



**Excerpt from Al-Qaida in  
Yemen's (AQIY) Magazine:  
Sada al-Malahim  
March 10, 2008**

**Al-Qaida in Yemen's (AQIY) Magazine: Sada al-Malahim  
"The rising against Ali Abdullah Saleh is one of the most essential  
duties which the righteous ancestors have decreed"  
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"Whoever examines the biography of the ancestors in search of their method of dealing with unjust leaders, shall find that some of the venerable Sahaaba [Muhammad's companions] and their followers have risen against unjust and oppressing leaders with sword and force in their time. The honorable Sahaabi Abdullah Bin Zubair, may Allah be pleased with him, had risen upon Mecca and conquered it, due to the sole reason of the existing oppression. Al-Hussein Bin Ali, may Allah be pleased with him, had risen against Yazid Bin Mu'awiya [the second Caliph of the Umayyad dynasty] and no one opposed him, but Abdullah Bin Abaas, may Allah be pleased with him, suggested to him to head towards Yemen for planning and arrangements. History books have recorded in their pages several biographies of respectable scholars, great Islamic sages, important transmitters of the honorable Hadith, strong commentators and other noble men who are scarce these days."

"The memory of these outstanding men irritates the contemporary Murji'ah [an early Islamic school of thought who opposed the Sunni belief] who are falsely affiliated with the path of the people of the Sunna and the Community [i.e. Sunnites] - they substitute the views of the ancient ancestors about rising against leaders of injustice and oppression [for something else], and furthermore, they neglect the consensus of the ancestors, the Islamic sages, and the Muslims about rising against an infidel ruler of true infidelity or apostasy."

"These reciting scholars, who brought to the nation the knowledge and the practice, have set out with Abd Al-Rahman Bin Al-Ash'ath on the day that he rose against the unjust and oppressing leaders of their time, like they set out against Al-Hajaj Bin Yusuf Al-Thakafi and they were about one hundred thousand or more in number."

"The most dominant among the scholars of the Sunnites who set out with Abd Al-Rahman Bin Al-Ash'ath were: the Imam Sa'id Bin Jabir, Al-Sh'abi, Ibn Abi Layla, Abu Al-Bahtari and other scholars like Al-Hasan Al-Basri, and not one of the scholars who refrained from setting out with him has said that his departure was forbidden."

"The scholars who set out with Abd Al-Rahman Al-Ash'ath were not content with only setting out [to attack], but they were delivering sermons which called to fight unjust leaders on account of the oppression and the killing of the prayer. Sa'id Bin Jabir said in his sermon: 'Fight them and you shall not sin for fighting them with intention and certainty. Fight them for their sins and for their injustice in ruling, for their haughtiness in the religion, for their disparaging of the abased and for killing the prayer'. The Imam Al-Jasas, one of the Islamic sages of the Hanafi School said about the

Imam Abu Hanifa that died in the year 150 He: 'His views, May Allah have mercy upon him, are famous for fighting oppressors and leaders of injustice.'

"It is the same with the Imam Maalek, may Allah have mercy upon him. Ibn Jarir has told about him that he gave the people a Fatwa [lit. formal legal opinion] to do what Muhammad Bin Abdullah Al-Hasan has done, who set out in the year 145 He, and they said: 'We are bound to our allegiance to Al-Mansur', and he said: 'But you were forced to this allegiance, and one who is forced honors any allegiance', and his disciples after him were of the same mind. Yahya Bin Yahya Al-Lithi, who was an Islamic sage from Spain, and Qir'aus Bin Al-Abaas were among those who had raised against the rule of Bin Hisham Bin Al-Dakhel in the year 202 He."

"This was also said by the Imam of the two Holy Places [i.e. Mecca and Medina], Abu Al-Ma'ali Al-Juwaini of the sages of the Shafi'iyah: 'If the current ruler will oppress and his tyranny and his corruption were revealed, and he would not cease from his evil deeds when they are stated out loud, then the people in power should agree upon his deposition, even by aiming weapons at him and declaring war against him.'"

"Among the sages of the Hanbali School, who believed that it is permitted to rise against an unjust leader were: Ibn Razin, Ibn Aqil, Ibn Al-Jauzi, mentioned by the Imam Al-Nawawi in his commentary for the Sahih of Muslim [a well known Hadith collection]."

"Among the sages that rose were: the Imam Ahmad Bin Nasr Al-Khaz'ai until he was killed, and the Imam Ahmad Bin Hanbal has praised him from beginning to end."

"Those who rose against the rulers of their time did not devise de jure and not de facto when they rose against the leaders of injustice, but they relied upon all the evidence, as Allah the Exalted said: '...but my promise is not within the reach of the evil-doers' [Surat Al-baqarah 124], and all the evidence that commands the positive and negative precepts, and all the evidence from the words of [the prophet], may Allah bless him and grant him salvation: 'there will be leaders whom you shall know and not know, and whoever opposes them shall be saved, and whoever keeps away from them shall be safe, and whoever meddles in their affairs shall perish'- Quoted by Al-Suyuti from Ibn Abaas, verified by Al-Albani as authentic."

