

Refuting the Misleading Deception in ‘Arafāt al-Muḥammadi’s Fatwā: ‘If a Minister Rebels Against the Ruler’ by Shaykh Nizār bin Hāshim

Link to the audio (10 mins):

<https://t.me/shnizaralabbas/2174>

General summary of the main points:

①—Following the exposure of ‘Arafāt al-Muḥammadi and his group and their complicity in rebellion against legitimate authority in Yemen, having supported a secessionist party, and caused strife and bloodshed before these rebels were struck and defeated in Ḥaḍramawt and Mukallā, he spreads doubts about the foundations of the Sunnah. Rather, he brings false principles by which he seeks to legitimise or downplay what he and his party fell into.

②—As such, this issue extends beyond the events of South Yemen and relate to the very foundations of the Salafī da‘wah itself. Therefore, ‘Arafāt has brought a new position clashing with the foundations of Ahl al-Sunnah. He makes a distinction between someone within a ruler’s administration and authority, and someone external to it, having no connection to the ruler and his authority, in the matter of rebellion. He labels the latter one a Khārijite, and as for the former, he basically invites to inaction, and if that person prevails, then he is to be obeyed as legitimate authority.

③—Shaykh Nizār asks ‘Arafāt where he got this corrupt reasoning from, this error by which he seeks to justify his path and that of his associates, i.e., what ‘Arafāt and the STC shaykhs did in South Yemen by supporting the attempted secession and sedition of al-Zubaydī and Hānī bin Burayk against legitimate authority, which is a crime.

④—Based on the Prophetic Sunnah, Shaykh Nizār goes on to explain that the one who is within the ruler’s circle of power, when he breaks away, rebels and defects, the Muslim community are duty-bound to fight him and his action must not be downplayed.

⑤—Shaykh Nizār says: “Such a person must be fought; indeed, he is more dangerous than someone coming from outside the ruler’s circle, for he knows the state’s secrets and knows exactly where its weaknesses lie. Instead of being trustworthy—strengthening his ruler’s hand and plugging those gaps—he exploits that very vulnerability to rebel against the ruler and sow chaos. His potential for harm is immense, and he must be fought.”

⑥—He goes on to say: “Everyone who rebels is fought—whether they were previously within the ruler’s jurisdiction or outside of it; all such individuals are to be fought alongside the Muslim ruler, as the Prophet (صلى الله عليه وسلم) said: ‘Whoever

comes to you while you are united under one leader, intending to split your ranks, then kill him.”

⑦—Shaykh Nizār goes on to say that the Prophet (صلى الله عليه وسلم) made no distinction as to whether the rebel was within the ruler’s administration and power or outside of it and completely foreign to the state.

⑧—Shaykh Nizār says: “These arguments [you are making] are the arguments of the Kharijites. Yet you—O ‘Arafāt, by the One who raised the heavens—are a mercenary agent standing at the threshold of grave misguidance; you seek to sow confusion among the Salafis so that these great foundational principles lose their weight in their eyes.”

⑨—He goes on to say: “If a minister in one of these states rebels against his ruler, should he simply be left alone until he consolidates power—thereby triggering civil strife? Instead, one should recognize that this is a dangerous act—one far graver than that of an outsider rebelling against a ruler. We must not leave him to consolidate power. Rather, we must fight him alongside our ruler. We must not pave the way for him to seize control, lest chaos ensue and the act of rebelling against the ruler becomes normalised through such corrupt, destructive principles.”

⑩—And he adds: “On the contrary, the obligation is to stand with the Muslim ruler against anyone who seeks to rebel—

whether through words, the sword, conspiracies, or collusion with foreign powers.”

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Note: Ahl al-Sunnah venerate the foundations of the Sunnah and they do not needlessly dispute or wrangle about foreign political affairs. Rather, they clarify any violations of these foundations by people who claim to be upon Salafiyyah and who spread doubts and lies about these foundations to mislead people, and in the process, to justify or make light the affair of rebellion (kharūj), in which they have been complicit. This is no different to previous fitnahs, such as those of the Qutbiyyah and Surūriyyah trying to foment revolution and the arguments and doubts they brought. Likewise, the Algerian civil war, the Arab Spring revolutions and other similar examples. And the uniform, consistent way of the Salafis has been to refute these errors and doubts behind the critiquing scholars and shaykhs, in defence and veneration of the Sunnah, in aid of the truth, and to drown and

silence the voices of falsehood and misguidance, lest they deceive and mislead.