

Dr. Ayman al-Zawahiri: "Message of Hope and Glad Tidings for Our People in Egypt, Episode 6"

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

On May 21, 2011, Al-Qaida's As-Sahab Media Foundation released the 6th audio-recorded episode of Dr. Ayman al-Zawahiri's "Message to the Egyptian People." In the message, Zawahiri said, "I wish for our Muslim Ummah in Libya to be very careful concerning the NATO plot against Libya...to turn Libya into a new Iraq." He warned that NATO seeks to replace Gadhafi "with one of their own stooges, who will assist them in stealing Libya's oil and resources." He urged "The western desert tribes" in Egypt to "rise up and support their brothers in Libya with money, food, medicine, and weapons." He further advised "our brothers in Libya to focus on collecting weapons and storing them to prepare for any eventualities."

[Excerpts—Malcolm X]

[Ayman al-Zawahiri]

"In the name of Allah and praise Allah, and prayer and peace upon the messenger of Allah, and upon his family and companions and allies."

"Muslim brothers everywhere: peace be upon you and Allah's mercy and blessings, and thereafter: this is the 6th episode of Message of Hope and Glad Tidings for our people in Egypt. In the first and second episodes, I had begun discussing Egypt's present and the way to change that present. And then the winds of the popular, brave revolution blew in Tunisia and Egypt, and then in Libya and Yemen, so I preferred to leave the sequencing of the talk I had started in the first and second episodes, and to talk about what's going on in Tunisia and Egypt and Libya primarily. And today I see it fit to focus the talk on Libya, Egypt and Syria due to the danger of what's taking place there of events."

"And in the beginning, I wanted to repeat what I had pointed to in the previous episode that our words may reach our dear Ummah delayed due to the conditions of the blazing battle against our Ummah, which is declared by the Crusader alliance, led by America. And I would like from our dear Ummah to excuse us, and Allah knows that I wished to in the first ranks in the Ummah's revolution against injustice and the oppressors. And before I migrated from Egypt, I focused on participating in the popular uprisings since 1968, and during the popular protests against the regime of Gamal Abdunnasser. And then I participated in many popular protests and demonstrations against Sadat and his regime. And I was in the Tahrir Square in 1971 with a group of protestors and with me in these demonstrations were kind brothers who had honorable stances in the last Egyptian revolution against Honsi Mubarak and his corrupt regime. And If I wasn't fearful that I would cause them embarrassment or harm, I would've mentioned them by name and spoke about their brave stances."

"And I also advocated more than once in my statements the Arab peoples and in particular the Egyptian people to revolt against the corrupt and oppressive regimes that oppress us. I mean that my Mujahideen brothers and I are not prevented from immediate correspondence with our Ummah in her pains and hopes, except the conditions of the intense Crusader war, which America is launching against our Ummah. But, with the grace of Allah, alongside our brothers

we are engaged as one movement against the biggest criminals and their agents in our countries, and every victory for the Mujahideen is a victory for the Ummah in her battle for change towards the regime of Islam and justice, Shura and refusing humiliation, corruption and dependency."

"Our kind, beloved people in Libya, Egypt and Syria, I would like to divide my statement into a number of messages: the first message is for our people in Libya, and the second message for our people in Egypt, and the third message is for our people in Syria."

"As for our message for our people in Libya, I wish for our Muslim Ummah in Libya to be very careful concerning the NATO plot against Libya. The NATO is not a charity foundation, but it is an alliance for the biggest arrogants in this world, and with this campaign of theirs, they aim at destroying the corrupt regime of al-Gadhafi, then they will replace him with one of their own stooges, who will assist them in stealing Libya's oil and resources, and submitting it to their greed and policies."

"They want to turn Libya into a new Iraq; as with the advocacy of ridding Iraq from the tyrant Saddam Hussein, they established in return a regime that's cooperative with them. And such a criminal plan; it obliged the Muslim nation in Libya and what surrounds it of countries, to distort and resist it [NATO plot], and the best way to do that is to strengthen the capabilities of our people in Libya. Muslims in the neighboring countries around Libya and especially Egypt, and in particular the western desert tribes must rise up and support their brothers in Libya with money, food, medicine, and weapons and to fight along their side against the mercenaries of the tyrant al-Gadhafi. Especially the people of Egypt, they must award their brothers in Libya and migrate to them. Anyone who can, especially those with expertise in fighting against al-Gadhafi requires; military, medical, and engineering expertise and others, in order for our people in Libya to form a self-power that would allow them to confront the plots of the NATO and its allies."

