



Question Regarding the testimonies concerning ‘Arafat
Al-Muhamadi / The Shaykhs of ‘Aden

Written by the team from Daar Al-Athar

Foreword Daar al-Athar

Following discussions with some brothers regarding these matters, we noticed that they do not accept the testimonies that have been mentioned. As a reason for this, they argue that Shaykh ‘Alī al-Hudhayfī and others who testified regarding this matter are, according to them, not considered reliable. Therefore, we wanted to present this matter and ask what the best way would be to respond to this.

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QUESTION:

As-Salāmu ‘Alaykum wa Raḥmatullāhi wa Barakātuh.

Aḥsana Allāhu ilaykum [May Allāh treat you with goodness], our Shaykh.

May Allāh reward you with goodness for the truth that you have clarified during the past period concerning the issue in Yemen, and in particular concerning the matter of ‘Arafāt al-Muḥammadī. This has been of tremendous benefit to us, and all praise is due to Allāh, as for many years we thought that these people were upon the methodology of as-Salaf [the pious predecessors].

Among the matters that you cite as evidence against them are the testimonies [Shahādāt] that you have mentioned. Among these are the testimonies stating that ‘Arafāt al-Muḥammadī told the Mashāyikh of ‘Adan that they should not mention Hānī [b. Burayk al-Yamanī] to Shaykh Rabī‘.

When we present these testimonies [Shahādāt] in order to clarify the truth, we find that the response to them is that these testimonies are not accepted, either because you are described as unreliable, or because ‘Arafāt denies what has been stated in these testimonies.

What, then, is the best way for us to respond to this? And what is your advice to us concerning this matter?

ANSWER:

Wa ‘Alaykumu-s-Salām wa Raḥmatullāhi wa Barakātuh.

Welcome.

By Allāh, I had forgotten your question. Now I remember it again.

So you are saying that they reject these matters, these testimonies [Shahādāt], either because we are described as unreliable, or because ‘Arafāt denies what has been stated in these testimonies.

Why are we described as unreliable?

Why should we not be trustworthy persons [Thiqāt]?

The scholars know us, and all praise is due to Allāh. The scholars knew us before ‘Arafāt, and all praise is due to Allāh, even before they knew ‘Arafāt.

We knew the Salafiyyah, and all praise is due to Allāh, before ‘Arafāt. We knew the Salafiyyah before ‘Arafāt, before Bādūkhun, before Kantūsh, and before all of them, or at least before most of them.

Therefore, one cannot say that we are not trustworthy persons [Thiqāt]. All praise is due to Allāh. We are not unknown persons [Majāhīl], nor have we been criticised on account of sinfulness [Fisq]. That is incorrect. We are trustworthy persons [Thiqāt], and all praise is due to Allāh.

Shaykh Rabīʿ knows us. All praise is due to Allāh, Shaykh Rabīʿ knows us, and Shaykh ʿUbayd knows us as well.

Shaykh Rabīʿ spoke well of me. I stayed at his home for six days, with the knowledge of ʿArafāt. ʿArafāt knows this very well.

Shaykh Rabīʿ asked me to stay at his home for several days. ʿArafāt knows this very well, because when Shaykh Rabīʿ spoke to me, ʿArafāt was present in the gathering.

Also, Shaykh ʿUbayd wrote a foreword to my Risālah [treatise/written work]. He praised both me and the Risālah.

Shaykh al-Waṣṣābī knows me. Shaykh Muqbil also knows me, and all praise is due to Allāh. Shaykh Muqbil praised me - and all praise is due to Allāh - in the presence of the people during a lecture in 1997, in the year 1417 after the Hijrah, approximately thirty years ago.

The Shaykh knows me, and all praise is due to Allāh. How, then, can we not be trustworthy persons [Thiqāt]? Is this perhaps a matter of personal desire [Hawá]? “They are not trustworthy,” they say. Why are they not trustworthy? SubhānAllāh. As for the fact that ʿArafāt denies it: a denial is of no benefit. A denial is absolutely of no benefit.

It does not benefit ‘Arafāt to deny these matters, because the witnesses have given their testimony [Shahādah] and have given it properly. The witnesses are trustworthy persons [Thiqāt].

When witnesses testify against someone, his denial is of no benefit to him. If two witnesses testify that someone has stolen, the prescribed punishment [Ḥadd] is applied to him, even if he denies it. And if four trustworthy witnesses [Thiqāt] testify to unlawful sexual intercourse [Zinā], the prescribed punishment for Zinā [Hadduz-Zinā] is applied to that person, even if he denies it.

This is a weak argument. It is not accepted.

Allāh Yubārik Fik [May Allāh bless you].

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