

# “And the Fig Leaves Fell”<sup>1</sup>



The Third Installment

## **The Finishing Touch<sup>2</sup> Regarding the Lies of ‘Arafāt al-Muḥammadi (Hiding Hānī bin Burayk’s Name from Shaykh Rabīʿ in Order to Extract a Dangerous Fatwā)**

Shaykh Abū al-‘Abbās Bilāl al-Sālimī

All praise is due to Allah, Lord of the Worlds, and may blessings and peace be upon our Prophet Muḥammad, and upon his family and all of his companions. To proceed:

Allāh the Exalted said:

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<sup>1</sup> (سقطت أوراق التوت)—This is an expression that is used when something concealed or a scandal becomes exposed, and (التوت), refers to berries, or in this case, figs.

<sup>2</sup> (ثالثة الأثافي)—This refers to the third of three stones used for a pot beneath which is a fire, or a tripod, and it is also used to mean the finishing or crowning touch to something. In this case, the finishing touch to demonstrating that ‘Arafāt al-Muḥammadi is a calculated liar.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۚ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ

“And among the people is one whose speech pleases you in the worldly life, and he calls Allāh to witness as to what is in his heart, yet he is the fiercest of opponents. And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption. And when it is said to him: ‘Fear Allah’, he is led by arrogance into more sin. Sufficient for him is Hellfire, and how wretched is the resting place.” (2:204-206).

Though these verses were revealed regarding the hypocrites, they are, nevertheless, generally applicable to everyone who fits this description: of fluency in speech, eloquence of tongue, being plentiful in claims, but as soon as he gains power and gains the opportunity, his corruption and evil intentions become apparent.

In these [verses] is a great admonition: that consideration is not given to beautiful speech, and nor to lots of lessons, nor lectures, nor resounding sermons, nor in embellished phrases, and nor in claiming jealous concern for the religion, but rather in truthfulness and in conformity of action with speech and adherence to the methodology of Ahl al-Sunnah wal-Jamā‘ah in ease and hardship.

For how many a man impressed people with his speech, claimed [to be giving] advice, and called Allāh to witness as to what is in his heart, but when given authority or influence [over others], he strove with corruption upon the earth, split the rank, and kindled

the fire of tribulations and Allāh is the One from whom aid is sought.

**First: the most dangerous of ‘Arafāt al-Muḥammadī’s lies that have emerged.** From the greatest of what has been uncovered in this fitnah and the most dangerous of ‘Arafāt al-Muḥammadī’s ways, is this serious issue which can bear no [charge of] deception or exaggeration [due to its evident clarity], and it is his rejection of his well-known statement: **“Do not mention Hānī bin Burayk in the presence of Shaykh Rabīʿ because he will become angry.”**

This is not a casual [passing] remark, nor a slip of the tongue but it is **the finishing touch of the [whole] scheme** because it is the key to a dangerous plot intended to neutralise the Imām, ‘Allamah Rabīʿ bin Hādī (رحمته الله) from discovering the reality of what is happening, in preparation for extracting a position or a fatwā that can be exploited **to draw Salafis into an armed conflict on the side of the rebellious armed militias**, led by the [Southern] Transitional Council under the leadership of ‘Aidarūs and those with him and the countries behind him.

Mentioning the name of Hānī Burayk and tying it to the context [of the discourse] would have been enough to alert our esteemed Shaykh Rabīʿ that behind the scenario [that is being presented incompletely] lie great calamities, serious deviations and dangerous political exploitation [whose occurrence] Ahl al-Sunnah are not pleased with, and whose Imāms do not remain silent about.<sup>3</sup>

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<sup>3</sup> Translator’s Note: ‘Arafāt al-Muḥammadī conspired to conceal an important material fact from Shaykh Rabīʿ in a matter that has great geopolitical consequences affecting Saudi Arabia and surrounding Muslim nations. Hānī Burayk operates as a renegade, a rebel, creating strife, and a divided Yemen has

**Second: The source of the evidences and testimony regarding ‘Arafāt’s lie.** Given that the issues connected to concealing testimony or rejecting established statements are from the greatest of what undermine’s the religion and the methodology, and remaining silent about them is participation in the sin, it is necessary to present the evidences in the right way, not for personal vindication, and nor out of desire for disputation, but to establish the proof, fulfil the trust and free oneself from blame before Allāh.

We only mention what follows in response to Allāh’s command to make the testimony known, in fulfilment of the guidance of the Prophet (ﷺ) regarding aiding the oppressed and to cut off the path of deception and rejection after verification of the transmission. Especially when the matter relates to statements upon which a dangerous directive is based, and through which positions and fatwās are extracted regarding bloodshed and tribulations.

