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In the name of God, praise be to God, and praise and blessings be upon the Messenger of God, his family, his Companions, and all those who follow him.

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The gracious brother/Abu Musab, God protect him and watch over him, may His religion, and His Book and the Sunna of His Prophet @ aid him, I ask the Almighty that he bless him, us, and all Muslims, with His divine aid, His clear victory, and His release from suffering be close at hand. Likewise, I ask the Almighty to gather us as He sees fit from the glory of this world and the prize of the hereafter.

1-Dear brother, God Almighty knows how much I miss meeting with you, how much I long to join you in your historic battle against the greatest of criminals and apostates in the heart of the Islamic world, the field where epic and major battles in the history of Islam were fought. I think that if I could find a way to you, I would not delay a day, God willing.

2-My dear brother, we are following your news, despite the difficulty and hardship. We received your last published message sent to Sheikh Usama Bin Ladin, God save him. Likewise, I made sure in my last speech-that Aljazeera broadcast Saturday, 11 Jumadi I, 1426h, 18 June 2005-to mention you, send you greetings, and show support and thanks for the heroic acts you are performing in defense of Islam and the Muslims, but I do not know what Aljazeera broadcast. Did this part appear or not? I will try to attach the full speech with this message, conditions permitting.

Likewise, I showed my support for your noble initiative to join with your brothers, during a prior speech I sent to the brothers a number of months ago, but the brothers' circumstances prevented its publication.

3-I want to reassure you about our situation. The summer started hot with operations escalating in Afghanistan. The enemy struck a blow against us with the arrest of Abu al-Faraj, may God break his bonds. However, no Arab brother was arrested because of him. The brothers tried-and were successful to a great degree-to contain the fall of Abu al-Faraj as much as they could.

However, the real danger comes from the agent Pakistani army that is carrying out operations in the tribal areas looking for mujahedeen.

4-I want to keep corresponding with you about the details of what is going on in dear Iraq, especially since we do not know the full truth as you know it. Therefore, I want you to explain to me your situation in a little detail, especially in regards to the political angle. I want you to express to me what is on your mind in regards to what is on my mind in the way of questions and inquiries.

A-I want to be the first to congratulate you for what God has blessed you with in terms of fighting battle in the heart of the Islamic world, which was formerly the field for major battles in Islam's history, and what is now the place for the greatest battle of Islam in this era, and what will happen, according to what appeared in the Hadiths of the Messenger of God @ about the epic battles between Islam and atheism. It has always been my belief that the victory of Islam will never take place until a Muslim state is established in the manner of the Prophet in the heart of the Islamic world, specifically in the Levant, Egypt, and the neighboring states of the Peninsula and Iraq; however, the center would be in the Levant and Egypt. This is my opinion, which I do not preach as infallibile, but I have reviewed historical events and the behavior of the enemies of Islam themselves, and they did not establish Israel in this triangle surrounded by Egypt and Syria and overlooking the Hijaz except for their own interests.

As for the battles that are going on in the far-flung regions of the Islamic world, such as Chechnya, Afghanistan, Kashmir, and Bosnia, they are just the groundwork and the vanguard for the major battles which have begun in the heart of the Islamic world. We ask God that He send down his victory upon us that he promised to his faithful worshipers.

It is strange that the Arab nationalists also have, despite their avoidance of Islamic practice, come to comprehend the great importance of this province. It is like a bird whose wings are Egypt and Syria, and whose heart is Palestine. They have come to comprehend the goal of planting Israel in this region, and they are not misled in this, rather they have admitted their ignorance of the religious nature of this conflict.

What I mean is that God has blessed you and your brothers while many of the Muslim mujahedeen have longed for that blessing, and that is Jihad in the heart of the Islamic world. He has, in addition to that, granted you superiority over the idolatrous infidels, traitorous apostates, and those turncoat deviants.

This is what God Almighty has distinguished you and your brothers with over the mujahedeen before you who fought in the heart of the Islamic world, and in Egypt and Syria to be precise, but this splendor and superiority against the enemies of Islam was not ordained for them.

