

Jihadist Website Releases 'Second Round' of Open Interview With Al-Zawahiri

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

On 22 April, a forum participant posted a 2-hour, 36-minute audio recording of the "second round" of an "open interview" with Al-Qa'ida second-in-command Ayman al-Zawahiri in which he responds to questions submitted by jihadist forum participants several months prior. In his answers, Al-Zawahiri calls on Muslims to join the jihad, and offers praise for the Islamic State of Iraq. The following is a full translation of the audio statement: "In the name of God and praise be to God. Peace and blessings of God be upon the messenger of God. Brother Muslims everywhere, may the peace and blessings of God be upon you.

This is the second part of answers to questions that I have received.

I begin with the fifth group of the questions, which are basically about Iraq:
The questioner Al-Ba'id asks:

- Does the Doctor (Al-Zawahiri) consider himself a Sharia expert? If the answer is no, then on what basis has he issued his fatwa, which is contrary to the opinions of the community of ulema, without apologizing for them, as individuals or as groups?
- The declaration of the Islamic State in Iraq has been a central reason for igniting differences among the mujahidin in Iraq. It was concluded without agreement with the mujahidin factions, or the ulema, or the Association of Muslim Scholars, or the people in General.
- Iraq is a multi-denominational states and the Sunnis are about one-half of the people or may be less. What position will these occupy in the state that the Doctor and his followers established in Iraq?
- What is the ruling on those who approve the principles of democracy (unless they are opposed by Sharia principles) the best way of administering the state and creating a balance between the state and the society?
- A big section of Muslims do not worship in accordance with the Hanbali faith and the Salafi call, such as Al-Asha'irah (After Abu-al-Hasan al-Ash'ari, third century of the hegira) and Al-Maturidiyah (After Abu-Mansur al-Maturidi, fourth century of the hegira). These differ with the lines of Imam Ibn-Taymiyah and Shaykh Muhammad Bin-Abd-al-Wahhab. What position do these sects occupy in Al-Qa'ida thought?

My answer to the first question by Al-Ba'id is that I do not consider myself one of the Muslim ulema, but I like them and I promote what I know of their utterances. As for the rest of the question, I did not understand what fatwa he has in mind?

As for his second question on the Islamic State of Iraq, I differ with what he said. The brothers in the mujahidin Shura Council have exerted their utmost to absorb all the jihad resources in Iraq and they delayed the declaration of the state for several months, in order to contact all the mujahid leaderships inside Iraq. The declaration of the state was not a cause of dispute but was

and will continue to be, God willing, the reason for preventing the mujahidin from falling in the sedition of infighting, as happened in Afghanistan.

If there is a group, a faction, or a body of people that agree with the Islamic State in Iraq in its pure line, which is distant from nationalist fanaticism and secularism, and which endeavors to establish the Islamic Caliphate and liberate all the Muslim lands from the Crusaders and Jewish invaders, then I call on them and on the Islamic State in Iraq to hold talks and reach understanding on merging into one entity, and I think they will succeed, God willing, if their intentions are good.

As for his third question, I have several comments. The first is that the Sunni community is not a minority in Iraq but they are the majority because the Kurds as well as the Turkomans are also Sunnis. The second is that Iraq, and all the Muslim lands must be governed by the Islamic sharia. The one who embrace Islam will be accepted but if he contravenes the sharia, he will be issued the sharia ruling that he deserves.

His fourth question is based on an erroneous preamble that led to a more erroneous conclusion. In the first place, democracy contravenes the sharia because democracy is based on the rule of the majority whereas sharia is based on the rule of the laws that are revealed by the lord of the universe.

His fifth question about the Hanbalis, the Al-Asha'irah, and Al-Maturidiyah, contains contradictions. The Hanbali faith is a jurisprudential principle and not a denominational creed. The schools that are affiliated with the Sunni denomination, are unified by their consensus on the book of God, the tradition of the prophet, and the unanimity reached during the three most sacred centuries. Differences among them can be resolved by the Islamic call and by calm discussion of knowledge. We do not imitate Ibn-Taymiyah or Muhammad Bin-Abd-al-Wahhab, may God have mercy on them, even though we hold them in high esteem, but we follow the evidence. The Maturidiyah and Al-Asha'irah rendered the greatest services in defending Islam and the Muslims.

Abu-Hajar al-Ta'ifi asks: How do you evaluate the current conditions in Iraq and what is your position on the jihadist movements in Iraq, led by the Islamic State of Iraq, and the Jama'at Ansar wa al-Sunnah? Why have they both failed to merge? Is it true that the Al-Qa'ida Organization in Iraq has been dissolved and has joined the so-called Islamic State in Iraq? Why has the Islamic State in Iraq not vowed allegiance to the Al-Qa'ida Organization in Iraq, given that Shaykh Abu-Mus'ab al-Zarqawi, may God have mercy on him, the commander of the Al-Qa'ida Organization in Iraq, voiced allegiance to Shaykh Usama? How can this organization be dissolved so easily? Shaykh Abu-Umar al-Baghdadi said that the Al-Qa'ida Organization was dissolved and it has joined the Islamic State in Iraq. What is your position on Abu-Umar al-Baghdadi?

My answer to brother Abu-Hajar is as follows:

1. The situation in Iraq demonstrates signs of a victory for Islam and the defeat of the Crusaders and those who stood under their banner, soon, God willing.
2. As for the esteemed brothers in Ansar al-Sunnah, I have explained my position on them in the past.

The state, as a step on the road to establishing the Caliphate, is higher in value than the mujahidin Groups. The mujahidin groups must express allegiance to the state and not vice versa. The Commander of the Faithful, Abu-Umar al-Baghdadi, may God preserve him, is one of the leaders of the Muslims and the mujahidin in this age. We ask God to give him and us guidance, victory, and success.

Al-Muqa'qi' asks: Why has our shaykh, Usama, did not mention the Islamic State in Iraq in his speeches? Does he approve of its declaration and on the timing of this declaration?

My answer is that Shaykh Usama praised the Islamic State in Iraq and its leaders more than once, the latest of which has been his last speech. Let my respected brother go back to it.

Baghdad al-Khilafah asks: We are being exposed to the poison of the Marines jurisconsults.

They do not spare us their evil in terms of spreading suspicions, misguidedness, and US propaganda, telling our young men: Iraq is for the Iraqis.

The mujahidin there need from you only prayers. The same thing applies to our mujahidin and our blood relatives in the Islamic Emirates of Khurasan (in Iran), may God strengthen it. They want to make them deviate from the road to the upcoming Caliphate, and for which the swords of the grandsons of Khalid and Al-Muthanna were unsheathed. May God raise your position with victory and consolidation. In the previous tape, may God preserve you, you called for backing the Iraqi mujahidin, they said that this call is directed at the Iraqis only, and that any mujahidin action against the tyrant government forces in the occupied Muslim lands is impermissible by the sharia.

They are also warning Muslims against migration. They terrify them with parades of their government forces along the border. They say that any fighting against these forces is a spilling of inviolable blood because the intelligence and state security forces, the army and the police, are Muslims and cannot be fought. They say that even if there is evidence that some of them should be killed, this thing cannot be applied on all those who carry up arms in the service of the ruler, even if there is evidence that they are infidels, because they are the stronger side. The principle that benefit is followed by evil, is not permissible by the sharia. The youths must consult with the Fatwa councils in the Arab countries when they differ on sharia decisions, guided by the word of God: "if ye realize this not, ask of those who possess the Message." (Koranic verse; Al-Nahl; 16:43)

What is your comment and your message to us and to them?

My comment and my message to you and to them is that the people of Jihad have the decisive opinion on what jihad requires. The commanders of jihad in Chechnya, Afghanistan, Iraq, Somalia, Palestine, and Algeria have alerted the Islamic nation, and therefore the nation should rush to their help. The people of jihad need men, money, and the technical and scientific expertise in the field of jihad, and the nation must make all this available to them. The war is a burning fire that consumes men and money.

I advise each mujahidin who rushes to the field of jihad to gather whatever money he can gather to send it to the mujahidin because money is the backbone of the war. I also ask him to incite those with scientific and technical knowledge and who are needed by the mujahidin, to rush to the war with him, or at least to be a middleman between him and the mujahidin.

Arabi asks:

We request that Your Eminence clarify the evidence about the sharia legitimacy of vowing allegiance to the commander of the faithful in Iraq Abu-Umar al-Baghdadi, may God preserve

him, given that some insist that an unknown person who have no power should not be given a vote of allegiance and that jihad in Iraq is a hit-and-run process and the time for declaring the Islamic state has not yet come.

Why Al-Qa'ida is not carrying out attacks against the US naval targets similar to the operation against the destroyer Cole?

My answer to Brother Arabi is as follows:

Shaykh Shaykh Usama Bin Ladin, may God preserve him, replies to those who object to Shaykh Abu-Umar al-Baghdadi as an unknown person as follows:

"There is a question. Most of the people do not know the biographies of the mujahidin commanders in Iraq. I say that the reason is the circumstances of the war and security reasons pertaining to this. However, I think that ignorance about the these commanders in Iraq is not harmful if they are recommended for the position by the trustworthy and wise men, like commander Abu-Umar. Shaykh Abu-Umar al-Baghdadi was recommended by the trustworthy and wise mujahidin. He was recommended by Commander Abu-Mus'ab al-Zarqawi, may God have mercy on him; the Minister of War, Abu-Hamzah al-Muhajir, whose trustworthiness was proven by their patience and steadfastness under the bombardment on the mountains of Hindu Kush, and these are known by your brothers in Afghanistan. I think they are so, and God is their judge and nobody is better than those whom God recommends.

"Failing in vowing allegiance to a commander of the mujahidin in Iraq, after he has been recommended by the trustworthy and just men, at the pretext that his biography is not known, will lead to great iniquities, the most important of which is preventing the establishment of the great Islamic Jama'ah under one imam. This is wrong."

About those who object to the Islamic State by saying that it is not fully consolidated, he says: "Whoever thinks how the first state of Islam was during Uhud and Al-Ahzab when everyone was terrified, and when the Arabian Peninsula almost turned apostate after the death of the messenger of God, peace and blessings of God be upon him, would know that absolute consolidation is not a precondition for vowing allegiance to the imam or the establishment of the Islamic state.

"One cannot tell the one who is given the vote of allegiance for the leadership of an Islamic Emirate: We will not listen or obey you because the enemy will be able to bring down your government. It is strange that some of those who raise these issues are living in the Gulf countries, including Kuwait, and we did not hear them say this when the Ba'thists toppled their government. Their eloquent speaker was always saying with a loud voice: We support the legitimacy. This means that he supports the rulers of Kuwait, the Sabah family members, who contravened the sharia of God and who never exercised any control on anything in Kuwait, however small." End quote from Shaykh Usama Bin Ladin, may God preserve him.

I ask my esteemed brother to go back to Shaykh Usama Bin Ladin's speech as a whole because he responds to many doubts that are raised in the face of the Islamic State in Iraq, may God support it.

As for the naval operations, we ask you to pray to God to facilitate all types of operations for us. Murasil al-Hurr asks:

Do you intend to punish the Western states that contributed forces to Iraq by issuing orders to carry out operations in these states, or are you concentrating in your jihad war against the United States because it is leading this alliance, given that no threats has been issued by you against Japan, for instance, when it decided to send forces to Iraq to help the alliance forces? My answer is: Yes, we are of the opinion that all those who participated in aggression against Muslims must be deterred. As for Japan, the esteemed brother will find, among the questions, one from the Japanese News Agency asking: Why have you threatened Japan?

The sixth group of questions. This is basically related to jihad in the Islamic Maghreb.

The questioner, Mansur, asks:

1. How do you rate the importance of the jihad of the brothers in the Islamic Maghreb countries in global jihad and their participation in the Islamic nation's progress toward the Islamic Caliphate?

2. Can we consider the appearance of Islamic emirates in Chechnya, Iraq and Afghanistan a foundation stone and a nucleus for the Islamic Caliphate, or do you think that this thing is still remote?

3. Fighting apostates and the tyrant regimes require stamina, strong media, and great financial support. How do you view the future of such types of jihad in Egypt, Syria, Jordan, and the rest of the countries that are ruled by rulers who betrayed the religion of Islam?

My answer to brother Mansur is as follows:

1. We are of the view that the jihad of the brothers in the Islamic Maghreb is a sincere step, God willing, on the road to the Caliphate.

2. The appearance of the emirates that you mentioned is a qualitative transformation in the jihad of the nation to reach the Caliphate. We hope this will be close, God willing. Jihad over the past three decades is witnessing giant historical leaps.

3. I have explained before that jihad against apostate governments as an inevitable step, sooner or later, to remove obstacles on the road to the Caliphate.

Phoenix Shadow (name as heard) asks two questions:

The first is in two parts:

-- Islamic knowledge. The prophet, peace and blessings of God be upon him, brought us the good news that a state would be established on the path of the prophet at the end of this world. What are the landmarks of this path?

-- Practical steps. What are the plans of Al-Qa'ida Organization's mujahidin for the post-consolidation phase, especially since we know that there are two different emirates: one in Iraq, and one in Afghanistan?

The second part:

This humble servant of God from Algeria wants to know what we in the Al-Qa'ida Organization in the land of the Islamic Maghreb are expected to do. Do we follow the instructions of the mother Organization in targeting the distant enemy, the Zionist-Crusader enemy, or do we concentrate our efforts on the apostate regime. As you know, our esteemed Shaykh, we were very close to bringing it down had it not been for our sins and disobedience. Do you suggest a compromise solution by targeting both enemies? If this is so, then what is the best way to massacre the Crusaders and apostates with the aim of upholding religion? My answer to brother Phoenix Shadow is as follows:

First: The most important features of this path is to follow in the footsteps of the prophet, peace and blessings of God be upon him, by word and deed, to purify the creed and jihad in the path of God.

Second: If God grants us the grace of consolidation, we will, God willing, try to expel the infidel invaders from all Islamic lands and to establish the state of the Caliphate, which includes all Muslims, to the best of our ability.

Third: I advise the esteemed brother to follow in the path of Al-Qa'ida Organization in the Islamic Maghreb lands. We consider them -- although we would not take the liberty of judging them on behalf of God -- the most eager in their endeavors to expel the Crusader invaders from the Islamic lands, consolidate the Caliphate state, and remove the apostate and agent governments, as the Organization stipulates in its covenant.

The brother Samarkand, may God grant him success, asked eight questions, then he wanted to make room for others and he asked two additional questions. We ask God to grant him success. He said:

-- We want an appeal in support of your brothers in the Maghreb jails from the Al-Tawhid and jihad group. You are aware of the suffering of the Salafi jihadists at Moroccan jails in terms of great hardships and pain. Their arrest in large numbers came amid the war against Islam in what is called antiterrorism war. We are awaiting a good gesture from your eminence to alleviate the suffering of these who are languishing in the cellars of darkness.

-- Calls for revision has been emerging on the surface in Moroccan jails, supported by statements by groups from those who are defeated from within, including some of the so-called Shaykhs. Indeed, this reached the extent of issuing statements and messages, including attacks against the Najdi call and Al-Qa'ida. What do you recommend to those who are firm in their covenant and what are your instructions to your brother captives concerning this group in order to confront this plot against jihad and tawhid (monotheism), given that the tyrants are relying on soothsayers and sorcerers to blind people and terrorize them?

-- A great many callers for religion have been detained. Some broke down inside jails and retreated. Some were lost, weakening the line of jihad, led by the genius and outstanding commander Abu-Mus'ab al-Suri. What is your role in adopting and defending these, including Shaykh Rifa'i Taha, and Al-Qasim?

In his final and best thoughts, Shaykh Abu-Mus'ab al-Suri directed a call to your eminence and Shaykh Usama Bin Ladin, may God preserve him, asking you to look into his intellectual project of calling for resistance. What is your views on managing the struggle in the land of Almighty

God in light of this theory, and how do you stand on supporting Abu-Mus'ab al-Suri and his brothers who are the outstanding members of this line?

-- The steps for unifying the ranks are a revitalization of the line of the unity of path, destiny, and options. Are there other steps for further unity on the level of Somalia, Palestine, and other countries?

-- How do you view the present conditions of the jihadist groups in light of the latest events, such as the massacre at Nahr al-Barid, the arrest of the brothers in Morocco for their support of Al-Qa'ida, and this onslaught on the line of jihad?

-- No doubt, the latest revisions that are upheld by Sayyid Imam are used for playing roles with various aims. What are your procedural comments on this document? What is your role in resisting those who are using dirty tools to fight jihad and manipulate this struggle?

-- What is your comment on targeting you in person by these, and what do you say about the fall of one of the fighters who was one of the most important knights fighting under the banner of the prophet, peace and blessings of God be upon him; namely, brother Nabil Na'im?

-- Is there a counterplan to resist these revisions and evil calls, and what is the fate of Rifa'i Taha and Al-Qasimi within this circle?

