

## In the name of Allah, the Gracious, the Merciful



The Islamic State  
The Grievances Committee  
Awwal/1437

Number: [blank]  
Date: 6/Rabi' al-

[17 December 2015]

### Testimony

All praise is due to Allah, the Lord of Creations, who says: (O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is worthier of both. So, follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.)

And prayers peace be upon His Prophet who said: (The best of witnesses is the one who gives his testimony before he is asked for it.)

As for what follows:

This is a testimony from me, the poor slave, seeking the pardon of his Master, Abu Muhammad Abdullah al-Kinani, regarding what I have witnessed and lived in the midst of the dissidents who marissued a statement in their name, mentioning the reasons for their action.

So, I bear witness to God, the Highest, the Greatest, that what they said has no Shari'ah or factual basis for it. And below are the details:

**First:** They called their action as i'tizal [standing apart], even though the Shari'ah i'tizal is [justified] in one of three cases:

First: i'tizal from mixing with common people (this is due to a Shari'ah interest provided that there is no failure to perform duties such as gathering, grouping, and going out for jihad).

Second: i'tizal from the dark fitnah [sedition] in which the Muslims do not have a group or an imam [leader], and this includes quitting the fight due to fitnah, which is any fighting not intended for the sake of God Almighty, or when the distinction between the truth and falsehood is not clear.

Third: i'tizal from mixing with the corrupt Muslim sultans, if one fears that he would be compromising falsehood, or because he cannot repel injustice or at least reducing it. In that case, listening and obeying [to the leader] should be maintained in what pleases God, such as jihad and so on. One should not disobey unless there is a blunt disbelief.

None of these Shair'ah reasons is similar with what those dissenters did in anything. The reality of their action is that they broke their obedience, whether in good or false, and the evidence of this is that they were ordered to stick to their places, but they refused. We invited some of them to the court, but they maneuvered around it, and the fact is that they refused the court. We will detail all of that, God willing. In addition to the fact that they took what they had of weapons and cars, that are belonging to the wali, in addition all cunning and tricks they did in what we saw and witnessed, and we will come to it in detail, God willing.

Them calling their false act with a Shari'ah name does not indicate the legality of their act, since what matters is the facts, not the names.

The hypocrites at the time of the Prophet, may God's prayers and peace be upon him, named their disobedience to the Messenger of God (obedience), as the truth is that they are rebellious and liars, as God Almighty said: (And they say, "we obey," but when they leave you, a group of them spend the night determining to do other than what you say.) Likewise, these people called their dissent i'tizal, even though the truth of their action was breaking obedience, as what matters are the facts.

In addition to that, the Shari'ah i'tizal is not done by way of deception, secrecy, escaping or lying, rather, it is done for a valid Shari'ah interest and without committing or violating the Shari'ah. The person who practices i'tizal, as his description suggests, should not participate in anything of which he practiced i'tizal. Whereas the actions of these people contradict the Shariah i'tizal.

[Page 2]

**Second:** They based their action on the story of 'Ubadah Ibn al-Samit with Mu'awiyah, may God be pleased with them. If they follow the footsteps of 'Ubadah, they should have been applied the Hadith of Prophet Muhammad that was narrated by 'Ubadah Ibn al-Samit, who said: (We swore allegiance to God's Messenger, may God's prayers and peace be upon him, agreeing to hear and obey in time of difficulty and time of ease, in what we liked and what we disliked, to give way to others' interests, not to dispute about government with those in power, and not to dispute about government with those in power unless we see evident disbelief regarding which you have a proof from God.)

So what is wrong with them that they abandoned the application of a Hadith that was agreed upon and disputed about government with those in power, as they broke their obedience.

Moreover, it wasn't enough for them to violate an authentic Hadith, they relied on something that they had no evidence of any kind:

1- 'Ubadah, may God be pleased with him, disapproved what Mu'awitah did, may God be pleased with him, when Mu'awitah improvised doing something unlawful. He disapproved Mu'awiyah's denial of this Hadith, which he had heard from the Prophet. Meanwhile, the dissenters did not disapprove something we improvised, which we contradicted a blunt text. We did not deny an authentic Hadith by the Prophet; may God's prayers and peace be upon him.

2- 'Ubadah, may God be pleased with him, did not break obedience, as he, may God be pleased with him, for he did not abandon the battle, in which he was fighting alongside Mu'awiyah, causing a discord in the ranks of the Muslims. rather, he waited until it was over and then carried his belongings and left. Meanwhile, these dissenters broke the obedience and caused discord in the ranks of the one group.

