speaking without insight, qualities befitting those who are mindful of their words and conscious of their accountability before Allāh.

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾ ﴾

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned. [Al-Isrā:36]

A third group reacted to the audio with deep discomfort. The content, to them, was beyond troubling. Unable to reconcile the fact that Shaikh Rabīʿ himself had made the statements in question, they rejected the recording's authenticity, dismissed it as a fabrication, and publicly repudiated the message it conveyed.

This group included the likes of 'Arafāt al-Muhammadī, Usāmah al-ʿUtaibī, ʿAbdul-Ilāh ar-Rifāʿī, and individuals whose academic credibility remains

unverified such as Munīr as-Saʿdī.[2] Not to mention factions from among the supporters of Muḥammad al-Imām and others.

Among the most reprehensible of them was the response of al-ʿUtaibī -may Allāh guide him-. In his haste to reject the contents of the audio, he posed a series of questions:

"Where's the date? Where did they meet the Shaikh? For the last year or two, no one was allowed to visit (Shaikh Rabīʿ). Who are the witnesses"?

He then said:

مشكلة هؤلاء يتدينون بالكذب كغيرهم من أهل البدع [3] (؟!)

"The problem with these individuals is that they view lying as a means of drawing closer to Allāh – much like others from people of innovation."(?!)

Anyone with even a basic knowledge of the deviant and heretical sects claiming affiliation to Islam is well aware that the Rāfiḍah are notorious for deeming lying a valid means of drawing closer to Allāh. Yet here he is, insinuating that the students of Shaykh Yaḥyā -may Allāh preserve him- are akin to the Rāfiḍah, effectively likening them to a sect that regards

[2] I made a sincere effort to investigate his background, specifically focusing on where he studied and under which scholars he learned. Unfortunately, this inquiry yielded no substantive results. In fact, during the years we spent in Yemen, this individual was not recognized as a student of knowledge—let alone a *shaikh*—and I stand to be corrected. It is regrettable that his name only began to gain prominence following the emergence of this particular *fitnah*, a point that should prompt serious reflection among those earnest about their religion. More concerning, however, are those who translate his speeches and present him as a person of knowledge, despite knowing little about him. In doing so, they blatantly undermine their own proclaimed standards of adhering to and referring back to the *kibār* (senior scholars).

[3] https://youtu.be/1Fx5qNs2A-0?si=sDQo9rBfAcJGsuDI – (1:37 onwards).

dishonesty as part of its creed and even a means of religious devotion! Is this truly the speech of someone balanced and rational in criticism?

What was oddly peculiar was the response of ʿArafāt, who is known to have been one of the main instigators of the fitnah, if not the chief among them, and who played a direct role in provoking Shaikh Rabīʿ to speak against Shaikh Yaḥyā -may Allāh aid him-.[4]

Upon the circulation of the audio, ʿArafāt hastily seized the opportunity to issue a clarification in which he outrightly denied the validity of its contents. Unfortunately, for him, however, the matter is as Allāh, ﷻ has stated:

﴿ بَلْ كَذَّبُوا۟ بِمَا لَمْ يُحِيطُوا۟ بِعِلْمِهِۦ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ ﴿٣٩﴾ ﴾

Rather, they have denied that which they encompass not in knowledge and whose interpretation has not yet come to them. [Yūnus:39]

His clarification was riddled with numerous falsehoods, which I will forgo addressing in full here so as not to detract from the central aim of this composition. My intent here is simply to draw the readers' attention to his words, which were translated by some of his heedless supporters:

فنشروا صوتية مدبلجة مكذوبة! وهم يعرفون أنهم لو نشروها في زمن الشيخ لكذبهم وازداد طعنا في الحجوري، لكن بعد موته أراد الحجوري رفع خسيسته وحداديته باسم ربيع

[4] It was ʿArafāt, after all, who was reported to have said in private sittings:

إن الشيخ ربيعا سيسقط من أعين أهل السنة إذا لم يتكلم في الحجوري!

"If Shaikh Rabīʿ does not speak against Shaikh Yaḥyā, he will fall from the eyes of Ahlus-Sunnah."

The booklet can be found on the following link:
https://drive.google.com/file/d/1KgiK7lD6sfU3Br3UGLlpIGpZ1mHU9FfW/view?usp=drivesdk

"So, they circulated a fabricated, dubbed audio recording! And they know full well that if they had published it during the Shaikh's lifetime, he would have declared them liars and increased in his refutation of al-Ḥajūrī. But after the Shaikh's death, al-Ḥajūrī[5] sought to elevate his own disgrace and Ḥaddādī inclinations — in the name of Rabīʿ."

Reflect on the sheer audacity and brazenness of this individual, a level of boldness that one would only expect from someone fully convinced of what he is saying. Not only is his language laced with offensive and inflammatory expressions, but worse still is the fact that this is not merely a claim from ʿArafāt; the authenticity of the audio clip has been established beyond any reasonable doubt, as will be clarified later.

If only he had stopped there, but no, he deepened the misstep and compounded the offense, attributing to Shaikh Yaḥyā the following words:

ولن ننسى قول الحجوري أن الشيخ ربيعا طلب منه العمل مع المخابرات، للتجسس مقابل أموال تعطى له، فاختار الحجوري الموت ولا العمل في المخابرات!!!

"And we will not forget al-Ḥajūrī's own statement, claiming that Shaikh Rabīʿ once asked him to work with the intelligence services — to spy in return for money given to him — but al-Ḥajūrī (supposedly) chose death over working with the intelligence services"

ماذا تركت للإخوان المسلمين أيها الحجوري؟

"What then have you left for the Muslim Brotherhood, O Ḥajūrī"?

[5] This individual's fixation on Shaikh Yaḥyā is unparalleled. What evidence does he have to suggest that Shaikh Yaḥyā was even aware of the meeting with Shaikh Rabīʿ at the time it occurred?

Regrettably, this is not the first instance in which he has attributed a fabrication to Shaikh Yaḥyā.[6] The reality of the matter is that the statement in question was made by Shaikh Yaḥyā in reference to Shaikh Rabīʿ's son-in-law, **not** to Shaikh Rabīʿ himself.[7]

Most troubling of all, when the truth became undeniable, the recording proven authentic and unaltered he did not retract his false allegations. Instead, he quietly deleted it from his channel[8] and chose silence, as though nothing had occurred.

Such conduct reflects a serious lack of integrity. To brazenly deny the contents of the audio, accuse credible witnesses of fabrication and dubbing, and attribute falsehoods to Shaikh Yaḥyā, all without a single word of clarification, is no minor offense to be dismissed or overlooked. It stands as a clear indicator for anyone still unaware of the true colours of this individual.

Another glaring anomaly is the widely circulated list of over thirty scholars who supposedly refuted Shaikh Yaḥyā. Yet, to my knowledge, not a single one of them—including Dr. al-Bukhārī, from whom a clarification was most anticipated—offered the desired clarity.

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[6] In the following link, ʿArafāt falsely attributes to Shaikh Yaḥyā—may Allāh aid him—the claim that all innovations that occurred on the day of Jumuʿah, or in matters pertaining to Aḥkām al-Jumuʿah, thereafter, were a result of the adhān introduced by ʿUthmān ﷺ:

https://drive.google.com/file/d/17p0tKnxnJmesCEIoCMOBL5UZe1hSqoUd/view?usp=drivesdk

[7] https://drive.google.com/file/d/17p0tKnxnJmesCEIoCMOBL5UZe1hSqoUd/view

[8] To be frank, had it not been for the disservice rendered by those who translated ʿArafāt's speech, it is quite possible he would have escaped scrutiny, and his inequitable involvement may have gone unnoticed.

This collective silence speaks volumes, raising deeper questions and further undermining the credibility of the narrative long championed by these individuals.

It is worth noting that immediately after the visit to Shaikh Rabīʿ took place, a written account was drafted highlighting the positive spirit of the meeting, expressions of brotherhood, cooperation, and mutual affection. However, this document failed to gain acceptance, obviously because it lacked verifiable evidence to substantiate the claims it contained.

Shortly after the passing of Shaikh Rabīʿ - may Allāh have mercy on him- some of Shaikh Yaḥyā's students released the recording in question. While the voice was clearly that of Shaikh Rabīʿ, critical questions remained unanswered: When was it recorded? Under what circumstances? And who was present? These questions demanded clear and honest answers.

Behold, the news gradually unfolded, and it became known that the visit of Shaikh Yaḥyā's students to Shaikh Rabīʿ -may Allāh have mercy on him- took place on the 21st of Rabīʿ al-Awwal 1445 AH, exactly two years ago.

The identities of the students who visited Shaikh Rabiʿ also came to light:

- Abū al-Majd ibn Muḥammad
- Ḥamūd ath-Thawwābī

Not only that, but they also documented clarifications outlining the details of everything that had transpired. As a result, the ambiguity surrounding the event quickly faded.

What Next?

Denying the authenticity of the recording had become a gruelling endeavour. The mischief-makers and those harbouring resentments toward Shaikh Yaḥyā -without right- were left grasping for alternative interpretations, desperately attempting to escape the clear and bitter reality that the recording had laid bare.

Usāmah al-ʿUtaibī once again rose to the occasion, asserting:

افترضنا أنه قال: مودة، أخطأ حتى وإن تراجع، الشيخ ربيع أخطأ؛ لأن الجرح مقدَّم على التعديل الشيخ ربيع، لما يتراجع، لا بدَّ إما أن يكون يعني الحجوري تاب، وإما أن يكون الشيخ ربيع ضل إذ إنه يزكي الضال يعني عافاه الله من ذلك

"Let's assume he said "affection." He (Shaikh Rabīʿ) was mistaken. Even if he retracted it, Shaikh Rabīʿ was still mistaken, because criticism takes precedence over praise. If Shaikh Rabīʿ retracted his criticism, **then it must mean one of two things: either al-Ḥajūrī repented**, or **Shaikh Rabīʿ went astray.** Since he would be endorsing someone deviant. May Allāh protect him from that."[9]

هي كلمات قالها ربما الشيخ أراد تأليف القلوب، وعلى كل حال لو كان تراجع أخطأ، ثم تحذير الشيخ ربيع من الشيخ محمد الإمام أخطأ فيه

"These are words the Shaikh (i.e., Shaikh Rabīʿ) may have said **in an attempt to reconcile hearts.** (?!) But in any case, even if he retracted his

[9] This is without question the clear implication of Shaikh Rabīʿ's words. What is noteworthy, however, is that this uncomfortable reality -one they are desperately trying to rationalise away- was articulated by al-ʿUtaibī himself.

statement, he was mistaken. Likewise, the Shaikh Rabīʿ was wrong in warning against Shaikh Muḥammad al-Imām."

