



IMPORTANT MEMORANDUMS

The Delegated Committee issued an important memo to the soldiers of the Islamic State entitled, “That Those Who Perish would Perish upon Proof and Those Who Live would Live upon Proof,” which confirms some matters regarding the ‘aqidah of the Islamic State and its methodology. It also refutes some opinions and decisions that have been ascribed to the State, warning people from making claims about the Islamic State without knowledge and ascribing opinions and beliefs to it without evidence. And it clarifies to the Muslims the way of Ahlus-Sunnah in giving advice to those in authority and dealing with grievances whenever appear.

The memo, which was published on the 21st of Sha’ban 1438, began by explaining that the Islamic State was only established to spread tawhid, and that its da’wah is merely an extension of the da’wah of the Prophets and Messengers ﷺ, then that of the righteous Salaf of this ummah and of those who followed their guidance. It also confirmed that it was established upon the same principles as the blessed Najdi da’wah state founded by the followers of the Mujaddid Imam Muhammad Ibn ‘Abdil-Wahhab rahimahullah.

The Islamic State Remains upon Its Manhaj Neither Changed nor Replaced, by Allah’s Grace

The memo clarified that the Islamic State is still firm upon its ‘aqidah, which has not changed nor was it replaced, since its first bricks were laid by Shaykh Abu Mus’ab az-Zarqawi rahimahullah and his noble brothers, as it was after them in the state of Shaykh Abu ‘Umar al-Baghdadi and his wazir Abu Hamzah al-Muhajir rahimahullah, until the Khilafah upon the prophetic methodology returned under the leadership of Amirul-Muminin Shaykh Abu Bakr al-Baghdadi rahimahullah. As it was mentioned in the Delegated Committee’s memo, “The State did not change its manhaj. It did not haggle over its religion. And its resolve did not waver. Instead, it continued thereon, not playing favorites nor turning from the path.” And the memo confirmed that the State doesn’t care who is pleased or displeased with it, but that it instead deals with everyone based on its chosen method, just as Shaykh Abu Muhammad al-‘Adnani rahimahullah said, “We will fight, and fight, and fight until the religion is entirely for Allah. We will never beg people to accept the religion of Allah and to rule by Allah’s Shari’ah. Who-

ever is content, then this is the Shari'ah of Allah. Whoever dislikes it, is discontent with it, and refuses it, then we will continue in spite of him. This is the religion of Allah. We will declare the apostates as disbelievers and disavow them all. We will take the disbelievers and polytheists as enemies and hate them."

The Opinion of the Islamic State Is That of Its Imam, Those Whom He Delegated, and Its Official Spokesman

In refutation of those who spread their own misguided opinions and beliefs, marketing them to people as being held by the Islamic State, of both the people of ghulu and those of irja, specifically regarding the issues of takfir, as well as those who defame the 'aqidah and manhaj of the Islamic State, even making takfir of its soldiers and leaders, based on false opinions and beliefs that they have ascribed to it or due to their ignorance of the creed of Ahlus-Sunnah wal-Jama'ah, which they criticize whenever it opposes their desires, the Delegated Committee said in its blessed statement, "As for the statements that distort the creed of wala and bara, burying the millah of Ibrahim ؑ in the shubuhah of people of irja (Murjii doctrine) and tajahhum (Jahmi doctrine). Likewise are the opinions of the people of ghulu (those extreme in matters of takfir), those who passed through the religion as the arrow passes through its target; the State is innocent of them. And no one has the right to speak in its name or ascribe an opinion to it that it did not hold, for its saying is the saying of its Imam (may Allah honor him through tawhid), and those whom he delegates, or of its official spokesman. As for the fabricating of lies and speaking based on assumption, then that is to speak without knowledge, which Allah ﷻ has forbidden."

The Islamic State Does Not Refrain from Making Takfir of the Mushrikin, and Makes Making Takfir of the Mushrikin One of the Utmost Principles of the Religion Brought by the Messengers

The Delegated Committee referred to various kinds of people of misguidance from those who fabricate lies against the Islamic State, those who as-

cribe opinions to it that are not held by its leaders and beliefs that they have rejected.

Of these are those who hold the opinions of irja, ascribing their own errors and deviances to the Islamic State, like how they "accept the Islam of one who does not make takfir of his people's taghut," while "[the Islamic State's official opinion] is that of making takfir of the tawaghit and whoever defends them and does not make takfir of them, without exception." Similarly, there are those who "treat the making of takfir of mushrikin a matter that is khafiyyah (obscure) or khilafiyah (disputable), placing difficult restraints on its implementation, such that the third nullifier of Islam is completely and categorically suspended [...] Worse than this is that they claim that this opinion is that of the Islamic State! This is a pure fabrication. Those both far and near know that the Islamic State (may Allah honor it through tawhid) has not ceased for a single day from making takfir of the mushrikin, and that it treats the making of takfir of the mushrikin as one of the utmost principles of the religion, which must be known before knowing the prayer and other obligations that are known of the religion by necessity. As such, in its statement that came from the Central Office Overseeing Shar'i Dawawin, regarding the one who refrains from making takfir of the mushrikin, on 22/8/1437."