3- 'Ubadah, may God be pleased with him, told his emir about his departure and did not sneak out. Meanwhile, these dissenters sneaked out and did not inform their emir about their split until the after their escape.

4- The emir of 'Ubadah Ibn al-Samit, may God be pleased with him, did not disapprove his action. Meanwhile, the emir of these dissenters disapproved what they did and ordered them to stay where they were, however, they disobeyed their emir.

5- 'Ubadah, may God be pleased with him, only took his personal belongings with him, while these defectors took with them what they don't own and they had no permission to take at all.

6- ‘Ubadah did not incite the soldiers to abandon Mu’awiyah, may God be pleased with him, while these defectors incited the soldiers to abandon the wali.

7- ‘Ubadah returned, complaining to the Commander of the Faithful, and he did not do something that will split the group of Muslims, while some of these defectors have been doing things by the name of the [Islamic] State for a while. Others said we will form a group named Supporters of the Caliphate, and others said: if an order comes from the Levant to hear and obey the wali, we wouldn’t, because there is no obedience to a slave who disobeys his Creator. These were some of the differences between the actions of defectors and the action of ‘Ubadah, may God be pleased with him and there is a huge difference between the two.

**Third:** They mentioned in their statement that they continue to pledge bay’ah to the Caliph, so is breaking the obedience to the one who was appointed by the caliph part of hearing and obeying? They should either abide by hearing and obeying the one that was appointed by the caliph and file their complaints to people in charge, otherwise, they are lying about their claim of keeping their bay’ah.

**Fourth:** They mentioned about themselves or those who speak on their behalf that they did their best in advising and disapproving what we do in the wilayah, however, we are still standing on our oppression and our violations of the Shari’ah, but rather in the increase of falsehood. They also claim that we have abandoned working based on the methods of prophethood in many cases.

[Page 3]

We say, in response to this, (if you say something, then be just). By God, what they mentioned is contrary to reality, rather, it is a blunt lie.

I bear witness to God, the Highest, the Great, that all of them rejoiced when they received the statement to appoint me, the poor servant, as the head of the Grievances Committee. I still have letters sent to me by Abul-Shayma where he told me that hopes of the brothers depend on God and then on you. Even in his recent days, before he practices i’tizal, he praised our countless efforts in resolving issues and redressing grievances. Brother Abu Hajar used to say: By God, you have healed our chests. None of them disapproved improvisations we did for contradicting a text or for being unfair that we remained silent about it, rather, they always praised. And now they claim that they did their best in advising and disapproving what we do? By God, this is untrue.

Some of these did not even meet with us, nor disapproved an injustice that we committed (I’m not perfect), but where is what they claim of advice and disapproval of what we did? I bear witness to God and His angels that what they say is not true at all, and that brother Abul-Shayma al-Muhajir, asked me to rule in the last case that took place in al-Raydah. After the issuing of the verdict, I asked him to read it to the brothers. He came to me afterwards, and he was joyful, and he said to me: May God reward you with good. All the brothers are satisfied with the verdict and they say: May God reward you with good.

Afterwards, I met with the brothers, whom I issued my verdict against, in the al-Raydah case, and none of them, or other than them, objected at all. Hence, what Prophetic methodology did we abandon when we solved these cases?

**Fifth:** They conveyed their words to the wali and his lieutenants that we had all abandoned working on the Prophetic methodology in many cases. They claimed that we had all been advised, but still commit Shari’ah violations. They told wali and his lieutenants that they had done their best in advising us all, but we did not take their advice and did not stop. Rather, our

mistakes remain and increase - despite our reservations about their expression, because we find derogatory to the [Islamic] State slogan of Remains and Expands. I bear witness to God that all of these things are deviated from the truth.

**Sixth:** They mentioned that a group of State's soldiers were expelled after they filed a lawsuit against the military official on the pretext that they were not needed, even though among them were officers who are wanted by the enemy.

I bear witness to God that their words are not true.

Rather, the truth of what happened is that the brother Abul-Shayma went down to al-Raydah and incited the brothers there in order to file grievances and complaints against the brother Abu Salih. I have testimonies of four brothers to these words. After that, fourteen men of them went to Mukalla, complaining about brother Abu Salih. These brothers are:

- 1- Abu 'Umar al-'Adnani
- 2- Abu Radwan al-'Adani
- 3- Abul-Shayma al-Muhajir
- 4- Aby Usamah al-Ibbi
- 5- Abu Abdullah al-San'ani
- 6- Abul-Bara al-Shabwani
- 7- Muqdad al-San'ani
- 8- Ibrahim al-'Adani
- 9- Usamah al-'Adani
- 10- Abu 'Umar al-Ibbi
- 11- Abul-Bara al-Ibbi
- 12- Abul-Hasanayn al-Hashimi
- 13- Usayyid al-San'ani
- 14- Salah al-Maaribi
- 15- Abdullah al-San'ani
- 16- Hakim Harb
- 17- Abul-Layth al-Yafi'i

Knowing that the three brothers Abdullah al-San'ani, Hakim Harb and Abul-Layth al-Yafi'i did not come with the rest of the brothers.