Let us take a moment to analyse the contents of this speech.

1. If we assume that Shaikh Rabīʿ said he loved Shaikh Yaḥyā for Allāh's sake, then according to al-ʿUtaibī, he was wrong! Why? Because even 'if' Shaikh Rabīʿ later retracted his earlier criticism, al-ʿUtaibī claims he would still be mistaken, since al-Jarḥ (criticism) takes precedence over at-Taʿdīl (commendation).

This is a clear fallacy, and al-ʿUtaibī knows it. He himself explained how such a situation should be handled when a scholar of Jarḥ wa Taʿdīl criticises someone and later issues statements of endorsement for that same individual. Al- ʿUtaibī stated the following:[10]:

٥- وإن صدر قولان متعارضان من إمام واحد فإن عُرف المتأخر نُسخ المتقدم منهما وإن لم يعرف حاولنا الجمع ما أمكن كأن يكون التوثيق أو التضعيف نسبيا لا مطلقا

"And if two conflicting statements are issued by the same scholar, then **if the later statement is known, it abrogates the earlier one**. However, if the chronology is not known, then an effort is made to reconcile between them as much as possible, such as by interpreting the criticism or praise as relative rather than absolute."

[10] This can be found in an old post of his, published by Abū Ḥamzah as-Salafī on the Ṣaḥāb website and still publicly available, titled:

قواعد هامة في الجرح والتعديل للشيخين أبي عاصم وأبي عمر العتيبي

"Important Principles in Jarḥ wa Taʿdīl", by both al-ʿUtaibī and Abū ʿĀṣim

https://ketabonline.com/ar/books/15203/read?part=1&page=1&index=2473174

Secondly, the speech of Shaikh Rabīʿ was not limited to merely mawaddah (affection), as I clarified at the very beginning. Shaikh Rabīʿ's words went beyond that, clearly expressing warmth and brotherhood. His statements included the following:

بلغه سلامي الله يبارك فيه وينفع به

"Relay my greetings to him (i.e., Shaikh Yaḥyā) may Allāh bless him and benefit through him"

نحن متسامحين دائما قولوا له الشيخ ربيع يحبك في الله ولا يزال يزداد قل له

"We are always forgiving. Tell him (i.e., Shaikh Yaḥyā): Shaikh Rabīʿ loves you for the sake of Allāh, and (his love) continues to grow. Tell him"

ما حصل بيننا إلا المحبة والأخوة

"Nothing has occurred between us besides love and brotherhood"

2. Al-ʿUtaibī went on:

"When Shaikh Rabīʿ retracts, there are only two possible interpretations: **Either this means that al-Ḥajūrī repented or Shaikh Rabīʿ himself was astray.** Since he would have endorsed a misguided individual. May Allāh protect him from such a thing."

This is the bitter truth from which there is no escape: either Shaikh Rabīʿ has gone astray—having praised, endorsed, and openly expressed love for an innovator—or al-Ḥajūrī has repented.

The second scenario appears improbable, as there is no documented evidence of Shaikh Yaḥyā's repentance before or after Shaikh Rabīʿ's

statement. Consequently, the first possibility presents a persistent dilemma for these individuals, confining them to a position where they must either explicitly label Shaikh Rabīʿ as an innovator or, at the very least, accuse him of promoting misguidance by endorsing a deviant figure.

Let us now consider: if they are truly sincere in their claims, will they genuinely uphold Salafī principles and remain consistent with the methodology they so frequently advocate, by applying the same standards to Shaikh Rabīʿ—who knowingly and willingly praised and endorsed an individual they themselves classify as deviant?

3. Al-ʿUtaibī went on:

"The words spoken might have been intended to reconcile hearts."

Let's take a minute to understand this. In other words, it's possible that Shaikh Rabīʿ wanted to soften tensions and bring unity with **a Ḥadādī innovator, who is the most harmful person to Salafiyyah?!** Such a stance compels one to question whether those advancing this argument possess sound reasoning, as it appears fundamentally inconsistent with established principles.

4. Al-ʿUtaibī went on:

"In any case, if he did retract, it was a mistake. The warning by Shaikh Rabīʿ against Shaikh Muḥammad al-Imām was also a mistake."

How can Usāmah assume such authority over the words of the scholars, deciding who is worthy of criticism and who is not, as though the matter were in his hands? This conduct, at the very least, undermines the standing of the very Shaikh they claim is deeply grounded in the science of al-Jarḥ wa al-Taʿdīl and well-versed in its principles.

Even more troubling is the glaring double standard. When Shaikh Rabīʿ spoke against Shaikh Yaḥyā, they embraced his words without hesitation, loudly proclaiming him the flagbearer of al-Jarḥ wa at-Taʿdīl. Yet when this same flagbearer—**whom they themselves have relied upon for guidance for over three decades—uttered a statement that did not align with their agenda, they simply dismissed it, claiming he was mistaken.**

The fact that such assertions were made only after the death of Shaikh Rabīʿ—and never during his lifetime—is highly revealing. This chronological discrepancy alone clearly exposes al-ʿUtaibī and his likes, showing that they have no coherent interpretation of his speech, offering instead excuses shaped by bias.

Things Didn't Stop There...

A few weeks ago, on the 23rd of Muḥarram 1447 AH, ʿUmar ibn Rabīʿ al-Madkhalī, the son of Shaikh Rabīʿ -may Allāh have mercy on him- released a clarification regarding the now well-known recording. He stated:

فقد نشر بعد وفاة والدي الشيخ ربيع بن هادي المدخلي رحمه الله تسجيل صوتي يعود إلى زيارة قام بها بعض تلامذة الشيخ الحجوري أُجريت قبل أكثر من سنة وتسعة أشهر

"After the passing of my father, Shaikh Rabīʿ bin Hādī al-Madkhalī, may Allāh have mercy on him, an audio recording was released that dates back to a visit made by some of Shaikh al-Ḥajūrī's students, which took place more than a year and nine months ago."

وقد تم التسجيل دون علم الشيخ الوالد أو أحد من أبنائه. ثم نُشر على وسائل التواصل بعد وفاة الشيخ الوالد مباشرة

"The recording was made without the knowledge of the Shaikh or any of his sons. It was then published on social media immediately after the Shaikh's passing."

It appears that following the circulation of the audio, Shaikh Rabīʿ's sons came under pressure from various quarters, which ultimately compelled them to issue a public statement addressing the matter. Thus, ʿUmar ibn Rabīʿ -may Allāh grant him success- confirmed[11] the authenticity of the recording and its contents, **completely invalidating any claim that it was "dubbed" or a fabrication.**

Despite the unmistakable clarity of Shaikh Rabīʿs speech, his son, ʿUmar -may Allāh inspire him with sound judgment-, attempted to advance strained interpretations, entirely disconnected from the obvious meaning of

[11] This development is likely what prompted 'Arafat's subsequent withdrawal.

the Shaikh's speech. This compels me to remark: had these words **not** been recorded, most would have blindly accepted ʿUmar's reinterpretations while dismissing and discrediting the words of others, along with all the undue implications that would follow. Thus, we praise Allāh ﷻ, for facilitating the release of this recording, for it contains incontrovertible facts that none can justly deny.

What is truly unfortunate is the immense effort being exerted to discredit this recording and its contents, a recording that contains nothing but words of goodness, reconciliation, and brotherhood.

One cannot help but ask: Where was this same concern and outrage when Shaikh Rabīʿ was secretly recorded, seemingly in a moment of anger, speaking critically of Shaikh Yaḥyā and his students? This incident likely stemmed from the accumulation of unfounded and exaggerated allegations rooted in hostility and intended to foment discord and division between the two scholars.

Ask yourself, O unbiased reader: Did Shaikh Rabīʿ ever give permission for that recording to be circulated? Once again, the double standard is glaringly obvious and deeply significant.

ʿUmar ibn Shaikh Rabīʿ continues:

وإنني أُؤكِّد أنَّ هذا التسجيل لا يتضمَّن شيئًا من المسائل الخلافيَّة والمنهجيَّة بين الشيخ الوالد رحمه الله، والشيخ يحيى الحجوري، ولا يدلُّ على تراجُع الشيخ الوالد عن شيءٍ من مواقفه مع الشيخ يحيى الحجوري

"And I affirm that this recording does not contain anything related to the disputed or issues of *manhaj* between the late Shaikh -may Allāh have mercy on him- and Shaikh Yaḥyā al-Ḥajūrī, nor does it indicate that

the Shaikh retracted from any of his positions concerning Shaikh Yaḥyā al-Ḥajūrī…"

Again, let's say for argument's sake, that Shaikh Rabīʿ never retracted his criticism of Shaikh Yaḥyā. Ironically, this claim raises more questions than it answers. Can they then explain how it is possible that Shaikh Rabīʿ himself said:

بلغه سلامي الله يبارك فيه وينفع به

"Relay my greetings to him (i.e., Shaikh Yaḥyā) may Allāh bless him and benefit through him"

Gladly conveying his greetings and supplicating for Allāh to bless an innovator and to make others benefit through this innovator!? And what about when Shaikh Rabīʿ -may Allāh have mercy on him- said:

نحن متسامحين دائما قولوا له الشيخ ربيع يحبك في الله ولا يزال يزداد قل له

"We are always forgiving. Tell him (i.e., Shaikh Yaḥyā): Shaikh Rabīʿ loves you for the sake of Allāh, and (his love) continues to grow. Tell him"

This indicates that Shaikh Rabīʿ is not merely declaring his own forgiveness but affirming a state of mutual reconciliation between both parties.

Shaikh Rabīʿ's use of the noun mutasāmiḥīn (متسامحين) is highly significant, as it appears in the tafāʿul (تفاعل) morphological form. In Arabic linguistics, this pattern denotes reciprocal or bilateral action, indicating that forgiveness here is not unilateral, but mutually exchanged between both parties, just as the verb (تعاون) indicates in the statement of Allāh ﷻ:

﴿ وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ ﴾

"And cooperate with one another upon righteousness and piety"
[Al-Māidah:2]

Moreover, his explicit declaration of **enduring and growing love for Shaikh Yaḥyā for the sake of Allāh** is fundamentally incompatible with the assertion that Shaikh Yaḥyā was a deviant innovator and that Shaikh Rabīʿ's position remained static. This irreconcilable contradiction critically undermines their entire narrative, revealing its internal inconsistency.

