

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
شهادة لله

A Testimony for Allah

Written by the one in need of his Lord's pardon: Muhsin ibn AbdiRazzāq al-Jabarti
al-Madīnah an-Nabawiyyah
20 Rabīʿ al-Ākhir 1448 AH / 1 October 2026 CE

Indeed, all praise is for Allah. We praise Him, seek His aid and ask His forgiveness. We seek refuge in Allah from the evils of ourselves and from our wicked deeds. Whomever Allah guides, none can misguide, and whomever He leaves astray, none can guide. I bear witness that none has the right to be worshipped except Allah alone, without partner, and I bear witness that Muhammad is His slave and Messenger, may Allah send abundant peace and blessings upon him, his family and his companions. To proceed:

Allah the Exalted said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ﴾

“O you who believe, stand firmly for justice as witnesses for Allah, even if it be against yourselves.”

[an-Nisā’ 4:135]

And He, glorified be He, said:

﴿وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ﴾

“And do not conceal testimony, for whoever conceals it, his heart is indeed sinful.”

[al-Baqarah 2:283]

Arafat ibn Hassan al-Muhammadi of Yemen, may Allah guide him, is known for having stood behind and been connected to Aidarous al-Zubaidi and the Southern Transitional Council movements, which opposed the legitimate Sunni government of Yemen for their own interests. He now tells people that he is with the government, while remaining extremely harsh and bitter towards Salafi mashāyikh, such as Shaykh ‘Alī al-Ḥudhayfī al-‘Adanī, may Allah preserve him, whose differences with him stem mainly from his support for the Southern Transitional Council’s rebellion against the legitimate government of Yemen. He has also made unjust tabdī‘, including his tabdī‘ of Abū ‘Iyād Amjad Rafīq, as set out in this testimony. He played a main role in extracting a fatwa from Shaykh Rabī‘ ibn Hādī al-Madkhalī (may Allah have mercy on him) while withholding key information from him, and he is a man who has caused division and discord among Muslim communities in more than ten countries.

Initially, some of my elders influenced me not to release this testimony. Recently, however, a campaign has been launched to discredit and dismiss his tabdīʿ of Abū ʿIyāḍ. Straight after news of this tabdīʿ spread, Arafat himself published Ibn al-Qayyim’s words on how often lies are told about the scholars, without explicitly denying the tabdīʿ in that post, even though he refused to deny it when I asked him three times, as detailed below. All praise is for Allah: this testimony is now being published only after a number of mashāyikh read it and approved its release. I hereby confirm this tabdīʿ through this testimony, and I confirm the truthfulness of the one who relayed it. Let it also be known that what spread first was a hasty leak of a draft I had written, which contained spelling errors; the final version had been prepared but never made it out because of that leak.

I swear by Allah the Almighty, and I am ready to undertake mubāhalah, that the following took place between me and the Yemeni Arafat ibn Hassan al-Muhammadi, may Allah guide him, at and in front of his home in al-Madīnah an-Nabawiyyah (upon its inhabitant be the best of peace and blessings), over two visits I made to him, the first on the night of 4 Shawwāl 1447 AH:



He said that some mashāyikh keep saying “**al-Fawzān, al-Fawzān**”, wanting to go to Shaykh Ṣāliḥ al-Fawzān, may Allah preserve him, and that he does not refuse if it is done through them. He then made a kicking gesture with his foot on the ground in front of me, indicating that this is how Shaykh Ṣāliḥ al-Fawzān treats whoever wants to go to him: he will not turn to him or give him any attention after the salām, especially now that he is the Muftī.

2

He made tabdīʿ of Abū ʿIyāḍ Amjad Rafīq, may Allah grant him success, a man known for calling to Salafiyyah and for connecting Muslims in many countries to the senior scholars, past and present, especially in the blessed land of the Ḥaramayn, and beyond it. He said about him verbatim, during the first visit, in the street in front of his house before a crowd of people: “نحسبه مبتدعاً” (“We consider him an innovator”).

