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Title: Characteristics of Jihad Magazine, Issue One, March

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Synopsis

The document is the first issue of *Characteristics of Jihad Magazine*. The authors introduce the need for the magazine, discuss the nature of knowledge, defend suicide bombing, and delineate morals and provisions for the mujahideen. There is also a cover letter attached.

Key Themes

Introduction

The introduction is written by Ayman Al-Zawahiri. There is a worldwide conspiracy against jihad, which is aided by collaborationist Muslim rulers. The vagueness and scare tactics of these rulers lead clerics to sell out Islam for benefits and security. These clerics must be confronted with the reality that they are not supporting Islam. The hypocrites used to swear by God, but distanced themselves from the true Muslims. They did not help jihad, and were close to the tyrants. The author is thankful to God for success that has come in supporting jihad through various means.

Now [the past several centuries] is the worst time for Muslims. They faced colonialism and then tyrants. The West also staged an intellectual invasion, and through the media, in the form of literature and TV, habituated Muslims to sexual debauchery. As a result, this Muslim generation is far from tradition. They need good morals, which is covered in the next section.

The author discusses how the magazine has been issued after the hypocrites have been exposed. He condemns the Sharm-al-Sheikh conference, which dealt a blow to the jihad that was striking the Jews (the true rulers of the world) in Palestine. Apostates who attended included Hosni Mubarak, Husayn bin Talal (who took measures against the mujahideen), the Saudi princes Sa'ud bin Faysal bin 'Abd-al-'Aziz and Bandar bin Sultan bin 'Abd-al-'Aziz (who, the author alleges, promised recognition of Israel), and King Al-Hasan the Second (who brokered the deal). The time has come for people to decide which side they are on. There are only two sides: that of the Americans and Israelis, which represents sexual debauchery and hegemony, or that of the jihadists, who represent purity and steadfastness.

Introduction to Knowledge

The author explains the difference between Sunnis and Shiites. He goes on to differentiate various types of knowledge. Beneficial knowledge is religious, and should be sought after, but non-beneficial knowledge is off limits. This would include knowledge that contradicts the prophets, the Quran, and the hadiths. Greek philosophy is especially bad, and is peopled by philosophical deviants who should be punished. As a result, the author warns against learning philosophy in college, even in Muslim countries. Continuing on, magic offers no benefits, but practical knowledge does. Furthermore, those with responsibility should seek knowledge (for both practical and religious reasons). Muslims should know the rules on how to behave, and a Muslim leader must enforce them.

Martyrdom Operations

It is not permissible for infidels to dominate Muslims. This leads to a duty of jihad. When carrying out jihad, treachery is good, since it allows Muslims to inflict the maximum possible damage. Suicide bombings, or martyrdom operations are good for this. They are beneficial for a number of reasons.

First, there is no judgment (to get into Heaven) for martyrs. They are guaranteed to go immediately into Paradise, and experience the joy of pleasing God (and receive 72 virgins). It is therefore permissible to seek martyrdom even though it will lead to certain death.

Second, there is an obligation to fight infidels, and those who harm Muslims, and kills them. Muslims must attack tyrants (including infidel rulers) and try to remove them when they hurt Muslims. They are allowed to kill rulers who rule by man's laws, and can kill infidels as long as they have been called to convert at some time in the past. The priority in attacks should be on anti-Islamic leaders. Jihadists must love death to be successful in jihad. In Andalusia [Spain], the Muslims became afraid of fighting, and lost the country.

Third, in certain cases, jihad is the duty of every Muslim. Every Muslim must fight against infidel leaders, including apostates, in battle, in the case of an invasion from without, and when he is mobilized by a Muslim leader. When fighting an invasion, the elite jihadists become the mujahideen,

There evidence that it is permissible to kill oneself in the name of God. Jihad is not true suicide if you are trying to harm the enemy or benefit the public. Therefore, suicide bombing is permissible. It is also permissible to destroy places where sin has been committed (such as alcohol makers, and places of polytheism).

Finally, no one should be called a martyr without cause. One cannot just die. He must die for the cause of God to be a martyr.

Good Morals of a Mujahid

Good morals are a way to win the love of God and the Prophet. One can get good morals by reading books, associating with good people, and praying. The author then talks about the characteristics of the Prophet. No one comes close to the Prophet in goodness, so why are people today abandoning him for Western things? Muhammad was the best person in the world, and Muslims today should revert to Islam and the traditions.

Provisions for Mujahideen

Mujahideen should have no worldly desires. At the same time, it is permissible to pay the mujahideen. If a mujahid has sufficient financial means, he should be willing to work without pay. But if a mujahid is too poor, or is working on jihad full-time, he must be provided with financial support.

In addition, mujahideen can be praised, but they should not seek praise or be arrogant. As for spoils, mujahideen have three options. They can die, they can survive but not take spoils, or they can survive and take spoils. Although their heavenly reward is less if they take spoils, it is their total (heavenly plus earthly) reward that is important, so it is permissible to take spoils. In fact, mujahideen are allowed to attack infidels solely for the purpose of taking spoils.

Letter to Abu-Muhammad

The author writes a letter introducing the first issue of the magazine. He asks for editing and writing help from Abu-Muhammad, and discusses logistical issues. The printer needs to be fixed, and Abu-Karim and his editors need to refrain from adding jokes to the magazine. They also need more money and full-time workers. The magazine is necessary to provide a clear platform to show the group's ideology. As a result, the author wants it to be reviewed by a religious committee.