

The Revolutionary Covenant Press Release # 9:

Jabhat al-Nusra

May 20, 2014

[Please note: Images may have been removed from this document. Page numbers have been added.]

In the Name of Allah, the Most Compassionate, the Most Merciful

All praise be to Allah, who has promised the Mujahideen increase and goodness, and has made inciting the believers a worship. Peace and blessings be upon he who was raised with the sword between the hands of the Hour, and upon his family and companions. And thereafter:

Media sources have reported what has been called the “Charter of Honor of Revolutionaries” that has been signed by some of the forces fighting in Syria of the Levant. We received this document too, as did all Muslims and Mujahideen. We are very regretful that our brothers who signed the document did not discuss the matter with us beforehand. Everyone knows that amongst the most critical situations that can arise in the battlefields, as our scholars have warned, is the absence of Shura and isolated decisions. The jihad in Sham is a trust upon the Muslims in general and the Mujahideen in particular. Today, this jihad is entering a phase of testing and endurance. As this document is dealing with a general matter, a matter that relates to jihad in the Sham and the jihad of the Ummah in some forms, we found it necessary to clear its ambiguities based on what we know from our religion, and to clarify our methodology. Our criticism upon some groups due to their signing of the document does not mean we are belittling their greatness or jihad. Instead, from every person we must take what conforms with our religion and reject that which opposes it. So the matter is concerning the religion, and it is necessary to acquit jihad from the mistakes or oppositions that may happen, as the Prophet, peace and blessings of Allah be upon him, is reported to have said: “O Allah, I disavow what Khalid has done”.

After this introduction, we summarize the most prominent ambiguities as follows

First:

There was clear ambiguity and lack of conformity and specifications regarding the objective of the document. Even though they mentioned certain rules and specifications of the revolution, we did not find any conformity or specifications; instead they were sentences and words that could be manipulated by every group to their liking. How can there be a document that defines the revolutionary work if it has no clear objective.

Second:

It fell short in its declaration against radicalism and fundamentalism, and its fight against laxation and stepping back, for just as radicalism defaces jihad, laxation and laziness also do the same. The religion of Allah has both, people who value it and those who are indifferent to it. Thus, laxation must never be tolerated.

Third:

Just claiming to reference and hold to the rules of our religion is not enough, as it is necessary to back up words with actions, according to the Book and the Sunnah. This document contained many things contrary to the Book and Sunnah, as we shall clarify in this statement - and the Prophet, peace and blessings of Allah be upon him, said in this regard: "I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed."

Fourth:

The limiting of jihad to one area from the areas of the enemy is to push away the enemy assailant, to topple the regime militarily, with knowledge that this regime has attacked the religion before the people, money, honor and lineage. So the first thing to repel them should be in terms of religion and the application of its laws in all things. It is the consensus of the scholars of Islam to protect the religion over other things, as the Almighty said: "And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do." [Al-Anfal, 39]. And in the verse of Nisaa': "And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?- Men, women, and children..." [An-Nisaa', 75]

Fifth:

The statement declared that those who sign it want the leaders of the regime and its criminals to be presented before a court to be judged fairly without bias or revenge. This is opposing what the Shariah has decided, that the people of apostasy deserve only the sword. The tyrants of the regime and its leaders and ministers are from the people of apostasy who we have been ordered to kill, as is reported in the Hadith of Nisa'i and declared Sahih by Albani, about the four who were to be killed even if they were found hanging from the covers of the Kaaba, on the authority of Musab bin Sa'd from his father who said, "On the day of the Conquest of Makkah, the Messenger of Allah, peace and blessings of Allah be upon him, granted amnesty to the people, except four men and two women. He said: 'Kill them, even if you find them clinging to the covers of Ka'bah.' (They were) 'Ikrimah bin Abi Jahl, 'Abdullah bin Khatal, Miqyas bin Subabah and 'Abdullah bin Sa'd bin Abi As-Sarh. 'Abdullah bin Khatl was caught while he was clinging to the covers of Ka'bah. Sa'eed bin Huraith and 'Ammar bin Yasir both rushed toward him, but Sa'eed, who was the younger of the two, got there before 'Ammar, and he killed him. Miqyas bin Subabah was caught by the people in the marketplace, and they killed him."

Then it is our legal right to take revenge against this criminal regime. Didn't Qaqa Bin Amru say when he saw Bahman Jadhuyah at the beginning of the battle of Qadissiyah: O revenge for Abi Ubaid, O revenge for Saleet bin Amru, O revenge for the people of the bridge. The Messenger of Allah, peace and blessings of Allah be upon him, sent companions into the Battle of Muthah in order to avenge some of the companions who were killed. Similar was the case in the Battle of Tabuq. So there is a legal revenge and a legal retaliation that the pure Shariah has allowed.