Finally, and in order to give others the opportunity of addressing other questions, we say that in the speech of the Commander of the Faithful Abu-Umar al-Baghdadi many recommendations were made to the mujahidin, such as doubling the number of mujahidin from the emigrants in the Islamic state of Iraq. How do you view the revitalization of support for the Islamic State in Iraq, and what is your role in the work to back it? What is your view on the good news about the establishment of the Islamic Emirate in the Caucasus?

My reply to brother Samarkand is as follows:

1. I assure our brother captives in Morocco and in all prisoners of the Crusader campaign against Islam that we have not forgotten them and that their liberation is a debt that we will have to pay. We call on every Muslim to cooperate with us in this.

2. I ask those who are firm in their covenant not to pay attention to this propaganda war that the United States is launching in its prisons, which are located in our countries, and to seek the support of God and respond to this war by the sharia evidence that reveals its falsehood.

3. We pledge to God that we will do what we can to bring about the release of Rifa'i and Abu Talal al-Qasimi, if he is still alive, as well as Abu-Mus'ab al-Suri and all the Muslim captives in the prisons of the Crusader-Zionist campaign. The theories of Abu-Mus'ab, may God bring about his release, presents a rich thought from which the mujahidin will benefit.

4. As for the unity steps among the mujahidin, we hope that we will bring good tidings to Muslims. We ask success and firmness from God.

5. This Crusader-Zionist onslaught against jihad is a natural result of the increasing strength of the mujahidin, who constitute the real threat to the Western Crusader system.

6. As for the abovementioned revisions, I have written in response to them a message of dissociation from them. This has been my modest effort. I hope that my brothers -- the writers, the knowledgeable, and opinion leaders -- will fill in any loopholes and correct errors in the message, and participate in supporting Islam and jihad.

7. As for targeting me personally by some, I have noted this in the introduction and conclusion of the message of dissociation.

8. Shaykh Rifa'i Taha, may God bring about his release, is a captive in the administration of the Egyptian intelligence and has not been released like the revisionist leaders because he strongly rejects these pitfalls and concessions. As for Shaykh Abu-Talal al-Qasimi, his fate is unknown. We ask God to have mercy on him, whether he is alive or a martyr.

9. I call on all Muslims to rush to the arenas of jihad, especially in Iraq, and I call on the Islamic nation to fear the day when God will ask it why it failed to back its mujahidin brothers. We call on it not to stop sending its men and money, which is the backbone of the war, the fuel, and gist of the mill of war. They must know that this money is the money of God and it must be spent in the path of God, and that what is spent in the path of God will be more than compensated by God.

O wealthy people. Fear God in treating the mujahidin, who never failed to sacrifice their souls. I call on the nation to send to the mujahidin theoreticians and experts on sharia as well as skilled people to back the mujahidin with expertise. This is the duty of every Muslims. From God we seek support.

10. We ask God to support and back the Islamic Emirate of the Caucasus and all mujahidin everywhere.

A Monotheistic Physicist (woman) asks:

My question is about jihad in the Islamic Maghreb. Do women have to undertake some form of jihad in the Maghreb countries? If a woman has to go to jihad, will she be allowed to leave her children behind to live among those who do not apply the creed of allegiance and renunciation (al-wala wa al-bara), given that she has no other alternative?

My answer is: In the first place, if jihad is required, it has to be shouldered by all. However, the mujahidin can study their needs in this regard. Therefore, I advise the sister questioner not to leave her children with those who do not implement the creed of allegiance and renunciation, and to be always prepared to provide any service to the mujahidin.

A Seeker of God's Mercy asks:

Our eminent shaykh, we would like to ask you about the young men of the Islamic Maghreb. What front do you advise them to head for?

The second question, our Shaykh, is that the antijihad parties are playing on the tunes of bloodshed and takfir (holding other Muslims to be infidels). They give the impression to all Muslims that the mujahidin hold Muslims to be infidels and then shed their blood. What pieces of advice would you send to the pro-jihad groups to refute these false claims?

My answer to the Seeker of God's Mercy is:

1. I advise the young people of Islamic Maghreb to rush to back the Al-Qa'ida Organization in the Islamic Maghreb, sacrificing their souls, money, knowledge, and expertise.

2. I advise the mujahidin on two counts. The first is to be absolutely cautious in preparing for their operations as much as possible and not to harm Muslims. The second is to challenge the campaign of lies and propaganda by a sincere countercampaign that reveals the facts. God support them in every good way.

Farid the Algerian says:

Many Algerians have been confused following the recent attacks in the capital which targeted the two building of the constitutional court and the United nations. Despite all the warnings and statements issued by the leadership of the Al-Qa'ida Organization in the Islamic Maghreb, which mentioned, warned, and stressed the need that the people remain distant from the establishments of the state, the army, and the security forces, especially the major establishments, whose targeting is now expected by all, the fall of some victims from the people raised many apprehensions that the campaign of targeting the Algerian Muslim people will return and they will be punished once again, especially after the Algerian people were reassured when the Salafi group joined the Al-Qa'ida of jihad officially. And because the Algerian front is greatly relied on because of its relative distance from the direct US influence, and because of its proximity to Europe and its interests, the Algerians hope that you will sent them good remarks, which we have been accustomed to receding from you, by which you will reassure them and strengthen their determination. This is because the bitterness of their experiment is obvious to all. "We will, without doubt, help our apostles and those who believe, (both) in this world's life and on the Day when the Witnesses will stand forth." (Koranic verse; Ghafir; 40:51). My God preserve you.

My message, which the respected brother Farid the Algerian asked of me is as follows: Brother Muslims in Algeria. I assure you that your brothers in the Al-Qa'ida Organization in the Islamic Maghreb are most eager to preserve your souls, property, honor, and dignity, and that they are waging a jihad in the path of God to liberate you from America, France, and the sons of France, and they consider you brothers in faith and creed. They consider defending you their most important duty. They cannot intend to kill a single Muslim wrongly. If this happens it is unintentional or a fabrication of the government's Crusader rule, whose falsehood and lies you have experienced only too well.

As you waged a war to liberate Algeria from France, you are now waging war to liberate the land of Islam from the United States, France, and the sons of France. Errors are made in war and they must be corrected and treated in accordance with the sharia but jihad should not stop. So, our beloved brothers, launch a sincere uprising in the path of God, in the hope that you will realize the good tidings of the prophet peace and blessings of God be upon him when he was asked about the victorious group and said: The people of the west (Maghreb) will continue to back the truth until doomsday.

Therefore, rise to attain pride in this world and victory in the hereafter. Andalusia is appealing to you, Al-Aqsa is appealing to you, and Mecca and Medina are appealing to you; Baghdad, Kabul, Groznyy, Ceuta and Milella are calling on you. The prophet of God, peace and blessings of God be upon him, is calling on you and saying: Avenge me from those who insulted me. May God support you and back you in your jihad in his path, in support of his religion, book, and his prophet, peace and blessings of God be upon him.

Abu-al-Walid from Morocco says:

It is well known that part of the Islamic Maghreb states is languishing under the yoke of the direct Spanish occupation, in addition to an occupation by proxy by the defender of the Cross, the United States. Do you have any words of incitement to the young people of Morocco to confront the Crusader campaigns after all this slumber?

I remind the youths of the Islamic Maghreb of the words of God Almighty: "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, whose cry is: 'Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!' Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan." (Al-Nisa; 4:75-76)

God also said: "O ye who believe! Be ye helpers of Allah. As said Jesus the son of Mary to the Disciples, 'Who will be my helpers to (the work of) Allah.' Said the disciples, 'We are Allah's helpers!' then a portion of the Children of Israel believed, and a portion disbelieved: But We gave power to those who believed, against their enemies, and they became the ones that prevailed." (Al-Saff; 61:14)

Brother Abu-Anas al-Qurashi asks a long question in two parts. Briefly, he is a student receiving knowledge from the so-called salafis from the ulema of the rulers. Can he continue in this position? Sometimes he gives a Friday sermon. Is this permissible in an infidel regime? He says he promised a girl to marry her but he wants to go for jihad. Should he fulfill his promise or go for jihad?

My answer to Brother Abu-Anas al-Qurashi is that going to jihad is a priority over seeking knowledge or marriage because it is an individual duty. If he is unable to travel for jihad, he can seek knowledge even at the hands of the ulema of the rulers as long as they teach him what they learned from the previous ulema and leave aside the instructions that they invent, especially in matters of political sharia. As for the Friday sermon, it is allowed unless it contains a promotion of falsehood. If he is compelled to repeat what the tyrant government dictates to him, then he should leave it, and God will provide him with another means of making a living.

The eighth (as heard) group of questions, is basically about the Muslim Brotherhood. These questions are represented by a long question sent by brother Sayf-al-Islam. He says: I can see signs of change in some shaykhs of the Brotherhood and many of their followers regardless of the deteriorating conditions of the guide and the well-known leaders. Indeed there is an obvious struggle within the Muslim Brotherhood between two currents: The current that represents the weak nationalist, democratic, and parliamentary side, which speaks in the name of the international community and charters and which denounces terrorism; and another current which the followers of the first current call Al-Qutbi. They adhere to the rule of the sharia and they want Egypt to wash its hands of the peace agreements with the Hebrew state, in addition to their sharp criticism of the general conditions. In fact, many Muslim Brotherhood followers take after the respected shaykhs, the imams of jihad, as their example, led by Abdallah Azzam, Khattab, Al-Zarqawi, and Al-Zawahiri -- and these are topped by Bin Ladin. May God give the living among them long life and have mercy on the martyrs.

By the way, one of the results of this is the draft program of the Muslim Brotherhood, which restored the sharia to the rule, asked for the renunciation of the peace agreements, excluded the

Christians from the presidency, stipulated that the president must be a male and not a female, and many other stands.

Irrespective of our stand toward elections and the parliament of polytheism, the stand of the above-mentioned party demonstrates a transformation. In other words a partial control by some of the shaykhs of the creed over certain issues. These include Shaykh Abd-al-Sattar al-Sa'id and Shaykh Jamal Abd-al-Hadi and those who follow their line somehow, who it is said exploited the absence of some in detention and established their program on this basis, which is rejected by the first side. Statements by the Muslim Brotherhood indicate a dispute over this issue. This was clear from the objection of Habib, the deputy guide, Al-Aryan, and Abu-al-Futuh to the draft. Moreover there are signs of division within the Muslim Brotherhood.

Indeed some of the good people in the group are trying to spread the creed of Ahl-Al-Sunnah and Al-Jama'ah within the Muslim Brotherhood and are completely rejecting the first side, but do not think it would be proper to abandon the Muslim Brotherhood or to split. They attribute this to the weak conditions of the nation, especially Egypt, and the harassment of the Islamic Movement by the Egyptian regime. Many of those from the Islamic youths with whom we meet not only support HAMAS but the mujahidin in Iraq, Chechnya, Somalia, and others as well. We can see that the jihadist feeling has been rekindled inside the hearts and minds of many Muslim Brotherhood's young men. I can assert that I personally sat with some old Muslim Brotherhood shaykhs and I heard them cursing Rabbani for what he did in Afghanistan, transforming it into a safe haven for thieves and poppy merchants and farmers, and his alliance with the United States against Afghanistan and Taliban.

Indeed some of them praise the Taliban model of implementing the sharia, and I have mentioned the names of some of them. Indeed they write articles that are posted to electronic sites, which continue to praise Taliban for this. Regardless of the fact that these are sincere -- and we suppose they are -- are of the view that the jihadist groups -- while not denying their sincerity and their demands for implementing the sharia and the restoration of the Caliphate -- have been hasty in confronting the forces of infidelism without waiting for popular support or enlightening the Muslims in general in matters related to the Islamic cause and the need for implementing the divine sharia on earth.

In any case, what do you think of this situation? Do you think that our treatment of the Muslim Brotherhood should change? Can you, esteemed shaykh, issue advice to them? Do you think that we should reduce the sharpness of our advice for them and our methods of criticism, without conceding any of the constants of religion or creed?

Finally, esteemed shaykh, I hope you will give advice to the Salafi youths who are neglected, who are being enticed, and who are strongly adhering to the modern salafi shaykhs who describe the jihadist movement as a movement of bombing and takfir and who call Shaykh Usama, may God preserve him, as a great misled person because he struck the US towers of prostitution, and terrified the world and turned it against us. They tell the youths: Sit down and learn the sharia, while in fact they do not have a sharia knowledge to give to anyone. Had they had knowledge, they would not have been in this condition. They tell them: Do not go for jihad in Palestine, Afghanistan, Iraq, or other places. They consider the Christians of Egypt people of the book and say that our speech to the infidels should be kind, and they repeat stories about the prophet exchanging visits and gifts with Jews and infidels.

I do not know if we have to accept gifts from Olmert or visit Sharon to be reassured about his health. They give as an example the speech of the prophet to the Leader of Rome. I do not know

if we should address George Bush as: The Leader of America. Their talk on the issues of jihad betray their ignorance. They describe us as takfiris. What I have just mentioned are remarks and terms they are repeatedly telling the unenlightened salafi young men about.

My answer to brother Sayf-al-Islam is as follows:

1. I do not think that the draft of the Muslim Brotherhood program has approved the rule of the sharia. The draft's preamble stipulates that it is presenting its program "in accordance with the constitution and based on the right of expressing thought and opinion, and based on Article 2 of the Egyptian constitution, which stipulates that the official religion of the state is Islam, and that the principles of the Islamic sharia are the basic source of legislation, and that this is in accordance with the Constitutional Court's decision on explaining this clear article, which is indeed considered a centrist view and a moderate Islamic policy."

Regrettably all of this contravenes the rule of the sharia. The constitution is secular. It does not consider the sharia as a ruler. This was admitted by Judge Abd-al-Ghaffar Muhammad in his famous ruling on case No. 462/81, State Security Court. This is the famous case known as the Grand Jihad Case. In his famous ruling, the judge said:

"In fact Article 2 of the constitution, after its amendment, stipulates that Islam is the official religion of the state and that the Arabic language is the state's official language, and the principles of the Islamic sharia the basic source of legislation. However, it is sufficient for the court to demonstrate that the constitution rulings do not agree with the rules of the Islamic sharia by relying on and citing what Umar Ahmad Abd-al-Rahman, as a Muslim ulema, said before the court, during the session of 3 September 1983 of the Christian era; namely, that the constitution clashes with the Islamic sharia and does not abide by it. Articles 86, 107, 108, 109, 112, 113, and 189 give the People's Assembly the right of legislation and then enactment of law, while in Islam it is the prerogative of God, and only God. Furthermore, Article 75 of the constitution does not make it a condition that the head of the state should be a Muslim and a male, which contravenes the consensus of the jurisconsults. Article 165 stipulates that the rule in courts is in accordance with the la, and this does not agree with the Islamic sharia in terms of its issuance and its provisions." End judge's remarks.

Then the Muslim Brotherhood comes and presents their reform program based on the constitution, which the mundane judge affirms is counter to the Islamic sharia. Furthermore, this constitution, with its latest amendment, prevents the Muslim Brotherhood from forming a party on the basis of religion. Then how can this party agree with the Islamic sharia? The second article of the constitution does not take the Islamic sharia as the ruler. It is just a trick and deception. I have explained this in the first chapter of my message: Muslim Egypt Between the Whips of the Executioners and the Agency of the Betrayers.

Here, I summarize this by saying that upon investigation, this article has no practical effect and will not change the secular constitution which contravenes the Islamic sharia for the following reasons:

A. This article mentioned in a devious and cunning way the word "principles of the Islamic sharia." It did not mention the rules of the Islamic sharia. These principles are such as: No harm done, avoiding evil is better than bringing benefits, it is a duty to do something if no duty can be done without it, the ruling must take account of the reasons in all cases, and impermissible things become permissible if necessary. Many rules can share these principles with the Islamic sharia but they differ with it in matters pertaining to rulings.

B. This article says that the sharia principles is the basic and not the only source of legislation. This means that there can be additional sources of legislation that rival the Islamic sharia. This is the same thing as saying: There is no basic god except God instead of saying there is no god but God because God is the only legislator in Islam. Will this testimony be accepted by anyone? God said: "The command is for none but Allah. He hath commanded that ye worship none but Him." (Koranic verse; Yusuf; 12:40)

C. This article has no power over court judges. It addresses the legislators, as they call them in the People's Assembly, in parliament. Therefore, the Higher Constitutional Court ruled, based on Article 165 of the constitution; namely, that the ruling in courts is based on law. Therefore, no judge will be allowed to rule by the sharia instead of the mundane laws.

In addressing the members of parliament, this article does not commit them to the Islamic sharia rules but they can choose from its principles, or from other principles.

D. This Article 2 of the constitution, was introduced by an amendment and not because of any commitment to the rule of the sharia. This means that this constitutional amendment is based on the agreement of the majority of deputies and then the agreement of the majority of the people who have the power to change the law and the constitution. It was not adopted because the sharia is the ruler over the constitution and the law. Thus, the people also have the right to change this very article and use their rights and will and they will not be incriminated by the constitution, whereas by the rules of the sharia they are sinful and deviating from the sharia because the constitution gives sovereignty to the people and not to the sharia. In Islam, no people, no matter how many they are, have the power to change the sharia, which must be implemented whether the majority agrees or disagree.