And let us not forget Shaikh Rabīʿ's clear and emphatic statement:

ما حصل بيننا إلا المحبة والأخوة

"Nothing has occurred between us besides love and brotherhood"

The words speak for themselves and the matter is unequivocal, requiring no excessive analysis nor speculative extension beyond the evident reality.

Had Shaikh Rabīʿ issued an identical statement regarding other figures he had previously critiqued—such as Shaikh Muḥammad ibn Hādī, Muḥammad al-Imām, or even Usāmah al-ʿUtaibī himself—there is little doubt that they would have readily accepted his words as an unequivocal retraction of past criticism. This stark inconsistency raises a critical question:

What justifies such selective application of principles?

Such arbitrariness cannot be reconciled with sincerity, nor does it conform to the Salafī methodology's foundational emphasis on justice and integrity.

Shaikh Rabīʿ's son, ʿUmar, continued:

وقد عُرف عن الشيخ الوالد رحمه الله الثبات على الحق الذي يعتقده ويدين الله به، فلم يُبدّل، ولم يُغيّر، ولم يتراجع عن خلافه مع الشيخ يحيى الحجوري، وكان موقفه واضحًا من تلك الخلافات حتى توفاه الله

"The Shaikh, my late father, -may Allāh have mercy on him-, was known for his steadfastness upon the truth he believed in and held as a matter of religious conviction. He neither changed nor altered his stance, nor did he withdraw from his disagreement with Shaikh Yaḥyā al-Ḥajūrī. His position on those disputes remained clear until Allāh took his soul."

These interpretations offered by Shaikh Rabīʿ's son do not reflect his father's actual position. What makes this evident is that despite his closeness to his father over the years, he provides **no direct evidence that Shaikh Rabīʿ maintained the same stance as the one referenced from past private recordings.**

Had such proof existed, he would undoubtedly have presented it to substantiate his argument. This obvious omission confirms that his assertion is merely a personal interpretation, **unsupported by any definitive word from Shaikh Rabīʿ himself.** For those who reflect with sincerity and attentiveness, this is more than sufficient:

﴿إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

"Indeed, in that is a reminder for whoever has a heart or who listens attentively." (Qāf:37)

Yet Another Attempt!

When attempts to undermine the clear and unequivocal statements in the recording proved untenable, some resorted to a different approach: casting doubt on the witnesses' credibility by claiming the recording violated the privacy of a private gathering.

First of all, in Islamic etiquette, gatherings are considered confidential only if the speaker intends secrecy, or if it is known from the nature of the meeting that he wishes what is said to remain private.

The statements made by Shaikh Rabīʿ in that gathering were not of a secretive nature. Anyone who claims otherwise would have to substantiate that claim with clear evidence that Shaikh Rabīʿ did not want what he mentioned to be known.

What has gone largely unnoticed is that even if Shaikh Rabīʿ had explicitly permitted them to publicly convey what was discussed in the gathering without having recorded it, they would still have been dismissed as fanatical liars merely trying to defend their so-called "deviant" Shaikh. This is precisely why recording the session was necessary to preserve the truth and silence baseless accusations.

ON THE MEANING OF THE ḤADĪTH:

«إِذَا حَدَّثَ الرَّجُلُ الحَدِيثَ ثُمَّ التَفَتَ فَهِيَ أَمَانَةٌ»

"When a man speaks, then looks around, it is (amānah) a trust."[12]

[12] At-Tirmidhī (1959), Abū Dāwūd (4868), Aḥmad (14514) and others. Some scholars have graded the ḥadīth as weak due to certain narrators in its chain of transmission. However, Shaikh al-Albānī authenticated it in as-Silsilah aṣ-Ṣaḥīḥah (no. 1090).

In its explanation as-Sakhāwī[13] cited the speech of al-ʿAsākir, who said:

"The Prophet ﷺ meant that when a man sits with a group of people, and they engage in conversation, there may be things discussed that, if spread, would be disliked by them, so they entrust him with their secrets. He intended that the conversations taking place among them are like a trust which one should not reveal or expose. Whoever discloses the conversations of those who trusted him with their secrets is a tale-bearer.

As mentioned in the Qur'ān:

﴿ هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ﴿١١﴾ ﴾

"[He is] a backbiter, going about with malicious gossip" [Al-Qalam: 11].

And the Prophet ﷺ said:

«لا يَدْخُلُ الجَنَّةَ نَمَّامٌ»

"A tale-bearer will not enter Paradise" that is, a gossipmonger." [14]

Shaikh ʿAbdul-Muḥsin -may Allāh elevate his status- said in his commentary on Sunan Abī Dāwūd, regarding this ḥadīth:

"This means: if a man relays to another something, a bit of information or a matter intended to be kept private it is considered a trust. The Prophet's words *"then he looks around"* refer to the speaker himself. This act serves as a substitute for him explicitly saying, "Do not disclose this" or "Keep this between us," because his action conveys that intention.

[13] Maqāṣid al-Ḥasanah (4/470).
[14] Musim (105), al-Bukhārī (6056) with the wording "Qatāt" in place of "Namām".

The Prophet ﷺ clarified that such an act looking around makes the matter a trust (amānah).

It indicates that the speaker fears someone else may overhear or that he intends the speech only for the person directly addressed and no one else. This is a clear sign that he does not wish the matter to be spread. **Therefore, anything that falls into this category must be treated as a trust by the one who hears it.**

The speaker's action is sufficient evidence of his intent for privacy, even if he does not verbally express it. And anything described as a trust must be preserved and not conveyed to others.

The type of speech referred to in this ḥadīth is not general speech, such as narrating a ḥadīth from the Prophet ﷺ or conveying religious knowledge. That is not what is intended here. Rather, it refers to personal, private conversations or confidential matters exchanged between two individuals.

If the speaker looks around, that action alone obliges the listener to keep the matter private and not disclose it, even if the speaker does not explicitly say "Do not share this" or "Keep this secret." His action takes the place of words and is sufficient.

Furthermore, transmitting the speech of scholars about one another with the intent to sow discord is considered a form of malicious gossip which causes corruption and division among people."[15]

[15] https://audio.islamweb.net/audio/index.php?page=FullContent&audioid=173533&full=1

Given the now-clarified understanding of the ḥadīth, a critical question arises: How could this possibly apply to Shaikh Rabīʿ -may Allāh have mercy on him- particularly when he explicitly encouraged that his statements be conveyed to Shaikh Yaḥyā -may Allāh preserve him-?



Why Wasn't the Recording Released while the Shaikh was Alive?

Another group emerged, echoing words they did not grasp, and thus began to ask: "Why has this recording only surfaced now?" They figured that by posing such a question, they have nullified the recording and its contents. In reality, however, the question they ought to answer is this: **What effect would releasing the recording earlier have had on its contents, now that its authenticity has already been firmly established?**

Nevertheless, to clarify this matter further, let us reflect on the following ḥadīth, which may help dispel any confusion. The Prophet ﷺ said:

« لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ»

"A believer is not stung from the same hole twice."[16]

Al-Ḥāfiḍh Ibn Ḥajar, in Fatḥ al-Bārī (10/439), quoted from al-Khaṭṭābī that he said:

"This is his wording: 'It is a statement in form, but its meaning is a command,' i.e., the believer should be firm and cautious, not to be taken by surprise due to heedlessness, so that he is not deceived time and again. And this could be in matters of religion just as it could be in worldly matters and the former (i.e., religious matters) is more deserving of caution."

Therefore, out of caution and awareness—given the plots against the Daʿwah that continue to this day—they initially chose to keep the recording concealed.[17]

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[16] Al-Bukhārī (6133), Muslim (2998) from Abū Hurairah ﷺ.

[17] Although, it should be noted that the details of the meeting between Shaikh Rabīʿ and the students of Shaikh Yaḥyā were documented in writing and published shortly after it took place. However, this statement did not gain widespread acceptance or recognition

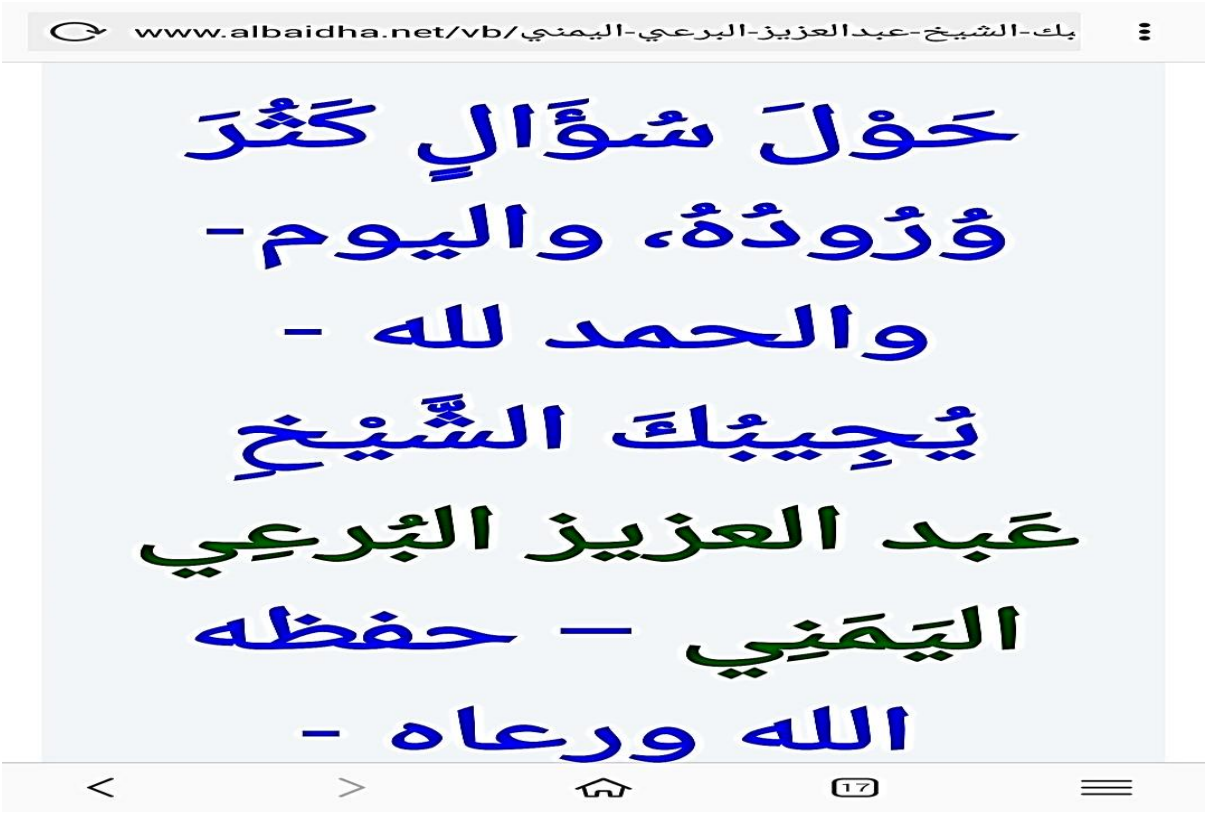
An Example from the Life of Shaikh Rabīʿ -may Allāh have Mercy on him-

