

**[Further Observations on Abdulilah al-
Juhani and His Testimony
Regarding al-Beily]
Part 2**

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English / Arabic

◆ Part Two ◆

Continuing from the first part—in which I demonstrated, by the praise, grace, and power of Allah—that Al-Juhani’s testimony regarding Al-Beily would avail neither him nor his associates, nor would it absolve him of responsibility (since he acted neither in accordance with its substance, its implications, nor its proper timing, rendering it a futile gesture put forth solely for his corrupt motives)—I was informed by a brother—may Allah reward him with good—that Al-Juhani had removed his testimony regarding Al-Beily from his page. To this, I say:

(1) O Al-Juhani, what drove you to withdraw it after I commented on it? Why did you not keep it there, just as you keep other posts on your pages? I demand that you:

(2) Explain the reason for withdrawing it, just as I demanded you explain the reason for revealing it after such a long absence. Or:

(3) Did you realize that your true nature had been exposed and your manipulation laid bare? Did you realize that you did not act out of religious duty, sincere counsel, or a commitment to the truth—for you, Al-Juhani, are not among the men of truth and integrity? Or did you:

(4) Fear and tremble at the prospect of angering your associate Arafat, your sheikh Al-Bukhari, and your new hizb, because:

(5) You had imagined—with your cunning, malice, and evasive tactics—that your testimony (which offered nothing new to begin with) would simply pass unchallenged, treating people’s intellects with contempt? You wanted it to be said of you: “Al-Juhani spoke the truth, testified to it, defied Arafat and his faction, and thus became a man of courage!” Yet, when your true nature and manipulation were exposed, you withdrew your testimony! This confirms beyond any doubt:

(6) That what has driven—and continues to drive—you, O Juhani, is not the truth, the defense of the truth, or the principled stances of men. This is further confirmed by the fact:

(7) That when our virtuous brother, Sheikh Shihab al-Banna—may Allah preserve him—arrived in Madinah and met with Arafat (while you, Juhani, were present, hearing and seeing everything), he debated him with great force and firmness. He reproached and admonished him regarding his endorsement of Al-Bili the Haddadi, the resulting discord (fitna) he caused, and his failure to invoke Allah’s mercy upon his own sheikh and father—who was also a father to us—Hassan al-Banna (may Allah have mercy on him). Sheikh Shihab sought to demonstrate—to him, to you, and to Al-Bukhari—that Al-Beili was a Haddadi whose methodology was that of the Haddadiyya, and that Arafat had caused confusion in the da'wah circles of Egypt and elsewhere through this. Yet, Arafat evaded, prevaricated, and lied—as is his habit—and disowned his associate Badkhan (one of those who had conveyed Arafat’s endorsement of Al-Beili) by invoking a new, innovated principle regarding the verification of reports. When cornered and left without a valid answer, he resorted to the excuse of needing to sit with his sheikh, Al-Bukhari, to discuss the matter. So why, O Juhani—you who abandon the truth and are yourself forsaken—did you not boldly declare this testimony of truth in that gathering, right to Arafat’s face, as an act of sincere counsel,

decisive action, and necessary deterrence? Why did you conceal it, Juhani, at a time when such testimony and clarification were urgently needed? ((**And do not conceal testimony, for whoever conceals it—his heart is indeed sinful**)) (2:283). Why did you not support Sheikh Shihab with this testimony? Instead, you let him down, betrayed the trust, and—through your malicious silence—sided with your associate Arafat out of falsehood and cowardice. And despite all this:

(8) Our brother Sheikh Shihab—may Allah preserve him and grant him success in all good—went to see your Sheikh Al-Bukhari at a mosque (to settle the matter). He introduced himself as Shihab, the son of Sheikh Hassan Al-Banna (may Allah have mercy on him). Yet, your Sheikh Al-Bukhari responded only with a gesture of arrogance and haughtiness, offering a lame excuse for refusing to meet Sheikh Shihab. What kind of conduct is this, O Juhani—you who claim to be “the authority” (marji’iyyah) and “the people of Madinah” in scholarship, in uniting the Salafis, and in resolving disputes? The truth that must be spoken—however much it may displease some—is this:

(9) You—O Juhani, Arafat, the preachers of Aden, your Sheikh Al-Bukhari, and your associates in this new hizb—have ignited strife among the Salafis. You have sown the seeds of division, conflict, and discord, and you have drawn into your faction those young men who were deceived by you—young men whom you have deeply wronged. Yemen stands as a living witness to your harmful actions and the evil strife you have unleashed upon it and its people—as well as in Iraq, the UAE, Libya, Britain, and beyond.

