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Title: Pledges and Homages

Author: Unknown

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Synopsis

The author discusses the legality of pledges and homages, the importance of jihad in bringing about the return of the Caliphate, and the necessity of obedience to the Caliphate (with certain exceptions).

Key Themes

As the translator notes, the language this document is intentionally obscure, and is filled with verses from the Quran and Hadith. It is also only an excerpt from a much larger document that is occasionally referred to in this file. The document mostly concerns the proper use of homages and pledges among Muslims.

The emir is responsible for the training camp, and members are supposed to obey his words, even if they do not make a formal pledge of obedience. If the emir does ask for a pledge, the member is to evaluate the situation. If he does make the pledge, he should not violate it, for pledges are legal and consistent with Islam. Further, the author distinguishes between 'forbidden swearing' and 'fixed swearing'. It is forbidden to swear about issues that are against divine revelation, but swearing is otherwise legitimate. There are many instances where Muslims have the freedom to make choices without a pledge, but once they take a pledge, they must do what they promise.

The author goes on to discuss the relative roles of revelation and pledges. An action might be obligated by revelation, and then confirmed by a pledge to carry out that action. Alternatively, an action might not be obligated by revelation, but it can become an obligation if a pledge is taken, as long as the action does not conflict with the Quran and the Sunna. The pledge can also be postponed until an opportune time.

The emir is accountable to trainees (presumably within the jihad group). Additionally, contacts and pledges are valid even without being set down and being attested to. A sacred oath is fine, but not necessary.

The author then defines a homage as a contract and pact to submit and obey with one's innermost being. It appears to be somewhat more serious than a simple pledge. The Imam is contracted by influential people in the Muslim nation, or by the previous Caliph. The common people pay homage to him, and he in turn is bound to them by his responsibility to apply Islamic revelation. One aspect of the homage of the people is the promise to carry out jihad, which is an obligation. Jihad is the primary means for Muslims to erect a Caliph where none now exists, to whom they can pay homage. It is permitted to have two or more homages as long as they do not conflict. It is perfidy to break pledges, which can be also considered homages [this is in response to another author who apparently claims that pledges cannot be homages].

The author discusses two conquests, the first Constantinople (now Istanbul), and the second Rome. Constantinople was conquered by the Ottomans, but Rome cannot be conquered before the return of the Caliphate. Muslims need to have an Imam to obey, and they do not currently have one. A true emirate is not only legitimate, but all must obey it. Anyone who leaves the group or is insubordinate deserves to be persecuted, and dies like a pagan, although he is not actually a pagan.

There are different kinds of homages: to pursue jihad, to rule in fairness, to command a group until the coming of the Caliph, to dissent against a caliphate that has turned oppressive. The author approves of rebelling against dissolute emirs. It is not necessary to see the Caliph to pledge loyalty to him, which is why an entire nation can pay homage.