"I also advise our brothers in Libya to focus on collecting weapons and storing them to prepare for any eventualities. And I advise them to focus on guerilla warfare weaponry, including light automatic weapons and ammunition, and RPG launchers, explosives and tank mortars, and Katyusha missiles, mines, Hawn shells and ammunition, and improvised explosive mining equipment, and to focus on holding training courses to train the biggest number of the faithful and the pious and those who are ready to sacrifice, so a jihadist culture and experience can spread between the ranks of the people to rid Libya from the corruption of al-Gadhafi and the greed of the Crusaders."

"The battle in Libya today is the battle of the Muslim Ummah and her peoples, after the governments [in the regions] disappointed [the peoples] and surrendered their duties from protecting the Libyan people from the crimes of al-Gadhafi, and they have been content with the foreign intervention by the Security Council. And the Arab governments have disappointed [the people] and they are qualified for disappointment and humiliation, from supporting a Muslim, Arab, neighboring people who called for their rescue and help."

"And this discouragement appeared in its ugliest images through the military council that's governing in Egypt, which surrendered supporting the Muslim, Arab neighbors, and he welcomed the invaders' neighboring of Egypt with all of what they present of threats towards its national security. How could it not welcome that when previously it welcomed building Israel over Palestine, and even besieging Gaza? The military council even gave up direct responsibility in protecting the Egyptian people's souls in Libya, who sought its rescue. But there is no life in those you call for; the military council left them as they prey for al-Gadhafi and his mercenaries'

bullets. In Misrata alone, there were 7 thousand Egyptian families who called for rescue and there was no one to answer, and victims fell from amongst them, but the Military Council is busy besieging Gaza and they couldn't mobilize their forces to sanction it [Libya] and by which rescue the Egyptians in Libya."

"As for my second message for our people in Egypt; in the beginning, I congratulate the Egyptian people and the Arab and Islamic Ummah, and all the free, honorable and weakened ones in this world with putting the tyrant Hosni Mubarak and his two sons in prison. And praise to Allah who showed us this day of a man whose cronies used to claim that Allah [himself] couldn't face him off."

[Excerpts—released Egyptians speak to cameraman about their experience in prison]

[Zawahiri]

"O' our people in Egypt: there are many challenges that face us in Egypt, and I pointed to the most important ones in the previous episode, and today I will discuss some of them. This includes challenges on the internal level and challenges on the external level. As for the internal challenges; the most important includes legislative and judicial reforms. From the most important legislative reforms that are required: reforming the second article on the constitution, which dictates that the rulings of the Islamic Sharia are the source of legislation, anything opposing it is not effective in the constitution's articles and the law. The second article of the current constitution, which dictates that the Sharia principles are the primary sources of legislation, was dictated deceptively, as it deceives the Muslim people and it does not lead to applying the rulings of Islam. The article states that the principles of the Islamic Sharia and not the rulings of the Islamic Sharia. And the Sharia principles, such as no harm or harming, and deterring corruption is a priority over bringing in benefits, and what is needed to accomplish a duty is itself a duty...[sic], can include many man-made laws mixed with the principles of the Islamic Sharia, but with that it opposes them [principles] in the rulings."

"Also, this article [of the constitution] mentioned that the Sharia is the primary source and not the only source of legislation. And this means that there could be additional sources for legislation confronting the Islamic Sharia and this is the current situation; as the Egyptian law is primarily observed from the French law and other non-Islamic sources. And Judge Abdulghaffar Muhammad became alerted to such limitation and inability on the constitution in his ruling in the biggest and most famous case in the history of Egyptian judiciary, 'The Big Jihad Case,' and he mentioned in the notes of his ruling regarding the second subject, which solidified in the court's mind, that the rulings of the Islamic Sharia are not applied in the Arab Republic of Egypt, and this is an observed fact from the first fact, which is the necessity to apply sharia."