God also blessed you not only with the splendor of the spearhead of Jihad, but with the splendor as well of the doctrines of monotheism, the rejection of polytheism, and avoidance of the tenets of the secularists and detractors and inferiors, the call to the pure way of the Prophet, and the sublime goal that the Prophet @ left to his companions {. This is a blessing on top of blessing on top of blessing which obliges you and your noble brothers to be constantly thankful and full of praise. The Almighty said: (If ye are grateful, He is pleased with you) and the Almighty says: (If ye are grateful, I will add more unto you.)

B-Because of this, we are extremely concerned, as are the mujahedeen and all sincere Muslims, about your Jihad and your heroic acts until you reach its intended goal. You know well that purity of faith and the correct way of living are not connected necessarily to success in the field unless you take into consideration the reasons and practices which events are guided by. For the grandson of the Prophet Imam al Hussein Bin Ali }, the Leader of the Faithful Abdallah Bin al-Zubair }, Abdul Rahman Bin al-Ashath ~, and other great people, did not achieve their sought-after goal.

C-If our intended goal in this age is the establishment of a caliphate in the manner of the Prophet and if we expect to establish its state predominantly-according to how it appears to us-in the heart of the Islamic world, then your efforts and sacrifices-God permitting-are a large step directly towards that goal.

So we must think for a long time about our next steps and how we want to attain it, and it is my humble opinion that the Jihad in Iraq requires several incremental goals:

The first stage: Expel the Americans from Iraq.

The second stage: Establish an Islamic authority or amirate, then develop it and support it until it achieves the level of a caliphate- over as much territory as you can to spread its power in Iraq, i.e., in Sunni areas, is in order to fill the void stemming from the departure of the Americans, immediately upon their exit and before un-Islamic forces attempt to fill this void, whether those whom the Americans will leave behind them, or those among the un-Islamic forces who will try to jump at taking power.

There is no doubt that this amirate will enter into a fierce struggle with the foreign infidel forces, and those supporting them among the local forces, to put it in a state of constant preoccupation with defending itself, to make it impossible for it to establish a stable state which could proclaim a caliphate, and to keep the Jihadist groups in a constant state of war, until these forces find a chance to annihilate them.

The third stage: Extend the jihad wave to the secular countries neighboring Iraq.

The fourth stage: It may coincide with what came before: the clash with Israel, because Israel was established only to challenge any new Islamic entity.

My raising this idea-I don't claim that it's infallible-is only to stress something extremely important. And it is that the mujahedeen must not have their mission end with the expulsion of the Americans from Iraq, and then lay down their weapons, and silence the fighting zeal. We will return to having the secularists and traitors holding sway over us. Instead, their ongoing mission is to establish an Islamic state, and defend it, and for every generation to hand over the banner to the one after it until the Hour of Resurrection.

If the matter is thus, we must contemplate our affairs carefully, so that we are not robbed of the spoils, and our brothers did not die, so that others can reap the fruits of their labor.

D-If we look at the two short-term goals, which are removing the Americans and establishing an Islamic amirate in Iraq, or a caliphate if possible, then, we will see that the strongest weapon which the mujahedeen enjoy - after the help and granting of success by God - is popular support from the Muslim masses in Iraq, and the surrounding Muslim countries.

So, we must maintain this support as best we can, and we should strive to increase it, on the condition that striving for that support does not lead to any concession in the laws of the Sharia.

And it's very important that you allow me to elaborate a little here on this issue of popular support. Let's say:

(1) If we are in agreement that the victory of Islam and the establishment of a caliphate in the manner of the Prophet will not be achieved except through jihad against the apostate rulers and their removal, then this goal will not be accomplished by the mujahed movement while it is cut off from public support, even if the Jihadist movement pursues the method of sudden overthrow. This is because such an overthrow would not take place without some minimum of popular support and some condition of public discontent which offers the mujahed movement what it needs in terms of capabilities in the quickest fashion. Additionally, if the Jihadist movement were obliged to pursue other methods, such as a popular war of jihad or a popular intifadah, then popular support would be a decisive factor between victory and defeat.

