



Tawhid wal-Jihad Group, Jerusalem: “Our Dogma” November 18, 2009

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[This document is the translation of an Arabic-language communiqué obtained by NEFA investigators and translated into English by ceifIT LTD on behalf of the NEFA TerrorWatch subscription service. This transcript is provided for educational and informational purposes only.]

“In the name of Allah, the beneficent, the merciful.”

“Our Dogma”

“Praised be Allah, Who sustains in every era a group of knowledgeable people calling the stray back to way of guidance, forbidding the ruin, reviving the dead with Allah's Book and reviving the ruined and the ignorant with the Sunna of His apostle – peace and prayer be upon him. So many of those who were killed by Iblis [a demon] have they revived, and so many of the stray and the wandering have they guided. How precious their influence on the people is! They ward off the extremists' distortion of Allah's religion, as well as the liars' imposture in its matter and the stray's misinterpretation of it. Those [stray people] fly the flags of Bid'a, unleash temptation despite what is written in the Book and speak of Allah and of His Book – and how exalted is He over what those evil-living say - without knowing. We seek refuge in Allah from all these distracting temptations; peace and prayer be upon the prophet Muhammad and his dynasty. Following is a summary of our beliefs and dogmas which we call the people to embrace and through which we touch some of the main relevant dogmatic issues of this era. In hope that we are guided by Allah, we say:”

“- Our dogma is that of Ahl Al-Sunna Wal-Jama'a. In our view, the fundament of the dogma and the Sunna is adhering to the apostle's companions' way of action, taking them as role models and abandoning Bid'a, disputes, and quarrels over religion. We therefore act according to the nation's ancestors understanding of the Book and the Sunna. It is neither for the mind nor the heart to perceive the Book or the Sunna; they are only to be obeyed, and the heart's caprice to be abandoned.”

“- We believe that Islam is based on two issues:

First: enjoining the worship of Allah solely and exclusively, encouraging others towards it, choosing loyalties in its light and declaring those who abandon it disbelievers;

Second: strictly forbidding the division of worship between Allah and another, and declaring those who engage in such practice disbelievers;”

“- We believe that faith is in one's speech, deeds and intentions. None of the three is sufficient without the other two. Speech is generated by both the tongue and the heart and deeds are generated by the tongue, the heart and the entire body; whoever claims that faith is only in one's speech while the deeds are of no importance to this matter belongs to the Murjia .”

“- Faith increases and decreases; when one's conduct is right, it increases. When one's conduct is wrong, it decreases. The righteousness is complete faith, while sins are insufficiency of faith. A

man [whose faith is insufficient] may be suspended from [the higher title:] faithful to still remain a Muslim. When he repents he may be faithful once again. The only causes to exclude one from Islam are disbelieving, dividing the worship between the Mighty Allah and another, or defying one of Allah's decrees out its repudiation. However, if he abandons it [Allah's decree] out of indolence – except the case of the prayer – Allah will determine whether to punish or to pardon him. We believe that abandoning any of the physical practices [mandatory in Islam] is disbelief which excludes its perpetrator from the religion.”

“- We believe that to not believe in idols is a condition for true Monotheism and faith. The meaning of not believing in idols is to consider the subordination to any other than Allah as futile, to abandon it, to detest it, to declare all who engage in it disbelievers and to be hostile towards them, even if only in one's heart.”

“- We believe that declaring a person a disbeliever is a Shari'an procedure, regulated by principles and limitations. Its origins are in Allah's Book, in the Sunna of His apostle, peace and prayer be upon him, and in the nation's unanimous accord. There is no shame in raising this subject or in learning it, as long as Shari'an rules are kept. We renounce the aberrance of nowadays' Murjia in this matter.”

“- We believe that disbelief is in one's heart, tongue and deeds. It may be divided into practical and conceptual [disbelief]. Practical disbelief may be major or minor, just as conceptual disbelief may be major or minor.”

“- We believe that one's engagement in major idolatry is enough to make one an idolater. No excuse is adequate in such case except the situations of compulsion which are recognized [by the Shari'a]. Likewise, we believe that one's perpetration of major disbelief is enough to declare him disbeliever, unless one of the recognized restraints on disbelief declarations applies in his case. This issue [the recognized restraints], however, is an esoteric one with which only few are familiar, as is the issue of caprice's and Bid'a's moderate followers. In the issues which are obvious and common, at any rate, there no excuse for such a man except a recognized situation of compulsion, or unawareness if he has either embraced Islam only recently or grown up in a distant desert or in the lands of the disbelievers.”

“- We believe that anyone who commits an act or makes a speech of disbelief has indeed perpetrated disbelief, even if he does not mean to be a disbeliever, as almost none of the disbelievers intend to be such, unless by Allah's will.”

“- We believe that anyone who holds on to a religion other than Islam is a disbeliever, regardless of whether or not the message [of Islam] has ever reached him. If it has indeed reached him, he is a perpetrator of stubborn or spiteful disbelief, which is the common case. If it hasn't ever reached him, then he is a perpetrator of ignorant disbelief.”