"Then he stated the proof on the absence of Sharia, including: the appearance of phenomenon in the Egyptian societies that oppose the rulings of the Sharia, whether clubs in which mortal sins are committed, which receive licenses from the state; alcohol manufacturing, whose building licenses are given by the states; places where alcohol or sold and served that are licensed by the state; audio, visual and written media that broadcast and distribute what opposes the rulings of the Islamic Sharia; women bare-facing that oppose what the state's official religion dictates and that is Islam."

"He also ruled truthfully in another occasion that the second article of the constitution, after re-dictating it, stated that Islam is the primary religion of the state and the Arabic language the official language, and the principles of the Islamic Sharia the main source of legislation. But, it is

enough proof for the court that the constitution's rulings do not corroborate the rulings of the Islamic Sharia, through what was decided by Omar Abdulrahman—considering him one of the Muslim scholars—in front of the court, on September 3rd, 1983 hearing, that the constitution opposes the Islamic Sharia and doesn't function with its rulings. The articles 86, 107, 108, 109, 112, 113, 189 give the people's council the right to legislate and dictate the laws, but in Islam it is all [supposed to be] from Allah only. Also, the article 75 of the constitution doesn't obligate the head of the state to be a Muslim or male, which is a matter that goes against the consensus of the scholars. Also article 165 states that ruling in courts with the law does not corroborate in the way it is legislated and applied with the Islamic Sharia."

"He also decided on another case, in the expose showing the current Egyptian society before the date of when the case took place, is the absence of Allah's sharia from the Arab Republic of Egypt, which, also, the court had previously presented sharp proofs on—and there's no need to repeat them—that show that the legislature had not finished yet from rationing the rulings of the Islamic Sharia. It had begun this work in 1979. This is additional to having phenomenon in the Egyptian society that in no way corroborate with the Islamic bases. It is unimaginable that a state whose religion is Islam would give licenses to clubs in which mortal sins are committed, and would license factories to produce alcohol, or places to sell it and consume it, and would declare to visual, audio and written media outlets to publish or broadcast that which opposes Allah's Sharia, or the inadequacy of women in a way that opposes the Islamic Sharia. The words of the judge Abdulghaffar Muhammad end, in the biggest and most important case in the history of the Egyptian judiciary."

"And it is not fit that Judge Abdulghaffar Muhammad would pay attention to this shortcoming and deficiency, and he is the judge who rules with the secular law, while many of the advocates and workers of Islam wouldn't. and here's the present alerting us that this article, since it was amended until today, the man made laws that go against Islam are increasing corruption in countries and among people. This is what was anticipated before Judge Abdulghaffar Muhammad by the martyred Imam—as we consider him—Hasan al-Banna, may Allah have mercy on him...And what he wrote was the summation of his long experience, and the juice of his jihad and resistance, and which he left as an advice for those after him, and in which he assured that the text in constitution that the formal religion of the state is Islam, is not enough in governing the state with Islam. And due to the importance of what the martyred Imam wrote in the last lines he wrote, I will quote from it the following paragraphs:

"Islam is a religion and a state, and there is no doubt about that, and the meaning of this phrase in clear words that Islam is a Lordly sharia [or constitution] that came with human teachings, societal rulings, obliges protecting it, spreading and supervising executing it, and spreading it amongst the faithful, and informing it to those who do not believe in it, the state; meaning, the ruler who heads the group of Muslims and governs their nation. And if the ruler shows shortcomings in protecting these rulings, he no longer is an Islamic ruler. And if the state avoids this mission, it no longer is an Islamic state, and if the Islamic group and Ummah accept this avoidance and affirm it, it [they] also is [are] no longer Islamic, however much it claims that verbally. And it is from the traits of the Muslim ruler to have in his soul grasp on the Islamic basics, away from what Allah has forbidden, non-committing to deadly sins, and this by itself is not enough to consider him a Muslim ruler, until the figures in his country obligate him to protect the Islamic rulings amongst Muslims, and determine the stance of the state in their regards based on their stance regarding the Islamic advocacy."