(2) In the absence of this popular support, the Islamic mujahed movement would be crushed in the shadows, far from the masses who are distracted or fearful, and the struggle between the Jihadist elite and the arrogant authorities would be confined to prison dungeons far from the public and the light of day. This is precisely what the secular, apostate forces that are controlling our countries are striving for. These forces don't desire to wipe out the mujahed Islamic movement, rather they are stealthily striving to separate it from the misguided or frightened Muslim masses. Therefore, our planning must strive to involve the Muslim masses in the battle, and to bring the mujahed movement to the masses and not conduct the struggle far from them.

(3) The Muslim masses-for many reasons, and this is not the place to discuss it-do not rally except against an outside occupying enemy, especially if the enemy is firstly Jewish, and secondly American.

This, in my limited opinion, is the reason for the popular support that the mujahedeen enjoy in Iraq, by the grace of God.

As for the sectarian and chauvinistic factor, it is secondary in importance to outside aggression, and is much weaker than it. In my opinion-which is limited and which is what I see far from the scene-the awakening of the Sunni people in Iraq against the Shia would not have had such strength and toughness were it not for the treason of the Shia and their collusion with the Americans, and their agreement with them to permit the Americans to occupy Iraq in exchange for the Shia assuming power.

(4) Therefore, the mujahed movement must avoid any action that the masses do not understand or approve, if there is no contravention of Sharia in such avoidance, and as long as there are other options to resort to, meaning we must not throw the masses-scant in knowledge-into the sea before we teach them to swim, relying for guidance in that on the saying of the Prophet @ to Umar bin al-Khattab<: lest the people should say that Muhammad used to kill his Companions.

Among the practical applications of this viewpoint in your blessed arena:

(A) The matter of preparing for the aftermath of the exit of the Americans: The Americans will exit soon, God willing, and the establishment of a governing authority-as soon as the country is freed from the Americans-does not depend on force alone. Indeed, it's imperative that, in addition to force, there be an appeasement of Muslims and a sharing with them in governance and in the Shura council and in promulgating what is allowed and what is not allowed. In my view-which I continue to reiterate is limited and has a distant perspective upon the events-this must be achieved through the people of the Shura and who possess authority to determine issues and make them binding, and who are endowed with the qualifications for working in Sharia law. They would be elected by the people of the country to represent them and overlook the work of the authorities in accordance with the rules of the glorious Sharia.

And it doesn't appear that the Mujahedeen, much less the al-Qaida in the Land of Two Rivers, will lay claim to governance without the Iraqi people. Not to mention that that would be in contravention of the Shura methodology. That is not practical in my opinion.

You might ask an important question: What drives me to broach these matters while we are in the din of war and the challenges of killing and combat?

My answer is, firstly: Things may develop faster than we imagine. The aftermath of the collapse of American power in Vietnam-and how they ran and left their agents-is noteworthy. Because of that, we must be ready starting now, before events overtake us, and before we are surprised by the conspiracies of the Americans and the United Nations and their plans to fill the void behind them. We must take the initiative and impose a fait accompli upon our enemies, instead of the enemy imposing one on us, wherein our lot would be to merely resist their schemes.

Second: This is the most vital part. This authority, or the Sharia amirate that is necessary, requires fieldwork starting now, alongside the combat and war. It would be a

political endeavor in which the mujahedeen would be a nucleus around which would gather the tribes and their elders, and the people in positions, and scientists, and merchants, and people of opinion, and all the distinguished ones who were not sullied by appeasing the occupation and those who defended Islam.

We don't want to repeat the mistake of the Taliban, who restricted participation in governance to the students and the people of Qandahar alone. They did not have any representation for the Afghan people in their ruling regime, so the result was that the Afghan people disengaged themselves from them. Even devout ones took the stance of the spectator and, when the invasion came, the amirate collapsed in days, because the people were either passive or hostile. Even the students themselves had a stronger affiliation to their tribes and their villages than their affiliation to the Islamic amirate or the Taliban movement or the responsible party in charge of each one of them in his place. Each of them retreated to his village and his tribe, where his affiliation was stronger!!