As the saying goes:

بالمثال يتضح المقال

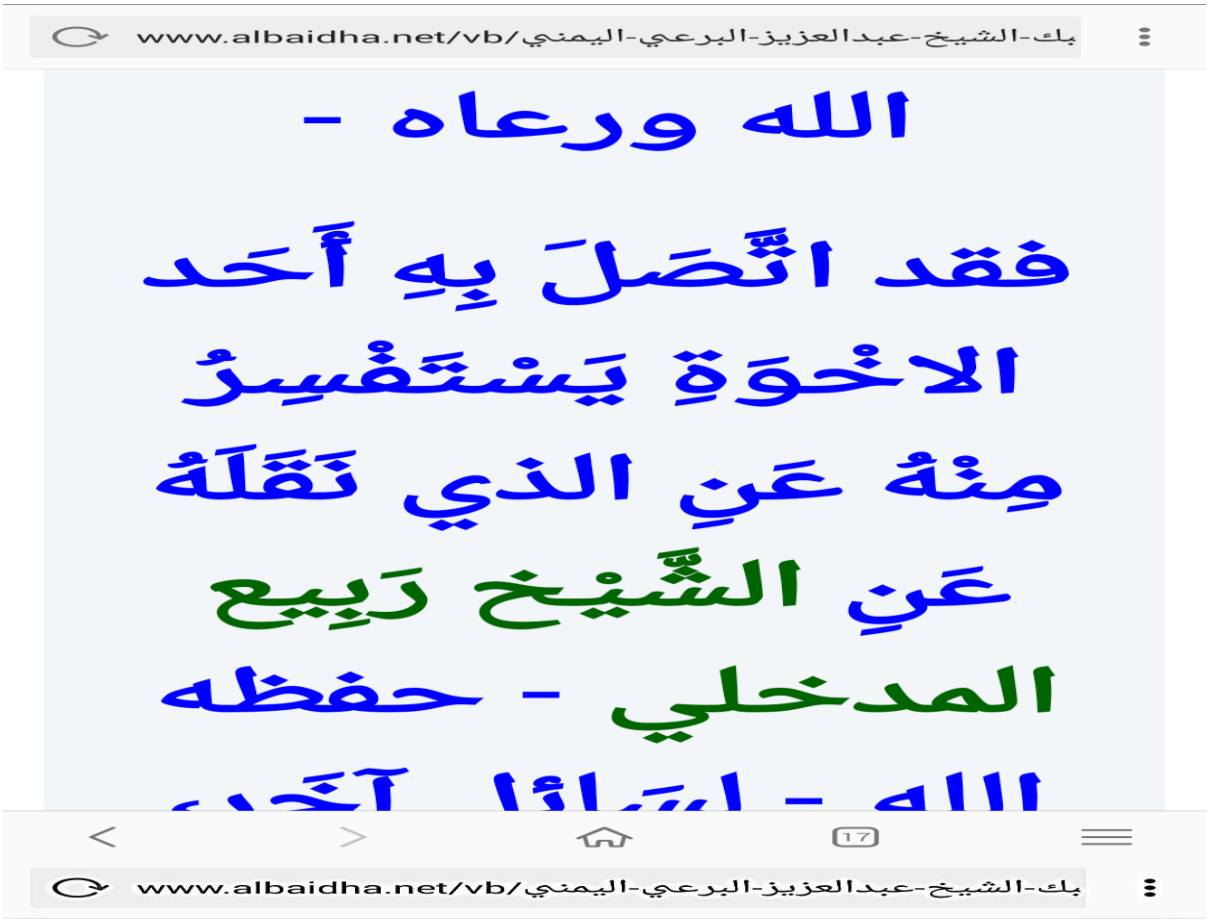
"An example makes the point clear."

The first documented instance of Shaikh Rabīʿ declaring Ḥaddādīyyah against Shaikh Yaḥyā was reported by ʿAbdul-ʿAzīz al-Buraʾī and dated to October 2011. This statement was later published and circulated by the website albaidha.net.[18]



for obvious reasons, which ultimately led to the circulation of the recording. The truth of the matter had already been conveyed in its precise wording. If the recording contained any falsehoods or fabrications, Shaikh Rabīʿ-may Allāh be pleased with him-would have refuted and denounced it during his lifetime.

[18] The forum is no longer operational, but -by the grace of Allāh- we have preserved verified, authentic screenshots of the original post.


www.albaidha.net/vb/بك-الشيخ-عبدالعزيز-البرعي-اليمني
الله ورعاه -
فقد اتَّصَلَ بِهِ أَحَد
الاخْوَةِ يَسْتَفْسِرُ
مِنْهُ عَنِ الذي نَقَلَهُ
عَنِ الشَّيْخ رَبِيع
المدخلي - حفظه
www.albaidha.net/vb/بك-الشيخ-عبدالعزيز-البرعي-اليمني
المدخلي - حفظه
الله - لِسَائِلٍ آخَر
فَقَالَ الشَّيْخ عبد
العزيز البُرعِي -
حفظه الله - :
" الذي سَأَلَنِي عَنْهُ


www.albaidha.net/vb/بك-الشيخ-عبدالعزيز-البرعي-اليمني
العزيز البُرعِي -
حفظه الله - :
" الذي سَأَلَنِي عَنْهُ
[أَيْ السَّائِلُ الآخَر
] :
" هَلْ قَالَ
www.albaidha.net/vb/بك-الشيخ-عبدالعزيز-البرعي-اليمني
هل قال
الشَّيْخُ رَبِيع
يَحْيَى
الحَجُورِي
حَدَّادِي ؟ ".



Soon after, on the 15th of October 2011, the war and siege broke out in Dammāj. During this time, Shaikh Rabīʿ openly expressed his support and solidarity with Ahlus-Sunnah in Dammāj,[19] and the issues between the two Shaikhs came to an end. It was during this period that a phone call was arranged between them, marking a moment of reconciliation and unity amidst the greater crisis affecting the people of Sunnah.[20]

Yet, the provocateurs and instigators of discord were dissatisfied by this unity. Soon after, rumours emerged alleging that Shaikh Rabīʿ only reconciled with Shaikh Yaḥyā due to the war in Dammāj.

[19] https://rabee.net/%D8%AF%D8%B9%D9%88%D8%A9-%D8%A5%D9%84%D9%89-%D8%AC%D9%85%D9%8A%D8%B9-%D8%A3%D9%87%D9%84-%D8%A7%D9%84%D8%B3%D9%86%D8%A9-%D9%84%D9%86%D8%B5%D8%B1%D8%A9-%D8%A5%D8%AE%D9%88%D8%A7%D9%86%D9%86%D8%A7-%D9%81/

[20] https://m.youtube.com/watch?v=B9CX3Urhc40

When questioned about these claims, Shaikh Rabīʿ categorically denied them, branding those who spread such falsehoods as liars. Let us take a moment to analyse the contents of the audio recording:

الشيخ ربيع: بلغه سلامي وأخبرني من هم الذين يتكلمون على الشيخ يحيى

Shaikh Rabīʿ: Convey my greetings to him and inform me of those who are speaking against Shaikh Yaḥyā.

السائل: يا شيخ، في الشبكات الآن منشورة ، يا شيخ

Questioner: O Shaikh, it is now published on the websites, O Shaikh.

الشيخ: هاه؟

Shaikh: Huh?

السائل: منشور في الشبكات

Questioner: It's published on the websites

الشيخ: الشبكات إيش؟

Shaikh: What websites?

يقولون بأن ما بين الشيخ ربيع وبين الشيخ يحيى عبارة عن فقط للحرب فقط وإلا الشيخ ما زال

يقول أنه يحيى حدادي وأن دماج حدادية

They say that what is between Shaikh Rabīʿ and Shaikh Yaḥyā is merely for the sake of war only, and that the Shaikh **still says Yaḥyā is a Ḥaddādī and that Dammāj is Ḥaddādiyyah.**

الشيخ: كذابين، اللي يقول هذا كذاب، قولوا بالشيخ ربيع يكذب من يقول هذا الكلام انتهت

المشاكل بين الشيخ ربيع والشيخ يحيى للأبد

Shaikh: Liars! Whoever says this is a liar. Say that Shaikh Rabīʿ declares as a lie whoever says this. The problems between Shaikh Rabīʿ and Shaikh Yaḥyā have ended for good!

السائل: الله يسلمكم يا شيخ

Questioner: May Allāh preserve you, O Shaikh.

الشيخ: يكذبكم

Shaikh: He (Shaikh Rabīʿ) declares you liars.

السائل: حفظك الله يا شيخ ، سأنقل عنك يا شيخ إن شاء الله

Questioner: May Allāh protect you, O Shaikh. I will convey this from you, O Shaikh, in shā Allāh.

الشيخ: انقل عني، نعم!

Shaikh: Convey it from me, yes![21]

السائل: الله يزيدك خيرا يا شيخ

Questioner: May Allāh increase you in goodness, O Shaikh.

[21] If Shaikh Rabīʿ had no objection to these stern statements being transmitted from him in the past, it stands to reason that he would likewise have had no issue with the contents of the recent recording being circulated.