"And the Hadiths of hearing and obeying apply in particular to the righteous Muslim ruler. This is the way in which our ancestors of the Sahaaba and the followers and whoever followed their path to Judgment Day have viewed the rising against unjust and oppressing leaders, until the fourth century to the Hijra, when the Imam Al-Tahawi came and claimed in his text, known as 'Text of the Tahawi ideology', that the Sunnites do not consider rising against sinful, oppressing, unjust leaders. That claim is untrue, as he learned from the history of the Sunnites. The Imam Al-Tahawi is confuted by the first rank of the Sahaaba and those after them, as was mentioned by the Imam Ibn Hajar, that the views of rising against unjust and oppressing leaders are ancient views of the ancestors."

"The Imam Al-Nawawi is the one who told about not rising against unjust leaders, and the interpreter of Al-Tahawi, the Imam Ibn Hajar and all those who followed their path have preferred it, and all of them are confuted by the views of the ancient ancestors."

"And although the opinion of Al-Tahawi contradicts the views of his imam, Abu Hanifa, and other imams that preceded him, the unjust leaders have received the ideology of Al-Tahawi with a considerable warm welcome! They have tended it and cared for it until it has spread, and we say to whoever adheres to what Al-Tahawi said and follows his path: were the texts concealed from the eyes of the forefathers?"

*"Has religion corrupted anyone but kings and evil priests and their anchorites?"*

“But the consensus exists from the old days until now so that the leadership would not be guaranteed to an infidel, for Allah the Exalted has said: “...and never will Allah grant to the unbelievers a way (to triumphs) over the believers”. Ibn Abaas, may Allah be pleased with him, was quoted thus: “The apostle of Allah, may He bless him and grant him salvation, said: ‘kill whoever converted his religion’, quoted by Al-Bukhari.”

“And from the way of the infidels to triumph over the believers there should be a leader reigning over them, who would rule them by his own wishes, his laws and his ways; Allah the Exalted said: ‘And follow not the bidding of those who are extravagant, who make mischief in the land, and mend not [their ways]’ [Surat Al-Shu’ara 151-152].”

“And what is not argued by anyone is that he who substitutes the Law of [Allah] the Merciful for manmade laws is the greatest infidel, and an apostate to the religion. Allah the Exalted said: ‘What! Have they partners (in godhead), who have established for them some religion without the permission of Allah? Had it not been for the Decree of Judgment, the matter would have been decided between them (at once). But verily the Wrong-doers will have a grievous Penalty’ [Surat Al-Shura 21], and He said: ‘They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah: there is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him)’ [Surat Al-Tauba 31].”

“Today we see that Ali Abdullah Saaleh has substituted the path of Islam for secularity and that in itself is apostasy and infidelity which deviates from the religion. Allah the Exalted said: ‘If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good)’ [Surat A’al Imran 85].”

“His infidelity is expressed in his acknowledgement and commitment to the decisions of the UN as an authority to which he should appeal, and by whose agreements and manmade laws he should act, which are opposed to [the Koran] which Allah has sent down.”

“Ali Abdullah Saaleh is accused of infidelity on the grounds that he is a friend of the Jews and the Christians instead of the believers, and that he has renounced the believers and helped the infidels against them, and he has renounced the Mujahidin. Allah the Exalted said: ‘Let not the believers take for friends or helpers unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may guard yourselves from them. But Allah cautions you (to remember) Himself; for the final goal is to Allah’ [Surat A’al Imran 28].”

The Sheikh of the commentators, Muhammad Bin Jarir Al-Tabari said in his comment on this verse: ‘He means to say: “And he renounced Allah and Allah has renounced him, in his apostasy from his religion and his entry into infidelity”.’”

“Allah the Exalted said: ‘If only they had believed in Allah, in the Prophet, and in what hath been revealed to him, never would they have taken them for friends and protectors, but most of them are rebellious wrong-doers’ [Surat Al-Ma’idah 81].”

And He said: ‘O ye who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust’ [Surat Al-Ma’idah 51].

“Ali Abdullah Saaleh is an infidel, for he opened espionage agencies against the Mujahidin, nay, against the Muslims in general, for the sake of the Zionist-Christian campaign.”

“He is an infidel, for he protects the infidels and the pagans as the pagans of the Qarmatians.”

“He is an infidel, for he provides help and protection to the blood-thirsty Americans, who are found upon the beaches and the shores and the islands of the Red Sea and the Arabian Sea, and he provides them with all their needs of food and fuel.”

“He is an infidel, for his persistent stand with the secular governments against the formation of any caliphate that would rule according to Islam, as he had done with the Islamic courts-of-law in Somalia.”

“He is an infidel, for he protects the newspapers that insult Allah and the religion and ridicule the apostle of the Muslims, may Allah bless him and grant him salvation.”

“Ali Abdullah Saaleh is an infidel, for he does not establish the Islamic Law as THE law. Allah the Exalted said: ‘...if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) unbelievers’ [Surat Al-Ma’idah 44].”

