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Title: Loyalty and the Judgment of the Tyrants' Helpers

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Synopsis

The document discusses the nature of loyalty, what to do with tyrants and those who fight against Muslims, how to interact with disbelievers, both inside and outside of Muslim territories, and finally delineates the goals and vision of the Jihad Group.

Key Themes

This document is a discourse on loyalty and what to do with those who help tyrants. It may be a continuation of AFGP-2002-601667.

The author begins by discussing the nature of loyalty. Loyalty is serving as a guardian, in whatever capacity, against the enemy. The origin of a related concept, support, is love and closeness. Where believers are guardians and supporters of the Beneficent [it is unclear what this is], infidels are guardians of tyrants. According to Islamic law, those who support infidels at all (even befriending) will be judged as the infidels are judged. Those who serve as soldiers in armies that attack Muslims are infidels, even if they claim to be Muslims. Even those who promise to obey the infidels, and then do not are infidels themselves. Muslims owe non-believers nothing. It is impossible to judge people who are fighting for or taking refuge in tyrants, therefore they should be fought against without conditions or exceptions. In fact, the entire group must share the same fate as a single wrongdoer in its midst.

If a Muslim fights against other Muslims because of their religion (rather than over some material issue), he is an apostate, and is even worse than an infidel. The penalty for apostasy is death. Furthermore, the author equates fighting Muslims with hatred of Islam. He also commands his readers to fight even against Muslims who are forced to fight by infidels, since there is no way to tell their hearts in the heat of battle. If they are within the reach of the law, they must be tried. Otherwise, they must be fought – the group shares the same fate as its ruler. Those who are forced into infidels' armies have a duty to sabotage the infidels' plans.

The author goes on to discuss a fatwa by Al-Shaykh Ahmad Shakir, where Shakir argues that cooperation with infidels (or even a lack of active opposition) will lead to a Muslim's religious actions being wholly false (and unacceptable to God).

Next, the author discusses the territories of Islam, and other territories. A group becomes part of the territory of Islam if rule by Islam is stipulated by Islamic law, even if the majority of the people to be ruled are not Muslim. Conversely, a territory where disbelievers have the upper hand is a non-Muslim territory, even if Muslims are the majority. Muslims have an obligation to flee a non-Muslim territory for a Muslim territory if possible, and fight the infidels. Many former Muslim lands have become disbelieving lands because Muslims did not see what was happening. Otherwise they would not have permitted such desecration. As for common people in such territories, if they are living under legitimate ignorance, then they are not infidels.

Only God knows true Muslims, and thus the author argues that Muslims should judge people based on their actions and pledges, even if their hearts are different. There are a number of signs that someone is a Muslim, namely:

1. A declaration of faith;
2. Praying alone or in groups;
3. Ceasing to fight when one hears the call to prayer, or sees a mosque.
4. Exalting God;
5. Offering peace;
6. Wearing Muslim clothing, and growing one's hair out.

For their part, apostates who wish to return to the faith must prove their credentials with special care.

Regarding the treatment of non-believers, the author differentiates between Ahl Al-Dhimmah, Christians and Jews who pay the tax under Muslim rule, and Ahl Al-Kitab, those who do not pay, and conceal their activities from Muslims, thus earning Muslim animosity against their entire group. There are a number of conditions for dhimmi status, which can be abrogated if the non-believer does not want to pay the tax, or live by Muslim laws. The author argues that "citizenship" is against Islam, and serves as a loophole for dhimmis to get protection without meeting the requirements.

In closing, the author calls for jihad, which needs the support and solidarity of Sunni Muslims who are fighting tyranny. Jihad and obedience are obligatory, and Muslims should not break a covenant where they pledge to engage in jihad. The Jihad Group [the group that commissioned this document] chose its name because it believes that all activities, including science and education, should be in the service of jihad, which is the most important calling. Anything not ordained by God, including democracy, secularism, and socialism, is evil. The Jihad Group adheres to the consensus of scholars, and has as its goals a call to religion, revival among Muslims, deposing regimes through jihad, the creation of a military branch, the assistance of other jihadist groups, and ultimately the unity of Muslims. Publicity is important for carrying out this work, but secrecy is necessary as well, and all members must be able to keep secrets. The Jihad Group is international – all Muslims are equal, and all Muslim men are welcome to join. There is no promise of victory, and jihadis are few in number, but rewards are in the hands of God.