[Page 4]

They came to the reception, as we were there, and filed their complaint against brother Abu Salih. I will mention it as it was written in the verdict that they all accepted.

**This is the text of what was stated in the verdict regarding their complaints:**

“We have sent messages to brother Abu Salih for our basic needs, but he did not care about us and did not ask about our situation. Moreover, he said: those who liked the situation should sit, and those who did not like it should go to the Grievances Committee.

Our needs are our grievances, which are:

A- We are in a targeted location, and we only have seven pieces of AK-47s and the ammunition in our belts, with the availability of about 20 bullet magazines or more in some other areas.

B- We only have two cars, one of them is a Hilux that is not drivable, and the other one is a truck that may break in any moment.

C- The water is not suitable for drinking, which causes harm to the brothers.

D- Shortage of medical supplies, and the suspension of compensations for the brothers. And when we asked for these requests, his answer to brother Abu Waqqas was: take them all, and go to the Grievances Committee. Keep in mind how far that is and how dangerous traveling is.

After examining the complaint and hearing the statements of the two parties, the Islamic Court found the following:

First: With regards to brother Abu Salih's lack of care to the brothers' demands, this is not accurate because brother Radwan communicated with brother Abu Salih via a communication app before noon. Brother Abu Salih answered their message before sunset of the same day, and this is the situation of the network in that area, but the brothers could not read his answer.

Second: Concerning the matter of brother Abu Salih's answer (whoever liked the situation sits as well as whoever did not like it, goes to the Grievances Committee), this was brother Abu Salih's response to the letter sent to him from brother Abu Waqqas al-'Adani, when he told him that some of the brothers consider their staying in al-Raydah as a punishment.

As for stating that this was his answer to the brothers' demands, this is not correct, for the proof presented by brother Abu Salih, which invalidates this claim. He showed us the messages from his private phone, and we heard some voice messages in which he answered the brothers' demands, which brother Abu Salih asked brother Abu Waqqas to convey to the brothers but the brothers did not hear it.

Third: With regards to the brothers' needs, the court found that they are legit. Brother Abu Salih was trying to solve them. Despite the fact that there has been a kind of delay in this, but he did not neglect their demands, and here are the details:

A- The issue of ammunition shortage is a problem in all the battalions. Then, God facilitated to buy what is needed, however, its delivery to the brothers was delayed for the absence of a car that can be used to transfer it to the brothers.

B- The issue of cars, brother Abu Salih cannot currently provide additional cars for them; because all the [Islamic] State's cars are currently distributed to the brothers for work purposes.

[Page 5]

C- The issue of water, brother Abu Salih did not have a solution in his hand. The car intended for transporting water broke down. He thought that the brothers were able to transport water, via water tanks that are placed on the truck, however, the fact is that none of the brothers have the vehicle suitable to transport water for the rugged road, and the several malfunctions in the cars they had. This is what necessitated their coming to brother Abu 'Amro, and then to brother Abu Waqqas to submit their basic needs.

D- The issue of the brother Abu Salih's promise to transfer the brothers, it was under preparation and arrangement, and the delay occurred as a result of the working conditions.

E- The issue of compensations, brother Abu 'Amro has mentioned that brother Abu Salih has promised to pay an amount of (53,000 Yemeni riyals) because he has spent it from the compensation money on some of the car's repairs. Brother Abu Salih did not deny this matter.

Fourth: The court also found that the reason for the matter to reach what it reached is the misunderstanding that occurred between the brothers and brother Abu Salih. The original source of the problem was insufficient from the middleman between the brothers and brother Abu Salih. He did not convey the correct image at the beginning, rather, he conveyed to brother Abu Salih that the brothers were complaining for being punished. The fact is that they came for the

previous matters, and what they mentioned, regarding the fear of some of the brothers from punishment, was only mentioned as part of the conversation but wasn't the main point. Based on the foregoing, in addition to what was mentioned in the session, the Islamic Court, with the help of God, ruled the following:

First: Brother Abu Salih was proven to have delayed some of the brothers' needs because he was busy with work. Nothing beyond that was proven on him, such as negligence, indifference to the brothers, and so on. Thus, we emphasize to brother Abu Salih the necessity of committing to providing the brothers' basic needs that have already been mentioned, as well as not delaying their affairs except if he has an extreme excuse. Just as he does not accept that his requests be delayed, so he should treat people the same way he wants to be treated.