"Also, may Allah have mercy on him, he mentions:"

"It is not enough in executing the governance with Allah's rulings that the state declares in its constitution [only] declares that it is a Muslim state and that its formal religion is Islam, or to rule with Allah's rulings in personal matters and rules with what clashes with Allah's rulings in blood, money and honors, or that the ruling men in it say that they are Muslims whether their personal acts corroborate this saying or not; this is not enough at all. What is intended to mean from 'ruling with Allah in the state' is for the state to be one of Da'wa, and for this feeling to engulf the rulers no matter how high their degrees were, and the ruled, no matter how varied their work were, and for this appearance to be a permanent dye of the state, described as such amongst people and known as such in the international institutions, and its behaviors, and connected to it in words and practice."

"Then, may Allah have mercy on him, he wonders, 'where are from all of this?' The truth is that we have nothing of that, and all we have of it is the text of the article 149 in the constitution, and whatever is left in the souls of these people [of Egypt] of feelings and sympathy and appreciation and deeds and worships; as for the government and the state, they are in another valley."

"Then the martyred Imam calls the Muslim Ummah, as if it was his will, and he says: 'O' Ummah, you are responsible for being content with this apostasy, because you are the source of authorities, so resist your rulers and oblige them to establish the rule of Allah, and fight them in the battle of the Qur'an, you shall have victory Allah-willing.' May Allah have mercy on him, his words end."

"Yes, by Allah, it is the battle of the Qur'an."

"Thus, O' Ummah of the Qur'an and O' [Qur'an's] supporters and soldiers: engage in the battle of the Qur'an and take off in defense of the Qur'an, its rulings and legislations in an inciting, popular Da'wa that would bring together the Ummah of the Qur'an in defense of the Qur'an."

"O' supporters, advocates and soldiers of Islam: line up in one rank and roar in one voice: 'we want the rule of the Qur'an and we want nothing other than the rule of the Qur'an.'"

"Coalesce your ranks behind the Qur'an, and rise above your affiliations and organizations, and remember [that] your loyalty is to the Qur'an, and unite regarding this honorable affair, and this is the noble cause. Demand that the constitution dictate, in an assertive and conclusive formulation that allow no manipulation and allows no escape, that the Islamic Sharia would be the source of legislation, and that anything that opposes it of constitutional articles and the law be opposed."

"I call upon all the workers for Islam to take advantage of this chance before it gets lost, and before the secular government trick the Ummah, and [before [it] gets obligated to engage in a long resistance for decades of trickery, sacrifice, clashes, imprisonment and suppression."

"What completes and finishes this dangerous case is for al-Azhar to be liberated from the control and shackles of the government, so its free ones could defend Islam and Muslims, and so its lions can take off to speak the truth and command with what is benevolent and forbid malevolence. Al-Azhar must gain back its stances and its scholars must choose their Shaykh from amongst themselves, and not to be enforced on them by the corrupt and corruptive governments, and for its scholars and advocates to have their own union and gathering that defend the religion of the Ummah and its rights, and to support those scholars who are suppressed."

"Also, from the most important challenges on the internal level: releasing freedoms, releasing all the political prisoners, and canceling the emergency law. And it is unfortunate that the military council did not release all the political prisoners, and more unfortunately it re-arrested Shaykh Muhammad al-Zawahiri after first releasing him, so why are those who were released are against detained? And my talk about Muhammad al-Zawahiri is not a personal matter; as in the last episode I criticized the military council in many matters including the problem of the prisoners after I had received the news of the release of Muhammad al-Zawahiri, and before I received news about being re-arrested."