The comparison between the fall of Kabul and the resistance of Fallujah, Ramadi, and Al Qaim and their fearless sisters shows a clear distinction, by God's grace and His kindness. It is the matter towards which we must strive, that we must support and strengthen.

Therefore, I stress again to you and to all your brothers the need to direct the political action equally with the military action, by the alliance, cooperation and gathering of all leaders of opinion and influence in the Iraqi arena. I can't define for you a specific means of action. You are more knowledgeable about the field conditions. But you and your brothers must strive to have around you circles of support, assistance, and cooperation, and through them, to advance until you become a consensus, entity, organization, or association that represents all the honorable people and the loyal folks in Iraq. I repeat the warning against separating from the masses, whatever the danger.

(2) Striving for the unity of the mujahedeen: This is something I entrust to you. It is between you and God. If the mujahedeen are scattered, this leads to the scattering of the people around them. I don't have detailed information about the situation of the mujahedeen, so I ask that you help us with some beneficial details in this, and the extent of the different mujahedeen movements' readiness to join the course of unity.

(3) Striving for the ulema: From the standpoint of not highlighting the doctrinal differences which the masses do not understand, such as this one is Matridi or this one is Ashari or this one is Salafi, and from the standpoint of doing justice to the people, for there may be in the world a heresy or an inadequacy in a side which may have something to give to jihad, fighting, and sacrifice for God. We have seen magnificent examples in the Afghan jihad, and the prince of believers, Mullah Muhammad Omar - may God protect him - himself is of Hanafi adherence, Matridi doctrine, but he stood in the history of Islam with a stance rarely taken. You are the richer if you know the stances of the authentic ulema on rulers in times of jihad and the defense of the Muslim holy

sites. And more than that, their stances on doing justice to the people and not denying their merit.

The ulema among the general public are, as well, the symbol of Islam and its emblem. Their disparagement may lead to the general public deeming religion and its adherents as being unimportant. This is a greater injury than the benefit of criticizing a theologian on a heresy or an issue.

Of course, these words of mine have nothing to do with the hypocritical traitors who are in allegiance with the crusaders, but I wish to stress the warning against diminishing the ulema before the general public.

Also, the active mujahedeen ulema - even if there may be some heresy or fault in them that is not blasphemous - we must find a means to include them and to benefit from their energy. You know well -what I am mentioning to you- that many of the most learned ulema of Islam such as Izz Bin Abdul Salam, al-Nawawi, and Ibn Hajar - may God have mercy on them - were Ashari. And many of the most eminent jihadists, whom the Umma resolved unanimously to praise such as Nur al-Din Bin Zanki and Salahal-Din al-Ayyubi - were Ashari. The mujahedeen sultans who came after them - who didn't reach their level - whom the ulema and the historians lauded such as Sayf al-Din Qatz, Rukn al-Din Baybars, al-Nasir Muhammad Bin-Qallawun, and Muhammad al-Fatih, were Ashari or Matridi. They fell into errors, sins, and heresies. And the stances of Sheikh al-Islam Ibn Taymiya regarding al-Nasir Muhammad Bin Qallawun and his extolling of him and his inciting him to jihad - despite the prosecutions and prison which befell the sheikh in his time - are well known.

If you take into account the fact that most of the Umma's ulema are Ashari or Matridi, and if you take into consideration as well the fact that the issue of correcting the mistakes of ideology is an issue that will require generations of the call to Islam and modifying the educational curricula, and that the mujahedeen are not able to undertake this burden, rather they are in need of those who will help them with the difficulties and problems they face; if you take all this into consideration, and add to it the fact that all Muslims are speaking of jihad, whether they are Salafi or non-Salafi, then you would understand that it is a duty of the mujahed movement to include the energies of the Umma and in its wisdom and prudence to fill the role of leader, trailblazer, and exploiter of all the capabilities of the Umma for the sake of achieving our aims: a caliphate along the lines of the Prophet's, with God's permission.