E. As the Higher constitutional Court ruled, this article does not have a retroactive effect on previous cases and therefore it cannot be relied on to change any previous laws. And because the vast majority of the laws were issued before it, then this article will have no impact on the vast majority of laws.

Regrettably, the Muslim Brotherhood program did not only hail Article 2 of the constitution. Indeed it mentioned in the first clause of the first chapter of the first section of the program that the principles of the Islamic sharia is the main source of legislation. Regrettably, the one who drafted the program did not observe the necessary clarity and did not stipulate that the Islamic sharia is the only source of legislation. There is a great difference between those who consider that the sharia laws are the only ruling authoritative term of reference and those who consider that the principles of the sharia are the basic term of reference, mixed with other terms of reference. You cannot give something if you do not have it.

Furthermore, the word democracy and its derivatives have been used in the program 19 times. This word has a specific meaning; namely the rule of the majority and does not at all mean the rule of the sharia.

2. however, it would be fair to say that the program took a step, albeit inadequate, toward mentioning or highlighting the sharia rule in laws, when it stipulated the existence of an Ulema Commission that would give opinion whenever the legislative body asks of it. But the program did not include any binding power for the opinion of this body. Its prerogatives are limited to giving opinion. This was stressed by some Muslim Brotherhood leaders such as Dr Muhammad Habib and Muhammad Mursi. The program does not explain any role by this body in objecting to the current counter-sharia laws, and does not specify its role except by saying that it gives an

opinion to help make decisions. The program does not stipulate that this opinion is binding. Furthermore what the program calls the Legislative Committee can specify what is a basic constant of the sharia and what is not.

The majority of the Legislative Committee can be composed of the anti-Islamic members like the Communists, seculars, nationalists, and Christians and thus it will tamper with the opinion of the Commission without any monitoring of its actions. Had this Ulema Commission been intended to ensure the rule of the sharia, then no law or any administrative or presidential decision will be issued except by its consent, that it would have had the right to revise previous laws and cancel whatever of them that contravened the sharia. Furthermore, the program did not specify for the Commission any role in revising the constitution, which the program insists is based on popular majority, that it determines if the terms of reference will be for the sharia or for others, or that it defines the status of the sharia term of reference. And since the rule of the sharia is not clear in the program, the commission's position becomes weak.

Furthermore, the above-mentioned Ulema Commission is countered by many contradictions, such as sovereignty for the people, the banning of parties on religious principles, stressing the principle of citizenship, which requires differentiating between people based on their citizenship and not religion. This means that the Muslim who is close to the Egyptian borders in Libya, Sudan, or Palestine, has no rights in Egypt like the rights of the non-Muslim Egyptian, and this is a clear violation of the sharia laws. Therefore, the sharia is not a term of reference but its term of reference has been mixed with other terms of reference.

3. The program ignores the fact that the political activity cannot be correct except under an Islamic system. If this system is absent, then the political practice, in accordance with the rules, constitutions, and regulations means both a clear and inherent recognition of the legitimacy of such system. Thus, there is no difference between those who practice politics under a secular constitution and those who practice politics under a constitution imposed by the invaders and occupiers. Both practice politics in accordance with the rules that are dictated to them and forced upon it by a non-Islamic regimes. Regrettably the HAMAS leadership committee both errors.

The Islamic sharia defined the aims and the means to reach them. You cannot reach a sharia aim by an impermissible means, much less contradict the creed. The one who claims that he will implement the sharia through seeking non-sharia rules deceives himself before deceiving others. He will not be implementing the sharia.

4. As for the peace agreements with Israel, which they rejected in the program, they asked that they be presented to the people in a public referendum even though they admit that they violate the sharia. How can they present something that is violating the sharia for a referendum? This is a confusion in creeds. However, it would fair to say that their clear stand on liberating each inch of Palestine is better than the stand of the leadership of HAMAS in the Mecca Agreement.

5. The program does not make any mention of backing jihad and mujahidin, much less the jihad against the apostates, because they have renounced it long time ago. They repeated this renunciation in the program even though the ulema are unanimous on it. They said that their means of change is by constitutional parliamentary methods. But they also did not mention a word on backing jihad against the invaders who are occupying the land of Muslims, not even on extending moral or political support for them. In fact the word jihad did not appear in the program except when talking about Al-Azhar's historical role in resisting the invaders. As for the mujahidin in Chechnya, Palestine, Iraq, and Somalia, not a single word was

mentioned about them. Moreover, the program did not allude to backing the Muslims besieged in the Gaza Strip and did not criticize the policy of the Egyptian government, which has been an accomplice to this siege, even though it discussed other matters in great detail. The program did not mention the suffering of Muslims in their occupied countries like Kashmir, the Philippine, Ceuta and Milella, and eastern Turkistan despite their emphasis on the unity of the Islamic nation. This reminds us of their suspicious silence about the members of the international organization who participated in the agent governments of the occupiers in Afghanistan and Iraq.

Indeed, when he was asked about the stand of the Muslim Brotherhood's position on the participation of the Iraqi Muslim Brotherhood in the Iraqi Governing Council, Muhammad Mahdi Akif replied by saying: We do not doubt the sincerity and religion of our brothers and they are taking the stand that they deem appropriate based on jurisprudence, study, and principles. On the other hand, Akif accuses the mujahidin with misguidedness and deviation. "What then is the matter with you? How judge ye?" (Koranic verse; Yunus; 10:35)

6. Even though the program rejected the Camp David Agreements, it consented to respecting all international conventions, covenants, and treaties. For instance, the program did not give its opinion on the treaty of Constantinople, which the Husni Mubarak adopted as a pretext to allow the passage of the Crusader ships that head to strike Iraq (through the Suez Canal). The program did not give its opinion on the border crossing agreement between Egypt and Palestine, which the same regime adopted as a pretext in its complicity with the Americans and the Jews in besieging the Gaza people.

7. Concerning the United Nations, the program demanded reforming the United Nations so that it will be based on the principles of sound international democracy, which the program calls for, without presenting the theories on the rule of the strong. This means that the program agrees that the UN resolutions are adopted by the majority of members. This is an acceptance of two serious things. The first is the acceptance of non-sharia rules, and the second is acceptance of resolutions that the UN members agreed on by a majority, such as the decision to partition Palestine in 1947 and the decision to accept Israel's membership in the United Nations, thus forcing all UN members, according to the UN Charter, to respect its sovereignty and the territorial integrity of its territory. This contradicts with what the program mentioned concerning the duty of liberating the entire Palestinian territory.

Indeed, this is not confined to Palestine but it transcends it to recognizing all the UN member states that have transgressed on the territories of Muslims; that is, recognizing Russia's sovereignty over the Muslim Caucasus, the sovereignty of the Philippines on its Muslim south, the sovereignty of India over Kashmir until the referendum takes place, which the international powers will not allow, the sovereignty of China on eastern Turkistan, and the sovereignty of Spain over Ceuta and Milella, and indeed on the entire Andalusia, and so on.

8. Despite the errors that I noticed, but did not investigate, in the Muslim Brotherhood program, it would be fair to say that the draft of the program has made an improvement over their previous statements on commitments to the sharia rules on governance and the statements by their leaders on the Mecca Agreement and the establishment two states in Palestine. However, the program continues to be defective and to fail to stress the rule of the sharia as opposed to other rules on the domestic and external levels, to stress the Islamic brotherhood as opposed to the fanatic nationalism, and to stress the state of the Caliphate as opposed to the nationalist and ethic state. The program also failed to present any practical mechanism to back the Islamic jihad against the invaders in Chechnya, Afghanistan, Iraq, Palestine, and Somalia.

9. As for what the brother Sayf-al-Islam mentions in terms of the different ways of discussion with the various sides, it is true that the language used should differ in accordance with the conditions of those addressed, even though the arguments should be by the good word unless there is an obvious violation that requires warning and drawing of attention.

10. As for the advice that I would like to send to all sincere persons in the Muslim Brotherhood and other Islamic group, it is that they should endeavor to reform their groups. If they do not receive any response, then their allegiance to God and his prophet, peace and blessings of God be upon him, must enjoy precedence over other allegiances. They must try to improve the image of their group after the bad stands in which they were involved such as vowing allegiance to Husni Mubarak and the entry of some brothers of theirs on top of the Crusader tanks into Kabul and Baghdad. I also ask them not to follow the intrigues of the jurisconsults of the marines who testify to Husni Mubarak's correct faith, his care to spread the Islamic call, and his permission for a Muslim to kill his Muslim brother under the US flag, and allowing normalization of relations with Israel if it withdraws from part of Palestine. These jurisconsults continue to insist on their pitfalls and they find it difficult to back down or apologize to their nation for their harmful fatwas. They do not deserve to be imams fit to be followed. They need sermons to remind them of God.

11. As for the persons whom the esteemed brother Sayf al-Islam describes as the salafis of the rulers, they are an ailment known in the history of nations. The Surah of Al-Tawbah explains their position in the best possible way. God said: "If they had intended to come out, they would certainly have made some preparation therefore; but Allah was averse to their being sent forth; so He made them lag behind, and they were told, 'Sit ye among those who sit (inactive). If they had come out with you, they would not have added to your (strength) but only (made for) disorder, hurrying to and fro in your midst and sowing sedition among you, and there would have been some among you who would have listened to them. But Allah knoweth well those who do wrong. Indeed they had plotted sedition before, and upset matters for thee, until, - the Truth arrived, and the Decree of Allah became manifest much to their disgust'" (Koranic verse Al-Tawbah; 9:46-48)

Their case was also illustrated by the Surah of al-Qital (as heard). "Those who believe say, 'Why is not a sura sent down (for us)?' But when a sura of basic or categorical meaning is revealed, and fighting is mentioned therein, thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death. But more fitting for them- Were it to obey and say what is just, and when a matter is resolved on, it were best for them if they were true to Allah. Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?" (Muhammad; 47:20-22)

As for the youths who are deceived by them, I tell them that these contravened the unshakeable consensus of the ulema of the Muslims on the need to topple the apostate ruler and to impose the individual duty of jihad if the infidels enter the land of Islam. O not follow them in their heresies because each of you will be asked alone on the day of judgment.

I tell those who follow them: If an aggressor assaults your mother or your sister, would you allow anyone to prevent you from defending them? Then how can you permit yourselves to tolerate anyone who prevents you from defending the mothers and sisters of Muslims? Have you not heard what Almighty God 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, whose cry is: 'Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!'" (Al-Nisa; 4:75) and what God

said: "O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter.?" (Al-Tawbah; 9:38)
The ninth group of questions are basically on Pakistan.

This group is represented by a question from Brother Abu-Muhammad al-Afghani: We have heard recently that efforts are being exerted and meetings held to unify the ranks of the mujahidin in Pakistan. As a result of these meetings, the commander Baytullah Mahsud, may God preserve him, was declared the mujahidin leader in Pakistan. What will be the impact of this merger on jihad in Pakistan? Are there other steps to unify the banner of jihad in Afghanistan and Pakistan? How do you view the next phase concerning the Crusaders in Pakistan and their agent governments in Pakistan and Afghanistan?

My answer to Brother Abu-Muhammad al-Afghani is as follows:

The region of Afghanistan and Pakistan is witnessing a massive jihadist awakening and I expect that it will change the conditions in the region and will have an immense impact on the Islamic world. As for the Crusader and their agents in Afghanistan and Pakistan, they have started their phase of collapse. Victory comes with patience."

The 10th group of questions mainly on the Arabian Peninsula:

10/1 - The Al-Sa'il al-Nawawi asks:

Question 1. What is your opinion about the Islamic Reform Movement, which calls on people during Friday prayers in mosques to rebel against the hireling governments and establish the law of God? We have recently noted a considerable progress in the work of this movement under the leadership of Dr Sa'd al-Faqih as noted in the people's chants of God is great in mosques and their defiance of the intelligence and police forces. Progress is also noted in the allegiance several tribal chiefs made to the movement after renouncing their allegiance to the Sa'ud family. Other tribal chiefs are also on their way to the movement.

Question 2. What do you think of these developments? Do you advise us to cooperate with this movement and respond to its call by going to the mosques they name on the basis of "Help ye one another in righteousness and piety, but help ye not one another in sin and rancor?" (Koranic verse, Al-Ma'idah, 5.2) Some say this is part of jihad and they support this by citing the prophet, God's peace and blessings be upon him, who said (the best of jihad is a word of truth said to an unjust ruler).

My answer to brother Al-Nawawi is:

First: My position on the Islamic movement for reform is one of support, blessing, appreciation, and respect for it and for any other movement or group that enjoins good and forbids evil and that calls on people to return to correct Islam and be liberated from the haughty oppressors who trade with religion, homeland, and people in favor of the nation's enemies in return for vile personal benefits.

Second: These developments show that the nation will positively respond to the call for change and reject the deteriorating situation imposed on it through coercion, lies, and forgery. I advise the one who cannot fight in the arenas of jihad or work against the crusade targets or cannot

support the mujahidin financially or through the media or by his opinion and experience, and the one who was exposed to government security services, to cooperate with these movements, which enjoin good and forbid evil. I hope that what these ones do will fall within the context of the prophetic tradition I mentioned. I pray to God to reward them well for their efforts and sacrifices.

10/2 Al-Rukn al-Yamani asks: A large number of youth wonder about the feasibility of bombings in the Saudi territories and nearby areas in upholding religion. Many say: If we suppose that the current Arab regimes are renegade regimes as you say, will explosions in these countries lead to positive results and how?

Second, do you not think it is better to delay the confrontation between you and these regimes until the conclusion of the battle with the main enemy? We will thus do as the prophet, peace be upon him, did when he abandoned the fight against the hypocrites although they were exposed in more than one foray?

Third, do you not think it is better not to be involved in such confrontations for several reasons, most important of which is the fact that the people do not comprehend the soundness of what you are doing in this regard, especially since they have evidence derived from the life of the prophet, God's peace and prayers be upon him, like abandoning the fight against the hypocrites. What Umm al Mu'minin (A'ishah, wife of the prophet), may God be pleased with her, said is another piece of evidence. She cited the prophet, God's peace and prayers be upon him, as saying had your people not been new to Islam, I would have knocked down the house and rebuilt it.

Fourth, do you not think that expanding the circle of viewing others as infidels and renegades has an impact on the followers of the (Al-Qa'ida) organization? We feel this because we live with these people and see and hear what they say. We hear their reaction to every operation you claim.

Fifth, you blessed such operations because the regimes supported the enemy financially and politically. Would it not be better not to have claimed responsibility for these operations as some sort of secrecy that is in your interest?

My answer to brother Al-Rukn al-Yamani is:

1. We are now preoccupied with striking at the American, crusade, and Zionist targets, but the agent governments are striking at the mujahidin to protect the crusade and Jewish targets. Were these not the ones which supplied the crusade forces with bases, supplies, and warehouses to help them kill the Muslims in Afghanistan and Iraq? Were these not the regimes which abandoned Palestine and recognized Israel in their initiatives and decisions? Were these not the regimes which prevented mobilization to fight the Jews and crusaders through their security services and the fatwas of their scholars? Is it logical to let our brothers get killed at the hands of the crusaders and Jews in Chechnya, Afghanistan, Iraq, and Palestine? Shall we then welcome and smile to their forces and employees in our countries?

Martyr mujahid Shaykh Abu-Umar al-Sayf, may God have mercy on his soul, said: "The one who prevents fighting against the Americans, who take off from the countries neighboring Iraq to strike at Iraq on the pretext of working in its interest, although he knows that they are warriors, should not look only at the place where he is living or at the limited interests he has. He must

look at the dangers posed to the nation and at the unjust American war on Muslims in Iraq, Palestine, and Afghanistan and the changes the war on Iraq is making in the map of the region and in the society and education and the infidel democracy imposed on the region. Will the one who says it is forbidden to kill the American military in Kuwait, from which they take off to strike at Iraq, prohibit killing them if his country is targeted after Iraq? Will he not change his mind if he sees the true war, if he tastes the bitterness of treason by the agent regimes, if he sees thousands of people killed or wounded, and if religion and ethics are fought and the country is destroyed? Besides, when these infidel warriors feel that their backs are protected in their bases in the countries neighboring Iraq, it will be easy for them to destroy the countries against which aggression is committed and to pursue their plans by committing aggression against other countries in the region. It is no secret that failing to fight them will inflict more harm on the nation than anything else." Here ends what he, may God have mercy on his soul, said. Iraq and the invasion of the cross -- lessons and reflections -- the fifth lesson

2. The best way to enlighten and rouse people to jihad is by striking at the Jewish and American interests and including these people in jihad against the crusaders and Jews. The peoples are enthusiastic about this and they understand it. Had it not been for the betrayal of agent governments, hundreds of thousands of people would have risen for jihad in Iraq, Afghanistan, and Palestine.

3. We did not expand the circle of the infidels and renegades, but announced the Islamic law with regard to those against whom evidence was established. Sincere mujahid Muslim scholars like Abdallah Azzam, Umar Abd-al-Rahman, Humud al-Uqala, and Abdallah al-Rushud called for branding them as infidels.