Second: With regard to the arrangement of the brothers, the brothers should return from where they came, except for those who got permission to stay for an excuse or for a special arrangement.

That was the text of their complaint along with the answer of brother Abu Salih and the court verdict in that.

Then, some of them filed special cases against brother Abu Salih. Below is the text of them as it came in the verdict on them, which was read by brother Abu Shayma to them.

“As for the special complaints, they are:

1- Brother Abul-Bara al-Ibbi complained against brother Abu Salih because he kept him in the battalion, while he promised that he would be transferred to work with the brothers after three days. Then, he did not fulfill his promise and delayed him for a month.

Brother Abu Salih's answer was that the reason for this was that he saw it beneficial if brother Abul-Bara al-Ibbi remains as a second in command of weapons' warehouse, since the main official moves around a lot.

Brother Abul-Bara has accepted this answer.

2- Brother Abu Abdullah al-San'ani and Miqdad al-San'ani complained against brother Abu Salih that he promised them to ask permission from the wali to go down to Sana'a and promised them that he would return the wali's answer after a week. Then he left them for a period of about a month.

Brother Abu Salih's answer was that he did not leave them for a month, but left them for a period of no more than two and a half weeks, and the reason for this was his preoccupation with the results of the battle of Sir Wshbam He promised them that next time he would be more careful in this matter.

[Page 6]

3- Brother Ibrahim al-'Adani complained against brother Abu Salih that he had punished him for his intention to go to his family, and ordered him to go to the camp for three days, as a punishment. Then he left him in camp for three courses without telling him why.

Brother Abu Salih's answer was that he did not punish him for his intention, but when he told me about his inability to carry out military matters, I had only three options: either I keep him in al-Siddiq or al-Faruq, but he is not able to be with the brothers' trainings and missions. The third option was to transfer him to the camp to serve his brothers as much as he could, and this is what I decided. I gave him a position with the camp administration and it was not as a punishment.

The brother was satisfied with the answer of Abu Salih.

4- Brother Usayyid al-San'ani complained about some mistakes that occurred in the battle of Sir and Shbam.

It was found by the court that these errors are the result of the negligence of those who were directly responsible for the battle, headed by brother Waqqas al-'Adani. However, an observer must be sent to investigate the details of the battle and then consider the appropriate punishment with the one determined by the court.

Thus, the court has concluded consideration of these complaints related to brother Abu Salih. Right decisions were made all thanks to God alone, and any wrong was because of ourselves and Satan. God and His Messenger are innocent from anything wrong, and praise be to God, Lord of the worlds.”

This verdict was issued on 23/Safar/2437 AH [5 December 2015].

Then, one day after this verdict, brother Abu Salih said that he had a special arrangement for the brothers, whether those who filed complaints or those who did not. And because we have mentioned in the previous verdict that everyone goes back to where he came from except for those who had an excuse or were included in a special arrangement, brother Abu Salih informed me about the special arrangement that he will follow with the brothers, which is as follows:

1- Brother Abu Salih asked me to inform brother Abu 'Umar al-'Adani (who was the official in charge of the reception and he went out with the defectors) to write the names of the brothers who are affiliated with the military committee. The questionnaire should include (the kunyah of the brother - the wilayah from which he came - a fixed contact number - sorting out their trusts) .

2- To send them to their families for a visit until they are requested, with giving them the expenses of the road and the method of transportation.

3- Whoever wants to move to another committee has the right to do so, provided that he asks the committee official through brother Abu Salih.

4- Whoever is in an exceptional case as being known by security forces or something like that, he arranges with the wali of the wilayah so that he keeps him with him or stays in the reception shelter.

5- Whoever wants to move to another state, he should arrange with the wali of the wilayah he wants to move to.

This is the arrangement that brother Abu Salih followed to restructure and arrange the ranks of the soldiers. I did not argue with him regarding it because there is no unjust of Shari'ah violation in it. This is what brother Abu Salih told me through his messages in communication conversations. God is a witness to what I say, and we only witnessed what we knew, and we were not witnesses of the unseen.