"And Muhammad al-Zawahiri was sentenced in absentia to death row by a standing military court within the policy of Mubarak in using the armed forces against the people, and then he was arrested in the [United Arab] Emirates and deported to Egypt under America's supervision. He remained in the Egyptian Intelligence prison in complete confinement away from the world for more than 5 years. And what stirred the preservation of Muhammad al-Zawahiri and his brothers by the Americans and the regime of Hosni Mubarak is that they rejected the mockery of compromises that was managed by the state intelligence, using attractive offers, terrorizing, blackmailing and threatening that they remain in prison until death. Then, after the defiant, glorious, honorable Egyptian revolution, Muhammad al-Zawahiri was released amongst the second group of political prisoners, and it was the duty of the leadership of the armed forces to ask for their forgiveness for the injustice the military courts practiced against them. But unfortunately, Muhammad al-Zawahiri was against arrested, and he re-arrest stirs very dangerous questions:

"Is there an American 'veto' to release specific detainees? And is America still the exclusive decision-maker in Egypt? And does re-arresting him confirm what I mentioned in the previous episode that the military council forced an emergency situation for six months so America can finish preparing the conditions, and so the council can arrest whom it desires without a charge or a trial? And why are those who were released being detained again and many more are arrested under the emergency law, while Hosni Mubarak and his family not arrested under the same law? Why is the emergency law being applied on those who challenged the injustice and power of Mubarak, and not applied on the biggest criminal in Egypt? And why didn't the general prosecutor call him for investigation and freeze his money until after two months of removing him? Was he given the chance to prepare his affairs? And doesn't this confirm what I mentioned in the last episode that the general prosecutor Abdulmajeed Mahmoud is a member of the former governance gang? How not when he was raised in the state's enforcement office and promoted to the general prosecutor due to his hostility toward the political opposition, and especially the Islamists?"

"The Egyptian people in their glorious revolution pushed to end the misery of political detention, but the military council renews the misery."

"The case of re-arresting political prisoners is a very dangerous affair and it proves that the corrupt regime remains in power, and the prevailing mentality before alienating Mubarak remains in control. And I don't know the specific number of those who remain in prison of political prisoners, and especially the Islamist ones, but their number is in the hundreds and maybe in the thousands, and some of them suffer from very dangerous and numerous illnesses, like: Shaykh Nabil al-Maghrebi, Shaykh Ahmad Salama, Shaykh Adel Awad Shahetto, Shaykh Murjan Mustafa Salem, Shaykh Muhammad al-Aswani and many others who were forbidden necessary [medical] treatment by Mubarak and then the military council, just as the people of Gaza were and are forbidden from that."

[Excerpt—interview with a released prisoners]

[Ayman al-Zawahiri]

"How long will this injustice continue? Is there an end to this abuse? Speaking about the political prisoners reminds us with the prisoners in the Coptic Church jails, like Camelia Shehata and her sisters, whose cases shook the Egyptian society during the era of Mubarak, so it is unreasonable that the Egyptian people revolt for the sake of freedom while these sisters are forbidden that, and I hope that the rational ones would find a solution for this case, which remains like ember blazing underneath the ashes."

"And before ending speaking about the prisoners and the detainees, I would like to send a message to my imprisoned brothers who were released, and I renew my greetings to them with the freedom, and I remind them that this freedom is another test for you, so, just as they carried the responsibility of resisting the corrupt regime they must carry the responsibility of advocating for a righteous regime, and to not save an effort in advocating the rule of Sharia and destroying injustices, and supporting the weakened and the oppressed. And I ask Allah to grace them so their release can be support for Islam and justice for the oppressed in Egypt, and in our Arab and Islamic worlds, and in every region on earth."

"The third dangerous challenge I'd like to point at is the case of social justice, or if you will to being accurate, 'the social injustice,' which many Egyptians suffer from. Thus, it is irrational that most Egyptians live on less than one dollar a day while there are classes that swim in millions of dollars."

"Egypt must take off in a popular campaign to regain the Egyptians' rights and especially the impoverished ones, and this campaign must seek to uproot the social injustice, poverty, needs, and short-handedness in Egypt. The Islamic advocacy must consider the social justice case from its main priorities. The prophet, prayer and peace upon him, said: 'the believer is one who doesn't feel fed while his neighbor is hungry next to him.' The Zakat obligation must be revived, which the great companion and the rest of the companions—Allah's grace upon all of them—fought to protect it. Stealing Egypt's resources must stop, and the clearest examples is exporting gas to Israel, which the Egyptian judiciary ruled it disallowed, and in spite of that the military council keeps exporting it to Israel."