3

He attempted to coerce me into writing something publicly in his favour, clearing him of this tabdīʿ. When I refused, he angrily threatened that he could write about me on his social media accounts, and said: “**Many will believe me.**” He then asked: “**Do you want to be known as a liar, O Muhsin?**”

4

He said that if I did not write, he would declare me a liar, and his Albanian student said he would do the same. He pressured me, saying: “**You have two days, tomorrow or the day after,**” to write something clearing him of the tabdī‘, so that he could review it and then publish it on his accounts. He did not carry out any of these threats afterwards.

5

He claimed that the home of Shaykh ‘Abdullāh al-Bukhārī, may Allah preserve him, is easily accessible to him and that his door is open to him. He tried hard to persuade me, assuring me he would take me to visit him on conditions: first, that I write something clearing him of the tabdī‘ I heard from him; then, that I leave those who oppose him; and that I be with him and the brothers with him.

6

He said of the people of al-Maktabah as-Salafiyyah (Salafi Publications, Birmingham) that they “**brought out**” the likes of Shaykh Fawāz, Shaykh Bilāl and Shaykh Nizār due to ḥizbiyyah.

7

His Albanian student said to him about me: “**O Shaykh, he has a question and it is valid: if he retracts, those he told [what he heard], such as Shaykh Ḥafīẓ al-Junaydī and the brothers, can ask him directly whether he heard it or not, and he will confirm that he heard it. So what does he do?**” Arafat turned to me and ordered: “**Retract and stay silent!**”

8

Three times I asked him plainly to deny the tabdīʿ, promising that I would then write a retraction. He became agitated and angry, neither confirming nor denying it, then said: **“Even if I said it, who are you to share it?”**

9

He said that gatherings are a trust (amānah), yet when the private recording of Abū ʿIyād, may Allah grant him success, was published, he said: he is a shaykh and a caller, and if he answers a question it may be made public. He does not apply this same standard to himself, and Allah is the One whose help is sought.

Allah is Witness over what I say, and I remain ready to undertake mubāhalah over what I have testified to. I have written this only to fulfil the testimony that Allah forbade concealing, and as sincere counsel to the Muslims.

O Allah, guide him and return him to the truth in a beautiful way, and unite the people of the Sunnah upon the truth.



All praise is for Allah, who has blessed us with residing in the land of the Two Holy Mosques, the land of tawhīd and Sunnah, where the revelation descended and to which faith returns. May Allah protect it and all the lands of the Muslims from every harm.

O Allah, preserve the Custodian of the Two Holy Mosques and his Crown Prince, grant them success in what You love and are pleased with, and guide them to righteousness and piety.

O Allah, aid the Sunnah and its people through them, and keep this land in security and faith.

O Allah, show us the truth as truth and grant us the ability to follow it, and show us falsehood as falsehood and grant us the ability to avoid it.



Glorified are You, O Allah, and praised. I bear witness that none has the right to be worshipped except You. I seek Your forgiveness and repent to You. May Allah send peace and blessings upon our Prophet Muhammad, his family and all his companions.

Counsel and Clarification



Every sincere Salafi should study this fitnah from all its angles and look into what is being mentioned, so that he can affirm the truth, and refute and stand against falsehood.

I was a defender of the mashāyikh of Aden, and I loved Shaykh Arafat for the sake of Allah more than I loved many others, because of his knowledge and the beautiful diligence of his lessons. Yet today we see people portraying all of this as propaganda, as though it were hatred between people for personal reasons rather than for the sake of Allah. The reality is that we are all brothers, and this matter between us is greater than any personality; it is a trust upon us before Allah.

There is absolutely no reason I would leave the likes of Shaykh Arafat, whom I personally travelled to study under, with my family and children, on a bus journey of more than sixteen hours while my wife was three months pregnant. Who in their right mind would leave someone held in such esteem for anything other than the sake of Allah? And then to claim that we are the ones plotting against the righteous: how heartless and deceptive such a claim is.



We ask Allah to protect us from all evils, and Allah is the One whose help is sought.

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Note

This statement is issued with full respect and regard for the regulations and laws of this blessed land, and with every care taken to observe and abide by all of them.

A letter regarding this matter has been submitted to Shaykh Ṣāliḥ ibn ʿAbd al-ʿAzīz Āl ash-Shaykh, may Allah preserve him, and it has been accepted by those close to him. We ask Allah for His aid in what He, glorified be He, loves and is pleased with, and the matter is referred to the people of knowledge and virtue from Ahl as-Sunnah.