As for those who claim that they were expelled, whether through the Grievances Committee, through the wali of the Coast, or through brother Abu Salih, this, by God, is contrary to the truth. I have made this clear to brother Abu 'Umar as well as to brother Abu Shayma. They are both among those who defected now.

Then, an order came from the General Wali to prevent any brother from leaving the reception shelter. He would send a representative to them to sit with them and look into their matter. The reception shelter official should not allow anyone to leave. Those who insisted on leaving write a paper that he is a rebellion and that the official of the reception shelter would not be held responsible for that. Indeed, a group of them left and wrote papers that they were disobedient. Then we learned that they joined the expelled through coordination from the security official (Sadiq), who is now a defector.

[Page 7]

Then, after this, ten of the brothers from al-Raydah took leaves, and they are:

- 1- Hakim Harb.
- 2- Abdullah al-Baydani.
- 3- Radwan al-‘Adani.
- 4- ‘Arwah al-Hadrami
- 5- Abul-Bara al-‘Adani.
- 6- Abu Muslim al-‘Adani.
- 7- Abu Hurayrah al-‘Adani.
- 8- Abu Ahmad al-Haddi.
- 9- Qannas al-San’ani

[Only 9 names were provided]

Their complaints were as follow:

- 1- Hakim: He has a money issue with the General Wali.
- 2- Abu Abdullah Al-Baydani: An inquiry from brother Abu Salih.
- 3- Radwan al-‘Adani: He has no complaint, but he is requesting to move to wilayat ‘Adan (he is a defector).
- 4- ‘Arwah al-Hadrami: The battle of Sir and Shbam.
- 5- Abul-Bara al-‘Adani: The battle of Sir and Shbam.
- 6- Abu Muslim al-‘Adani: The battle of Sir and Shbam.
- 7- Abu Hurayrah al-‘Adani: The battle of Sir and Shbam.
- 8- Abu Ahmed Al-Haddi: He does not have any complaint, but he asks for a leave to spend it with his family.
- 9- Brother Qannas al-San’ani: His complaint against the emir Abu ‘Asim al-Makki (the emir of Sana’a).

God, Glory be to Him, the Exalted, helped us resolve all these issues, except for the case of brother Qannas al-San’ani.

No one of these people was expelled, but them defected (Radwan al-‘Adani, Abul-Bara al-‘Adani, Abu Muslim al-‘Adani and Abu Hurayrah al-San’ani).

This is the testimony, and God Almighty is our witness, regarding the issue of expulsion.

**Seventh:** They mentioned that Islamic State soldiers were wasted in the battle of Sir and Shbam and they mentioned reasons for that including:

- 1- Failure to provide the least basic means and components for the battle.

And I bear witness by God that these words are unjust and false, for I sat with the brothers myself and heard their statements on this issue. It became clear to me that they fought the battle after planning it as best they could. Yes, there was dereliction in some aspects, but they did what they could.

They also attacked, and they had a lot of weapons and equipment with them. They had a (23 mm) weapon, a (14.5 mm) weapon, several Pica mods, two RBG launchers, and a personal weapon with all its ammunition (except that there was a shortage of RPGs).

Also, they had all the cars they had with them, in addition to the medical kit they were able to provide.

Whoever said that they did not have the slightest means, lied and spoke what he did not know.

- 2- They said: There is no withdrawal plan from the battle. (This is true)



3- They said: There was no support company for the fighters (and this is true), but there was a company that cut off supplies.

4- They said: There are no Ansar [locals] and guides who know the area (and this is not true, for there were ansar among them, and among them was the brother 'Arwah al-Hadrami.)

5- The lack of the medical team and the necessary equipment for that (and this is not true, as there was a medical brother in every company, and with them was the general medical officer of al-Raydah, brother Abu Badr al-Somali. They also had some medicines, but they lacked some of them.)

They said: Many of the brothers lost their way (this is exaggeration, as some of the brothers have lost their way and their number does not exceed the number of fingers of one hand. Abu Badr al-Somali mentioned their names and they are: 1- brother Qusai al-'Adani. 2- brother Waqqas al-'Adani. 3- brother Abu Badr al-Somali. Then brother 'Urwah met them and guided them on the road and they returned safely, praise be to God.)

How can it be said that many brothers are lost? Whoever hears this thinks that they did not return, and this is not correct, rather they all returned, except for those who were killed among them.

[Page 8]

They said: About half of the participating soldiers were killed, and their bodies were not taken out for two days until the common Muslims buried them. (I do not know what the Shari'ah violation is in this regard, the brothers did not leave the bodies of their brothers while they had the ability to pull them. If they were able, they would not leave them there for a second. Then assuming they could, who would be held responsible for that? The answer is that the soldiers who participated in the battle are responsible for this, because they are the ones who left the corpses and not the military official, which indicates that the intent of this issue is nothing more than exaggeration.

