

Dr. Ayman al-Zawahiri: "Message of Hope and Glad Tidings to Our People in Egypt"

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

On February 18, 2011, Al-Qaida's As-Sahab Media Foundation released a new message from Dr. Ayman al-Zawahiri offering "glad tidings for our people in Egypt." In the statement, al-Zawahiri asserted that "Egypt's present state is one of deviation from Islam including...corruption, immorality, injustice, oppression and dependency." According to Zawahiri, "The constitution of the regime in Egypt claims that it is democratic. But the truth is that it is an oppressive regime." He noted that "[The Egyptian government] rules over its people with oppressive forces and fake elections, corrupt media, and unjust laws." Egypt "is a state guided by the spears and cannons of the occupier, and... with the whips and prisons of their agents. An "Islamic regime is based on equality between Muslims, unity of their homelands, under the shade of the Caliphate."

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

"Muslim brothers everywhere:"

"Peace be upon you and Allah's mercy and blessings."

"Today, I would like to direct a message to our people in Egypt. And truthfully, it is a message to all Muslims. Because what happened and is happening in Egypt was and is being repeated in many regions of our Muslim world. And I chose [to speak about] Egypt in order to mention practical examples from our contemporary history of a catastrophe that was repeated in more than one region. The acute details may differ, but the general features remain themselves in our entire Muslim world. And because I would like to speak about something detailed—in order for the picture to be clear—I saw [fit] to divide my talk over a number of episodes."

"I begin this first episode, seeking the help of Allah, and I say: I would like to discuss the situation in Egypt through asking two questions:"

"The first: what is this present Egypt is living, and like her many [countries] from our Muslim world? And the second question: how do we change this present towards what Islam wanted for us; of glory in life and victory in the afterlife."

"To answer the first question, I say: Egypt's present state is one of deviation from Islam including...corruption, immorality, injustice, oppression and dependency. There is ideological corruption, political corruption, economic and financial corruption, and societal and moral corruption."

"As for the ideological corruption of the Egyptian regime, I begin with identifying this regime. The Egyptian regime, as its official documents state, is a secular, democratic, extreme regime. But the truth is that it is a secular, suppressive, extreme, and maybe even bequeathed regime."

"As for it being secular, it means that it is a non-religious regime. Secularism in reality is 'Irreligion.' Or if you wish to be precise, it means 'Normlessness.' Meaning, it is an ideology that is not connected to any solid values, religious or moral or other. And the Islamic Sharia that exists in the regime's constitution is but a source amongst many sources that may be regarded not. Meaning, that which determines values and ideology in the regime's constitution and main documents is not the Lord, the Most Glorified, just as the Qur'an constitutes clearly without malleability. [Verse]"

"But, that which assigns the ideology of the regime and guides it is another authority, which the constitution claims as being the people, through assuring that authority is by the people. And the present alarms us that it is the authority of the contemporary Pharaoh in the presidential palace. And if there's authority, sovereignty and law in the Egyptian regime, it is not for Allah like the Qur'an assures. But, it is for another enemy that fights the Lord, raised and glorified, in His authority and traits. This is what the Qur'an calls the 'Rule of Jahiliyya' [Rule of Ignorance]. [Verse]"

"As for it being democratic, in theory, it means that the authority is the desire of the majority, without being connected to any value, moral or ideology. The democratic state cannot be but secular—meaning, irreligious—because the authority and source in it isn't Allah only, but the desire of the majority. And the secular, democratic state is called—for sooth or trickery—a civilized state, which is a euphemism highly repeated, unfortunately, by those who belong to Islamic advocacy. The civilized state in truth is the irreligious state that governs with the desire of the majority without abiding with any value or moral or ideology."

"And from the clearest proofs on the Egyptian constitution and law opposition of the Islamic Sharia is what the secular Egyptian judiciary stated. As Judge Abdul-Ghaffar Muhammad ruled—in case 462/81, high national security and emergency, which is known as the big Jihad case, and which is considered the biggest case in the history of the Egyptian judiciary—in the details of his rule the following:"

"Concerning the second subject: what resided in the court's mind is that the rulings of the Islamic Sharia are not applied in the Arab Republic of Egypt. He also ruled in another subject: 'truthfully, the second article of the constitution after modifying it dictated that Islam is the official religion of the country, and the Arabic language the official language, and the principles of the Islamic Sharia as the main source of jurisprudence.' But it is enough proof for the court that the rules of the constitution do not agree with the rulings of the Islamic Sharia, what Omar Ahmad Abdelrahman ruled—considering him from the Muslim scholars—before the court, on September 3rd, 1983 session, that the constitution conflicts with the Islamic Sharia and doesn't rule with it."

"The constitution of the regime in Egypt claims that it is democratic. But its truth is that it is an oppressive regime that rules over its people with oppressive forces and fake elections, corrupt media, and unjust laws."

