



Ansar al-Islam: “Dealing With Afflictions and Calamities”

October 13, 2008

Ansar al-Islam: “The Methodology of Our Organization, According to Shariah Policy, In Dealing With Afflictions and Calamities.” Dated October 13, 2008



[This document is the edited transcript of an Arabic-language communiqué obtained by NEFA investigators and translated into English by ceifiT LTD for the NEFA TerrorWatch news service. This translation is provided for educational and informational purposes only. For more information on Ansar al-Sunnah and its links with other Iraqi insurgent groups, see “State of the Sunni Insurgency in Iraq: August 2007” (<http://www.nefafoundation.org/miscellaneous/iraqreport0807.pdf>).]

“...Praise be to Allah, Lord of the Worlds; peace and prayers upon the faithful prophet who was sent as a grace to the worlds, and upon all his family and companions. From the leaders of the Ansar al-Islam Organization to all Muslims. Allah created us and you are among those who listen and follow the best of what they listen to; may peace be upon you, Allah’s grace, and his blessings...”

“The reason for the publishing of this paper... are the criticisms that can be summarized as follows: the fact that our organization is not responding to its critics; the large number of those who broke from it in over the course of our work; our avoidance of becoming involved in the negotiation of unification projects; our ignoring the shortcomings of and mistakes made by its supporters; our refusing to denounce those supporters in order to prevent them from using its silence as an excuse for legitimizing their actions; and, our failure to respond to some factions who use [the organization’s] admonitions to respond to their opponents.”

“Many words have been expressed regarding the failure of the Ansar [al-Islam] Organization. They have been raised by people who had previously left the organization, in the first years of working on the Iraqi battlefield, in order to justify the validity of their claims against us—despite the fact that we were not trying to quarrel with them. Remaining silent, according to these people, is the response of those who have nothing to say. Let them prove to themselves and to others the validity of their repudiation of their loyalty oaths to the organization and the logic of betraying its covenants... These papers are not a critique against certain people in particular, or against particular organizations either, but rather an evaluation of some negative incidents that have an impact on the jihadi battlefield in Iraq—an issue that we were obliged to address.”

“On remaining silent—we declare that remaining silent is a religious issue. We have relied on it as a religious principle, for it is part of the Sunnah [religious traditions] of the Prophet, which is a safeguard against infighting and is a grace to ignorant people... If it can be implemented, then it must be performed... Silence is one of Allah’s religious traditions, which he introduced to mankind in order to show his mercy to them. It is not for fear of the outcome, or for having forgotten our legal doctrines, but it is out of mercy from Allah...”

“Regarding the use the organization’s communiqués in the arguments of our enemies. Some writers and analysts—may Allah show them the right path—have manipulated the silence of Ansar [al-Islam] in the wake of misdeeds by some factions, illegal actions, and criminal behavior on the jihadi battlefield in Iraq. According to their interpretation, this ‘silence’ is evidence of our

validation of these actions. However, the clerics absolutely do not conceive that the silence of Ansar [al-Islam] in this land] is legitimizing those who act wrongly. Ansar [al-Islam] follows the rulings of the clerics. May Allah forbid that Ansar [al-Islam] would remain silent in the face of abominable actions as an approval of them—to the contrary, we have relied on remaining silent as our policy for a specific stage and for a specific purpose, which we consider to be crucial for us. Our silence is not based on actions—if it were so, it would be a false silence according to Shariah—but, rather, the silence was aimed at [avoiding] publishing condemnations in the media, because the enemy uses a strategy of media publicity for propaganda and to create rifts within the ranks of the mujahideen. For those who have published such offenses, we have sent admonitions and an explanation of the truth, and we are trying to minimize the damage with them and to act according to our religious traditions as much as we can. Those who use our silence as an excuse to legitimize their actions are mistaken... The silence of an honorable man regarding a particular topic is not considered an excuse in Shariah law, and our silence should not be considered as a source of authority by us or anyone else.”

“Regarding the nature of our response. Before starting to reply, we want to declare to the Muslims in general, and particularly to the mujahideen, that we do not claim to be immune from making [mistakes in] our decisions and efforts. We make efforts, with Allah's permission, to ardently pursue the truth, to be ascetic regarding vanity, and to obey a Shariah regime as much as possible. Our true judgment is by Allah's success alone and his mercy on us. Our mistakes are our own fault and that of Satan. We will remain innocent in the eyes of Allah of every violation of Shariah law. We shall seek advice from the wise men, and if Allah permits it, we will be graced with truth and diligence, and help each other in observing [our religion] and worshipping Allah. We ask Allah to accept [it] and to forgive us all.”

“Regarding the split in our legal doctrines. The methodology of our organization, if Allah permits, is to follow Shariah law, and it is based upon what the esteemed clergy have said about the difference between advocating legal doctrines and implementing them. It is uncontroversial among the clergy that the rationale for advocating legal doctrines is different from the motivation to implement them. Thus, the reason for advocating legal doctrines arises from the necessities of Shariah law—and the motivation to implement them arises from policy considerations, according to the Shariah. There was never a Muslim who has completely tied the publication of a rule to its implementation. Publishing a legal doctrine does not oblige its fulfillment immediately, or its fulfillment at all. There are legal doctrines whose implementation has been postponed; there are legal doctrines whose implementation has been suspended, hoping to seek repentance or truth; there are legal doctrines... which block their own implementation until the issue of possible repentance is settled. If one repents he is forgiven, and if he does not repent, implementation is permissible.”