الشيخ ربيع: انتهت المشاكل إن شاء الله وإلى الأبد، رغم أنوف الحاسدين والحاقدين الذين يريدون الفرقة والتفريق

Shaikh Rabī‘: The problems have ended, in shā’ Allāh, and forever in spite of those who envy and those who harbour malice. Those who desire division and discord.

السائل: الله أكبر!

Questioner: Allāhu akbar!

الشيخ: حط هذه العبارة

Shaikh: Cast this phrase (to the side)

السائل: أبشر يا شيخ

Questioner: Consider it done, O Shaikh.

الشيخ: بارك الله فيك

Shaikh: May Allāh bless you.

الشيخ: لم يبق لأحد أن يثير هذه الفتن أو ينقل أي عبارة

Shaikh: No one has any right left to stir up these trials or to relay any statement.

السائل: الله يجزيك الخير، أبشر يا شيخ

Questioner: May Allāh reward you with goodness, consider it done, O Shaikh.

This foiled the schemes of the mischief-makers, only fuelling their rage further. They were unsatisfied and could not tolerate the fact that after all their tireless efforts to sow dissension Shaikh Rabīʿ had chosen to put all past issues with Shaikh Yaḥyā behind him.

A POINT TO CONSIDER

A critical observation that demands attention is that Shaikh Yaḥyā never issued any repentance concerning the alleged Ḥadādiyyah attributed to him. Yet despite this, Shaikh Rabīʿ unequivocally affirmed that all disputes between them had been fully and conclusively resolved.

This strongly suggests that Shaikh Rabīʿ's earlier designation of Shaikh Yaḥyā as a 'Ḥaddādī' was likely made in an emotionally charged moment, provoked by calculated incitement, and was not intended as a formal, authoritative declaration of innovation. Otherwise, it is difficult to conceive how such a reconciliation could have taken place without any retraction or clarification from the one allegedly accused of misguidance.



Produce Your Evidence, If Indeed You Are Truthful!

It may be alleged by some that certain individuals have been unjustly accused of instigating dissension and fitnah between Shaykh Yaḥyā al-Ḥajūrī – may Allāh preserve him – and Shaykh Rabīʿ ibn Hādī al-Madkhalī – may Allāh have mercy on him. Yet such a claim implies an affront to the integrity of Shaykh Rabīʿ, insinuating that he may be swayed into speaking **without fairness** about others.

In response to this, the implication raised is undoubtedly valid, and it therefore becomes incumbent upon the claimant to furnish clear and definitive proof for such an assertion.

The requirement for evidence is not a matter of mere intellectual decorum; rather, it is a foundational principle of justice and verification in Islām. Allāh ﷻ has commanded:

﴿ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١١١﴾ ﴾

"Say, 'Produce your proof, if you should be truthful.'" (Al-Baqarah:111)

Moreover, Allāh has forbidden us from imitating the disbelievers, whose beliefs rest upon mere conjecture.

﴿ إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾ ﴾

"You follow not except assumption, and you are not but falsifying." (Al-Anʿām :148)

Therefore, in accordance with this divine mandate, if one asserts a matter, then burden of proof lies upon them to present it clearly and unequivocally.[22]

[22] To that end, I have previously highlighted an example of tangible evidence, which the reader may find catalogued under footnote no.4.

To fulfil this divine instruction, by the will of Allāh, I shall present an additional, compelling testimony. It is my firm conviction that this evidence will, with Allāh's permission, remove any lingering doubt from the heart of the sincere seeker of truth, thereby unveiling the reality of this affair with clarity.

TO THE TESTIMONY

This is the testimony of Shaikh Nāṣir az-Zakkarī -may Allāh grant him success- regarding ʿArafāt's campaign to manipulate Shaikh Rabīʿ al-Madkhalī -may Allāh have mercy on him- and distort his perception of Shaikh Yaḥyā al-Ḥajūrī -may Allāh aid him-.

Nāṣir az-Zakkarī stated:

فإنه في أيام فتنة الحجوري كان لي تواصل مع عرفات المحمدي وذات مرة أثناء التواصل معه قال للأسف إلى الآن الشيخ ربيع لم يجرح الحجوري بل يزكيه ويثني عليه ويُسكت من يرد عليه مع أن ضلالات الحجوري واضحة كالشمس

"Indeed, during the days of the Ḥajūrī fitnah[23], I was in contact with ʿArafāt al-Muḥammadī. On one occasion, while speaking with him, he said:

[23] The truth is that this fitnah began at the hands of Shaikh ʿAbdur-Raḥmān al-ʿAdanī - may Allāh forgive and have mercy on him - and this was affirmed against him by those who were recognised at that time as Mashaikh of Yemen. This fact was recorded in the very first sitting and meeting that was held in Dammaj in 2007. Here I will cite what Shaikh ʿAbdul-Ḥamīd az-Zuʿkarī -may Allāh increase him in goodness- mentioned in his book ʿOwn al-Bārī (p. 15), which clarifies this. He said:

"They (the mashaikh) held several meetings, the most important of which was **the first**: in Dammaj, on the 14th of Rajab or Shaʻbān, 1428H. Present at that meeting were Shaikh Yahyā ibn ʻAlī al-Ḥajūrī, Shaikh Muhammad al-Imām, Shaikh Muhammad ibn ʻAbdul-Wahhāb, Shaikh ʻAbdullāh ibn ʻUthmān, Shaikh Muhammad aṣ-Ṣowmalī, Shaikh ʻAbdul-ʻAzīz al-Buraʻī, Shaikh Jamīl aṣ-Ṣilwī, together with ʻAbdur-Raḥmān al-ʻAdanī. **They all concluded that the man (**ʻAbdur-Raḥmān al-ʻAdanī**) was in error regarding what he had**

'Unfortunately, up to now Shaikh Rabīʿ **has not disparaged al-Ḥajūrī; rather, he praises him, commends him, and silences those who refute him**, even though al-Ḥajūrī's mistakes are as clear as the sun.'

فقلت الحل يا أخ عرفات؟ قال لازم الشيخ ربيع يجرح الحجوري فإن الحجوري خلاص انتهى من أعين طلاب العلم ما بقي إلا الشيخ ربيع وقال لازم نغير رأي الشيخ بطريقة تتعاون معي فيها فقلت ايش هي ؟

So, I said to him: 'What's the solution, brother ʿArafāt?' He replied: 'Shaikh Rabīʿ must disparge al-Ḥajūrī. Al-Ḥajūrī is already finished in the eyes of students of knowledge, **only Shaikh Rabīʿ remains**. We must change Shaikh Rabīʿ's opinion in a way you can cooperate with me on.' I asked: 'And what is that?'

قال أنت تأتي من جيزان وتقول أخطاء الحجوري وما تعرفه من أقوال الشيخ النجمي والشيخ زيد في الحجوري وأنا آتي من المدينة ومعي ناس يشهدون بأشياء ضد الحجوري وناس من جدة وناس من اليمن تتوارد على الشيخ ربيع من غير أن يعلم بأننا متفقون

He said: 'You come from Jaizān and present al-Ḥajūrī's mistakes, and what you know from the statements of Shaikh an-Najmī and Shaikh Zaid regarding al-Ḥajūrī. I'll come from al-Madīnah with people who will testify with things against al-Ḥajūrī; others will come from Jeddah, and others from Yemen. They will all approach Shaikh Rabīʿ, **without him realizing that we are coordinated.'**

---

done and what his followers were doing. They obliged him to apologise for what had occurred and to return the money from the lands to their rightful owners."

وقال لي لقد أعطيت أحمد الزهراني بعض أخطاء الحجوري وهو يعرضها عليه

وبهذه الطريقة نقدر نغير رأي الشيخ ربيع في الحجوري

He also said to me: 'I already gave Aḥmad az-Zahrānī some of al-Ḥajūrī's mistakes, and he is presenting them to him. By this method, we can change Shaikh Rabīʿ's view on al-Ḥajūrī.'

وأذكر أنني سألته هل أنت البرمكي الذي يكتب ملازم في أخطاء الحجوري؟

فضحك كالمُقِر وقال أهم شيء الآن الحجوري يسقط

I recall that I asked him: 'Are you the "Barmakī" who writes those articles on al-Ḥajūrī's errors?' He laughed in a way that acknowledged it and said: 'The important thing now is that al-Ḥajūrī falls!'

هذا ما أتذكره في تلك الفترة وفعلاً نجحت خطة عرفات واقتنع الشيخ ربيع في تلك الفترة وتكلم

في الحجوري

This is what I remember from that time. Indeed, ʿArafāt's plan succeeded: Shaikh Rabīʿ was convinced during that period and spoke against al-Ḥajūrī.

ويعلم الله بأننا ليس موافقين الحجوري على ما هو عليه وإنما ذكرت ذلك لما يفعله الإنسان من المكر مع الشيخ ربيع وهو لا يعلم

And Allāh knows that we do not agree with al-Ḥajūrī in what he is upon[24], but I only mentioned this to show the plots employed against Shaikh Rabīʿ without his knowledge."[25]

This reveals the profound danger posed by the agents of fitnah; individuals who deliberately incite conflict between the scholars of Sunnah. Their true objective is to sow discord, pitting scholar against scholar in a calculated effort to fracture the community. They expertly widen the circles of division, tear at the fabric of unity, and systematically break down collective strength, all while masquerading as concerned parties. Their manipulation is not mere mischief; it is a strategic assault on the very foundations of scholarly solidarity.



[24] Of particular interest is the manner in which Naṣīr az-Zakkarī agreed to cooperate with ʿArafāt in this endeavour, yet saw fit to include a somewhat ambiguous disclaimer, stating, "I do not agree with what al-Ḥajūrī is upon," without elaborating on the specifics of his disagreement. This statement merits closer examination, especially considering that following Shaikh Rabīʿ ibn Hādī al-Madkhalī's earlier declaration that "everything between himself and Shaikh Yaḥyā had been concluded," no new actions from Shaikh Yaḥyā had been brought forward that would justify a renewal of criticism.
In fact, according to reports from Shaikh ʿAbdul-Wahhāb ash-Shimīrī, not long after Shaikh Rabīʿ's initial retraction, Shaikh Muḥammad ibn Hādī himself reached out, requesting that a message be conveyed to Shaikh Yaḥyā, encouraging that previous disputes be left in the past. This sequence of events invites a pertinent question: on what specific grounds did Shaikh Naṣīr base his stated disagreement, particularly when Shaikh Muḥammad ibn Hādī -may Allāh grant him success- himself had personally advocated for reconciliation prior to the subsequent renewal of criticism? A renewal which itself appears to have been influenced by the very dynamics in which az-Zakkarī was involved. We ask Allāh for guidance and steadfastness.