I do not know the details of the situation where you are, but I do not want us to repeat the mistake of Jamil al-Rahman~, who was killed and whose organization was shattered, because he neglected the realities on the ground.

(4) The position on the Shia:

This subject is complicated and detailed. I have brought it up here so as not to address the general public on something they do not know. But please permit me to present it logically:

(A) I repeat that I see the picture from afar, and I repeat that you see what we do not see. No doubt you have the right to defend yourself, the mujahedeen, and Muslims in general and in particular against any aggression or threat of aggression.

(B) I assert here that any rational person understands with ease that the Shia cooperated with the Americans in the invasion of Afghanistan, Rafsanjani himself confessed to it, and they cooperated with them in the overthrow of Saddam and the occupation of Iraq in exchange for the Shia's assumption of power and their turning a blind eye to the American military presence in Iraq. This is clear to everybody who has two eyes.

(C) People of discernment and knowledge among Muslims know the extent of danger to Islam of the Twelve'er school of Shiism. It is a religious school based on excess and falsehood whose function is to accuse the companions of Muhammad { of heresy in a campaign against Islam, in order to free the way for a group of those who call for a dialogue in the name of the hidden mahdi who is in control of existence and infallible in what he does. Their prior history in cooperating with the enemies of Islam is consistent with their current reality of connivance with the Crusaders.

(D) The collision between any state based on the model of prophecy with the Shia is a matter that will happen sooner or later. This is the judgment of history, and these are the fruits to be expected from the rejectionist Shia sect and their opinion of the Sunnis. These are clear, well-known matters to anyone with a knowledge of history, the ideologies, and the politics of states.

(E) We must repeat what we mentioned previously, that the majority of Muslims don't comprehend this and possibly could not even imagine it. For that reason, many of your Muslim admirers amongst the common folk are wondering about your attacks on the Shia. The sharpness of this questioning increases when the attacks are on one of their mosques, and it increases more when the attacks are on the mausoleum of Imam Ali Bin Abi Talib, may God honor him. My opinion is that this matter won't be acceptable to the Muslim populace however much you have tried to explain it, and aversion to this will continue.

Indeed, questions will circulate among mujahedeen circles and their opinion makers about the correctness of this conflict with the Shia at this time. Is it something that is unavoidable? Or, is it something can be put off until the force of the mujahed movement in Iraq gets stronger? And if some of the operations were necessary for self-defense, were all of the operations necessary? Or, were there some operations that weren't called for? And is the opening of another front now in addition to the front against the Americans and the government a wise decision? Or, does this conflict with the Shia lift the burden from the Americans by diverting the mujahedeen to the Shia, while the

Americans continue to control matters from afar? And if the attacks on Shia leaders were necessary to put a stop to their plans, then why were there attacks on ordinary Shia? Won't this lead to reinforcing false ideas in their minds, even as it is incumbent on us to preach the call of Islam to them and explain and communicate to guide them to the truth? And can the mujahedeen kill all of the Shia in Iraq? Has any Islamic state in history ever tried that? And why kill ordinary Shia considering that they are forgiven because of their ignorance? And what loss will befall us if we did not attack the Shia? And do the brothers forget that we have more than one hundred prisoners - many of whom are from the leadership who are wanted in their countries - in the custody of the Iranians? And even if we attack the Shia out of necessity, then why do you announce this matter and make it public, which compels the Iranians to take counter measures? And do the brothers forget that both we and the Iranians need to refrain from harming each other at this time in which the Americans are targeting us?

All of these questions and others are circulating among your brothers, and they are monitoring the picture from afar, as I told you. One who monitors from afar lacks many of the important details that affect decision-making in the field.

However, monitoring from afar has the advantage of providing the total picture and observing the general line without getting submerged in the details, which might draw attention away from the direction of the target. As the English proverb says, the person who is standing among the leaves of the tree might not see the tree.