"As for the challenges on the external level, the most important include:"

"The relation with America and Israel, and the case of Gaza's sanctions. And here I would like to send greetings to the youths of the revolution who refused to meet Hilary Clinton, as this is a stance that signifies the youth's awareness regarding the crimes of America and her political hypocrisy. And I hope that the youths remember the description by Saad al-Deen al-Shatheli, whom the crowds prayed for him in absentia in al-Tahrir Square, of America and the West campaign on our Muslim Ummah through the eighth crusader war. This campaign that targets our values, religion, morals, freedom, resources and countries; this campaign that supported and supports the corrupt rulers and the suppressive regimes in our countries."

"The youths must scandalize America's political hypocrisy and her role in suppressing the Egyptian people from continuing their march towards liberation and independence; the liberation that won't be achieved except through liberating humans from worshipping humans, and submit to the Oneness of Allah alone; the Creator, Giver, Reviver, the Life-taker, the Just Arbitrator."

"When a human is liberated from worshipping humans, he will only fear Allah and obey him only, and follow His rules only; thus, the horizons of all political, ideological and social freedoms would open before him."

"The Youths must continue their march so Egypt can return to bring independent and free, and to take charge of her usual role in defending the Islamic and Arab Ummah and the rest of the weakened in the world, and Egypt shall not return to that role except through breaking the shameful, disgraceful relation with Israel."

"And I know that the military council and its ministries are weaker and less capable of such thing; how not when the leadership of the military council consists of Mubarak's men and helpers who changed the fighting creed of the Egyptian Army. So, it stopped seeing that its main enemy is Israel, but it sees that its main enemy is its own people and suppressed them with military courts, as well as the Muslim Ummah by directing its forces in the Crusader war on Islam, in the name of terrorism."

"As for the case of sanctioning Gaza, I do not expect—and I hope my expectation is wrong—that the military council would remove the sanctions on it, when the foreign minister, who was raised in the school of 'Camp David,' has been in the ministry for more than 2 months now, so where did his snotty declarations go that Gaza's sanctions oppose the international human rights laws."

[Excerpts—recorded scenes from Palestine]

[Ayman al-Zawahiri]

"And here, the role of the Ummah and her crowds comes in pressuring the military council, which went back to exporting gas to Israel, against the Egyptian judiciary's rule that it is disallowed, and at the same time it continues sanctioning Gaza despite calls from its people to remove the sanctions. Egypt's resources and treasures in Israel in the cheapest prices, while our people in Gaza get sanctions and suffocation in all forms?! The Ummah must mobilize and the crowds must pressure the military council, as it only mobilizes under pressure."

"And I invite the Egyptian people to a wide popular revolt [or outrage] that mobilizes protests and marches through all of Egypt towards Rafah crossing to crush it and remove the walls that stand between us and our people in Gaza."

"These were some of the dangerous sides concerning the intended reforms that I thought should be pointed out."

"As for the third message, it is for our people in Syria:"

"I greet the lions, honorable and free ones of Ash-Sham [poetry]"

"I call upon our people in Ash-Sham of steadfastness and jihad to continue resistance and defense against the suppressive, arrogant regime that kills its own people and runs away from its own land; the regime that runs from the Golan and that commits massacres from Hama to Der'a."

"O' lions of Ash-Sham, continue your march, revolution and uprising against this regime that participates with America in her war on Islam in the name of terrorism; in order to shut it from

spilling your blood and stealing your resources. Don't be fooled by the vague declarations of America regarding your uprising, because America is the one that handed your brothers over to this tyrannical, abusive and corruptive regime, to torture them and brutalize them."

"Be patient O' lions of Ash-Sham, because the ground has begun shaking underneath the titan tyrants, and be patient O' our Ummah everywhere as America has encountered four big disasters in the last ten years, starting with the New York, Washington and Pennsylvania battles, then it was defeated in Iraq, and here's it being defeated in Afghanistan, and the fourth: her agents began collapsing like the dry leaves of the fall in Tunisia and Egypt, and tomorrow in Libya, Yemen, Syria and the Arabian Peninsula."

[Verse]

"And our last prayer is praise Allah Lord of the Worlds, and prayer and peace upon our master Muhammad and upon his family and companions. And peace be upon you and Allah's mercy and blessings."

As-Sahab Media

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