(10) Indeed, these shameful actions and stances of yours—coupled with your collusion in the Al-Beili affair (and others), your abandonment of and opposition to the Salafis in Egypt and elsewhere, your welcoming of those who pander to you and submit to your deviant directives while shutting your doors to

those who follow the truth and oppose you (having become privy to your true nature)—confirm beyond a doubt that there is far more to this than meets the eye. They confirm that you have opened a door to misguidance and discord; that you are figures of suspicion who have encroached upon the Salafī da’wah and its scholars; that the allegations regarding the deviant methodological past of some of you—involving Haddadiyyah, Sururiyyah, and Qutbiyyah—appear to be accurate and well-founded; and that the Salafis were deceived by you, for you are acting like infiltrators and agents intent on undermining and warring against Salafīyyah and its adherents. Yet, Allah is the Guardian and Supporter of His religion and the people of truth; He will undoubtedly expose falsehood, the purveyors of falsehood, and the infiltrators: **“And say, ‘Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.’”** (17:81).

Written by

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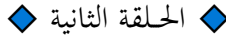
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Original Arabic below.

أيها الجهني: لا يُراوغ ويكذب إلا مخالفٌ مُغرَضٌ مندسٌ جبانٌ والجاهل الغبيُّ

«وقفاتٌ أخرى مع عبد الإله الجهني

وشهاداته في البيلي»



فمواصلَةٌ للحلقة الأولى التي بيَّنتُ فيها - بحمد الله وفضله وقوته - أن شهادة الجهني في البيلي لن تُجدي الجهني ومن معه شيئاً ولا تبرئ ذمته فهي شهادةٌ لم يعمل الجهني بمضمونها ولا بمقتضاها ولا بأوانها؛ فهي تحصيل حاصلٍ ساقها لأغراضه الفاسدة ليس إلا..

ثم أفادني أحد الإخوة - جزاه الله خيراً - بأن الجهني قد سحب شهادته في البيلي من صفحته؛ فأقول:

(١) يا جهني ما الذي حملك على سحبها بعد تعليقي عليها؟! لم لم تُبقها كما تُبقي ما أبقيتَ في صفحاتك.. أطلبك:

(٢) بيان سبب سحبك لها كما طالبتك بيان سبب إظهارك لها بعد طول هذا الغياب.. أم:

(٣) علمت أنك قد انكشفت أمرك وانفضح تلاعبك وأنك لم تفعل ذلك ديانةً ونصحاً وقولاً بالحق؛ لأنك يا جهني لست من رجاله وأصحابه.. أم أنك:

(٤) خفتَ وارتعدتَ أن تُغضبَ صاحبك عرفات وشيخك البخاري وحزبكم الجديد لأنك:

(٥) كنتَ تظن -بمكرك وخبتك وأساليب روغانك- أنَّ شهادتك (التي لم تأت بجديد أصلاً) ستمرُّ هكذا تستخف بها العقول وليقال عنك: الجهني نطق بالحق وشهد به وخالف عرفات وحزبه فصار من الرجال الشجعان!! فلما انكشفت أمرك وتلاعبك سحبتَ شهادتك! فهذا يؤكد كل تأكيد:

(٦) أنَّ ما حرَّكك ويحرِّكك يا جهني ليس الحق ونصرتَه ومواقف الرجال، ويؤكد ذلك:

(٧) أنه لما نزل المدينة أخونا الفاضل الشيخ شهاب البنا -حفظه الله- والتقى بعرفات (وأنت يا جهني حاضرٌ تسمع وترى) وناقشته -بكل قوةٍ وصرامة- ولامه وعاتبه في قضية تزكيتِه للبيلي الحدادي وفتنته وعدم ترحمه على شيخه ووالده ووالدنا حسن البنا -رحمه الله- ليؤكد (له و لك وللبخاري) بأن البيلي حداديٍّ ومسلكه مسلك الحدادية، وأنَّ عرفات شوَّش بذلك في الساحة