One of the most important factors of success is that you don't let your eyes lose sight of the target, and that it should stand before you always. Otherwise you deviate from the general line through a policy of reaction. And this is a lifetime's experience, and I will not conceal from you the fact that we suffered a lot through following this policy of reaction, then we suffered a lot another time because we tried to return to the original line.

One of the most important things facing the leadership is the enthusiasm of the supporters, and especially of the energetic young men who are burning to make the religion victorious. This enthusiasm must flow wisely, and al-Mutanabbi says:

Courage in a man does suffice but not like the courage of one who is wise.

And he also says:

Judiciousness precedes the courage of the courageous which is second
And when the two blend in one free soul it reaches everywhere in the heavens.

In summation, with regard to the talk about the issue of the Shia, I would like to repeat that I see that matter from afar without being aware of all the details, I would like my words to be deserving of your attention and consideration, and God is the guarantor of success for every good thing.

(5) Scenes of slaughter:

Among the things which the feelings of the Muslim populace who love and support you will never find palatable - also- are the scenes of slaughtering the hostages. You shouldn't be deceived by the praise of some of the zealous young men and their description of you as the shaykh of the slaughterers, etc. They do not express the general view of the admirer and the supporter of the resistance in Iraq, and of you in particular by the favor and blessing of God.

And your response, while true, might be: Why shouldn't we sow terror in the hearts of the Crusaders and their helpers? And isn't the destruction of the villages and the cities on the heads of their inhabitants more cruel than slaughtering? And aren't the cluster bombs and the seven ton bombs and the depleted uranium bombs crueler than slaughtering? And isn't killing by torture crueler than slaughtering? And isn't violating the honor of men and women more painful and more destructive than slaughtering?

All of these questions and more might be asked, and you are justified. However this does not change the reality at all, which is that the general opinion of our supporter does not comprehend that, and that this general opinion falls under a campaign by the malicious, perfidious, and fallacious campaign by the deceptive and fabricated media. And we would spare the people from the effect of questions about the usefulness of our actions in the hearts and minds of the general opinion that is essentially sympathetic to us.

And I say to you with sure feeling and I say: That the author of these lines has tasted the bitterness of American brutality, and that my favorite wife's chest was crushed by a concrete ceiling and she went on calling for aid to lift the stone block off her chest until she breathed her last, may God have mercy on her and accept her among the martyrs. As for my young daughter, she was afflicted by a cerebral hemorrhage, and she continued for a whole day suffering in pain until she expired. And to this day I do not know the location of the graves of my wife, my son, my daughter, and the rest of the three other families who were martyred in the incident and who were pulverized by the concrete ceiling, may God have mercy on them and the Muslim martyrs. Were they brought out of the rubble, or are they still buried beneath it to this day?

However, despite all of this, I say to you: that we are in a battle, and that more than half of this battle is taking place in the battlefield of the media. And that we are in a media battle in a race for the hearts and minds of our Umma. And that however far our capabilities reach, they will never be equal to one thousandth of the capabilities of the kingdom of Satan that is waging war on us. And we can kill the captives by bullet. That would achieve that which is sought after without exposing ourselves to the questions and answering to doubts. We don't need this.

E-I would like you to explain for us another issue related to Iraq, and I think without a doubt that you are the most knowledgeable about it. Can the assumption of leadership

for the mujahedeen or a group of the mujahedeen by non-Iraqis stir up sensitivity for some people? And if there is sensitivity, what is its effect? And how can it be eliminated while preserving the commitment of the jihadist work and without exposing it to any shocks? Please inform us in detail regarding this matter.

F-Likewise I would like you to inform us about the Iraqi situation in general and the situation of the mujahedeen in particular in detail without exposing the security of the mujahedeen and the Muslims to danger. At the least, we should know as much as the enemy knows. And allow us to burden you with this trouble, for we are most eager to learn your news.

G-I have a definite desire to travel to you but I do not know whether that is possible from the standpoint of traveling and getting settled, so please let me know. And God is the guarantor of every good thing.