"Being extreme [or xenophobic] means that it abides with the nationalist state—meaning, the state with loyalty to the nation and the territory, and not to the [Islamic] doctrine and Sharia. Subsequently, it divides people, so a person from the residents of the [nation's] grounds or the specified territory is a citizen and he who is from outside the grounds or the specified territory, then he is foreigner who cannot enjoy what the citizen enjoys of rights. A Canadian in America and Sudanese in Egypt and the Tunisian in Libya and the Yemeni in Saudi Arabia cannot become the president of the country, or a minister or head of the army, nor would he become a

representative or voter. In Saudi Arabia even, most foreigners cannot marry the citizens.
[Verse]"

"Then, a regime that dedicates to and achieves for the Sykes-Picot agreement, which divided the Ottoman Caliphate state between the English, the French and the Russians."

[Excerpt on Sykes-Picot]

"This ideology opposes Islam that divides people depending on their piety and righteous deeds. Muslims are all brothers, equal. The Muslim homelands, agreed by the scholars, are the same as one country, over which they must establish the Caliphate and rule it with the Sharia. [Verse]"

"And I detailed my talk about secularism and democracy and the nationalist state in the first issue, second copy, of the book 'Knights under the Banner of the Prophet.' And I also detailed the deceit of the Egyptian constitution to the Muslim Ummah by speaking about the Islamic Sharia in my message 'The Muslim Egypt: Between the Whip of the Prosecutors and the Cooperativeness of the Traitors,' so he who wants details can review them there."

"But I will summarize the most important differences between the Egyptian regime and the Islamic system, as follows:"

"First, the Egyptian regime is a secular regime, while the Islamic regime is doctrinally Lordly. Second, the Egyptian regime claims to be democratic; meaning, its sources are the desire of the majority without abiding by any value or moral or ideology, while the Islamic system is based on Shura, in which the Ummah rules with Sharia, and it binds its chosen rulers. Third, the Egyptian regime in reality is a suppressive regime that depends on suppression and fake elections. The Islamic system is based on Shura and depends on spreading justice, fighting injustice, commanding what is good and forbidding what is malevolent. Fourth, the Egyptian regime is extremist and is based on the principle of the nationalist state, which acknowledges the agreement of Sykes-Picot, while the Islamic regime is based on equality between Muslims, unity of their homelands, under the shade of the Caliphate."

"And now, after I briefly showed the main traits of the secular, suppressive, extremist system in Egypt, I would like to quickly mention how this regime emerged in Egypt."

"Egypt was an Ottoman province, and rule in it was through Sharia. And with the increase of corruption in the ruling Ottoman regime and the kingdoms, the scholars carried out the responsibility of commanding what is benevolent and forbidding the malevolent."

[Historical excerpt]

"Then the French campaign came with its secularist doctrine, which the French revolution summarized with the statement 'hang the last of kings with the intestines of the last priest,' and Napoleon Bonaparte tried to trick the Egyptians by claiming to love Muslims and their Ottoman Sultan. But...behind that dirty, criminal secularism that possesses a Crusade spirit and a Zionist thought. Napoleon tried to pass his secularism on the scholars by inviting them to wear the symbol of the French. But the scholars confronted him austerely."

[Excerpt]

"If the symbol of the French revolution was freedom, brotherhood and equality, then it doesn't apply to Muslims. The French revolution and Napoleon in Egypt and the Muslim homelands had a different approach to suppression, terrorism and murder."

[Excerpt]

"And after seven years on Napoleon's entry to Cairo, heading towards ash-Sham [now, Syria], hoping to take it and arrive to Jerusalem, Akka, however, stood steadfast in his face. He sanctioned it, and his losses increased, and he returned disappointed. But, he distributed an infamous declaration when he arrived to Akka, that each Muslim must pay attention to in order to know the true face of secularism that confronts us, which sings to the French revolution and its glories. Napoleon, when he reach Akka, published his infamous declaration to the Jews of the world that the government of France had promised to bring them back to their original home in Palestine. And the secular Napoleon, who claimed to fight the church, declared his statement by many testimonies from the Holy Bible."

[Historical excerpt]

"Napoleon Bonaparte was the first politician to call upon the Jews to settle in Palestine, and he declared his promise more than a century before Balfour's. Then, here we have a stance to show that secularism has entered our countries through military occupation, oppression and massacres, and it remains feeding of that, as we shall see. And Western secularism' buried emotions are hostile to Islam and one-sided with Zionism. After Muhammad Ali and his sons stole Egypt's rule, foreign laws began coming through and snuck into the judiciary and legislature before the reprehensive direct military occupation. And on its heels the imperialist influence increased in Egypt and witnessed a magnification of foreign expatriates within, and that interference facilitated for the judges and the law the military occupation of the armies and fleets."

"During the era of Khudaywi Saeed, in 1855, a trade court was established. A mixed trade council of Egyptians and foreigners, in order to rule on trade-oriented disputes that involve foreigners. And with the increase of foreign expatriate groups and their influence, consulate courts were established to rule in the disputes that stem between Egyptians and foreigners; their judges were foreigners and their language was foreign and their laws were secular. And when the chaos of the consulate judiciary elevated, divided between 17 courts, this chaos was organized in 1875 by establishing mixed courts with foreign judges and their language was French and its disclaimers were Napoleon's laws, and the majority of their judges were foreign, and the ruling amongst themselves was for foreigners. And the elevating foreign influence in Egypt, especially in the judicial and legislative fields, was the forefront of the foreign occupation as I mentioned."