And not avenging the people of Sham is something disappointing in itself

Sixth:

The text of the charter specified meeting and cooperating with national and international sides who are aiding the Syrian people, because it will aid the revolution. It did not specify the names or their stance in relation to Islam and Muslims in all the lands, and its role and goals from the blessed Islamic Syrian revolution and its results, and what are the forms of cooperation and meetings and what conversations go on in there. We know that these regional sides work for nothing but fighting Islam and its people, and standing in the way of the Caliphate. This is mentioned in the fourth point of the charter. As for the sixth point, it mentions refusal of any foreign influence. We are not clear in what context foreign is used? Does it refer to Islamic groups – perhaps that is most likely? Or the regional supporters? So there will be controversy, but Allah the Almighty has warned us from the cunning of the disbelievers throughout history. He said “And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crime it is Allah's purpose to punish them. And truly most men are rebellious.” [Al-Ma'idah, 49] And He the Exalted said: “Thus do We explain the signs in detail: that the way of the sinners may be shown up.” [Al-Anaam, 55] And He the Exalted said: “Those who turn back as apostates after Guidance was clearly shown to them,- the Evil One has instigated them and busied them up with false hopes. * This, because they said to those who hate what Allah has revealed, "We will obey you in part of (this) matter"; but Allah knows their (inner) secrets.” [Muhammad, 25-26]

Seventh:

There is complete absence of the element of brotherhood based on faith, and denial of brotherhood based on land and country in the points of the document as a whole, as in the third, fifth, sixth, and eighth points. This is against what the Qur'an says about brotherhood of faith, without looking at the country, color, community, and so on. Allah the Exalted said: “The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy.” [Al-Hujurat, 10] And He the Exalted said: “The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.” [At-Tawbah, 71] He the Exalted said about the condition of the people of the Book: “And remember We took your covenant (to this effect): Shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified, and to this ye can bear witness.” [Al-Baqarah, 84] We in Jabhat al-Nusra deny clearly and openly, any attempt to conceal or eliminate the role of the Muhajireen brothers in this blessed jihad. They played a great role in supporting the people of Sham, complying by the saying of Allah: “But if they seek your aid in religion, it is your duty to help them...” [Al-Anfal, 72] We shall not treat them with anything except goodness and thankfulness, for our Lord, the Most Merciful, has said: “Is there any Reward for Good - other than Good?” [Ar-Rahman, 60] So we are united with the people of Islam by brotherhood in faith, which is above every other connection of land or nation. Our

support for the Muslims remains based on our religion and loyalty to it, not based on the country and lands. Allah the Almighty said: “And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?- Men, women, and children...” [An-Nisaa’, 75] The Prophet, peace and blessings of Allah be upon him, said: “A Muslim is a Muslim’s brother. He does not wrong or desert him.” We would like to declare to everyone that the State of Islam that we want is the state that is based on religion, faith, and Shariah, before anything else, and upon this will be Walaa and Baraa. As for us, a Muslim and disbeliever can never be even. Allah the Exalted said: “Shall We then treat the People of Faith like the People of Sin?” [Al-Qalam, 65] And the Prophet, peace and blessings be upon him, said: “The strongest bond of faith is love for the sake of Allah and enmity for His sake.”

Whatever hurts our Muhajireen brothers also hurts us, and what befalls them, befalls us, and the one who speaks ill about them, speaks ill about us. So O Muhajireen in this land, spread throughout it, for the door of Sham shall remain open always for those who want to support it with goodness, and goodness is in it and its people.

Eighth:

The text of the charter emphasized that the Syrian people aim to set up a state of justice, law, and freedom, free from any impositions or pressures. We see that pressures and impositions are already clear in this very sentence. We are the sons of Sham, and we are spread out all over Sham, and we do not want any state set up in secret or behind backs. We shall declare it clearly and openly that we do not accept any citizen-state or democratic state, or any state that is not set up on the rules of Shariah. The same applies with many fighting factions with whom we meet and live, and they are the greater portion from the people of Sham. The People of Sham have understood that the rule of Sharia is the only one that will provide them with peace and security and equality and liberty. There is no peace or place in the shadow of societies that are not created upon Shariah. Allah the Exalted said: “Do they then seek after a judgment of (the days of) ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?” [Al-Ma’idah, 50] “It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance.” [Al-Anaam, 82] And then, a state of peace, law, and freedom is a demand made by people of all religions, whether they are Muslims, Jews, Christians, secularists, Hindus, Magians, and others. They all claim that they want a state of justice, law, and freedom, so there is no room for an ambiguous statement in this door. It is better to check out the statement of our Emir Al-Fateh Abu Muhammad al-Julani, may Allah protect him: “The Coming Days Shall be Better Than Those of the Past”.

Ninth:

The text of the charter is centered around the point that “the Syrian revolution is a revolution of ethics and ideals and it aims to gain freedom, peace, and security with all its social blend of different sects and tribes”. We say that dealing with different sects, religions, and races in the religion of Allah differs from one to another, as has been decided by the scholars. So, it is unacceptable to make everyone equal, and it is better for such a charter to state that dealing with each sect is going to be according to Shariah and its laws so that no one transgresses or is transgressed.

In the end, we would like to remind everyone that we have written this statement only for the sake of Allah, His Messenger, and the Mujahideen. We also demand the brothers who signed the charter to revise the agreement and restructure it and rephrase it according to clear Islamic values and projects.

Allah knows best and wisest.

Peace and blessings of Allah be upon our master Muhammad. and on his family and companions.

"And Allah hath full power and control over His affairs; but most among mankind know it not."
[Yusuf, 21]

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