10/3 Baghi al-Huda (seekers of guidance) asks: Will you begin to work in Palestine during the coming period of time? When shall we see the Al-Qa'ida men, may God protect them, undertake jihad in Palestine? Frankly speaking, our situation is extremely bad. Those whom we thought would establish an Islamic emirate in Palestine are establishing an infidel democracy. We gain our strength only from God. Another question: With regard to the Organization of Jihad in the Arabian Peninsula, are efforts being made to restore jihadist work strongly after the blows which paine d us?

My answer to brother Baghi al-Huda is:

1. With regard to Palestine, I have earlier answered this question, but I seize the opportunity of this question to appeal to the Islamic movements in Palestine in the name of Islam and the slogan of there is no god but God and in the name of their love for the messenger of God to stop seeking the judgment of the secular constitution and acquit themselves from the agreements which respect the international resolutions.

2. As for the Arabian Peninsula, the despot agents of the Americans should not rest because we have promised God to fight the crusaders and Jews until we expel them from our land and establish the Islamic regime.

10/4 Al-Haramayn youth asks:

1. Some spoke about the Al-Qa'ida and its leaders and said they call Muslims infidels. What is your opinion?

2. Is it true that Shaykh Ayman called Bin-Baz and Bin-Uthaymin infidels?

My answer to the Al-Haramayn youth is that we do not call Muslims infidels. I have not called Bin-Baz and Bin-Uthaymin infidels.

10/5 The Al-Muharib (warrior) asks:

1. Our Shaykh, some students sanction operations in the land of the two holy mosques and elsewhere, but they say it is in the interest of Al-Qa'ida not to carry them out in the land of the two holy mosques and they have better put all efforts in the known arenas where there is a clear occupation like Iraq, where truth is still clear to the ordinary man no matter how much the media tries to play with his ideas. The mujahidin will thus win many people who sympathize with them. We admit that there is occupation in the land of the two holy mosques, but this occupation is indirect. This occupation is not clear to ordinary people and the media can simply reverse facts. Al-Qa'ida will then lose many sympathizers and much of the financial and other supplies.

2. We note complete political ignorance in some student circles. Therefore, they make judgments conflicting with reality. The problem here is that they will not listen to any student who tries to clarify things. They do so either because they think he is ignorant or belongs to the government. Therefore, they express reservations about accepting his ideas. What is worse is that these shaykhs listen to the leaders of jihad only from Al-Jazirah forum and some of them do not at all listen to them.

My answer to brother Al-Muharib is:

1. I have earlier cited the words of martyr Shaykh Abu-Umar al-Sayf, may God have mercy on his soul, and these words respond to this question. I add that the issue the Muslim masses understand most is the jihad against the Jews and crusaders. Therefore, the rulers of Riyadh prevent this in all sorts of ways so that the pillars of their regime will not be shaken and get exposed.

2. With regard to the second question, I suggest two solutions to the followers of jihad. The first is a short-term solution summed up in putting up with these brothers and speaking to them in a friendly manner. The second is a long-term solution in which the mujahidin and supporters of jihad are well versed in the jurisprudence of jihad and political Islam. They should read the books of their mujahid brothers who preceded them so that they can replace these shaykhs in enlightening and guiding the youth. We seek help from God.

10/6 Ma'an asks: Many of the youth think of emigration, but deep down they ask why not work here in the country, the land of the two holy mosques. The crusaders are present in a large number and you know that preparation and availability of ammunition and equipment are simple here in the land of the two holy mosques. What is your advice to them, may God reward you well?

I advise the one who finds himself able to make the necessary preparations and to be cautious as much as possible and select the targets that harm the crusaders. He should depend on God and not fail. He should accept what God has ordained for him. Let him consider everything done for the sake of God.

10/7 Mukhlis (sincere) asks you: Our ulema and the ones whom we trust say the Americans in the Arabian Peninsula are mu'ahadun (persons with whom a covenant of peace has been made). What is your reply to this?

In the Al-Tabri'ah letter I cited Shaykh Humud al-Uqala and martyr Shaykh Abu-Umar al-Sayf, may God have mercy on their souls, Shaykh Abu-Muhammad al-Maqdisi, may God protect him, Shaykh Nasir al-Fahd, may God set him free from captivity, and Shaykh Husayn Bin-Umar Mahfuz, may God protect him. What I cited completely refutes this. Here I will quote some of the words of Shaykh mujahid Abu-Umar al-Sayf, may God have mercy on his soul. He says in a series of lectures on Iraq and the crusade invasion -- lessons and reflections: "The one who has the power should target the American and allied forces stationed in the countries neighboring Iraq, from whose bases they proceed to strike Iraq. These forces came to fight Islam and Muslims and they are not mu'ahadun or peaceful persons. Covenants with them are like covenants with the Jews in Palestine. Besides, the covenants which call for opening bases to strike at Iraq conflict with Islam and the nation is not bound by them. Moreover, the agent rulers do not have the power to prevent jihad as a duty. No human being should be obeyed if obeying him means disobeying God." This series of books is very useful. I advise the brothers to read them.

The 11th group of questions on Lebanon:

11/1 Marid al-Islam asks: By God, dear Shaykh, I personally and the mujahidin in general wished you would speak in support of the mujahidin in the Fatah al-Islam. By God, they suffered a great deal.

I answered the question of Marid al-Islam in the first episode.

11/2 Abu-Ubaydah asks: What is the importance of Lebanon for Al-Qa'ida? What do you want from the generation of jihad in Lebanon?

My answer to brother Abu-Ubaydah is:

1. Lebanon is one of the Muslim countries and it will play a pivotal role, God willing, in the future battles with the crusaders and Jews.
2. What I want from the generation of jihad in Lebanon is to prepare itself for getting into Palestine and expelling from Lebanon the invading crusade forces, which claim to be peace-keeping forces. They should not accept Resolution 1701. I ask them to support their brothers in Iraq. I know that the road in front of them is long and arduous but they have to break the siege around them and pave their way to Palestine. I know that the mujahidin in Lebanon are between two fires -- the fire of America's agents and its allies on the one hand, and the fire of those linked to regional forces and their schemes on the other. But they have to be patient because the jihadist awakening is quickly approaching the walls of Jerusalem. "And Allah hath full power and control over His affairs; but most among mankind know it not." (Koranic verse, Yusuf, 12:21)

11/3 Muslim asks:

1. What is your advice to the brothers in Lebanon after what had happened to the brothers in the Fatah al-Islam in the Nahr al-Barid camp?

2. Is it true that you and Shaykh Abu-Umar al-Baghdadi, may God protect you, have given orders not to support the brothers in the Fatah al-Islam?

3. This is a question from a prisoner in the prisons of the crusader Maronites in Lebanon. He learned about this issue from his family and sent us this question: "Are you going to support us, our Shaykh? We waited for support right from the first day of the siege imposed on us in the Nahr al-Barid. Are we going to be executed or killed without anyone taking any action? We blamed you, our Shaykh, for not saying even a few words to the media in support of us. You were satisfied with replying to HAMAS, which played a role in plotting against us."

My answer to brother Muslim is:

1. I gave my advice to the brothers in Lebanon in the previous question.

2. God forbid that we let down our brothers in Lebanon. The kind brother should not repeat all that he hears. The almighty God says: "O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done." (Koranic verse, Al-Hujurat, 49:6)

3. I tell my captive brother that we have made a pledge to God to do all we can to end the captivity of Muslims. We seek help only from God.

The 12th group of questions on various issues:

12/1 Kyodo news asks:

1. In 2004, you called for attacking the Japanese interests in the world on the claim that Japan participated in the US occupation of Iraq although the Japanese Self-defense Forces in Al-Samawah were only engaged in the rebuilding effort and delivery of humanitarian aid to the Iraqi citizens. They were not involved in the military occupation. Do you still think Japan is one of your targets?

2. After waging wars with the West and Americans, Japan endorsed its peaceful constitution and abandoned weapons as a means to resolve regional conflicts. Why do you insist on attacking Japan within the framework of your jihad against the West?

3. Shaykh Dr Salman Bin-Fahd al-Awdah addressed a message to Al-Qa'ida leader Shaykh Usama Bin Ladin on the 6th anniversary of the 11 September attacks, asking him about the feasibility of the acts of violence Al-Qa'ida has adopted in many countries since 11 September 2001. He stressed to him that the ulema, preachers, and sincere ones say: O God, we are innocent of what Usama is doing. What is your reply to this message? What is your opinion about Shaykh Salman al-Awdah?

My answer to the Kyodo News Agency is:

1. Japan extended what it claimed to be aid under the crusade alliance flag as propaganda for the crusader forces invading the land of Islam. It did not offer it through charitable bodies. It is thus an accomplice to the crusade against the land of Islam.

2. If Japan has abandoned weapons, why is it sending its soldiers to our land under the banner of the crusade? Why did the Japanese start the aggression against us when they joined the alliance of the Americans, who occupied, looted, and attacked them with nuclear bombs and humiliated them? We do not have the capabilities or resources of the Japanese, but our Islamic religions and belief in the one God incite us to resist the oppressors and despots even if they are the strongest force on earth. With the grace of God, they were defeated there (in Iraq). Will the Japanese learn a lesson from this?

3. My answer to the abovementioned message is that we acquit ourselves before God from the crusaders and Jews and their crimes and agents who give them bases, warehouses, supplies, and fuel and who prevent the Islamic nation from jihad against them, using coercion and deception. The one who asks about the feasibility of violence should first ask about the feasibility of surrendering to the despots, the biggest criminals. The one who sheds false tears over the victims of violence should first ask himself about the number of people killed by the armies, planes, and ships which took off from the Arabian Peninsula to kill the Muslims in Iraq and Afghanistan.

12/2 Ashraf asking a press question to be published in a Norwegian newspaper in Oslo: The Norwegian authorities stress the need to deport Mulla Krekar, former leader of the Iraqi Kurdish Ansar al-Islam group, when the circumstances are appropriate because according to the state security services he is linked to Al-Qa'ida and poses a threat to security in Norway and he has ties with you. What is your response to this and what do you have to say to Mulla Krekar and the Norwegian Government?

The second question: In 2004, you threatened Norway and other countries because they supported the United States in the war against you and because it has forces in Afghanistan fighting you. Do you not think that such threats to Norway and Europe increase pressure on Muslims, most of whom came here to earn their living and run away from the despotism of most regimes in the Middle East? Are the Scandinavian countries like Norway and Denmark targeted by the organization and why?

The last question: Some in the West call for dialogue with the Al-Qa'ida leaders and for reaching a solution with them. Are you for dialogue in order to reach a comprehensive peace between Muslims and western states?

My response to Ashraf is as follows:

1. There are no ties between Al-Qa'ida and Mulla Krekar, may God end his captivity. We believe that extraditing any Muslim to the enemies of Islam a crime against Islam and Muslims.

2. We threatened Norway and any country which participated in aggression against Muslims to defend our creed, countries, ourselves, and our sanctities. Denmark went too far in its aggression against Muslims by repeatedly slandering the prophet, God's peace and prayers be upon him. I urge and incite every Muslim who can harm Denmark to do so in support of the prophet, God's peace and prayers be upon him, and in defense of his honorable stature. What is under the ground is better than what is on the surface even if we are satisfied with replying to Denmark by boycotting its dairy products and other goods. Denmark is repeatedly slandering the prophet, God's peace and prayers be upon him, at a time when its criminals cannot offend the Jews or doubt the Nazi holocaust, but this is a crusade war. "And soon will the unjust assailants know what vicissitudes their affairs will take!" (Koranic verse, Al-Shu'ara, 26:227) As for Muslims in the West, they are prohibited from residing permanently under the laws of the

infidels except in necessity. They should participate in the duty of defending the land of Islam against the one who commits aggression against it.

3. We offered a truce to the Europeans but we were met with only curses.

12/3 Ghurbah says: Does Al-Qa'ida have women within its ranks?

My answer to sister Ghurbah is no.

12/4 The granddaughter of Ibrahim asks: Can a sister emigrate to the state of Islam in Afghanistan if possible without a Mahram (a male whom a woman can never marry)?

My answer to my sister the granddaughter of Ibrahim is that there should be a Mahram and trusted guide.

12/5 Umar al-Ansari asks:

1. Does the call to arms for fighting in Afghanistan, Iraq, or other countries of jihad require advance preparation? Suppose I get an opportunity, shall I waste it on the pretext of not being prepared or not becoming a burden on my brothers as I have never carried arms?

2. What is your opinion and the opinion of other Al-Qa'ida leaders about the call made by the global Islamic resistance as proposed by Shaykh Abu-Mus'ab al-Suri, may God set him free from captivity? Does Al-Qa'ida adopt this ideology or disagree with it? He proposes a solution to the crisis facing the jihadist movement.

My response to brother Umar al-Ansari is:

1. The call to arms does not need preparation. The mujahidin prepare those who join them on fighting and religious and political work, thanks to God. While inciting the nation to join the arenas of jihad, I also urge them to support the mujahidin with funds and men of experience. Funds are the nerve and fuel of war. I appeal to the people who have funds and specializations and expertise not to let down their mujahidin brothers or their Islam. I stress that anyone who takes up jihad should urge those who have funds and expertise to support the mujahidin or to at least serve as a link between them and the mujahidin.

2. I have previously said that the intellectual wealth of Shaykh Abu-Mus'ab, may God free him from his captivity, is considered a rich source of support for the mujahidin.

Al-Faruq al-Iraqi asks: Our beloved shaykh, some of the rulers' scholars have recently accused the brother mujahidin and the public, who sympathize with their brother mujahidin, and said that they are worried about the nation from America. Does their excuse have legal basis? May God bless you.

I tell them: When are you going to wake up. America is in Iraq, Afghanistan, Pakistan, and in many Arab states. America has been supporting the Jews for more than 50 years. You are not worried about the nation from America, but you are worried about your personal interests. Almighty God says: "Behold! A party among them said: "Ye men of Yathrib! ye cannot stand (the attack)! therefore go back!" And a band of them ask for leave of the Prophet, saying, "Truly our houses are bare and exposed," though they were not exposed they intended nothing but to run away." (Koranic verse, Al-Ahzab (The Confederates), 33:13)

Al-Na'imi asks: I very much wish to join you. However, I am always told there must be a coordinator, and I do not have this coordinator. So, what shall I do, and how I can join you when I know the seriousness of your security situation?

My answer to brother Al-Na'imi: Search for a trustworthy guide.

Barr al-Aman asks: My question, shaykh, how true what is being said to the effect that the brothers in Afghanistan are now contended and do not need more youths? The second question is: Do you have youths arriving at your end and immigrating to you?

My answer to brother Barr al-Aman is what I have previously mentioned to the effect that the nation should be incited to join the arenas of jihad with its men, money, scholars, and experts. Abu-al-Muthanna asks: My question, beloved shaykh, is: What is the duty of the supporters of jihad who live in the countries of infidelity, Europe and North America, particularly those participating in the international alliance of infidelity and have soldiers fighting the nation of Islam in Afghanistan, Iraq, or elsewhere? Should we try to perform jihad individually in any form, as our Shaykh Abu-Mus'ab al-Suri, may God free him from his captivity, advises? Or should we depart into the land of jihad in any way? Does the mere jihad through the media justify our presence in the countries of infidelity, especially since most of us work and pay taxes to the government of the infidel state, which finances the army that kills, rapes, and spreads mischief through the land of Muslims from these taxes?

My answer to brother Abu-al-Muthanna is: The best solution is to contact the mujahidin through a safe way in order to coordinate your efforts with them. If you cannot do this, then you will have one of two choices; either to perform jihad individually or as part of a small group, or join the mujahidin. Jihad through the media, however, does not justify presence in the countries of infidelity unless this is pursuant to a request from the mujahidin.

Brother Abu-Irsad asks 10 questions in English and I will translate them and answer them one by one, with the help of God. The first question is: What are the needs of international jihad today?

My answer: The most important thing jihad today needs is that the nation free itself of the shackles of impotence, fear, and hesitation; of the captivity of the propaganda campaigns that its enemies launch against it; of attachment to the crumbs of life in this world and of panting after gains, posts, and salaries; and of the slavery to fear of killing, capturing, immigration, and pursuit. If the nation frees itself of this, then what comes after it is easy, praise be to God. Almighty God says: "Is not Allah enough for his Servant? But they try to frighten thee with other (gods) besides Him! for such as Allah leaves to stray, there can be no guide. And such as Allah doth guide there can be none to lead astray. Is not Allah Exalted in Power, (Able to enforce His Will), Lord of Retribution? If indeed thou ask them who it is that created the heavens and the earth, they would be sure to say, "(Allah)". Say: "See ye then? the things that ye invoke besides Allah, - can they, if Allah wills some Penalty for me, remove His Penalty?- Or if He wills some Grace for me, can they keep back his Grace?" Say: "Sufficient is Allah for me! In Him trust those who put their trust." (Koranic verse, Al-Zumar (The Groups), 39:36-38)

The second question: Can you advise Muslims in the West on how to implement Al-Wala and Al-Bara (loyalty to Muslims and disavowal of non-Muslims) and give some practical examples? My answer: The most important manifestation of disavowal of infidels and loyalty to the believers is jihad against the infidels who aggress against Muslims and their homelands.