5-Please take every caution in the meetings, especially when someone claims to carry an important letter or contributions. It was in this way that they arrested Khalid Sheikh. Likewise, please, if you want to meet one of your assistants, I hope that you don't meet him in a public place or in a place that is not known to you. I hope that you would meet him in a secure place, not the place of your residence. Because Abu al-Faraj - may God set him free and release him from his torment - was lured by one of his brothers, who had been taken into custody, to meet him at a public location where a trap had been set.
6-The brothers informed me that you suggested to them sending some assistance. Our situation since Abu al-Faraj is good by the grace of God, but many of the lines have been cut off. Because of this, we need a payment while new lines are being opened. So, if you're capable of sending a payment of approximately one hundred thousand, we'll be very grateful to you.

7-The subject of the Algerian brothers at our end, there are fears from the previous experiences, so if you're able to get in touch with them and notify us of the details from them, we would be very grateful to you.

8-As for news on the poor servant,

A-During an earlier period I published some publications:

(1) Allegiance and exemption - A Faith transmitted, a lost reality.
(2) Strengthening the Banner of Islam - an article emphasizing the authority's commitment to monotheism.

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(3) Wind of Paradise - an article about: Most Honorable Sacrifices of the Believers - Campaigns of Death and Martyrdom.

I endeavored in this article to include what was written on the subject as much as I could. I also strived to verify every word in it, and it's an issue that took me almost a year or more.

(4) The Bitter Harvest - The Muslim Brotherhood in 60 Years - Second Edition 1426h - 2005m.

In this edition, I wanted to delete all the extreme phrases for which there's no proof, and I referred to the book a number of times, then I wrote a new preface. In it I pointed out a dangerous trend of the Brotherhood, especially in the circumstances of the New Crusader War which was launched on the Islamic Umma. In my opinion, this edition is better than the first with respect to the calmness of the presentation instead of being emotional. The Brotherhood's danger is demonstrated by the weakening of the Islamic Resistance to the campaign of the Crusaders and their supporters. God is the only one who is perfect.

(5) I have also had fifteen audio statements published and six others that were not published for one reason or another. We ask God for acceptance and devotion.
I will enclose for you the written statements and what I can of the audio and video statements with this message, God willing. If you find they are good, you can publish them. We seek God's assistance.

(6) I don't know if you all have contact with Abu Rasmi? Even if it is via the Internet, because I gave him a copy of my book (A Knight under the banner of the Prophet@) so he could attempt to publish it, and I lost the original. Al-Sharq al-Awsat newspaper published it truncated and jumbled. I think that the American intelligence services provided the aforementioned newspaper with it from my computer which they acquired, because the publication of the book coincided with a publication of messages from my computer in the same newspaper. So if you can contact him and get the original of the book, if that is possible for you all, then you can publish it on your blessed website and then send a copy to us, if that is possible.

B-As for my personal condition, I am in good health, blessings and wellness thanks to God and His grace. I am only lacking your pious prayers, in which I beg you not to forget me. God Almighty has blessed me with a daughter whom I have named (Nawwar), and Nawwar means: the timid female gazelle and the woman who is free from suspicion, and technically: it is the name of my maternal aunt who was a second mother to me and who stood with me during all the difficult and harsh times. I ask God to reward her for me with the best reward, and have mercy on her, our mothers and the Muslims.

9-My greetings to all the loved ones and please give me news of Karem and the rest of the folks I know, and especially:

By God, if by chance you're going to Fallujah, send greetings to Abu Musab al-Zarqawi.

In closing, I ask God entrust you all with His guardianship, providence and protection, and bless you all in your families, possessions and offspring and protect them from all evil and that He delight you all with them in this world and the next world, and that He bestow upon us and you all the victory that he promised his servants the Believers, and that He strengthen for us our religion which He has sanctioned for us, and that He make us safe after our fear.Peace, God's blessings and mercy to you.

Your loving brother

Abu Muhammad
Saturday, 02 Jumada al-Thani, 1426 - 09 July, 2005.