Therefore, what is to follow is not a disconnected claim, and nor an unknown transmission, but rather explicit, named testimonies, all concurring in their meaning, some of them testifying [to the veracity] of others. We related them as they have

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security implications for Saudi Arabia. Shaykh Rabī‘ bin Hādī said (رحمته الله): “Hānī bin Burayk used to claim Salafyyah but politics ruined him, and he deviated severely, and became a democrat and a socialist, joining the socialists. He turned his back on the Salafi methodology. No attention should be given to him and nor should he be inclined to. The Salafis should not participate with him, ever.” And Shaykh ‘Ubayd al-Jābirī (رحمته الله) said: “I call Allāh, the Sublime and Exalted, to witness, and present from the noble angels and I call you to witness who are sitting (here) and whomever this message reaches that I am free of Hānī and his methodology, for his methodology which he has traversed lately is a vile methodology.”

been reported from those who gave them, without adding or subtracting [from them], and sufficient is Allāh as a witness:

Shaykh Ṣāmiḥ al-‘Adanī (حفظه الله) said:

“Based upon His saying, be He exalted: **‘And do not conceal the testimony.’** (2:283) and his saying (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): *“Aid your brother, whether the oppressor or the oppressed.”* Related by al-Bukhārī, I say: By Allāh, by Allāh and by Allāh, I heard Dr. ‘Arafāt al-Muḥammadī, while we were in the first room, saying to us: ‘Do not mention Hānī bin Burayk in Shaykh Rabī’s presence for he will get angry’... and ‘Arafāt al-Muḥammadī denied it!!!

Likewise, the esteemed Shaykh ‘Alī al-Ḥuḍhayfī (حفظه الله) mentioned that Ṣalāḥ Kantoush informed him that Dr. ‘Arafāt al-Muḥammadī said to them: “Do not mention Hānī bin Burayk in Shaykh Rabī’s presence for he will get angry.”... and Ṣalāḥ Kantoush denied it!!!

And another five witnesses said:

“We testify that Zakariyyā bin Shu‘ayb said to us in the room in Masjid al-Riḍā that ‘Arafāt said to the shaykhs: ‘Do not mention Hānī bin Burayk in Shaykh Rabī’s presence for he will get angry.’ And Allāh is a witness over what we say.”

And the witnesses are:

1. Abū al-Rabī‘ ‘Abd al-Hādī
2. Ṭalāl Muḥammad ‘Alī
3. ‘Ammār al-Salāmī
4. ‘Awaḍ al-Mundhirī
5. Mahdī al-Ibbī.

This was affirmed by Zakariyyā bin Shu‘ayb.

سَتُكْتُبُ شَهَادَتَهُمْ وَيُسْأَلُونَ

**“Their testimonies will be recorded and they will be asked.”**  
(43:19). See this link.

**Third: the methodological danger and its consequences.** The denial of [of ‘Arafāt al-Muḥammadi] of this established statement [confirmed] through multiple witnesses cannot, in any way, be attributed to a slip of the mind or accidental error.

**Rather, it is an intended concealment, a deliberate deception by which concealment of the reality from the senior scholars is desired, and passing on facts taken out of their context, to prepare the scenario in a distorted way to serve partisan and military agendas, falsely and slanderously clothed in the garb of Salafiyyah, which is innocent of it.**

Thereby, the far-reaching [serious] methodological danger in the conduct of the one called ‘Arafāt al-Muḥammadi becomes evident given that the affair is not one of contradictory statements or confused positions. Rather, it is a recurring [behavioural] pattern based on concealment [of important material facts connected to war and bloodshed], denial [of statements] after confirmation, and employing people and events to sow confusion among the Salafī ranks and to draw them into courses [of action] that have no relation to the Salafī methodology.

I do not deem it far-fetched—and Allāh knows best—that there is a well-studied plan behind this conduct, either by planting it fresh [into the Salafī ranks] or through careful [detailed] study of a cunning and deceitful personality [to be chosen for this purpose], and then directing it [from within] and investing in it to implement destructive goals that outwardly [have the form of] jealousy for the methodology but inwardly aim to destroy its

foundations in a way that many of those deceived by the [personality] do not realise it.

That which is obligatory today upon every just student of knowledge, and every truthful Salafi is to beware of these types of approaches, and that he is not deceived by names or slogans. For tribulations, when they approach, are confusing and when they depart, they become clear. None will escape them except those who are sincere, adhere to truthfulness, respect the evidence, return to practising scholars, abandon partisanship to individuals and free themselves from desires and blind-following.

We ask Allāh to protect the Salafi ranks from infiltrators and corruptors, and that He turns the plot of the plotters against them, and makes the people of truth firm upon the truth until they meet Him, and Allāh is the One from whom aid is sought, and He is the One who guides to the right path.

Written by: Abū al-‘Abbās Bilāl ibn ‘Abd al-Ghanī al-Sālimī, from the Alexandrian frontier, may Allāh protect it and all the lands of the Muslims. Saturday, 28 Rajab, 1447 AH [17 January 2026].<sup>4</sup>

Source: The Shaykh’s Facebook page:

<https://www.facebook.com/share/1AMe65gtYP/>

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<sup>4</sup> Translated by Abū ‘Iyaḍ Amjad Rafiq, 17 January 2026.