Therefore, I call on Muslims in the West and everywhere not to abandon this individual duty (and to exercise it) in their persons, money, knowledge, expertise, and knowledge.

The third question: What is your opinion about the article written by Shaykh Abu-Basir al-Tartusi on the martyrdom operations, which he considered as legally forbidden and provided proof of this?

My answer is: I have not read the aforementioned message. However, I wrote on the legitimacy of the martyrdom operations in my two messages "The Cure for Believers' Hearts," and "The Wind of Paradise."

The fourth question: Can you explain your position on Shaykh Ahmad Yasin (a HAMAS leader who was killed in Gaza Strip a few years ago), may God have mercy on him, taking into consideration that some expect that he was a nationalist instead of being a salafi jihadist?

My answer is: I believe that Shaykh Ahmad Yasin, may God have mercy on him, is one of the nation's renowned heroes at this time. Through his martyrdom, he presented his proof against anyone who stays behind, languid, and demoralizer. We pray to God to accept his good deeds, make paradise his abode, and allow us to join him.

The fifth question is: Do you have any advice or any words to refute the argument of the theoreticians who claim that 9/11 was an internal action carried out by the Israeli Government?

My answer: It is enough to reply to this suspicion by saying that it is not based on any evidence. The first side that released this suspicion was Al-Manar Television, which is affiliated with the Lebanese Hizballah. It claimed that it cited a certain website. The objective behind this lie is clear. The objective is to deny that the Sunnis have heroes who harm America as no one has harmed it throughout its history. This lie was then circulated by the Iranian news media and they continued to repeat it until today for the same objective. Perhaps, they guided Al-Manar Television to begin these lies. Iran's objective is clear. It is to cover its collusion with America in invading the homelands of Muslims in Afghanistan and Iraq. I gave examples of this collusion in my recent interview with Al-Sahab under the title "reading in the events." This lie was then repeated by some of the psychologically defeated ones in our Islamic world, whose minds, which were distorted by Western exaggeration, refuse to believe that some Muslims can cause this harm to America. These poor minds have thus far not been able to understand why America is defeated in Afghanistan and Iraq in front of the simple mujahidin, and, in fact, why America has failed to arrest Mulla Mohammad Omar and Shaykh Usama Bin Ladin, may God watch over them, after more than six years of fierce war, during which it used all means of technology, which caused us a headache about its legendary capabilities. Furthermore, why the power of the mujahidin is growing against it day by day despite this world war that is being launched against them?

The sixth question: How do you view the issue of global warming and what effect it might leave on the current fighting against Islam?

My answer is that the environmental catastrophes, which will be caused by the increasing temperature of the earth and by the failure of America and the West to take any effective measures to stop the release of poisonous gases that cause this high temperature, will convince the peoples of the world, God willing, of the extent of the criminality, avarice, and barbarism of the Western-Crusader world, led by America. This will also encourage them to increase their

sympathy with and understanding of the Muslims' jihad against tyrant America, God willing. The seventh question: What do you have to say about the statements of Shaykh Abd-al-Qadir Bin-Abd-al-Aziz, may God release him from his captivity, in his article titled "A Statement and a Warning on the Egyptian Jihad Group?"

I have previously answered this question in the first round.

The eighth question: What is your reply to the accusations that your movement is deviating from the concept that was founded by Shaykh Abdallah Yusuf Azzam, may God have mercy on him, such as the accusations made by Hudhayfah Azzam, son of Shaykh Azzam?

My answer: In order to know my opinion about Shaykh Abdallah Azzam, may God have mercy on him, I ask the esteemed questioner to review what I wrote and quoted about him in the third chapter of the second part of the message of "Al-Tabri'ah" (absolution), as well as my defense of him against the accusations leveled to him by the writer of the rationalization document in chapter 17 of the same section. In the second edition of the Book "Knights Under the Banner of the Prophet," God's peace and prayers be upon him, which, I pray to God to help me issue it soon, I also wrote a full chapter about the martyr shaykh, as we consider him, may God have mercy on him.

The ninth question: Who are the scholars on whom Al-Qa'ida relies in issuing fatwa (formal religious ruling)?

I kindly ask the esteemed questioner to go back to chapter three of the second section of the "Al-Tabri'ah" message.

The 10th question: What do you have to say to the infidels who spread rumors to the effect that Shaykh Abu-Umar al-Husayni al-Qurayshi al-Baghdadi, may God watch over him, is a fictitious character?

I tell them: Perish in your rage.

Fursan al-Fajr asks: What books you advise the supporters of jihad to read?

I advise them to read the books that exist in the Al-Tawhid and al-Jihad Forum.

Abu-Mu'awiyah asks: Shall one stay behind and work in trade to spend on the mujahidin or join jihad and only take a small amount of money with him? Which is better?

My answer is: He should depart for jihad. If the mujahidin need anything from him, he will then do what they have asked him to do. He should not determine his role by himself, but he should leave his affairs to the mujahidin.

Mutatarrif (extremist) asks: 1. Is Mulla Mohammad Omar the leader of all the faithful ones, or leader of the Islamic Emirate in the land of Khorasan? 2. Who is the leader of the faithful in the world and what post Shaykh Usama (Bin Ladin) assumes in the Islamic Emirate?

My answer is: Mulla Mohammad Omar, may God watch over him, is the amir (leader) of the Islamic Emirate in Afghanistan and of the mujahidin who joined it, and Shaykh Usama Bin Ladin, may God watch over him, is one of his soldiers. The leader of the faithful in the world,

however, is the imam of the caliphate state, which we and every faithful Muslim seek to reestablish, God willing.

Sawafinu Ahl al-Sunna asks: As we see, the Islamic nation is currently being exposed to a fierce onslaught by the hostile Western states, may God not bless them. In return, we see that some Muslims immigrate to these states. They have not only abandoned jihad in their lands, but they have left their occupied territories. Our esteemed shaykh, what is the Hukm (a ruling in the Koran or the Sunna of the prophet) on this, taking into consideration that I am from Iraq and I can see that some Iraqis plan to immigrate to the Western states? Some of these states have offended the Messenger of God, God's peace and prayers be upon him, such as Sweden and Denmark. What is the Hukm on the issue of residing in these crusader states? The question is not confined to the people of Iraq, but it applies to all Muslims. Are they allowed to immigrate to the crusader Western states or not?

My answer to brother Sawafinu Ahl al-Sunna is: First, permanent residence in the countries of infidelity is only allowed when necessary. This is because this means that he accepts their laws to be applied to him. I have explained this in some detail in chapter 11 of section two of the "Al-Tabri'ah" message. Second, as for the states that have offended the prophet, God's peace and prayers be upon him, every Muslim residing or not residing in them should do as much as he can to punish them and to harm them through jihad with hand, word, money, and incitement. Everyone should do what he can in order to make them taste the evil consequences of their deeds.

Abdu asks: My question is: Why don't we form a legal committee or scholars council that includes an elite of the sincere divine scholars to serve as a legal reference to the Islamic nation in which people trust and in order to silence the rulers' scholars and the tyrants' trumpets who confuse the public about their religion and life? If this sees light, it will serve as a blow to the tyrants and the despotic regimes, especially since there are many religious schools in Pakistan, which host many students. The other question is: Why don't our beloved Shaykh Usama Bin Ladin call on Sunnis in Iraq to pledge allegiance to the Islamic State of Iraq (ISI) in order to unify word and ranks because some mujahidin refuse to pledge allegiance and say that even Shaykh Usama did not call for pledging allegiance to the (ISI)?

My answer to brother Abdu is: First, if this council is established, it will bridge a big gap. However, the mujahidin are always in the move and do not settle in one place, and God may help them. Second, I call on the esteemed brother to go back to the recent statement by Shaykh Usama Bin Ladin, may God watch over him, about Iraq, in which he praised the ISI and those who pledged allegiance to it and called on Muslims in Iraq to unite with it.

Barnet asks: Is it legally allowed to target the rulers' scholars of those who sold themselves out for the sake of a handful of money, distracted youths from jihad, fought the mujahidin, demoralized people, served as a cover for the rulers, and polished their images in front of their peoples?

My answer to brother Barnet is: I can see no interest in this. I believe that the focus should be made on attacking the crusader and Jewish interests and on pooling efforts to change the regimes that are agent to the crusaders and Jews.

Ahmad from Gaza asks about: First: The position of the Al-Qa'ida Organization on their brothers in Palestine, particularly the salafi mujahidin? Two: The position of Shaykh Ayman and Shaykh Usama, may God watch over them, on the senior scholars who call for jihad and who

support those who advocate jihad, like Shaykh Bin-Jibrin, may God watch over him, who is known of defending Shaykh Usama and who refuted the claims that he follows the Khawarij (oldest religious sect of Islam which rebelled against Caliph Uthman bin-Affan); and traditionary Shaykh Abu-Ishaq al-Huwayni, which it suffices to say that he issued a fatwa commending the martyrdom-operations and that he defends the honor of the mujahidin in Iraq and Afghanistan. You may want to listen to some of his lectures about the mujahidin. This is in addition to many scholars whose names there is no room to mention. Third: The position of the doctor (Al-Zawahiri) on those who are fanatic to Al-Qa'ida and who believe that it is infallible. I personally believe that these people are few, taking into consideration that most of those affiliated with Al-Qa'ida are graduates of religious schools, shari'ah students, and followers of the divine salafi school of thought, and that some time, some salafi brothers disagree with the organization. My answer to brother Ahmad from Gaza is: First, I have previously answered his first question. Second, As for the senior scholars who support the mujahidin, we beseech God to bless and accept their deeds and to reward them for these deeds. Third, one should not be fanatic for a person or a group, for the truth cannot be known by men, but when the truth is known, its men will become known too. As for the esteemed brothers who are preoccupied with performing jihad against the enemies of God of the Jews and Christians and stop at the issue of holding rulers to be infidel, we pray to God to accept their good deeds and reward them for jihad. Disagreement over the aforementioned issue can be solved through quiet and objective dialogue through which all sides want to explain the truth.

Ashiq al-Qamar asks: What is your opinion, may God bless you, about the issue of providing safety by the infidels in their countries--in Europe and America, for example--taking into consideration that they should respect this safety, although they have fought Muslims, and should not violate this, if they have not already violated it by fighting the safe Muslim for being a Muslim. This is the position of Al-Shafi'i (founder of one of the four orthodox Islamic schools of theology), may God have mercy on him. So, what is your position?

I tell brother Ashiq al-Qamar that I have discussed this issue in some detail in chapter seven of section two of the "Al-Tabri'ah" message. He can go back to it.

Hurriyah Islamiyah asks: Some brothers tell me that you have issued a tape during Israel's war with Hizballah and that you, our shaykh, have expressed support for Hizballah. Have you actually expressed support for it? If you expressed support for it, then would this support be considered as a loyalty to the Shiites? I ask you to answer my question frankly based on evidence from the Koran and the Sunna.

My answer to sister Hurriyah Islamiyah is that I did not support Hizballah. However, I said that we cannot watch the bombs that tearing the bodies of Muslims in Gaza and Lebanon while we are silent and submissive. The tape was issued in Rajab before the last. The honorable sister can go back to it instead of hearing about it from some people.

Abu-Talhah al-Libi asks: First, I am from Libya. What did you mean in your recent statement in which you said that the Al-Jama'ah al-Islamiyah al-Muqatilah (Militant Islamic Group) has joined Al-Qa'ida Organization? Second, has the Al-Jama'ah al-Islamiyah al-Muqatilah changed some of its ideas, which include the excuse of ignorance?

My answer to brother Abu-Talhah al-Libi is: First: I did not say that Al-Jama'ah al-Islamiyah al-Muqatilah has joined Al-Qa'ida Organization. However, I said that a group of the notables of the Al-Jama'ah al-Islamiyah al-Muqatilah has joined the Qa'idat al-Jihad Group. By this, I meant to please Muslims and break the hearts of the enemies of Islam. Second, I did know that the Al-

Jama'ah al-Islamiyah al-Muqatilah has changed its ideas, and I believe that its methodology seeks the truth and the creed of the Ahl al-Sunna wa al-Jama'ah (Sunnis).

Amir al-Ghadab asks: The first question: What is the shaykh's opinion, or the view of Al-Qa'ida Organization on the issue of attacking tourists on our nation's territories, particularly if they were from a state that does not fight (Muslims)? Is their entry considered a contract of safety based on suspicion? The second question: Is there a long-term strategic plan to reopen the lands of the Islamic nation to regain Bayt al-Maqdis (Jerusalem)? The third question: Are there attempts to capture American or NATO soldiers to swap prisoners with detained shaykhs, like Shaykh Umar Abd-al-Rahman and others, may God free them from their captivity? The fourth question: What will be your feeling like if you know that the hearts of the nation are attached to you, waiting for victory, and that we believe that hope will be renewed with you, this is what we believe and God knows the best and we do not commend anyone to God, and that the youth pray for you day and night?

My answer to brother Amir al-Ghadab is: First, I have explained my viewpoint on this from a religious point of view in chapter 11 of section two of the Al-Tabri'ah message. Second, as for the second and third questions, we beseech God to help us and to grant us success in this. Third, my answer to his fourth question, I say that this is purely a grace from God which I do not deserve as a result of my work. I pray to God, using the words of Abu-Bakr al-Siddiq (first orthodox caliph in Islam), may God be pleased with him: "My God, you know me better than I know myself, and I know myself better than they. So, God, make me better than they expect, forgive me for what they do not know, and do not blame me for what they say."

Thaqib asks seven questions in English, and I will translate them and answer them one by one, with the help of God. The first question: Who is the woman that has the highest rank in Al-Qa'ida? Do not mention names if you want. However, what is their job in the organization? My answer: There are no women in the Qa'idat al-Jihad. However, the women of the mujahidin play a heroic role in taking care of their houses and children under the difficult circumstances of immigration, travel, and steadfastness and in expecting the strikes of the crusaders. However, in their wars in Iraq, Afghanistan, Chechnya, and Palestine, the crusaders, who claim that they defend freedom and human rights, premeditatedly attack women, children, and civilians to force the fighters to withdraw or surrender. This is their constant policy in their wars. After they destroy villages and houses, they say that the mujahidin are to blame because they use citizens as a cover. These crimes, God willing, will not go unpunished.

The second question: Personally, how many times you met Imad Mughniyah (Hizballah commander who was assassinated in Damascus) and when?

My answer: I did not meet him. This is a strange question and I do not know what is behind it. The third question: Can you clarify the confusion many Westerners have about technology? To a certain degree, you do not like modern values. At the same time, you have no problem in accepting the contemporary technologies, such as the internet?

My answer is: First, this question was based on two erroneous introductions. The first is that I like or do not like this or that value not because it is old or modern. However, I reject and I am hostile to polytheism; scorn for religion; the establishment of relations based on profit, sensual delight, lies, deception, and treachery; usury, alcohol, gambling, and vile deeds; seizing others' countries and inflicting justice on them based on arrogance and mischief; the plundering of their resources; double standards; and immunity to punishment for crimes for which others are punished; spreading killing, exploitation, and destruction; and the destruction of environment

and climate in order to be elated with mighty arrogance and for the sake of plundering and looting.

The second is that scientific knowledge is neither Western or Eastern, but it is the property of mankind and it rotates among them in time and place. Furthermore, the West's scientific advancement has basically relied on our resources, which it is still plundering until today. So, where is our stolen share of them?

Second, the West tried to cover for its crimes against us and against mankind as a whole by bragging about its scientific superiority. Under the cover of this advancement, it tried to convince the occupied and oppressed peoples that it is better than them and the most worthy of leading the world, plundering its resources, and enslaving its peoples. This trick no longer deceives Muslims or others. We know that the West became superior to us because we have abandoned our values, and not because of the superiority of its values. We have experienced and known that West and we studied the sciences it relies on. We have also discovered its shortcomings and inability. We are not dazzled by this as some of our people. Third, through our defense of the nation of Islam against the crimes of the crusader West, we have understood the nature of the enemy. We did not try to catch up with its advancement, but we know its weak spots. So we have exerted pressure, and, praise be to God, we are still pressuring them. Praise be to God, here it is collapsing and suffering defeat. Fourth, we have offered the Western peoples to withdraw their armies in order to reconstruct them and to exchange benefits, but the reply was further aggression.

The fourth question: How do you reconcile the values of your medical education which aims at aiding and prolonging human life with your killing of Anwar al-Sadat and the psychological harmony with the suicide bombers?

My answer is: In studying medicine, I learned that life is God's miracle and a gift from him. Therefore, it should be exploited in obeying him. From surgery, I learned that the survival of the entire body can be attained by amputating the rotten organ, eradicating cancer, and destroying the germs that cause its diseases; and that if practiced for the sake of God and for the sake of aiding the oppressed, medicine instills happiness and satisfaction in one's soul which cannot be felt by the one who made it a means for avaricious profit, for blackmailing people, and for exploiting their pains for his own benefit.

The fifth question: If your system of values is very far from the West's system of values, then why should you care about addressing us?