And we say: We bear witness, by God, that what they mentioned is pure exaggeration. When was leaving the corpse while not able to take it considered a violation of Shari'ah that causes defect? We have the example of the Messenger of God, may God's prayers and peace be upon him, in the Battle of Uhud. Did the polytheists not mutilate the bodies of his companions, may God's prayers and peace be upon him?

They said: No official action has been taken to hold the military official accountable.

And I say in response to this: I bear witness to God, the Exalted, the Great, that some of these defectors know that we sat brother Abu Salih before them and asked him about the issue of the battle. (This is known to the brothers: Abu Shayma, Abu 'Amru al-'Adani and Abu Radwan al-'Adani). And when it became clear to us that brother Abu Salih had nothing to do with the two battles except for general supervision, we went to al-Raydah to investigate the matter. We learned from the testimony of the brothers who participated in the two battles that brother Abu Salih, the military official, did not participate in these two battles, neither in planning nor in execution. And that he is held accountable by the judiciary only if it is proven to us that he participated in planning or execution. We held accountable the brothers who were directly involved in the planning. And if the mistakes remain, the military will study them, and then hold those who need to be held accountable.

Everyone knows this because we have issued a statement by the Grievances Committee regarding this matter. So what is the matter with them making it today as a pretext for their split?!

This is the statement that we issued in which we said the following:

“All praise is due to God, who said in His Noble Book: {But no, by your Lord, they will not believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.}

And peace and prayers be upon His Prophet, Muhammad, who said: ‘By God, if Fatimah, the daughter of Muhammad, were to steal, I would cut off her hand.’

As for what follows: On 28/Safar/1437 [10 December 2015] many complaints were raised to us, regarding the affairs of al-Raydah and the issues happening there, which in some people’s perspectives are grievances that have to be filed and solved. After the court received these complaints, it becomes clear that they are focused on 3 axes:

The first one: The brothers complain about the lack of some necessary things, such as weapons, ammunition, drinking water, and some medical and food items.

The second one: Some people complain about the treatment of brother Abu Salih and complain about his excessive injustice and harm to the brothers.

The third one: The issue of the battle of Sir and Shbam and the military and field errors related to the battles.

God Almighty has enabled us to study and investigate these three axes, and the summary of the court’s findings based on Shari’ah evidence and current and written evidence, is the following:

First: With regard to the first axis, it has become clear to us beyond any doubt that this shortcoming was not due to negligence on the part of the responsible authorities and that the shortcoming in these matters resulted from one of the following reasons:

1- The inability of the officials to provide what is better than what is available, as they did their best and did not spare the brothers anything under their hands, as well as with regards to weapons and water.

[Page 9]

2- The delay in the arrival of some of these items as a result of the responsible brothers’ preoccupation with arranging other matters, with their efforts to obtain these requirements and provide them to the brothers. This is with regards to the ammunition.

3- Officials have nothing to do with these requirements because they are not within their competence or that the defect is caused by other parties. The officials in al-Riyadah have nothing to do with that. This is what is related to medical materials and lack of compensations.

Note that a special verdict has been issued in relation to this axis, with details related to this case.

Second: With regards to the second axis, it has become clear to us, after investigation, that the brother Abu Salih was innocent of oppressing the brothers, holding them to what they could not bear, or dealing with them in a humiliating treatment. This is because we asked most of the brothers who are currently in the valley and its surroundings one by one about these three matters. Their all answered that brother Abu Salih did not ask them to do what was beyond their ability, nor did he deal with them in a humiliating manner or that he was unjust with them. As for the issue of injustice, there have been some complaints about it, and we will mention them with

the names of those who submitted them, who came from the valley for grievances, as a matter of fairness and clarification:

- 1- The general issue that pertains to the brothers who are with Abu Ali al-Raydi, and we mentioned it in the first axis. We singled out an independent verdict for it. (It was pleaded by brothers Abu 'Amru al-'Adani, Radwan al-'Adani and Abu Shayma al-Muhajir).
- 2- Abul-Bara al-Ibbi and his complaint that the brother Abu Salih promised to transfer him from the battalion, then he delayed it: it was mentioned in the previous verdict.
- 3- Abu Abdullah al-San'ani and Miqdad al-San'ani and their complaint that the brother Abu Salih did not allow them to visit their families, which caused their identity to be burned by security: It was mentioned in the previous verdict.
- 4- Ibrahim al-'Adani and his complaint that brother Abu Salih punished him for his intention: This is not true as was explained in the previous verdict.
- 5- Usayyid al-San'ani and his complaint that brother Abu Salih had taken stockpiles of weapons from him before the battle: This is not true as has been explained.
- 6- Abu al-Hassanayn al-Hashimi and his complaint that brother Abu Salih withdrew the weapon that was handed over to him by the military: This is not a Shari'ah injustice, because the withdrawal of weapons is the right of the emir unless the weapon that is drawn up is a personal one, which should not be withdrawn except for a valid Shari'ah reason.
- 7- Abu Abdullah al-Baydani and his complaint is a question: His query has been clarified.
- 8- Radwan al-'Adani: A request to transfer to the wilayat Adan.
- 9- Qannas al-San'ani: his complaint against Abu Asim al-Makki.
- 10- Hakim: An inquiry and a case of private funds demanded by the wali.
- 11- 'Arwah Al-Hadrami and his complaint in the case of the battle.
- 12- Abu Al-Baraa al-'Adani and his complaint in the case of the battle.
- 13- Abu Hurayrah al-'Adani and his complaint in the case of the battle.
- 14- Abu Ahmed al-Haddi: Request for permission to visit.

What remained are brother Abu Muslim al-'Adani and brother Abu Usama al-Ibbi who did not have special complaints against brother Abu Salih.

[Page 10]

This is the summary of the axis that relates to brother Abu Salih, and accordingly we absolve him of the accusations that are attributed to him arbitrarily and without knowledge or investigation. The complainants have nothing but the clumsy emotion that tends them with those who previously complained to them. And to these we say: Fear God, the Exalted, the Majestic, and do not talk of which you have no knowledge, and be certain before you speak.

And this what we said above is only according to what has appeared to us, and God knows best the secrets. We only ruled based on what we knew, and we were not witnesses of the unseen.

Third: With regards to the third axis, the brothers who participated in the two battles were brought, thanks to God, and we heard from them all the mistakes on the military side (planning and execution), then we punished each of the following:

- 1- Brother Abu Salim al-'Adani, the emir of the two battles, was punished with five lashes in front of the brothers to be more careful the next time, God willing.
- 2- Brother Nasir al-Lahji, the emir of the battle of Shbam, was punished with five lashes in front of the brothers, to be more careful the next time, God willing.

3- Brother 'Arwah al-Hadrami, responsible for cutting off the supply in the battle of Sir, was punished with five lashes in front of the brothers, to be more careful the next time, God willing. As for details of the military errors, we avoid mentioning them in order to ensure the confidentiality of the work. They will be presented to specialists in military affairs to study them and then consider their causes and how to treat them.

This is what appeared to us in this case. Right decisions were made all thanks to God alone, and any wrong was because of ourselves and Satan. God and His Messenger are innocent from anything wrong.

We warn the brothers that any public talk in this case after this statement will be considered by the court as incitement, igniting of troubles and lack of advice. So, every brother should beware of becoming among the people of these qualities. He should fix himself with knowledge and good deeds. And we ask Almighty God to have mercy on our weakness and redress our brokenness, and to grant us guidance and piety, and to enable the Caliphate State, and to help us in what is in the goodness of Islam and Muslims. All praise be to God, Lord of the Worlds.”

This is what we ruled and published and circulated to the brothers and none of the defectors objected at all. How can it be said that no official action was taken to hold the military official accountable?

Is his sitting before the judiciary not considered an official procedure in holding him accountable? And when his innocence became clear to us, we did not punish him for a sin he did not commit.

**Eighth:** The defectors mentioned that brother Abu Muhammad al-Najdi refused the Shari'ah court regarding the case of al-Tawasil [tribe], and that the wali informed him about the refusal of the wali of the Coast but he did not do anything.

I say: I bear witness by God, who raised the sky without columns, that I, the head of the Grievances Committee in Yemen, which is the only judicial body, did not receive any case related to the al-Tawasil, who were killed by the brothers in the valley. We did not summon brother Abu Muhammad to the court, so that he refused. Whoever claims this is a liar.

The case of Al-Tawasil is that there were two men from the army of apostasy who were captured by the brothers in the valley and then killed after they photographed them. Then, their families came to Sadiq al-Shabwani and wrote a letter to the General Wali, requesting the handover of the bodies and they requested a statement by Shari'ah court to show their apostasy.

We did not receive this letter. We do not see the need for a Shari'ah court to be established to prove the apostasy of them. Rather, it is sufficient for an official statement, either by the general wali, the general Shari'ah official or the general judge, without the need for a court session in which the complainant and the defendant attend, and the evidence is considered, and so on.