What the memo meant when referring to "principles of the religion" (usul ad-din) are those matters of 'aqidah that the Prophets ﷺ taught their people, i.e. those matters directly established by their messages, which is in opposition to what is meant by "principle of the religion" (asl ad-din), which is what was established before the messages came and before the messengers were sent ﷺ, like the tawhid of Allah's rububiyyah (divinity) and uluhiyyah (worship).

Also attributed to this kind of misguidance are those who "allow the shirk of tahakum (litigation) to the taghut with the claim of necessity, putting it in the status of ikrah (coercion)," those who "reject the ijma' of the Sahabah on making takfir of the mumtani' factions (those who forcefully refuse the implementation of the Shari'ah)," those who "refrain from making takfir of those who vote with the claim of their being ignorant of the reality of elections," and those who "do not make bara (disavowal) of the scholars of taghut who are calling to committing shirk."

In this memo, the Delegated Committee also referred to another kind of people of misguidance who defamed the Islamic State, blaming it for an opinion or belief that is actually the ‘aqidah of Ahlus-Sunnah wal-Jama’ah, even making takfir of it because of this, due to their being influenced by the bida’ of the Khawarij and Mu’tazilah. Or they defamed the Islamic State based on opinions not from its ‘aqidah. Rather, they are mere lies and fabrications, invented by these deviants or opinions they attributed to it, attempting to cover the Islamic State in the cloak of irja.

The memo said, “Some of them make takfir of the State because it does not accept the heretical chain takfir invented by the Mu’tazilah,” and “some of them ascribe to the State that it considers the asl (default ruling) of lands of Riddah (‘incidental kufr’) to be that of Islam, which is a lie against the Islamic State and a clear fabrication.” Rather, the Islamic State judges the person in a land of “incidental kufr” based on what is apparent of him. The memo also said, “Some of them make takfir of the State using the claim that it permits the act of open kufr for benefits during war, and they have lied! Instead, the open belief of the Islamic State regarding that, is that open major shirk and open major kufr are not permitted except through ikrah (coercion) [...] And this is the opinion and belief of the Islamic State on this matter. But these ones have been mistaken due to ignorance and their lack of distinguishing between what is open shirk and open kufr and between what are exceptions that are permitted due to necessity, as in the hadith of Muhammad Ibn Maslamah and others.”

Differentiating Between Sincere Advice and Defamation

The memo of the Delegated Committee informed the Muslims in general of the need of adhering to the methodology of Ahlus-Sunnah regarding giving advice to those in authority, and of not following the ways of the people of misguidance in this regard – for they are those who take any mistake or shortcoming from one of the umara as a means to defame the mujahidin, spread fear between the Muslims, and distract them from fighting the enemies of the religion, if not even inviting to passive relations with the mushrikin! The memo mentioned that those who fall into these abominable deeds are merely taking

the path of those who went out against ‘Uthman ؓ, claiming to be striving for reconciliation, compliance with the Sunnah, and concern for the Ummah.

Regarding this, the Delegated Committee said, “As for those who claim to be giving sincere advice to the umara, while reviling, defaming, scaremongering, and frustrating them in a way that only gives joy to the enemies of the kuffar, the murtaddin, and the munafiqin, then the best case for him would be that he is in violation of the Book, in opposition to the Sunnah, and has deviated from the path of the Salaf in giving sincere advice to the umara. Anas Ibn Malik said, ‘Our elders from the companions of Allah’s Messenger ﷺ forbade us, saying, ‘Do not insult your umara, do not cheat them, and do not hate them, but fear Allah and have patience, for the matter is near.’”

The memo added, “Will the abandoner not reflect over the command of the Prophet ﷺ of having patience with the umara, whether they were Bedouins or Abyssinians, whether righteous or dissolute, even if they preferred themselves in something of the transitory vanities of the Dunya; and his command to recognize the status of those in authority, obeying them in what is good.”

And it warned those whose souls tricked them, making what is false seem true and what is corrupt seem right, from continuing in their deviance, saying, “And it is known that slander is not sincere advice to what is virtuous, nor is it the repudiation of a vice. Rather, it is only insult, vilification, defamation, the spreading of bad traits, and the concealing of good qualities. And it is not as some whose souls that command them with evil have rationalized for them, that this slander is heroic, this dispraise is courage, this backbiting is the declaration of truth, and that this dividing the ranks is in opposition to tyranny – and Allah’s help is sought from such thoughts.”

This memo comes as a completion to a series of memos and statements issued by the Delegated Committee and its Central Office Overseeing Shar’i Dawawin in order to clarify any disagreements regarding the ‘aqidah of the Islamic State and its manhaj, and specifically regarding those matters in which many people speak about without knowledge, causing error and confusion.