My answer is: This is the mission of messengers and their followers: Almighty God says: "Therefore give admonition in case the admonition profits (the hearer). The admonition will be received by those who fear ((Allah)): But it will be avoided by those most unfortunate ones." (Koranic verse, Al-A'la (The Most High), 87:9-11) Almighty God also says: "Therefore do thou give admonition, for thou art one to admonish. Thou art not one to manage (men's) affairs. But if any turn away and reject Allah, - Allah will punish him with a mighty Punishment." (Koranic verse, Al-Ghashiyah (The Overwhelming), 88:21-24)

The sixth question is: Is it necessary for Al-Qa'ida to increase the standard of living of its supporters same as the Western states which believe that it is important to increase the standard of living of their supporters?

My answer is: Yes. This is why it is eager about enabling the Muslim nation to restore its resources which are stolen by the West, not to spend them as it does in immorality and disobedience, but to spend them in the cause of God with the aim of spreading justice and ending injustice.

The seventh question: How do you see your creed in 10 years?

My answer is: If you mean over the past 10 years, I praise God for enabling me to hold firm on the truth and prolonged my life to see the beginning of the defeat of America. If you mean the next 10 years, God willing, I expect an Islamic jihadist awakening that seeks to liberate the homelands of Muslims, shake the pillars of the Western-Crusader injustice, and extend its hand to every wronged one who suffered from its tyranny.

Mish'al al-Libiraliyah (The torch of liberalism) asks 10 questions, which I will answer one by one, with God's help. The first question: What did Al-Qa'ida benefit from its past and current actions, and will it benefit in the near future?

My answer: Al-Qa'ida has benefited in terms that it has incited Muslims to perform jihad, and showed them that the Americans and their henchmen are not super humans, but they are weak human beings who can be defeated and harmed.

The second question: Is what Al-Qa'ida doing considered a great service to the human community?

My answer is: Stopping the aggression by America and the crusader West against mankind is a great service to the human community.

*The third question: Is Al-Qa'ida the product of politics or it is the product of faith from the heart of religion?

My answer is: Al-Qa'ida is a group that is committed to Islam and seeks to lift injustice from Muslims and all the victims of the system of the Western-Crusader-Zionist injustice.

The fourth question: Is Al-Qa'ida the side that represents the military arm of the Islamic religion and that it is responsible for this before everyone?

My answer is: Al-Qa'ida is a group of Muslims that carries their concerns and that seeks, along with other Muslims, to defend them.

The fifth question: Are Al-Qa'ida and members of Al-Qa'ida embody a sound implementation of the texts of the Koran?

My answer is: They seek, as much as they can, to do so. They praise God for the success He granted them and seek forgiveness from Him for their negligence.

The sixth question: Will the blowing up of your bodies meet your demands, if you have any?
My answer is: Almighty God says: "O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah that ye may prosper." (Koranic verse, Al Imran (The Family of Imran), 3:200) Almighty God also says: "Then fight in Allah's cause - Thou art held responsible only for thyself - and rouse the believers. It may be that Allah will

restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment." (Koranic verse, Al-Nisa (The Women), 4:84)

The seventh question: Have the US forces achieved victory when they took control of Afghanistan and Iraq?

My answer is: Ask the Americans who curse Bush for their predicament in Iraq and Afghanistan.

The eighth question: Will your words and deeds continue indefinitely?

My answer is: We pray to God to enable us to hold firm on worshipping Him until we meet Him when He is pleased with us.

The ninth question: Do you believe that the world will deal with you the way you want?

My answer is: Almighty God says: "And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs to establish a firm place for them in the land, and to show Pharaoh, Haman, and their hosts, at their hands, the very things against which they were taking precautions. (Koranic verse, Al-Qasas (The Narration), 28:5-6)

The 10th question: You now have the questions, when we will find answers?

They have come to you along with an advice from me to you to disavow this secularism, which only brings loss in life in this world and perdition in the hereafter. All our modern defeats took place at the hands of secularists. Only Muslims can defend the nation. Therefore, I invite you to Islam and stay away from the illusions of secularism, which is repulsive to both mind and heart. Mutama'in conveys a question from brother Adam: Almighty God says: "Who (conduct) their affairs by mutual consultation." (Koranic verse, Al-Shura (The Consultation), 42:38) So, my honorable shaykh, I liked to consult you on joining jihad. I am a student at the Faculty of Medicine, the fifth year, in Europe. I am from Palestine, from the Gaza Strip. I am 29 years old. If I have the opportunity to go to Afghanistan for jihad, shall I do so? Or shall I wait until I complete my study this year and then I go? And which is better, to go to Palestine or to Afghanistan? I am confused and the conditions of Muslims everywhere break my heart to a point where I cannot concentrate on my study. I seek advice from you, may God bless you, and, God willing, we pledge allegiance to you until death.

He then asks another question: Have you and your brothers of the senior leaders of jihad thought of writing your experience for the generations? We are your sons and we look for all the details of the news of your experience. Some times, we come across claims the news merchants attribute to you, but we overlook them because they did not come from reliable sources. The nation of Islam has in the recent years lost great leaders, most of whom did not write their experience as they lived it in its details except what is said about them after they die, may God have mercy on them, by their brothers who lived with them. We have a strong wish to read your experiences to serve as a flag that guides many people, so that they remain in the memory of the nation, and in order to prevent others from capitalizing on false news.

My answer to brother Adam is: I advise him to complete the fifth year and after that to go to Palestine, and God knows best.

My answer to brother Mutama'in is: May God bless you for your good intentions. I wrote my Book "Knights Under the Banner of the Prophet," may God's peace and prayers be upon him, which the newspaper Al-Sharq al-Awsat obtained from the US intelligence, which obtained it from my computer in Afghanistan. It then fabricated a false story about how it obtained it. Later, it inserted its own comments into it and omitted significant parts from it, particularly issues related to Egypt and Saudi Arabia. However, I received a full copy from the information network, and now I am preparing the second edition of the book, and I ask God to help me complete it soon.

As for what you have said about the merchants of news, I found out that many lies were told about me. I cannot monitor every word said about me, and it is absurd to devote my time to replying to idle talk. If all these lies are being told about me when I am alive, then I wonder about what will be written about me after my death? What is strange about this is that the anti-terror center, which is affiliated with the US Army, issued a book titled "Militant Ideology Atlas-Research Compendium" (preceding title in English). It included a report about me in about a page and a half, which included 13 mistakes. This is despite the fact that its authors are three PhD holders and despite the fact that the US Army is proud of this center. Among these mistakes is what they said to the effect that I joined the Muslim Brotherhood when I was 14, taking into consideration that I have never joined the Muslim Brotherhood throughout my life. The tragic-comic thing is that someone wrote a book about me, in which he claimed that he is my representative, friend, and mate inside and outside prison. All these are baseless claims. I spoke about them in chapter 18 of section two of the "Al-Tabri'ah" message and the second edition of my Book of "Knights Under the Banner of the Prophet," may God's peace and prayers be upon him. "For us Allah sufficeth, and He is the Best disposer of affairs." (Koranic verse, Al Imran (The Family of Imr an), 3:173)

Abu-al-Zubayr al-Ghazziy asks: At this time, we complain to God that our rulers are infidels and have departed from Islam through on many nullifiers, which were explained by the scholars. The question is: Are the states they rule a land of Islam or a land of infidelity?

My answer to Abu-al-Zubayr is that the rule on the land is dependent on the rules that come above it. If sovereignty, supremacy, and authority are rules of infidelity then it is a land of infidelity, and God knows best.

Al-Izzatu Lillah asks: We are the mothers and wives of martyrs. Our shaykh, do we have any position in your eloquence, advice, guidance, compassion, and affection. Our springs have dried up out of sorrow and we are eager and excited, and we know that the greatest compensation to us is the Cherisher and Sustainer of the worlds. However, we do not want condolences from you, but we need incitement and a boosting of morale so as to send what has remained to us of sons, husbands, and supplies in the cause of the religion of God. We will not stop at what we have offered, but our determination has become weak in the mud of this life and we have not seen in the sea of advices by our loving brothers an advice for us although we greatly need it. So, supply us from the balsam of your eloquence so as to boost our morale and to make us live on summits. She adds: I complain to God and then to you about the conditions of some of the families of martyrs, mujahidin, and prisoners. They have begun to be affected by the insinuations of Satan. They have become weak as a result of the conditions of their children. So, they began to spread calumnies, wreak havoc on earth, distort the image of martyrs, and allowed their sons to be misled by others, and their destruction in the nation was greater than that of its enemy. One of the mothers had even told another complaining to her and telling her that she is worried about her daughter, who will leave for Britain: You should praise God because none of the members of your family joined jihad or was captured, and going to Britain is easy. There is no power and no

strength save in God. Our shaykh, we have many of such images. So, advise them, guide them, and tell them how serious their problem is. Help their sons against them, for they are more dangerous against them than their enemy.

I tell sister Al-Izzatu Lillah and her sisters: Be patient and stand fast. This is the road. Through your patience and steadfastness, hope will flourish in the hearts because of the approaching victory, God willing. Continue to advise whose determination has collapsed and who became weak in doing their duty toward Islam. May God grant you success for what he likes and accepts. Shams-al-Din asks: Some of those who claim to have knowledge have recently appeared to cover for the tyrants and infidels--Jews and crusaders--taking as an example the Sulh al-Hudaybiyah (During his stay in Medina, Prophet Muhammad attempted to resolve the conflict with the leaders of Mecca and their allies by entering into a peace treaty at a place called Al-Hudaybiyah. The treaty then came to be known as Sulh al-Hudaybiyah) Some of these people said at some Islamic forums that in the issue of Sulh al-Hudaybiyah, the Messenger of God, God's peace and prayers be upon him, signed a document that included infidelity. What is the religion's rule on this dictum and on the one who said it? These people are promoting this dictum among the people on the permissibility and legitimacy of joining the United Nations, taking Sulh al-Hudaybiyah as an example. What is your comment on this? These people say that the prophet, may God's peace and prayers be upon him, approved of the rule of Al-Najashi (Negus) in violation of what God has revealed because he was forced to do so. They are trying to apply this to the situation of HAMAS in Palestine. What is your comment on this?

My answer to brother Shams-al-Din is: First, these people are saying a serious thing about Islam. There is no power and no strength save in God. What The Messenger of God agreed upon in Sulh al-Hudaybiyah in returning anyone who comes to him to embrace faith is an issue that is allowed to him only, God's peace and prayer be upon him, especially since he told Abu-Jandal, may God be pleased with him, "Abu-Jandal, be patient in anticipation of God's reward in the hereafter, for God will provide you and the oppressed ones with you with relaxation and a way out of your distress." This is something which only the prophet knows. So, it is only allowed to him, God's peace and prayer be upon him. The prophet, may God's peace and prayers be upon him, did not pledge to the polytheists that anything issued by their security council will be binding to him as is the case with the UN Charter.

Second, the suspicion which they promote to the effect that the prophet, God's peace and prayers be upon him, approved of the rule of Al-Najashi in violation of what God has revealed because he was forced to do so, is incorrect from some aspects. The first is that this is a saying without evidence. There was no proof that Al-Najashi had ever received a legal verdict and he then did not rule on its basis because he was forced to do so. Although Shaykh al-Islam Ibn-Taymiyah, may God have mercy on him, though he is very renowned and knowledgeable, had mentioned this, he did not come up with any evidence on this. The second is that the sound proof was contrary to this. The prophet, peace and prayers be upon him, dispraised Hercules when he asked his people to embrace Islam and when they became angry at him, and after which he chose to continue to embrace their religion. Ibn-Hajar, may God have mercy on him, said in the Book "Al-Amwal" by Abu-Ubayd, based on an authoritative ascription by Mursal Bakr Bin-Abdallah al-Muzaniy, that the enemy of God has lied and that he is not a Muslim, meaning Hercules." Al-Nawawi, may God have mercy on him, said about Hercules: "He had no excuse in this because he knew the truthfulness of the prophet, may God's peace and prayer be upon him, but he preferred kingship and authority to Islam." The third is that Al-Najashi revealed Islam and defied Caesar with it, and he stopped paying tax to him. So, how could he be forced by his people while he was defying Caesar? The fourth is that infidelity cannot be except by coercion, and the Arab rulers or HAMAS were not coerced by anyone to assume power, but

they sought to assume it. So, they can abandon it if they come under the alleged coercion.
*Ruh-al-Islam asks: What is your position on the states that offended and slandered the prophet, peace and prayers be upon him, like Denmark and Sweden? We did not see a practical reply from you in the form of the Badr Raid or less than that, especially since leader of the faithful, Abu-Umar announced an award for that.

My answer is: We seek help from God against them. We incite every Muslim against them until they sustain a damage which makes them a lesson for others, God willing.

Abu-Basir al-Yamani asks: Shaykh, it is not a secret to you what is happening in Yemen in terms of bloody incidents between the people on the one hand and the despotic government on the other. The reason behind all this is the suffering of the people from the economic situation, such as the increasing of prices, the plundering of resources without any control, the defeatism of some scholars and preachers in Yemen who defend the tyrant and describe him as a ruler of Muslims, and fighting the mujahidin who stand fast in many areas in Yemen, particularly the ISI (as heard). Some scholars have advised the youths not to go to Iraq on the pretext that:

1. The enemy uses the presence of non-Iraqis within the ranks of the resistance a pretext to continue its presence and implement its plans.
2. The road to Iraq is surrounded with dangers and there is a big possibility that the enemy would capture the youths on their way there, in addition to the fact that there is no need to go there.
3. There is no need for a large number of people and there is almost enough Iraqis (to do the job).
4. Preparing the youths to jihad from outside Iraq requires more than preparing them inside Iraq, in addition to the Iraqis' dire need for money.
5. The country, whose youths go to Iraq, will face many problems that could cause confrontation between these countries and the aggressor state, provided that they are not prepared for such confrontation. This could also increase interference in their internal affairs, and the harm this causes is no secret to anyone. Based on this, we advise the youths not to go to Iraq, and God knows best.

My answer to brother Abu-Basir al-Yamani: Regrettably, these are the suspicions used by those who spread calumnies and demoralize people one of whom will become agitated like a furious lion if one encroaches on his money, post, or salary. However, he spares no effort to fabricate suspicions while seeing Muslims are being killed and bombed with a cold and indifferent heart. If we reply to their suspicions, they will come up with other suspicions. This is their mission. It is enough to reply to them with what I have previously quoted from Abu-Umar al-Sayf, may God have mercy on him. It is also enough to say that the mujahidin appeal to people to depart for battle at a time when they call on them to cling heavily to the earth. Were their hearts not shaken and their feelings aroused? Almighty God says: "O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter." (Koranic verse, Al-Tawbah (The Repentance), 9:38) Have their feelings of loftiness and zeal not been affected while listening to what Almighty God says: "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, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!" (Koranic verse, Al-Nisa (The Women), 4:75) (Al-Zawahiri then recites two verses of poetry to the effect that when a Persian soldier attacked a Muslim woman she appealed to Abbasid Caliph Al-Mu'tasim, the caliph heeded her appeal and mobilized an army to defend her)

Brother Muslim asks six accurate and specific questions in English, and I will translate them and answer them one by one, with God's help. However, to start with, I thank him for these accurate questions and I beseech God to answer them as much as circumstances permit: "The first question: Do you believe that Muslims have established an Islamic emirate or caliphate in Afghanistan and Iraq? If yes, what is your proof of this, whether based on news reports, articles, facts, or situations? Please, be specific in your answer. I mean, what is the thing that establishes an Islamic emirate?"

My answer is: Muslims have established an Islamic emirate in each of Afghanistan and Iraq, but they have not restored their caliphate yet. We pray to God that this will take place soon through His grace. The proof is that each of them (the two emirates in Afghanistan and Iraq) control large areas in Afghanistan and Iraq. They defend them and establish the rule of religion in them as much as they can. Here, I would like to discuss a suspicion that is raised in the face of the two emirates. Some sides claim that the Islamic Emirate in Afghanistan has turned from an enabled emirate into a jihad and war emirate. As for the Islamic emirate in Iraq, they claim that it is an emirate under occupation, is in a state of attack and retreat, and is not enabled. As for the Islamic Emirate in Afghanistan, it is an enabled emirate, praise be to God, before and after the invasion. However, it redeployed its forces after the invasion from the capital and the major cities to the countryside, mountains, and outskirts, which are the places of strength and natural enablement in Afghanistan. It then launched its campaigns and attacks until it forced the crusader forces and their despotic agents to withdraw and to be confined to fortified positions. They have mainly resorted to air bombardment of citizens, women, children, and villages in an attempt to force the mujahidin to leave the area. They have also launched some unsuccessful sporadic campaigns. As for the southern and eastern areas of Afghanistan, praise be to God, they are under the control of the Islamic Emirate, which defends them, maintains security in them, purges them of spies, establishes the rule of shari'ah in them, and appoints governors and officials in them. Fighting in many areas has turned into a traditional war with fixed lines. This is in addition to its painful attacks that continue in the capital, the major cities, and elsewhere in Afghanistan. The crusaders themselves have admitted this. They have also admitted that they are being defeated in Afghanistan. Furthermore, America uses all its power to pressure its European allies and pushes them to die instead of it in the mountains and valleys of Afghanistan.