[25] https://t.me/barmoke

A Tale Carrier can Spoil in an Hour what a Sorcerer Cannot do in a Month[26]

Following Shaikh Rabīʿ ibn Hādī al-Madkhalī's public declaration disputes with Shaikh Yaḥyā al-Ḥajūrī had been conclusively resolved, unity among Ahlus-Sunnah proved fleeting. A privately recorded audio[27] surfaced and was distributed without admission from Shaikh Rabīʿ **and notably without public objection from ʿUmar, the son of Shaikh Rabī.**

The agitators ultimately prevailed, reigniting resentments in Shaikh Rabīʿ towards Shaikh Yaḥyā -may Allāh aid him- prompting him to disparage him once again. This occurred on the 1st of Jumādā al-Ūlā 1434AH.

It is essential to note that **no new developments** had emerged from Shaikh Yaḥyā's side that could justify Shaikh Rabīʿ's shift in position, particularly after his definitive declaration: **"Everything between us has ended for good."**

Strikingly, in this recording, Shaikh Rabīʿ's criticisms of Shaikh Yaḥyā were a reaction to grievances regarding Shaikh Yaḥyā and some of his students, whom Shaikh Rabīʿ acknowledged as beginners. However, Shaikh Yaḥyā's detailed response in an-Nuṣḥ ar-Rāfiʿ …[28] systematically addressed these criticisms, after which Shaikh Rabīʿ adopted an uncharacteristic stance by remaining silent, offering no formal rebuttal or clarification in response to Shaikh Yaḥyā's commentaries.

It is plausible that Shaikh Rabīʿ reconsidered his initial position, recognising that it may have been swayed by the persistent appeals of those urging him to criticise Shaikh Yaḥyā. Alternatively, he may have concluded that the response required no further clarification.

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[26] This is attributed to Yaḥyā ibn Abī Kathīr, who died in the year 129 AH. See al-Ādāb by al-Baihaqī, p. 44.

[27] https://m.youtube.com/watch?v=jMMrtHY98g4

[28] https://alawzaai.files.wordpress.com/2023/04/shaikh-yahyaa-lofty-advise-i-1.pdf

While other plausible factors may have contributed to his silence, the fact remains that this marked a clear departure from Shaikh Rabīʿ's usual approach. For a scholar renowned for meticulously refuting deviations from Salafī principles, such uncharacteristic restraint carried significant implications. To any impartial observer familiar with his rigorous defence of the Sunnah, such uncharacteristic silence was itself telling.



A Pattern in the Fitnah: Disparagement, Retraction and Praise

If we briefly revisit the past, it becomes evident that the relationship between Shaikh Rabīʿ ibn Hādī al-Madkhalī and Shaikh Yaḥyā ibn ʿAlī al-Ḥajūrī was marked by positivity and cordiality for many years. This bond endured even through previous trials that emerged within the Salafī Daʿwah. Both scholars consistently expressed mutual respect and admiration, maintaining a commendatory stance toward one another, a fact well-documented, widely recognised, and undisputed. Notably, Shaikh Rabīʿ continued to praise Shaikh Yaḥyā and speak favourably of him until the outbreak of the most recent conflict.[29]

Yet, despite all that transpired, it is clear that Shaikh Rabīʿ's stance toward Shaikh Yaḥyā was neither consistent nor uniform. From the outset of this fitnah, his stance has shifted between condemnation, unconditional closure, and even warm commendation without any recantation or change whatsoever in Shaikh Yaḥyā's own views. This is not a recent development, but a recurring pattern established over years.

- At one point, Shaikh Rabīʿ declared Shaikh Yaḥyā an innovator, specifically accusing him of Ḥaddādiyyah.

[29] Shaikh Rabīʿ said: Shaikh Yaḥyā is among the most virtuous scholars, possessing qualities, by Allāh, that are not found in the world today. They teach not for the sake of certificates nor for monetary gain. Nowadays, in the Emirates or in the Kingdom (of Saudi Arabia), a teacher might not be very good, yet earn twenty or thirty thousand, whereas these scholars take nothing, neither from the government nor from anyone else. They teach for Allāh's sake and impart knowledge purely for the sake of Allāh, Glorified and Exalted be He. This, by Allāh, is a blessing for you and for your Daʿwah. So, honour this blessing and eagerly strive that it remains strong. May Allāh bless you all. 17 Rabīʿ al-Thānī 1429 AH, corresponding to April 23, 2008 CE.
https://m.youtube.com/watch?v=p1GLqourYzQ

- Not long after, Shaikh Rabīʿ completely withdrew this charge, without any repentance or recantation on the part of Shaikh Yaḥyā.

- Once again on a separate occasion, Shaikh Rabīʿ issued stern assertions in a private setting, which were recorded and circulated without his authorisation.

- After that Shaikh Rabīʿ demonstrated a notable shift in his approach to Shaikh Yaḥyā and his students. This was particularly evident when he hospitably received and engaged with Shaikh Yaḥyā's students during their visit to him in Makkah. On this occasion, he extended warm words and gracious stance towards Shaikh Yaḥyā, marking a significant departure from previous positions.[30]

This conciliatory stance was formally documented in what is known to be his final recorded statement concerning Shaikh Yaḥyā, made approximately twenty-two months before his passing—may Allāh have mercy upon him. The meeting's proceedings, which included clear expressions of goodwill, affection, and unity, were recorded and preserved for reference.

Those who have followed this matter from the beginning will recognise that such fluctuations are nothing new. There exists a documented history of initial condemnation followed by retraction or even praise, all while Shaikh Yaḥyā's own stance remained consistent.

[30] This will be addressed in Abū al-Majd's testimony on p. 48.

ANOTHER POINT TO CONSIDER

Crucially, throughout the period in which Shaikh Rabīʿ criticised Shaikh Yaḥyā, he deliberately refrained from grounding his disparagements on the supposed 'doctrinal deviations' of Shaikh Yaḥyā al-Ḥajūrī.

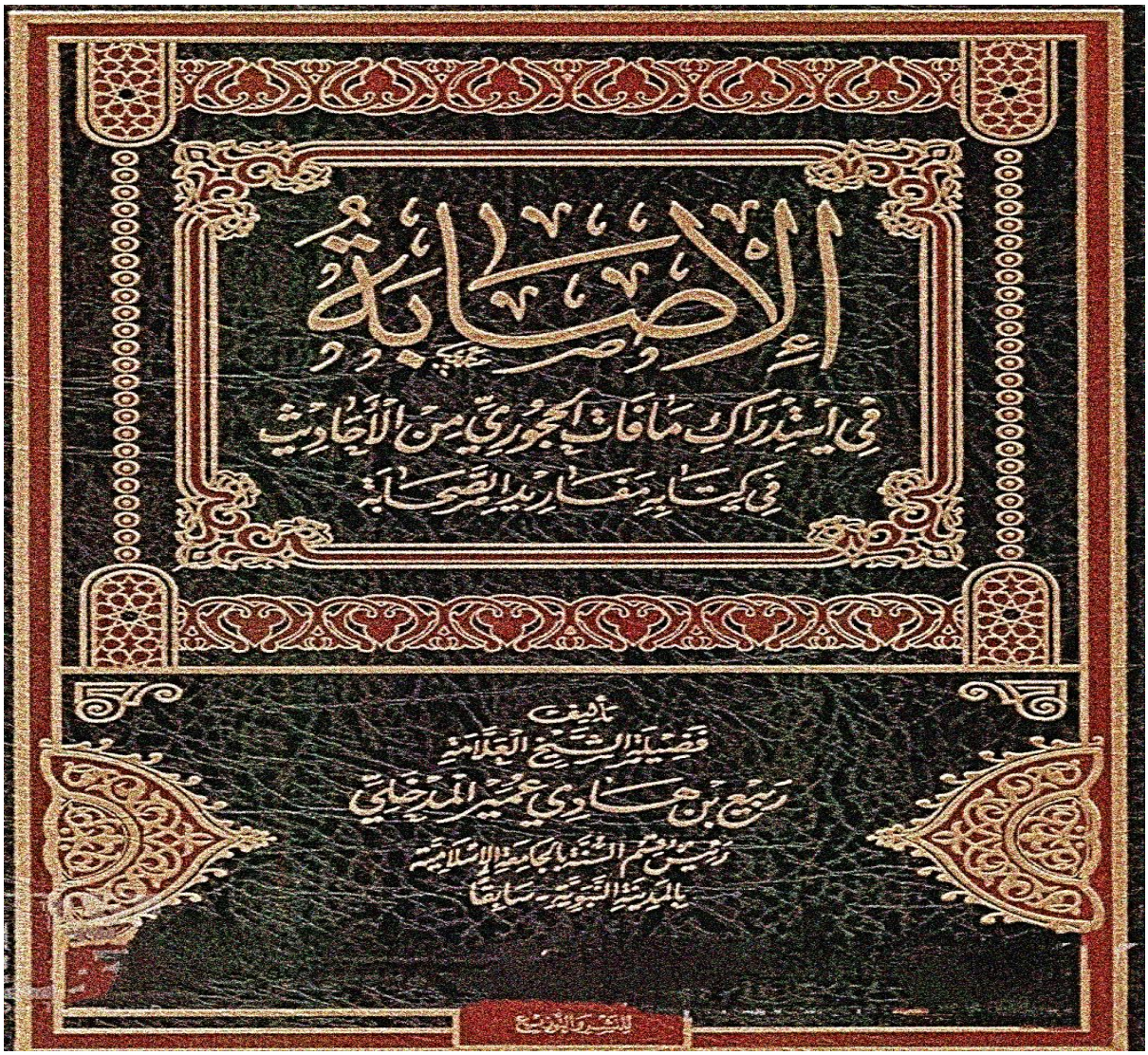
For instance, Shaikh Rabīʿ did not base his criticisms on claims about the first adhān of Jumuʿah, the statement that the Prophet's ﷺ speech is not accepted without evidence, the Messenger ﷺ committing errors in his Da'wah, the alleged accusation that the Ṣaḥābah took part in the killing of ʿUthmān رضي الله عنه, the claim that the Ṣaḥābah initiated the innovation of Irjāʾ, or any of the other oft-repeated half-truths, mispresentations and fabrications.