الدعوية بمصر وغيرها.. فتَهَرَّبَ عرفات وراوغَ وكذبَ كعادته وتبرأَ من صاحبه بادخن (أحد نقلة تزكية عرفات للبيلي) -بقاعدةٍ بدعيةٍ جديدةٍ في باب التَّبُت-، فلما حوَصِرَ وعَيَّ جواباً تذرَّعَ بالجلوس مع شيخه البخاري حول هذه المسألة.. فليَمَّ أيها الجهني الخذول المخذول لَمْ تَصَدِّعْ في هذا المجلس بهذه الشهادة شهادة الحق في وجه عرفات نصحاً وحسماً وردعاً؟! لَمْ كَتَمْتَهَا يا جهني والشهادة والبيان هذا وقتهما والحاجة داعية لازمة؟! ((وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ)).. لَمْ تَنَاصِرِ الشَّيْخَ شَهَاباً بِهَا بَلْ خَذَلْتَهُ وَخَنَتَ الْأَمَانَةَ وَنَاصَرْتَ بِكُتْمَانِكَ الْخَبِيثَ عِرْفَاتَ صَاحِبِكَ بِالْبَاطِلِ وَالْجَبْنَ؟! ومع هذا كله:

(٨) قام أخونا الشيخ شهاب -حفظه الله ووفقه لكل خير- بالذهاب إلى شيخكم البخاري في أحد المساجد (لِحَسْمِ الْأَمْرِ) وَعَرَفَهُ بِنَفْسِهِ بِأَنَّهُ شَهَابُ بْنُ الشَّيْخِ حَسَنِ الْبَنَاءِ -رَحِمَهُ اللَّهُ-، فَمَا كَانَ مِنْ شَيْخِكُمْ الْبُخَارِيِّ إِلَّا التَّفَاتَةَ كَبِيرًا وَعَجْرَفَةً وَتَعَدُّرًا بَارِدًا عَنْ لِقَائِهِ بِالشَّيْخِ شَهَابٍ.. فَأَيُّ أَحْلَاقٍ هَذِهِ يَا جَهْنِي يَا مَنْ تَزْعَمُونَ الْمَرْجِعِيَّةَ وَأَنْكُمْ أَهْلُ الْمَدِينَةِ فِي الْعِلْمِ وَجَمْعِ كَلِمَةِ السَّلَفِيِّينَ وَحِلِّ النَّزَاعَاتِ!! إِنَّ الْحَقَّ الَّذِي يَنْبَغِي أَنْ يُقَالَ -وإن رَغِمَتْ أَنْوْفٌ:-

(٩) إنك يا جهني وعرفات ودعاة عدن وشيخكم البخاري ومن معكم في حزبكم الجديد أشعلتمُ الفتن في أوساط السلفيين، وزرعتم بذور الفرقة والنزاع والاختلاف، وحرَّبتم من حرَّبتم ممن انخدع بكم من الشباب الذي أجرمتم في

حقه، فهاهي بلاد اليمن شاهدة واقِع على سوء صنيعكم وشرِّ فِتْنكم فيها وفي شعبها وفي العراق والإمارات وليبيا وبريطانيا... إلخ.

(١٠) وإنَّ أفعالكم ومواقفكم هذه المخزية مع تواطؤكم في قضية البيلي (وغيرها) وخذلانكم ومخالفتكم للسلفيين في مصر وغيرها وجلوسكم وفتح أبوابكم لمن يجاريكم وينقاد لموجّهاتكم المخالفة وغلقكم لها في وجه من ينقاد للحق ويخالفكم (وعرّف أخباركم) ليؤكّد كل تأكيدٍ أن وراء الأكمة ما وراءها، وأنكم فتحتُم باب ضلالةٍ وفتنةٍ، وأنكم مشبهون وتعوّلتم على هذه الدعوة السلفية وعلمائها، وأن ما قيل في ماضي (بعضكم) المنهجي المنحرف من حداديةٍ وسروريةٍ قطبيةٍ يبدو أنه صحيحٌ وسليمٌ، وأن السلفيين خُدعوا بكم، وأنكم تعملون عمل الدسائس والعملاء لِضرب وحرِب السلفية وأهلها.. لكن الله حافظٌ وناصرٌ دينه وأهل الحق وكاشفٌ الباطل والمبطلين والمندسّين لا شك ولا محالة ((وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا)).

كتبه

نزار بن هاشم العباس

١٨ / المحرم / ١٤٤٨