The issue was not confined to Afghanistan, but the Taliban enjoys influence and control in vast areas in Pakistan. They defend them, support their brothers in Afghanistan, and repulse the attacks of the traitors in the Pakistani army, America's hired hunting dogs. Praise be to God, all these campaigns have failed completely, and the morale of the Pakistani army collapsed to the abyss, and (Pakistani President) Musharraf's hunting dogs were forced to conclude agreements with the Taliban in order not to harm them. Through this agent policy, Musharraf led Pakistan to the brink of abyss, collapse, and division and ignited fires of civil war in it. Praise be to God, through all these policies, he only reaped failure that is crowned with the disgrace of treason and collaboration. All the Taliban people and their supporters in Pakistan are loyal to leader of the faithful, Mulla Muhammad Omar Mujahid, may God watch over him and grant, through him, victory to Islam and Muslims. These are the realistic concrete facts, which the crusaders admit

before others. "The enemy has admitted the credit of these good qualities, and the credit is what is admitted by the enemies." (Preceding sentence in quotes verse of poetry)

As for the ISI, may God protect it, until today, it has continued to be the major force in facing the crusaders and their agents and in confronting the Iranian ambitions. Despite all the campaigns by the Americans and their agents, and despite the rivers of dollars that recruited the crowds of traitors and despots, the ISI has confronted all these campaigns. Thanks to God's grace and power, it has continued to deal crushing blows to the Americans and their agents, all plans of whom have failed. Praise be to God, all sides, whether those who agree or disagree with us, admit that it is the strongest force in confronting the crusader and Iranian ambitions in Iraq. Praise be to God, it still controls large areas in Iraq despite all the military, propaganda, and disinformation campaigns launched against it.

I will ask three questions to those who cast doubts on the enablement of the ISI: The first: Do you deny that the ISI is the most dangerous threat to the crusader and Iranian ambitions in Iraq?

The second question: Do you deny that the ISI is the strongest jihadist force in terms of the number of its supporters? If the answer is yes, and it is yes, praise be to God, then the only reason for this is the popular support for it. Can any group become so strong, confront all these attacks by the strongest power in the world, foil all these conspiracies, and expose all this propaganda when it does not enjoy people's support and acceptance? Muslims in Iraq support the ISI and defend it because they know that it is one of the sincerest forces in defending them against the crusader and Iranian aggression.

The third question: I ask those who cast doubt on the enablement of the ISI and its control of land: Can anyone deny that the blessed state controls, at least, one square kilometer of the land of Iraq? If the answer is yes, and it is so, praise be to God, then why do you deny it the right to establish an Islamic state on the land it controls? What area the Medina state had before the raid of the confederates? And how was the situation in it during the raid of the confederates? The Koran describes this and says: "Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah. In that situation were the Believers tried: they were shaken as by a tremendous shaking. And behold! The Hypocrites and those in whose hearts is a disease (even) say: "(Allah) and His Messenger promised us nothing but delusion!" Behold! A party among them said: "Ye men of Yathrib! ye cannot stand (the attack)! therefore go back!" And a band of them ask for leave of the Prophet, saying, "Truly our houses are bare and exposed," though they were not exposed they intended nothing but to run away." (Koranic verse, Al-Ahzab (The Confederates), 33:10-13) Almighty God also says: "Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah. When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience. Among the Believers are men who have been true to their covenant with Allah. of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least: That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful. And Allah turned back the Unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is full of Strength, able to enforce His Will. And those of the People of the Book who aided them - Allah did take them down from their strongholds and cast terror into their hearts. (So that) some ye slew, and some ye made

prisoners. And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And Allah has power over all things." (Koranic verse, Al-Ahzab (The Confederates), 33:21-27)

Are these not Koranic facts? Is this not the tradition of the prophet, peace and prayers be upon him? Is this not what we learn from the Koran? I seek the permission of brother Muslim to add further to what he asked, and I add two things, which I believe are important: The first is that the ISI's banner and creed are one of the purest banners and creeds in Iraq. It has established an Islamic state that resorts to shari'ah only. It also declares that affiliation with Islam and loyalty to faith are above all other affiliations and loyalties, something in whose mud many movements that are affiliated with Islam are drowned in. It is a state that advocates and seeks and spares no effort to restore the awaited caliphate state. It also incites Muslims on this issue.

The second is that it is a state that threatens the usurper state of Jews with destruction. Is there anyone from among us who forgets the statement of the martyr of Islam, as we consider him, Abu-Mus'ab al-Zarqawi, may God have mercy on him, in which he said: "We are fighting in Iraq while our eyes are on Bayt al-Maqdis (Jerusalem)?" Is there anyone from among us who forgets the support by Abu-Umar al-Baghdadi, may God watch over him, for our Palestinian brothers in Iraq who were exterminated by the gangs of treachery and treason (Shiites), which capitalized on the heritage of the pure Al Al-Bayt (members of the prophet's family), may God be pleased with them, under the cross of Bush?

Therefore, I ask those who cast doubts on the ISI: In whose interest is the destruction and undermining of an Islamic state that was established after a long period of waiting in the heart of the Islamic world? I also ask them: Which is more enabled, freer, stronger, and more dangerous against the enemies of Islam? Is it the mujahid, patient, and steadfast ISI, or the shops of kerosene on the Gulf shore, which swim on the US aircraft carriers? Is it the state of US unification in Riyadh, or the agency of US services in Egypt? Or is it the state of the grandsons of the Al-Sharif Husayn (Jordanians), for whom Churchill drew with his pen a state in the desert as a reward for their treason against the caliphate state? "A sword will disdain its holder if he says that this sword is sharper than the stick." (Preceding sentence in quote verse of poetry)

As for what brother Muslim concluded his first question with when he said what is the thing that establishes an Islamic emirate, the question is: The Islamic emirate is established if the shari'ah prevails in the areas under its control, although there are shortcomings in it in other aspects, and God knows best.

The second question: If there are two Islamic emirates or caliphates in each of Afghanistan and Iraq, are they two separate states or are they under the rule of one ruler? To be more specific: Do Mulla Muhammad Omar, Shaykh Abu-Umar al-Baghdadi, and Shaykh Usama Bin Ladin play different roles, and what is the relationship among their roles?

My answer is: The ISI and the Islamic Emirate of Afghanistan, and add to them the Islamic Emirate in Caucasus, are Islamic emirates that are not under the control of one ruler. We hope that the caliphate state will be established soon to unite them with all Muslims. Shaykh Usama Bin Ladin, may God watch over him, is one of the soldiers of leader of the faithful, Mulla Muhammad Omar, may God watch over him. All those you have mentioned support each other and cooperate with each other in support of Islam and jihad.

The third question: How the two leaders of the two emirates/caliphates were elected in Afghanistan and Iraq? Please be specific in your answer to this question.

My answer is: First, the situations in each of Afghanistan and Iraq were situations of disturbances, seditions, and hostility to Islam before the establishment of the two emirates in them. This is in addition to the crusader invasion and the flagrant Iranian military interference, which colludes with the crusaders in Iraq. In such situations, the ruler cannot be elected in a normal way as in the stable states and nations. However, Muslims do their best and approximate things with the aim of reaching the best formula.

Second, the establishment of the Islamic state or emirate is a religious duty and a realistic necessity. This cannot be delayed for the lack of the best circumstances for electing the ruler. Otherwise, those who spread mischief and the enemies of Islam will seize the country, security will be lost, sanctities will be violated, and tumults will take place. The fruits of jihad in Afghanistan would have been lost had the Islamic Emirate not been established. This could also lead to the loss of these fruits in Iraq, especially since all the internal and external atmospheres in the two countries are prepared and are available for igniting infighting unless a legal and enabled authority was established to foil these conspiracies.

Third, as for Afghanistan, it is no secret to anyone the extent of the deterioration and damage of the situation before the establishment of the Islamic Emirate in it. The situation had reached its peak for the people of Afghanistan. This is why they have supported and accepted the Islamic Emirate. This was embodied by several issues:

First: Citizens in the various provinces and districts have welcomed and incited Taliban to come to them to purge their areas of those who spread mischief. This is the secret of the quick spread of the Taliban's control of 95 percent of Afghanistan. All the Afghan parties, which participated in the jihad against the communists, have failed to do so despite their huge resources and the foreign forces' support for them.

Second: Two thousand scholars at the Qandahar conference pledged allegiance to leader of the faithful Mulla Muhammad Umar as leader of the Islamic Emirate of Afghanistan.

Third: The Islamic Emirate took control over large parts of Afghanistan despite the crusaders' campaigns and the efforts of the Afghan despots who collaborate with them, and despite the Pakistani treason, which stab the emirate's mujahidin and their supporters in the back. Despite all these forces, the emirate's control is spreading and becoming stronger due to the great popular support it enjoys.

Fourth, in their previous efforts to unify the ranks of the mujahidin in the Mujahidin Shura Council, in the Hilf (Alliance of) Al-Mutayyibin, and then in the pledge of allegiance to the ISI by most of the jihadist groups, which pursue the right methodology and the mujahid and steadfast tribes, the brothers mentioned this in detail. Therefore, it would be unnecessary to repeat it. The best proof of this is the heroic steadfastness of the blessed state on whose rock the military campaigns, seditions, and conspiracies founder.

The fourth question: I once read that Shaykh Usama said that one of the reasons of the fall of the emirate the Taliban established following the Soviet war is that the Islamic world failed to extend aid to it and to supply it with business investments and human forces. Is this true? If it is true, then what will you propose in order to have the Islamic world support the two Islamic emirates in Afghanistan and Iraq? I also ask you to be specific in your answer to this. I mean whether through business investments, financial grants, expertise, or immigration?

My answer is: The Islamic world has not only failed to support the Islamic Emirate in Afghanistan, but a propaganda campaign was launched against it by the rulers' scholars, Iran's agents, and groups affiliated with Islam in support of their colleagues who were in control of five percent of Afghanistan, and who, through their struggle over power, caused the destruction of Afghanistan and the loss of the sacrifices of millions of martyrs, widows, orphans, the wounded, and the crippled. They then entered Kabul on crusader tanks with the flags of more than 20 crusader states flying over their heads while they were bragging that they had come to liberate Afghanistan.

The Muslims have failed to support it and many of their groups attacked that mujahid and steadfast state that provided shelter to the oppressed. It was the only side that recognized the mujahid government in Chechnya and which recorded its pride with letters of light in the history of Islam when it defied the Caesars of Washington and refused to hand over its brothers to it. Leader of the faithful, Mulla Muhammad Umar said his great word: "If I hand over Usama Bin Ladin today, you will hand me over tomorrow." It then fought the crusaders' forces in a fierce war, in which the whole world gathered against it and the traitors of Pakistan stabbed it in the back. Despite this, thanks to God's grace and power, and then through its steadfastness and faith, it forced the crusaders' forces to retreat and to search for a way out.

This mujahid and steadfast Islamic emirate, as well as the ISI, should be supported by fighting along them and should be supplied with money, expertise, and information. The Muslims should repent to God for failing to support Taliban, and they should know that God will ask them about their failure to support it.

The fifth question: Some people criticized the methods that were pursued to establish the Islamic Emirate of Afghanistan, which the Taliban established following the Soviet war. They say that the people should first change what is in their own souls to be prepared for the shari'ah government, or, otherwise, they will rebel. In other words, they say start the call and the shari'ah government will come by itself. What is your opinion about this criticism?

My answer is: First, The Afghans have not rebelled against the Taliban. However, they were forced to leave Kabul and the major cities as a result of the world war that was launched against them. They still stand fast and achieve victories over the aggressor invaders, first thanks to God, and second as a result of the Afghan people's support for their jihad.

Second, those you mention do not follow the Sunna of the prophet, may God's peace and prayers be upon him, who God ordered to invite to him. Almighty God says: "O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner,- And as one who invites to Allah's (grace) by His leave, and as a lamp spreading light." (Koranic verse, Al-Ahzab (The Confederates), 33:45-46) He also ordered him to destroy the pagan systems that separate people from the true religion. Almighty God says: "Then fight in Allah's cause - Thou art held responsible only for thyself - and rouse the believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment." (Koranic verse, Al-Nisa (The Women), 4:84) He also says: "O Messenger, rouse the Believers to the fight." (Koranic verse, Al-Anfal (The Spoils of War), 8:65) Almighty God also says: "O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge indeed." (Koranic verse, Al-Tawbah (The Repentance), 9:73)

The sixth question: Some people criticize your group and say that instead of fighting in Afghanistan, Iraq, and other countries, you should be in Palestine fighting Israel. Their

argument is that Al-Aqsa Mosque has priority over any other battles. How do you respond to this criticism?

I reply to these people with the statement of the martyr of Islam, as we consider him, Shaykh Abdallah Azzam, may God have mercy on him, in which he said: "Our objective is to liberate Afghanistan. Yes, Afghanistan must be liberated because it is a part of our religion and a binding duty to us. We must also liberate Bayt al-Maqdis (Jerusalem) and regain Al-Aqsa Mosque under the flag of monotheism and the banner of there is no God but Allah. Yes, and 'fight the unbelievers who gird you about, and let them find firmness in you.' (Koranic verse, Al-Tawbah (The Repentance), 9:123) However, as I told you, hands were shackled, hands were fettered with necks, feet were chained, and we were oppressed and repressed. So, what comes after all this? We should search for a foothold for jihad in order to find an excuse with God and prepare ourselves to return in order to liberate homelands.

"Those who believe that jihad in Afghanistan is a disregard of the Islamic cause in Palestine are deluded and ignorant and do not know how leaderships are prepared, how movements are built, and how the nucleus is founded in order to have the huge Islamic army rally round it, the army which will purge the land of the big mischief. The people say that you have abandoned Palestine and became preoccupied with Afghanistan. We are preoccupied with Afghanistan. We must help the mujahid Muslim people in Afghanistan, and we must purge the land of Afghanistan.

"Afghanistan is Palestine and Palestine is Afghanistan and distress leads to another distress. However, we do not want the burning log of jihad to die out in our depths and enthusiasm for this religion, for saving the oppressed, and for protecting the countries of Muslims to abate in our arteries and souls. We want the burning log to remain alive. We should continue to perform jihad, and jihad is the duty of life in Afghanistan, in Palestine, in the Philippines, and everywhere where the emperors, Caesars, and the unjust ones transgressed all bounds." End of quote from his (Azzam) statement, may God have mercy on him.

This uncertainty was narrated by Shaykh Yusuf Abu-Hilalah in his splendid poem (The Crucified Knight), in which he praises Shaykh Abdallah Azzam (may God rest his soul in peace). He said about uncertainty:

Vulgar words from my brother shamed shame itself
Jerusalem wades into its blood while the scum snap at its throat,
Your feet have not reached it for they have lost their way.
Do all maladies become insignificant compared to Kabul's malady
While, O shaykh, there is nothing in it for us.
He then invites Shaykh Abdallah to respond to him and he says:
Answer them, may God protect you, so that the argument is silenced
And say: O critics, those who have blamed and those who have reproached
I am he who Jerusalem's wound is still festering in my side,
Its ordeal is burning like fire in the bowels.
I did not betray my pledge to God when states betrayed
I struggled in its arenas when most people lagged behind,
When the givers' hands were fettered and all means were denied to us
And the tyrants did not leave a road for us to reach it.
In our law Kabul is Jerusalem's sister if they do not know it
I went to jihad with those who honor the ideal ones.
O Afghans, there is no wavering when the battle rages
They grew up on the fire of sorrow and they grew old on its hell

Their land is being washed by flowing blood
And under the thunderbolts the raids are burning with fire,
The children's skulls are crushed as they plead
And women's honor is being violated by drunken atheists.
Their fathers have not been humiliated and failure has not been theirs
The people hold their heads high, and the waves of sacrifices are continuous.
O dissenters of my nation, bide your time, your insight suffers from a squint
We know the Byzantine soldiers even though they have moved their field,
The flames of polytheism are extinguished only by a downfall of blood,
The steps of monotheism have been supported by swords and spears.

12/30 -- NotReal asks:

O esteemed shaykh, what is your view of the Sudanese government? Its kowtowing and cowardice in the face of UN resolutions are well known. I am sure that if the mujahidin were to pour into Sudan the government will hunt them down and hand them over, and it will do its utmost to protect the invading international force.

O esteemed shaykh, we want you to upbraid the Sudanese Government so that it loosens its grip over and surveillance of the mujahidin. We know the effect of your words on them although they pretend otherwise?

We do not forget the agreement that was concluded with the Saudi interior minister personally going to Sudan, an agreement on the extradition of the mujahidin wanted by the two countries? (Al-Zawahiri) My answer to brother NotReal is: I think the Sudanese Government has enough problems, and can do without any more.

12/ 31 - Muhibb al-Faruq asks:

You may have heard or read what took place between Shaykh Hamid al-Ali and Ansar al-Jihad. What do you advise Shaykh Hamid, may God protect him? And what do you advise Ansar al-Jihad? May God bless you.