“Against this apostate collaborator several nullifiers from the [ten] nullifiers of Islam have gathered, such as assisting the pagans, neglecting the law of Allah, declaring things as permissible and not permissible according to human opinions, and his legislation to allow usury. His apostasy is rude and he should be deposed for committing one nullifier from the nullifiers of Islam, and all the more so since he committed several of them.”

“In his infidelity and atheism he has breached all the gates of sinfulness, such as his protection of adultery and wine, and authorizing and designating places for them; publicizing atrocities in the circles of the Muslim society through satellite channels and his media; leaving the Arabian Peninsula to adulterers and harlots from all kinds of infidelity, who are forbidden from entering it - Just imagine how much more whoredom there is within! – And he has imposed taxes and tolls upon the poor and impoverished of the people.”

“And because obeying infidelity might lead to infidelity, and in compliance with the apostle, may Allah bless him and grant him salvation, who said: ‘Kill whoever converted his religion!’, and as was quoted by Obadiah Ibn Al-Saamit, may Allah be pleased with him, who said: ‘The apostle of Allah, may He bless him and grant him salvation, called us and we have pledged allegiance to him for several matters, among which that we should not differ with his people [i.e. those charged with authority] about any matter, unless you see obvious infidelity towards Allah before you, and evidence of it’ – It is an agreed Hadith.”

“The Imam Al-Nawawi said in his commentary to Sahih Muslim that the Qadi Ayad said: ‘The scholars have agreed unanimously that the leadership would not be related to an infidel, and that if infidelity has befallen him [i.e. the leader], he would be dissociated.’ He also said: ‘Thus shall also be done if he would abandon the prayer and the calls to perform it.’”

“The Qadi Ayad has also said in the Imam Al-Nawawi’s commentary for Sahih Muslim: ‘If infidelity has befallen him [i.e. the leader] and he has altered the law [of Allah] or set a Bid’ah [lit. an unwanted innovation in Islam], then he has deviated from his sovereignty, and his obedience has declined, and the Muslims ought to rise against him and depose him, and to appoint a just leader if they can. Should this happen only to part of the people, they should depose the infidel and not necessarily the innovator, unless they think they are able to depose him too.’”

“The Imam Ibn Hajar has said in Al-Fath: ‘If the Sultan was struck with obvious infidelity, it is forbidden to obey him, but it is imperative that whoever is able to oppose him shall do that’. O Muslims! This is the sentence of Allah in regard to Ali Abdullah Saaleh and his kind, and the sentence of the apostle and the unanimous agreement of the scholars. We believe in it, by Allah, and we call out to any scholar or another who doubts it, to observe the truth and the evidence. If they refuse, then we shall declare Mubahala [lit. invocation of the curse of Allah] before all the people, upon whoever doubts the infidelity of Ali Abdullah Saaleh – ‘Al-Aswad Al-Ansi’ [a

“After all that, O Muslims, we are charged with the following:

- “To make preparations of weapons and power and recruit the Muslims in order to depose the apostate Ali Abdullah Saaleh.”
- “To clarify to the people the verdict of Allah in regard to the apostate Ali Abdullah Saaleh and to publish the related data.”

“Allah the Exalted said: ‘Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly’ [Surat Al-Anfal 60].”

“Inability to set out [to attack] does not justify refraining from preparing everything possible; let not the easily-done be affected by the difficult-to-do. The source for this is what Allah the Exalted said: ‘So fear Allah as much as ye can; listen and obey and spend in charity for the benefit of your own soul and those saved from the covetousness of their own souls - they are the ones that achieve prosperity’ [Surat Al-Taghabun 16].”

“The prophet, may Allah bless him and grant him salvation, said, quoted from Abu Huraira, may Allah be pleased with him: I have heard the apostle of Allah, may He bless him and grant him salvation, saying: ‘Keep away from what you have forbidden, and do what you can from what you have been commanded. Only their multitude of problems and their disputes with their prophets shall destroy some people from among you’ - quoted by Al-Bukhari and Muslim. The Sultan of the scholars, Al-Iz Bin Abd Al-Salaam said in the book ‘Foundations of verdicts’: ‘Whoever was charged with obedience, and he is able to obey some matters and unable to obey others should perform what he can, and what he is unable to perform would be removed off him’.”

- “To disassociate ourselves from the government of the apostate Ali Abdullah Saaleh, and to renounce him and the apostates who follow him. This is the religion of our ancestor Ibrahim, peace be upon him – a devotion to the worship of Allah and the renouncing of the pagans and their religion, and dissociating from any action that might strengthen them and their authority and influence over the country and the worshippers.”

“Allah the Exalted said: ‘There is for you an excellent example (to follow) in Ibrahim and those with him, when they said to their people: “We are clear of you and of whatever ye worship besides Allah: we have rejected you, and there has arisen, between us and you, enmity and hatred for ever,- unless ye believe in Allah and Him alone”: But not when Ibrahim said to his father: “I will pray for forgiveness for thee, though I have no power (to get) aught on thy behalf from Allah.” (They prayed): “Our Lord! In Thee do we trust, and to Thee do we turn in repentance: to Thee is (our) Final Goal’ [Surat Al-Mumtahina 4].”

“And our last claim is that praised be Allah, Master of the Worlds.”