"Britain decided to occupy Egypt with the excuse of an existing small number of them [Britons] and Khedaywi Tawfiq alied with the English and demanded their protection. And here, we must stand to present the role of al-Azhar scholars who stood gloriously and dictated with the gold water about these events. During the fight with the English invaders, al-Kedaywi Tawfiq issued an order to remove Ahmad Orabi, minister of Jihad, from his post. And Orabi demanded the establishment of a public association to look into the decision to alienate him. And a meeting was held on the sixth of Ramadan, 1299 Hijri, corresponding with the 23rd of July 1882, and was attended by 500 members, headed by Sheikh of al-Azhar and the supreme Justice of Egypt and its Mufti, and by Representative of the Honorable, and the Patriarch of the Coptics, and the Rabbi of the Jews, and the representatives, judges, inspectors, head of municipal offices and the

biggest representatives and many mayors, except for three from the ruling family. And in the meeting, three from the biggest Sheikhs in al-Azhar; and they are Sheikh Muhammad Eleish, Sheikh Hasan al-Adawi, and Sheikh al-Khalfawi, agreed that al-Khedaywi has become an apostate by having loyalty to the army that fights his country. And after discussing opinions, the association released its decision to keep Orabi in his post and , stop al-Khedaywi and his advisors, and not execute his decisions because he has become an apostate in religion [in al-Islam al-Haneef]"

[Excerpt on Azhar Imams]

"And after the English occupied Egypt, they managed its affairs in a deceptive way, which keeps repeating today. Egypt had the structure of a government; it had a ruler (i.e. al-Khedaywi, a sultan or a king), and it had a government, a parliament, an army and police, and an official connection to the Ottoman state, until the beginning of WWII, while the real rulers who 'managed everything were the English. Their high ambassador, their armies, their oppression, and their advisors who seeped into the public offices and Egyptian interests."

"And today, yesterday's story is being repeated. Egypt has a president, government, parliament, army and police, but the true, practical ruler changed his post from the British Embassy [back then] to the American Embassy [today]. And the story of Egypt is being repeated in other countries in our Muslim World. In every country there's a ruler: he could be Kadyrov or could be Karzai, possibly al-Maliki, and perhaps Abdullah—Al-Saud or the son of Hussein [of Jordan]—and maybe Ali Abdullah Saleh, and maybe Bouteflika, and maybe the biggest of the Arab Zionists Hosni Mubarak or his son, the anticipated leader. He could be any of those. But dependency is dependency and occupation and occupation, government or ministry, or savage security forces, prisons and detentions, and an army that target us, with a practical ruler that manages it from his office at the embassy, which is most likely Americans, or maybe Russian, or British or French or even Israeli."

"And the English, after occupying Egypt, had a big role in corrupting the governing regime in it. And that was through seeking to establish a secular nationalist state, which claims to be a sovereign democratic country. While in reality it is a state guided by the spears and canons of the occupier, and...with the whips and prisons of their agents. And this occurred via a number of way, from those was corrupting the legislative system. After a year and a half passed on the English occupation of Egypt, the placed laws were generalized amongst the public and the Egyptian judiciary, except in the affairs of the family and the personal affairs."

"And with the beginning of WWII in 1914, when the Ottoman state fought against England, England skinned off Egypt from dependency on the Ottoman Empire, and gave the ruler of Egypt the prefix of Sultan for the first time, which gave him the feeling of liberation from the Ottoman Sultan."

"In continuation of secularism in the state, England pushed the class it had created from the people of Egypt to place a secular constitution that would solidify the pillars of secularism in Egypt. On the hands of Hizb al-Ahrar al-Dusturiyin (the constitutional freedom party)—who sympathized with the English—they put the constitution of 1923, which removed the right to legislature from the Lord and gave it to the parliament, and ruled that all the authorities' reference is the nation. And with that it became the first Egyptian constitution, even the first constitution, to be placed in the Arab countries, which is considered the base for all the Egyptian constitutions they were placed after it; even the base for all the constitutions in all the Arab countries that dictated from it "

"And for more details on the effects of that constitution on what has followed it of constitutions, you can refer to the beginning of the second chapter of Bitter Harvest book."

"And by placing the 1923 constitution, the formal principles of the secular, nationalist state were completed in Egypt. A state that was split from the Ottoman Caliphate, so loyalty turned away from the religion, and it became a xenophobic country with loyalty to the nation, and a state that claims to being autonomous, democratic, and sovereignty is for the nation, while in actuality it is a dependent, defeated [one] under the control of the English and their spears."

"This much is enough in the first episode, and I ask Allah to help me to complete the message of hope and glad tidings for our people in Egypt, and to make our work righteous and dedicated to Him. 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."