O esteemed shaykh and the sage of our ummah (nation), guide the youth of Islam of how to behave and deal with the dissenters, and in particular I mention the Muslim Brotherhood? Our shaykh and the sage of our ummah, there are many who try to ink your ties with Iran. Can you say something about your stand toward Iran? What is your view of its regime? What are your beliefs regarding Al-Rafidah (Rejectionists: derogatory term used by some Salfis when referring to Shiite Muslims)?

(Al-Zawahiri) My answer to brother Muhibb al-Faruq is:

First, His Eminence Shaykh Hamid al-Ali is one of the lofty figures who pay the price of their honorable stands in enjoining virtue and prohibiting vice and supporting jihad and the mujahidin. He could have been complacent like others and taken the path of those who fall back, but he refused that, thanks to God and His generosity. That is why His Eminence's worth and standing should be recognized, and the youth should express to him the love, appreciation, and respect they harbor toward him. It is unacceptable that anyone should describe him in inappropriate terms even if they disagree with him over a view or an issue. People's virtue and grace should be recognized in this age in which opportunists and climbers have increased.

Second, ever since I began to read for Shaykh Hamid, may God protect him, I longed to meet him and benefit from his knowledge and experience. I wished I could go to him, and I am confident that if I did so he will not fail to welcome me, for that is consistent with his honorable and chivalrous character. I then wished I could discuss two matters with him:

First: the need for the establishment of the Islamic State of Iraq (ISI) and the religious and practical (shar'iyah) justifications for its establishment, particularly as such a need is to a great extent connected with a practical view of the field of conflict. Our brothers in the Islamic State of Iraq are pioneers in that field. The brothers in Afghanistan have known a number of ISI's notables at close hand, and they contacted them in various cases. They found in them nobility, a generosity of spirit, and a perspicuous view of the changing reality and storming events which they experienced and which hardened them. The best proof of their perspicuous vision is the enormous achievement they accomplished with God's help, whereby they foiled the US and Iranian plans in the region, an achievement they began by digging their nails into the rock, in circumstances shrouded in defeat, despair, and being overwhelmed by the US invasion and Iranian collusion. They undoubtedly know their field better than anyone else. As for their fairness and truthfulness, all my brothers who lived with them testify to their truthfulness, honesty, renouncement of worldly pleasures, sound views, and good morals.

Second: his answers commenting on the document on the rationalization of jihadist action. I wished I could explain to him the circumstances in which the jihadist movement in Egypt arose and which it experience, and explain to him that the document is in fact an intelligence scheme to put forward a course that is more futile than participating in the elections of Arab regimes. It is a document that overturns the elementary principles of jurisprudence in a manner on which one cannot remain silent, and places restriction on jihadist work that render it impossible in any field.

We harbor toward Shaykh Hamid al-Ali love, respect, and appreciation for his firm and solid stands. May God grant us success and unite us over what satisfies and pleases Him.

Third: With regard to dealing with dissenters, particularly the followers of the Muslim Brotherhood trend, I advise myself and Muslims to have two things: First, to keep disagreement as objective as possible, free of what is in appropriate. Second, to distinguish between the leadership and the rank and file. I applied that to myself. I issued the second edition of the book Bitter Harvest, after I deleted from it many expressions which I judged it is better to delete. God guides to the right path.

Fourth: As for brother Muhibb al-Rahman's question about Iran I have answered it in the past. 12/32 - A question from a Saudi citizen who says:

In the early days of Al-Qa'ida some people thought it is fighting the military enemy, but some people say you have turned Al-Qa'ida's course into killing people without distinction. You also tend to kill those you call the near enemy before the distant enemy. That was demonstrated in the policy of (Abu-Mus'ab) Al-Zarqawi and his group in Iraq, for they have distorted the image of tolerant Islam and did not distinguish between the members of a humanitarian organization that opposed the occupation of Iraq and Western soldiers.

Everyone knows that in Iraq - at any rate - you fortify yourselves in crowded residential areas, and then the US army knows of your presence you leave the area, allowing the innocent local residents to be the victims of the ensuing bombardment. You also use vehicles to storm

mosques, markets, and assemblies spreading death and destruction, on the pretext of killing a soldier or a mayor.

My question is how can Muslims - before others - be convinced that what you are doing is legitimate jihad after such a long history of killing innocent people?

The second question: Jihad had objectives and goals that could have been achieved through military jihad in past centuries. The question is, in this age does military jihad still have the same effect or will the results be the opposite of what is desired, in the sense that is jihad confined to killing and shedding blood, or are there other ways and means in which the objectives of jihad can be achieved without killing people? Please do not use as a pretext what the Americans or others are doing, for Muslims are supposed to be an example to the world in tolerance and lofty goals, not to become a gang whose only concern is revenge.

(Al-Zawahiri) My answer to a Saudi citizen is:

First, as for his assertion that Al-Qa'idah kills innocent people, I have answered it in the past, but I will add some matters:

The first is that Al-Zarqawi and his group did not distort Islam, but thwarted the Crusader and Iranian scheme in the heart of the Muslim world. Those who distorted Islam are the corrupt and corrupting rulers such as Al Sa'ud who have made us the laughing stock of the world, and who depicted Islamic rule as plundering and looting where the booty is shared by a group that is after its lusts and pleasure and that has thrown itself at the feet of the West, and who have amassed the wealth that belongs to a crushed nation and that they squander in debauchery and nightclubs, and are surrounded by beggar-jurists who call on the people to obey those rulers and to capitulate to their tyranny, agency, and debauchery without objection or criticism, then they call all that deviation and corruption the tolerant creed.

Second: I do not know which humanitarian organization you refer? If you mean the United Nations, it is not humanitarian, but it is an instrument of those who committed big crimes against humanity. Muslims saw nothing from it other than injustice and inequity. I have shown that in the past. May God reward Al-Zarqawi well for expelling them from Iraq.

Third: As for the Americans shelling innocent people, such is their wont in war. They shell the innocent so that the fighters will surrender. Where was Al-Qa'ida in their first and second wars on Iraq which they razed to the ground, and then they brought Halliburton to suck the blood of Iraqis on the pretext of the reconstruction of Iraq.

Fourth: As for storming mosques and market that is the propaganda of the United States and the media of the kind "His Highness received and bid farewell" Saudi media.

Fifth: As for your question how will Muslims become convinced that what Al-Qa'ida is doing is legitimate jihad, as the Americans and NATO about it for they have acknowledged that it is the greatest threat to them, thank God.

Second: His question about the difference between jihad in the past centuries and the present age is a question that ignores canon law provisions and the facts.

The Koran says: "If God did not repel some people by means of others, many monasteries, churches, synagogues, and mosques, where God's name is much invoked, would have been destroyed; God is sure to help those who help His cause, God is strong and mighty," (Koran, The Pilgrimage: 22: 40). The Prophet, may God's prayers and peace be upon him: "A section of my ummah will continue to fight to uphold justice until Judgment Day." (Footnote) Sahih Muslim - Faith, Chapter: Jesus son of Mary coming down to Earth to rule by the law of our Prophet Muhammad.

As for the question ignoring the facts, I will summarize the point to the questioner in a question: If a criminal were to storm into your house, attacked your family and killed them, stole your property, and burned down your house, and then turned to attack the homes of your neighbors, will you treat him tolerantly so that you will not become a gang whose only concern is revenge.

12/33 - An Italian asks:

You have not yet frankly admitted that it was you who destroyed the World Trade Center in New York. The question is: Was it you who did it? If it was you, are you aware of the woes that have befallen Muslims as a result of your deed? If it was not you who did it, why do you not issue a clear statement saying so?

(Al-Zawahiri) My answer to an Italian is:

First: We have stated more than once very clearly that it was we who not only destroyed the World Trade Center, but the Pentagon as well, thanks be to God.

Second: Woes from America were befalling Muslims prior to the two ghazwas (attacks) and after them. Was the establishment of Israel or the invasion of Iraq because of Al-Qa'ida.

12/ 34/ - Atlasi asks:

The first question: In your past speeches and meetings you talked about the mujahidin's vision to end the injustice suffered by the oppressed throughout the earth. The world must also know the mujahidin's view of conducting international affairs, for they have become a basic actor who influences international policy. My question is, are you convinced that Jihad's Al-Qa'ida needs to impose its view of environmental and climatic dangers which occupy the world and threaten areas that are mostly inhabited by Muslims, especially as the United States - which bears a major responsibility for pollution - is not content with destroying nations but harm has spread to the environment, which is a source of livelihood for peoples. And we all know of the hurricanes in Bangladesh?

The second question: May God protect you and grant you a long life doing good deeds. But it is God's will that every living creature has an appointed time to die. We ask God to grant you martyrdom in His cause. Have you drawn up plans that render your demise - that is the absence of the historic leaders - without effect on the march of Jihad's Al-Qa'ida and does not weaken its strength?(Al-Zawahiri) My answer to brother Atlasi is:

First: There is no doubt that the environmental dangers threatening the world are one of the manifestations of Western criminality against mankind. Shaykh Usamah (Bin Laden), may God protect him, has referred to them in one of his statements, and we will seek to benefit from the warning of the brother Atlasi, God willing.

Second: We ask God to include us among Al-Qa'ida's mujahidin who work relying on their Lord and who seek His satisfaction regardless of whether a particular person is there or not.

12/ 35 - Khalid al-Islambuli asks:

The first question: In an address you gave a certain period ago you talked about the alliance of the world's oppressed. I think that is a very important point that should be clarified, for it - and God knows better - helps to convey an important and clear idea, namely that Muslims do not commit aggression unless aggression is committed against them. They also do not use takfir (considering others to be unbelievers) as a method in their lives, but they champion Muslims and the weak among non-Muslims on Earth. Does my understanding of the matter agree with your view or did you mean something different?

The second question: Perhaps I am coming more convinced day by day that the devil of infidelity in the region, America and its surrogates, is facing inevitable defeat everywhere. Everyone must recognize that America before entering Iraq is not the same America after it. Do you believe that the Al-Qa'ida of Jihad in the Land of the Two Rivers prior to the martyrdom of Abu-Mus'ab al-Zarqawi is different after it? Or has it become stronger? Does the course pursued by his successor Abu-Hamzah al-Muhajir require dealing fatal blows first to the apostates, agents, and awakening councils which are hostile to the mujahidin in Iraq?

The third question: Perhaps my nickname on the Al-Hisbah network, "Khalid al-Islambuli", reminds you of the case in which you were imprisoned for being convicted of the charge of planning to assassinate the pharaoh of Egypt (Anwar al-Sadat) at the time. Twenty five years after that incident on 6 October (1981) do you believe the operation achieved its desired objective? When you see the successor of the dead Al-Sadat, Husni Mubarak - a puppet of the United States and the Zionist entity - do you still believe in the principle of assassination and eliminating the head?

(Al-Zawahiri) My answer to Khalid al-Islambuli is:

First: Your view is correct. It is important that the work knows that our jihad - be it in defense as is the case at present or as a demand - is to prevent aggression against us and the oppressed, and to remove the Jahiliyah (REFERENCE to pre-Islamic "age of ignorance") regimes that attack the people and stand between them and their Lord's law.

Second: The ISI has now developed from when it was the Mujahidin's Shura at the time of the martyrdom of Abu-Mus'ab al-Zarqawi, and that is because of God's guidance. The ISI today is waging a ferocious war on several fronts against the Crusaders, apostates, and Iran's agents. Therefore the Muslim ummah bears a great responsibility in supporting them so that they will foil the plans of the Americans and the Iranians, and consolidate the state of Islam in the heart of the Muslim World, and so as to support the move of the mujahidin in Iraq toward the environs of Jerusalem, so that the mujahidin will meet there, both those from outside blessed Palestine and those from inside it, to herald the elimination of Israel, God willing.

Third: I was not imprisoned for planning to assassinate Al-Sadat, but for helping those who planned it, particularly Shaykh Abbud al-Zumur, may God bring about his release, and because I belonged to a jihadist group. That is for clarification, so that I would not be given an honor I do not deserve.

As for the honorable brother's question if killing Al-Sadat achieved the intended objective, my answer is that it achieved some of that objective, because Al-Sadat's assassination was part of a plan to change the regime, and that did not happen, but killing Al-Sadat has obstructed the US-Israeli plan which was gathering momentum in the region.

As for his question on whether I still believe in assassination and eliminating the head, my answer is:

What is required is comprehensive change and not only eliminating the head. The objective of the operation was not merely assassination, but it was part of a plan which I discussed in my book "Knights Under the Banner of the Prophet, May God's Prayers and Peace be Upon him." However, assassinating the head can fulfill its role if it is part of a campaign of escalating confrontation, and the mujahid movement is able to deal blows to the regime until it exhausts and defeats it.

As for the presence of Husni Mubarak after Al-Sadat I explained in the booklet "Al-Tabri'ah (Acquittal)" that had it not been for the Islamic struggle against the puppet regime in Egypt the situation would have been much worse.

I remind the honorable brother that the despotic state does not fall with one blow, but it could fall as a result of the cumulative effect of waves of confrontation. I will cite communist Russia as an example. It fell after 70 years that were replete with jihad and resistance by Muslims and others, then the Afghan jihad came and finished it.

12/36 - Ashraf Imran asks:

There are those who say that the elimination of regimes ruling Muslim countries through armed struggle (jihad) has failed. A group of ulema embrace such a view, and they say that such jihad has brought woes and harassment to the call (al-da'wah), and we have not reaped any worthwhile fruit from it. What is your response to that?

(Al-Zawahiri) My reply to brother Ashraf Imran is:

There is no hope to remove the corrupt regimes in Muslim countries except by force, There is no chance to bring about change through peaceful action. Let anyone who disagrees give me a single example. Algeria is a historical proof that testifies against them, and the Egyptian and Jordanian regimes' treatment of the Muslim Brotherhood in recent elections is another proof of that.

Al-Sadat put (members of) all the Islamic trends in prison, including the Muslim Brotherhood and the Salafis, and built the Al-Istiqbal Prison especially for them. He did not intend to let them out. Only killing him brought about their release. If Al-Sadat had been left alone the plan to divide the Arab World into states that are smaller than the present ones would have been implemented.

I mentioned in the second edition of my book "Knights Under the Banner of the Prophet, God's Prayers and Peace be Upon Him" the acknowledgment of the attorney Fathi Radwan, may God rest his soul in peace, of this fact, but it is denied by the Salafis of the palaces and visas (last phrase as received).

The freedom enjoyed by the Muslim Brotherhood and other groups is due to armed action, without which they would have been in prison today. However, instead of thanking the mujahidin, or at least remaining silent about them, they present themselves as an alternative that reaches understanding with America and its agents by abusing and slandering the mujahidin.

I explained in the booklet "Acquittal" and prior to that, in the book "Knights Under the Banner of the Prophet", that jihad against the government in a country such as Egypt did not fail because of the strength of the government which is on the brink of collapsing as result of the mujahidin's blows, but because of the world blockade imposed mainly by America, and so the mujahidin decided to unite to hit it.

12/37 - Nabil al-Hamzawi, from Austria, asks:

"My question to Ayman al-Zawahiri is: In Chapter Taha (of the Koran), verse 44, Almighty God orders Moses to go and talk to the great tyrant, Pharaoh, gently, not sharply or insultingly. We know that you are persecuted, pursued by everyone, and wronged. Our criticism of you is that you are vehement in your speech, and the media makes good use of such vehemence against you and against all Muslims."

(Al-Zawahiri) My answer to brother Nabil al-Hamzawi from Austria is:

I thank him for his advice. I do not pretend to be blameless, for man's very soul incites him to evil unless my Lord shows mercy (Koran, Joseph: 12: 53). As for his citing a verse from Chapter Taha, I reminded me of a story that occurred with our mujahid shaykh, Umar Abd-al-Rahm an, may God bring about his release - in prison. The prison administration decided to hold a seminar by some court ulema, and led Umar to it. During the seminar, one of the court ulema asked him: Why do you resort to violence? Almighty God ordered His Prophet Moses and his brother Aaron, may peace be upon them, to speak gently to Pharaoh. God said: "Speak to him gently so that he may take heed," (Koran, Taha: 20: 44). Shaykh Umar answered him: Yes, but after he (Pharaoh) refused and was obstinate, and said to God's Prophet Moses, peace be upon him: "Moses, I think you are bewitched," (Koran, The Night Journey: 17: 101), God's Prophet Moses replied sharply: "I think that you, Pharaoh, are doomed," (Koran, The Night Journey: 17: 102).

As for the media, I advise brother Nabil not to pay attention to what they say, for most of them are hostile to Muslims. The jihadist media has defeated them and shown the facts that are hidden by the world media.

Just as the honorable brother has rendered me advice, I will reciprocate and proffer him advice which I hope he will accept: if he does not agree to my style he should confront deviations such as the fatwa of the (US) Marines jurists with a better style than mine, but clearly and strongly, for conveying the truth is a trust.

We have reached the end of our second discourse. Praise be to God, Lord of the Universe, and God's prayers and peace be upon our Prophet Muhammad, his scion, and companions. Peace and God's mercy and blessings be upon you."