“- We believe that a land belongs to the [the religion which is represented by] the widespread laws in it. Thus, the lands of Islam are those in which the Islamic law is widespread, while the lands of the disbelievers are those in which the law of disbelief is widespread. In our lands, where the defiant prevailed and took the reins of leadership in their hands, the situation is a mixture of the two. This determination [of an intermediate situation], however, does not apply for to their inhabitants. Primarily, they are Muslims, whether this is a known fact or an uncertainty. We do not say, like the extremists in disbelief declare: 'All people are primarily disbelievers'; we separate each man and his own case, as some of them are disbelievers and others are Muslims. Those who present Islam outwardly and keep away from the sins which exclude their perpetrators from Islam we shall define as Muslims and treat them as such, letting Allah alone be the judge of their intention. Those who present disbelief outwardly, without a Shari'an recognized excuse - we shall define as disbelievers, both outwardly as in their intention, and treat them as such.”

“- We believe that praying behind anyone [such as the prayer Imam] - righteous men, sinners, and those of unknown [moral] situation alike – is sound. Investigation and verification of his situation and his dogmas are unnecessary for the purpose of praying behind him.”

“- We pray for those of Ahl Al-Qibla who died for the sake of Monotheism and ask Allah to pardon them. They are eligible for Allah's pardon and our prayer, even if they had committed a sin, be it a small one or big one. We do not declare any of them as entitled to neither Heaven nor Hell; we can only hope for the righteous and fear for the wrong-doers and the sinners and wish that Allah have mercy on them. We do not declare any one of them as a disbeliever only his by transgressions and major sins as do the Khawarij; the brotherhood of the believers is stronger than sin. We do not declare one a disbeliever by likelihood, by prediction, by implication of one's words. Whoever has entered Islam by certainty will be excluded only by certainty.”

“- We believe that cursing Allah, the His religion or His apostle – peace and prayer be upon him – is enough to make one a disbeliever. No excuse is valid for such a person except a recognized situation of compulsion. The same applies for whoever helps the idolaters against the Muslims and whoever abandons the prayer, unless he is a recent convert.”

“- We believe that it is only for Allah alone to reign and set rules, that His reign is the utmost justice and that anything which contradicts it must be rejected as injustice. We also believe that leaving all matters to Allah's authority and His rules is direct implication of faith and a condition for its soundness. Thus, anyone who subjects a matter to anything but Allah's reign, rules in contradiction to Allah's revelations, or follows a newly-set law system which Allah has not authorized, is a disbeliever and a follower of the ignorance's reign, [and hence is] excluded from Islam.”

“- We believe that anyone who voluntarily turns to a court of man-made law, whether he is just or a deviant from Allah's rules, is a defiant disbeliever by this mere act.”

“- We believe that no disbeliever is entitled to the Imam's [the leader's] position. If he [the leader] turns out to be a disbeliever or attempts to change the law, then he is no longer under the custody [of Allah] and obeying him is invalid. The Muslims must then rise up against him, overthrow him and appoint a just Imam in his place if they can.”

“- We believe that any group of people who have assembled on the basis of principles other than Islam is a defiant and disbelieving group and must be fought if this is possible. This applies for the parties which raise the banners of ethnic origin, nationalism, Ba'ath, communism, socialism, secularism and democracy.”

“- We believe that the democratic regime is a disbelieving one. It does not obey Allah's authority, but the people's. In the democratic regime the people are the legislators rather than Allah. Whoever believes in this aspect of democracy, calls for its implementation or commands it is a defiant disbeliever, no matter how much he insists that he is a Muslim.”

“- We believe that the dissenting Shiites are a group of defiant disbelievers. They are among the vilest dwellers on this earth. We renounce them and their aberrance in front of Allah. Similarly, we renounce the followers of the Jahmiyya and the Murjia who are the entourage of the defiant tyrants, the Khawarij with their aberrance and their exaggerated extremity and their followers among nowadays' disbelief declaration extremists. Our advice is to take caution against all of them, to avoid their company and to refrain from any conversation or discussion with them.”

“- We believe that Jihad is a constant process, starting from the moment Allah passed the Message to Muhammad - peace and prayer be upon him – until the moment when the last host shall fight against the Dajjal. It can be stopped by no tyrant's thuggery, and no just ruler's righteousness. It is the nation's only way to retrieve the rights which have been denied from it

and its Caliphate which soberly followed the prophet's ideology. Religion relies on the guidance of a Book and the victory of a sword."

"- We believe that no more than faith is needed to ward off this aggressive unjust disbelieving enemy which spoils the world and the religion. Unconditional Jihad is to be performed against it [this enemy], according to the [Muslims'] ability. Jihad in our era has become a personal duty of any capable Muslim, either under [the command of] an Imam or without it. That is because the entire nation is engaged in Jihad, the purpose of which is to ward off the religion's enemies."

"- We believe that the one-eyed Dajjal, who is the biggest liar of all liars, is emerging. There is no doubt or argument about that."

"- We believe in the torments of the grave, during which the servant [the man] is asked about his religion, his Lord and his prophet. We also believe in Munkar and Nakir, the charmers of the grave, and ask Allah for strength [to endure their interrogation]."

"This is our religion through which we worship Allah, our perception to which we aim our hearts, our ideology which we follow and our goal to which we strive. We believe in them and call the people to embrace them."

"We pray to Allah to give us stability so as to hold on to Monotheism and the Sunna, and patience for Jihad in His way."

"We pray that He take us from this world as Muslims, and that He place us [in Heaven] with the righteous men."

"Peace and prayer be upon Muhammad, his dynasty and his company."

"Tawhid wal-Jihad Group, Jerusalem"

"Tuesday, Dhu Al-Qa'da 29th, 1430 (Hijri calendar)"