Instead, when Shaikh Rabīʿ openly and officially refuted Shaikh Yaḥyā, he authored **two complete volumes** both exclusively covering issues of at-taṣḥīḥ wat-taḍʿīf (the process of authentication and weakening) in ḥadīth verification where he felt Shaikh Yaḥyā had erred. Undoubtably, these issues are matters of legitimate scholarly ijtihād[31], **not** fundamental principles upon which a man's Salafiyyah stands or falls.

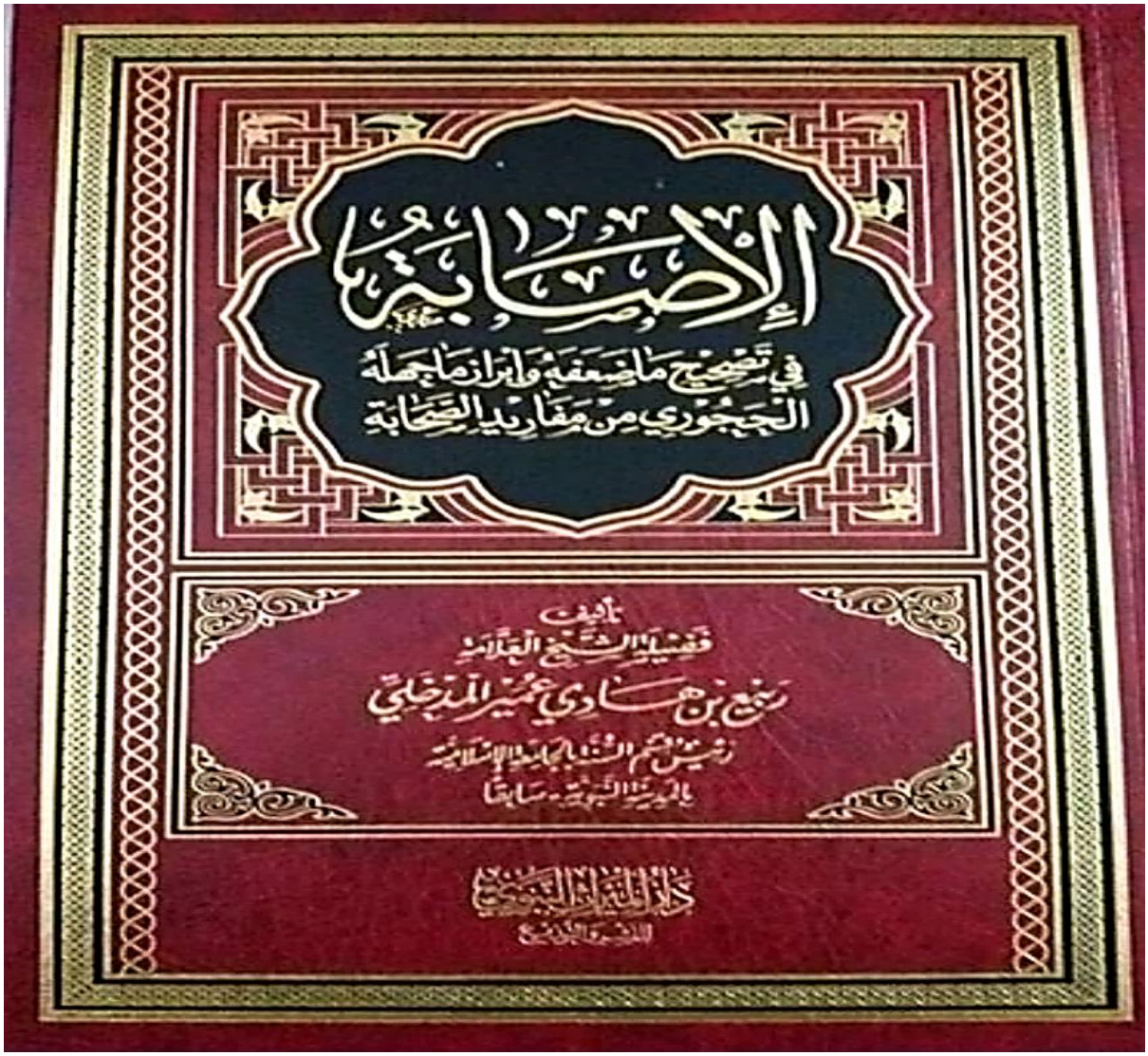
If Shaikh Rabīʿ had truly believed that the popular accusations carried theological weight, logic dictates that he would have directly addressed and refuted those points. That he did not, and instead focused solely on secondary, debatable issues offers the most eloquent testimony.

[31] Al-Hāfiḍh at-Tirmidhī said: "The scholars among the people of knowledge have differed regarding the weakening of narrators, just as they have differed in other matters of knowledge." Al-ʿIlal aṣ-Ṣaghīr (5/756). Al-Imām Ibn Taimiyyah also stated: "The scholars of narrators and their conditions (ʿilm al-rijāl) have areas of consensus and disagreement in this field, just as other scholars do in their respective disciplines." Rafʿ al-Malām ʿan al-Aʾimmat al-Aʿlām (p. 7).

For researchers seeking primary source verification, Shaikh Rabī''s critiques of Shaikh Yaḥyā are formally documented in his following works[32]:



[32] What is both laughable and lamentable in this affair is that, upon the release of these books and perhaps even to this day, individuals began flaunting them as profile pictures, celebrating their publication, and loudly praising them as if they were decisive victories for their cause. All this took place despite the fact that many of these individuals had no understanding of the books' contents, and in numerous cases, no background in Arabic. Truly, this ranks amongst the striking absurdities observed in this unprecedented fitnah.



The available evidence demonstrates a deliberate pattern of selective engagement with Shaikh Rabīʿ's works among certain circles claiming allegiance to him. Notably, these groups have systematically avoided referencing or disseminating his two principal critiques of Shaikh Yaḥyā, despite their purported devotion to Shaikh Rabīʿ.

This intentional omission, as the content of these works fails to support the broader theological accusations these same circles heavily promote. This selective citation constitutes a form of intellectual suppression, revealing a clear divergence between Shaikh Rabīʿ's documented positions and the polemical narratives advanced in his name. This discrepancy signifies the

employment of scholarly authority to serve extraneous agendas rather than objective truth.

If their aim was truly to uphold Shaikh Rabīʿ's position, they would stick to his documented criticisms, circulate them and engage with them directly. Instead, their approach suggests either a misunderstanding of his work or a deliberate attempt to use his name as cover for their own agenda.

When the most authoritative source of criticism does not support the harsher claims, the case against Shaikh Yaḥyā loses much of its weight—unless these critics can demonstrate that their accusations are rooted in Shaikh Rabīʿ's own writings. Or, at the very least, they should clarify why the flag-bearer of al-Jarḥ wa at-Taʿdīl chose not to criticise Shaikh Yaḥyā for these points, which have been characterised as contradictions to Salafī principles. Will they do so?



Are the Students of Shaikh Yaḥyā Also Cleared from Accusations of Extremism?

Some might contend that while the evidence absolves Shaikh Yaḥyā himself of Shaikh Rabīʿ's criticisms, the accusations against his students remain valid. However, this perspective is fundamentally flawed, primarily because the incidents Shaikh Rabīʿ cited as proof of extremism among Yaḥyā's followers had already been repented from and publicly renounced, a fact explicitly emphasised by Shaikh Yaḥyā in his clarification, The Lofty Advice for Shaikh Rabīʿ (Part 2).[33]

It should be noted that Shaikh Rabīʿ's characterisation of Shaikh Yaḥyā's students as extreme - may Allāh have mercy on him- was evidently made during a moment of anger. Observers at the time noted his visible agitation when these remarks were delivered, suggesting they may not have reflected his considered, scholarly judgment.

Abū Bakrah, the noble companion ﷺ wrote to his son, who was in Sijistān, advising him not to judge between two people while in a state of anger, saying: "For indeed, I heard the Prophet ﷺ say:

« لَا يَقْضِيَنَّ حَكَمٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ »

"No judge should decide between two people while he is angry." [34]

[33] See note 27 above.

[34] Al-Bukhārī (7158), Muslim (1717).

Al-Ḥāfiḍh Ibn Ḥajar cited the words of al-Muhallab, who stated:

"The reason for this prohibition is that judgment while angry may cause the judge to go beyond the truth, so it was forbidden. This was the position adopted by the jurists of all the major cities."

Ibn Daqīq al-ʿĪd commented:

"This contains a prohibition against judging in a state of anger because it causes a change in one's state, disrupting proper reasoning and preventing the ruling from being fully and correctly established. The jurists, by this same reasoning, extended the ruling to all circumstances that cause a similar disturbance to thought, such as extreme hunger, severe thirst, overwhelming drowsiness, or any preoccupation of the heart that distracts it from complete consideration. This is an analogy of one likely cause to another likely cause. The wisdom behind specifying anger may be due to its overpowering influence on the soul and the difficulty of resisting it, unlike other such states." [35]

Compare this to when students of Shaikh Yaḥyā visited Shaikh Rabīʿ, his demeanour reflected warmth, his tone was gracious, and he offered sincere supplications for them, clear indications of a positive and respectful interaction. This documented encounter stands in stark contrast to his earlier private remarks made in a moment of apparent frustration.

Yet despite this evident goodwill, some- following the approach of individuals like al-'Utaibī- strive to reinterpret this cordial meeting negatively, while paradoxically giving greater weight to Shaikh Rabīʿ's words

[35] Fatḥ al-Bārī (13/146).

of anger. This selective emphasis contradicts the well-established principle among scholars that statements made in anger should not be taken as definitive positions, as they often lack the careful consideration expected of scholarly discourse.[36]

Shaikh Rabīʿ also addressed the students of Shaikh Yaḥyā in terms irreconcilable with the notion that he genuinely regarded them as unparalleled extremists. He said -may Allāh have mercy- on him:

الله يبارك فيكم

May Allāh bless you all.

وينفع بكم

And benefit others through you.

This raises a serious logical inconsistency which also stands regarding Shaikh Yaḥyā: how could Shaikh Rabīʿ pray for Allāh to bless and benefit others through these very students if he truly believed they were guilty of unparalleled extremism? One simply cannot reconcile between praising a group in this manner and simultaneously believing them to be extremists of the highest degree. The contradiction is plain for anyone with insight to see.