[Page 11]

We did not receive a case at all until now, so how can be said that it was rejected. What could happen is that the families of the killed ones sent a letter to the general wali and there was no response from the wali to their letter.

And regarding what was said that brother Abu Muhammad al-Najdi asked was summoned to the court, but he refused, we bear witness by God that we did not receive a case from them, let alone that we had requested brother Abu Muhammad al-Najdi and then he refused to come to the court.

**Ninth:** They mentioned that one of the Shari'ah violations committed by the wali and his inner circle, that they were advised. However, they insisted and did not care about the advice of the

advisors, is that they expelled the immigrants, oppressed the weak, and fired most of the Ansar [locals] who sheltered the [Islamic] State. This resulted in losing most of the land that sheltered them.

And I bear witness, by God, that this claim contains deception. Who were the majority of the ansar whom the wali of Yemen expelled, and their expulsion caused the State to lose the land that sheltered them?

No one was officially expelled except for 17 men, two of whom defected in Ibb, and the rest practiced i'tizal and expelled the State from their land, and then, they were expelled in an official statement.

We do not know of anyone else who was expelled from the State military.

Then, we ask them: Those who are expelled, are they immigrants or ansar?

If they say ansar, who are the immigrants who were expelled?

And if they say immigrants, who were the ansar who were expelled?

We bear witness, by God, that they want to exaggerate the matter so that they justify their heinous act.

**Here, I summarize my testimony of what I saw regarding the reality of these people, and I say:**

I bear witness to God, the Highest, the Greatest, that those who called their action an act of i'tizal, while the reality of their action is that it splits the ranks, divide the word, and delays the work of the State. And I bear witness by God that they have neither a valid Shari'ah justification nor a proven factual justification. Rather, everything they mentioned, assuming it is proven, does not allow them to stop their obedience unless they see a blunt disbelief in which they have evidence from God. I also bear witness that none of the State soldiers were expelled except for seventeen men, all of whom were expelled after not being able to contain them. I bear witness that these defectors have used lies, secrecy, deception and cunning as a way to achieve their goals. I bear witness to what I have seen of clues, suspicious movements, simultaneous actions of these people at the same time, and slips from the tongues of some of them. And that behind this great deception was Abu Khaybar al-Ansari, Sadiq al-Shabwani, Abu Muslim al-Mansur, Abu Shayma al-Muhajir, Qays al-Ta'azi and 'Adnan al-'Adani. We only witnessed what we knew, and we were not witnesses of the unseen. God is my witness to what I say.

**Also, I bear witness that brother 'Adnan al-'Adnani was appointed with me in the Grievances Committee. The chain of events with him was as follows:**

- 1- I summoned him to come to us so he could receive his work, but he did not respond.
- 2- I ordered him to come, but he said his mother was sick.
- 3- It became clear to me with documented testimonies that brother 'Adnan was doing military work in the name of the State and took the spoils for himself and his friends without the knowledge of the official of the wilayah in which he is. They did not send one-fifth of their spoils to the State. The last thing they did was the kidnapping of a man from al-Buhrah [tribe], which is Batiniyya. Then they considered him as an original infidel and took a ransom of (\$100,000) and distributed it among themselves.

[Page 12]

- 4- Then some of those who were with them repented. Hence, the military official in the wilayah Adan, brother Radwan Qanan and the security official of the wilayah, brother Abul-Walid al-'Adnani, interrogated them and recorded their confessions.

5- Then I sent a letter, with the military official, to them, asking them to come to the court. Some of them answered with approval, but brother ‘Adnan eluded and said: I agree to the court on the condition that it is in my house or in a place that the wali of the wilayah does not know about, for fear that he will be imprisoned because of his actions. Then, some of his followers spoke and said: Now we will practice i’tizal and we will form a group called Ansar al-Khilafa.

6- Then, two days later, their statement issued, in which they stated that they are practicing i’tizal.

This is what we saw from the case of these defectors, and the case of brother ‘Adnan al-‘Adani. By God, I did not lie to them at all, nor changed, nor did I add to it, nor did I oppress them. Otherwise, may God count me among the oppressors.

It suffices us that God knows that this is the tip of the iceberg, and the hearing what happened is not like the living it.

And all praise is due to God, Lord of the Worlds  
Testimony of the poor slave of his Lord, Abu Muhammad Abdullah al-Kinani  
Friday, 6/Rabi’ al-Awwal/ 1437 AH [17 December 2015]