A FIRSTHAND TESTIMONY

Let us also consider the account of Abū al-Majd, one of the witnesses present in that sitting, who offered the following:

"…this was not my first visit. Years earlier, I had visited Shaikh Rabīʿ -may Allāh have mercy on him- along with my brother ʿAbdul-Nāṣir al-

[36] And some of the Hanābilah **hold that a judgment made in a state of anger is not valid due to the established prohibition against it, since prohibition implies invalidity.** Fatḥ al-Bārī (13/148).

Hilālī -may Allāh guide him and rectify his affairs- in the masjid where Shaikh Rabīʿ used to pray after Maghrib in al-Madīnah an-Nabawiyyah.

At that time, our Shaikh Yaḥyā -may Allāh preserve him- was still teaching in Makkah. We gifted Shaikh Rabīʿ several works authored or verified by Shaikh Yaḥyā al-Ḥajūrī -may Allāh preserve him-, such as his verification of al-Sunan aṣ-Ṣaghīr by Imām al-Bayhaqī and other books.

Shaikh Rabīʿ -may Allāh have mercy on him- accepted our gift and warmly said: "You are my guests tonight." Someone seated next to him attempted to excuse the Shaikh by saying he was tired and needed rest. We, too, tried to politely excuse ourselves. However, Shaikh Rabīʿ, visibly displeased with the interruption, firmly repeated: "My guests, my guests." He then said: "We will be waiting for you after ʿIshāʾ."

Upon returning from the ʿIshāʾ prayer, the Shaikh began calling out:

"Where are the students of Shaikh Yaḥyā?" repeating this multiple times until we entered his home.

He honoured us with the utmost hospitality, may Allāh reward him. His students were present and witnessing this welcoming behaviour. Shaikh Rabīʿ inquired about the condition of Shaikh Yaḥyā, his Daʿwah, and his lessons. He praised both the Shaikh and his students. We informed him, "The Shaikh is currently in Makkah, teaching at a mosque in Baṭḥā Quraish, and there is much good, alḥamdulillāh."

He took some of Shaikh Yaḥyā's books, praised them, and said: **"By Allāh, I do not want there to be even an atom's weight of disagreement between me and Shaikh Yaḥyā. Our Daʿwah is one upon the Book and the Sunnah."**

He made duʿāʾ for his success and added: "My house is open for him at any time day or night." I replied, "He had come to visit you previously, but by the will and decree of Allāh, it did not take place." Shaikh Rabīʿ responded: "Let him come now. He is welcome with honour and respect."

Then he gestured to his eyes and forehead[37] and repeated his words: "He may come at any time. Convey my greetings to him." Shaikh Rabīʿ also warned in this same sitting against Abū al-Ḥasan and cautioned against cooperating with him. He gave one of the attendees a written letter advising against the methodology of the Ikhwān al-Muslimīn and warning against Abū al-Ḥasan's followers.

This visit occurred toward the end of Shaikh Yaḥyā's teaching period at Masjid at-Taqwā in Makkah, approximately in the year 1438 AH. I had already published this account before the passing of our Shaikh Rabīʿ (-may Allāh have mercy on him-), and it became widely circulated thereafter.[38]" End quote.

In this gathering, Shaikh Rabīʿ – may Allāh have mercy on him – explicitly expressed his desire for unity with Shaikh Yaḥyā, declaring before all those present:

"By Allāh, I do not want there to be even an atom's weight of disagreement between me and Shaikh Yaḥyā. Our Daʿwah is one upon the Book and the Sunnah."

[37] This is a token of honour and respect.

[38] https://t.me/salmansalehalemad

He emphasised this sentiment repeatedly, making duʿāʾ for Shaikh Yaḥyā's success, and affirming:

"My house is open for him at any time, day or night."

This clear and public affirmation of unity, witnessed by his students and attendees, was accompanied by his praise for Shaikh Yaḥyā's books and his concern for the preservation of harmony between them.

Given these circumstances, if deliberate efforts have indeed been made to suppress these facts and if Shaikh Rabīʿ's true position has been systematically obscured, **then can those who took it upon themselves to preserve these accounts justifiably be held at fault?**[39]



[39] Furthermore, the presence of a key witness who attended both the 1438 AH gathering and the later one in which Shaikh Rabīʿ's -may Allāh have mercy on him-, statements were recorded lends credence to the position recorded from Shaikh Rabīʿ towards the end of his life and that it was not a new development, but rather a view he had held consistently for many years.

Unity Upon the Truth: A Fundamental Tenant of the Sunnah

The truth of the matter is that regardless of whether Shaikh Rabīʿ retracted his earlier position or not, we continue to invoke Allāh's mercy upon him, praying for his forgiveness and divine grace in recognition of his lifelong efforts in defending the Sunnah, supporting its adherents, combating innovations, and refuting its proponents. We beseech Allāh ﷻ to make these endeavours a source of enduring reward for him, to elevate his rank on the Day of Judgment, to pardon his shortcomings, and to grant him residence in the highest echelons of Paradise.

The true aim of this writing is to cast light on matters that have long been obscured from many indeed, even many students of knowledge and scholars may remain unaware of these realities. The position attributed to Shaikh Rabīʿ, which has been widely circulated in certain circles, does not align with the truth that is confirmed in the recording in question.

Nevertheless, these developments change little the position of those who have long been aware of the schemes employed by certain individuals who have persistently fuelled discord and incited Shaikh Rabīʿ against Shaikh Yaḥyā. Therefore, for those who already recognise the truth, this serves only as further confirmation of what has always been evident.

As the poet aptly expressed:

وإذا الفتى عرف الرشاد لنفسه

When a man recognises the right path for himself,

هانتْ عليه ملامةُ العُذّال

The blame of critics becomes insignificant to him.

A believer's ultimate objective must always be the pleasure of Allāh ﷻ and the attainment of His acceptance, not the fleeting approval of people. This principle was eloquently articulated by ʿĀʾishah in her counsel to Muʿāwiyah ﷺ:

«من التمس رِضا اللهِ بسخَطِ الناسِ؛ رضِيَ اللهُ عنه، وأرْضى عنه الناسَ، ومن التَمس رضا الناسِ بسخَطِ اللهِ، سخِط اللهُ عليه، وأسخَط عليه الناس»

Whoever seeks the pleasure of Allāh at the expense of people's displeasure, Allāh will be pleased with him and will make people pleased with him. And whoever seeks people's pleasure at the expense of Allāh's displeasure, Allāh will be displeased with him and will make people displeased with him."[40]

Surely, what has passed contains sufficient lessons and admonitions. By the permission of Allāh, let us unite upon the Book of Allāh and the Sunnah of His Messenger ﷺ, and let the disputes of the past suffice us. Allāh ﷻ commands:

﴿ وَلَا تَنَٰزَعُواْ فَتَفۡشَلُواْ وَتَذۡهَبَ رِيحُكُمۡۖ وَٱصۡبِرُوٓاْۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ٤٦ ﴾

"And do not dispute, lest you lose courage and your strength depart; and be patient. Indeed, Allāh is with the patient." (Al-Anfāl:46)

It is no secret to any true Salafī that unity upon the Truth stands among the foundational tenants of Ahlus-Sunnah wal-Jamāʿah, a principle firmly upheld by our righteous predecessors in their Creedal works.

[40] At-Tirmidhī (2414), Ibn Ḥibbān in his Ṣaḥīḥ (1/501), Al-Ḥākim in Al-Mustadrak (1/60). Al-Albānī graded this narration as ḥasan (sound) in As-Silsilah aṣ-Ṣaḥīḥah (No. 2311).

Therefore, let us adhere to their guidance in sincerity renouncing past hostilities, and commence a new era characterised by brotherhood and compassion:

﴿مِنۢ بَعۡدِ أَن نَّزَغَ ٱلشَّيۡطَٰنُ بَيۡنِي وَبَيۡنَ إِخۡوَتِيٓۚ إِنَّ رَبِّي لَطِيفٞ لِّمَا يَشَآءُۚ إِنَّهُۥ هُوَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ ١٠٠﴾

…after Shaiṭān (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He! Only He is the All-Knowing, All-Wise." (Yūsuf:100)

To all who sincerely love, honour and respect Shaikh Rabīʿ ibn Hādī al-Madkhalī -may Allāh have mercy on him-, we say:

Follow his noble example and **final documented** stance by uniting upon the Sunnah alongside their Salafī brothers and shunning the causes of disunity and division **that have long torn the very fabric of Salafīyah.**[41]

For the truly noble among them will meet the injustice they endured in a manner reflecting the dignified approach of Yūsuf ﷺ, the noble, son of the noble, son of the noble,[42] in addressing his brothers who had wronged him:

﴿قَالَ لَا تَثۡرِيبَ عَلَيۡكُمُ ٱلۡيَوۡمَۖ يَغۡفِرُ ٱللَّهُ لَكُمۡۖ وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ ٩٢﴾

*"He (*Yūsuf ﷺ*) said: No blame will be upon you today. May Allāh forgive you, and He is the Most Merciful of those who show mercy. "* (Yūsuf:92)

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[41] This is found in the will of Shaikh Rabīʿ—may Allāh have mercy on him—(see: https://rabee.net/9155-2/

[42] The noble, the son of the noble, the son of the noble, the son of the noble—Yūsuf, son of Yaʿqūb, son of Isḥāq, son of Ibrāhīm ﷺ. Narrated by ʿAbdullāh ibn ʿUmar ﷺ. Ṣaḥīḥ al-Bukhārī (4688).

As-Saʿdī stated:

[Yūsuf ﷺ] said to them, out of nobility and generosity: "There is no blame upon you today." That is: 'I will not blame you nor reproach you.' "May Allāh forgive you, and He is the Most Merciful of the merciful."

So, he forgave them completely, without reproaching them by mentioning their past sin, and he prayed for them to receive forgiveness and mercy. This is the ultimate pinnacle of kindness, which can only be achieved by the most distinguished and elite of creation, the chosen best.[43]

Such is the way of the righteous: They uphold unity, reject division, stand united upon the truth, and join together in piety.



Completed on 18 Ṣafar 1447 AH/ August 11 2025

Revised and Finalised: 24 Rabiʿ I 1447 AH/September 16, 2025

[43] Taisīr al-Karīm ar-Raḥmān p. 404.