

(TN: Religious introduction)

To the Islamic Ummah in general, Peace be upon you with the mercy and blessings of Allah...

[To] my Muslim Ummah:... The people of the world, who were previously held prisoner, have succeeded in escaping from the slavery of their tyrant rulers. In recent history, the people of Eastern Europe, which lived a long contract under the slavery of the global communist regime, [have done so]. When the Soviet Union was established, they staggered under the Hindu Kush, appearing weak to the rest of the world. This was until the European people began to feel this weakness and seized their historic opportunity, starting in a single country, the revolution against the corrupt communist factions. This was duplicated by the brothers in neighboring countries, where revolution spread until it reached Eastern Europe and the slavery in which they were living under the global communist wave. Today, we are living a reality similar to this. Our nations have been living for centuries under unsatisfactory religious, social, cultural, and economic conditions. This was, of course, due to Western dominance. For centuries the awareness and development of the Ummah's people went mute. It has come to a point in which, by God, Western [military] bases, commanded by America, have advanced throughout Afghanistan itself. Just as [those oppressed] under the Hindu Kush began to stagger [out of the slavery] which had been perceived as a weakness to the world, where they lost their prestige, [we too] have the rare historic opportunity to escape from this accumulation of tyrannical rule, where [we] are held prisoner. [We have] to take charge of the reins and free ourselves from the Western dominance. This opportunity was illuminated with the revolution in Tunisia, where the Ummah had been forgotten. The Muslim sentiment was ignited as well in Egypt, where the Ahl al-Kinana (TN: Egyptians) took the coal [that had been ignited] from their neighbors to spread the revolution to oust those not working [for the Ummah] in their homeland. With the Muslim revolution in Egypt, this shall ignite the sentiments felt by [the rest of] the Islamic Arab World.

[To] my Muslim Ummah: The success in the Tunisian revolution in toppling the tyranny put an end to the thought that there could not be a change in the ruling party, aside from one of two

means: Either a military coup or by the presence of foreign forces. The Ummah assured that, once the people entered the equation with such a force, [the revolution] grew and [began to] creep into the shuddering hearts [of the people], where they stood witness to those that viewed it as their legitimate duty to oust those not working [for the Ummah] and to restore what was stolen from them of their Brothers' rights... in the land of Egypt... Thus, it is upon the Muslim population within Egypt and elsewhere to join together and stand shoulder to shoulder in protection of this revolution and the fruits thereof. Each Muslim must exert him/herself to their full extent.

Among the primary reasons for the success of the revolutions is learning from previous experiences, particularly the history of revolutions. I stress this, not directly specific to studying the reasons for the success of these revolutions, but rather, to show the reasons for success, or the effect of reviewing [the past] and not wasting this rare historic opportunity. Among those revolutions which must be reviewed is a study of the escaped [opportunity] for a revolution when the Muslims in Egypt expelled the military [commander related to the] 'Abd-al-Mun'im Riyad square [incident]. This was a great opportunity to expel the regime which existed until today. However, the Shaykh 'Abd-al-Qadir 'Awdah, Allah have mercy on him, disgraced the blood of the Muslims and believed the lying military [commander] and persuaded the people to return and obey [the government's] orders. If the people were to have remained, rather than disperse... [if they were to have] betrayed the Shaykh, [they could have realized their revolution]. However, [the Shaykh] did them in and the thousands of innocent followers. We ask that Allah have mercy on all of them.

Among them: The Muslims' revolution in Algeria main... (TN: The author appears to leave space to edit in future drafts.) for the efforts of the revolution were lost due to the corrupt godliness.

Among them: The million-strong demonstration in Sanaa, for this opportunity was lost as well with the dialogue between the President and the head of the opposition, Shaykh 'Abdallah Bin Husayn al-Ahmar (TN: Deceased leader of the Yemeni Islah Party) and Shaykh 'Abd-al-Majid al-Zindani (TN: Former Head of the Yemeni Islah Party's Shura Council), for, at the expense of the people, they believed him. Then, it wasn't long before they realized that he went back on his previous pledges [for change] on many of the issues in which they agreed upon.

Among them: The French revolution, which continued until the ruling party was uprooted.

Among them: The Iranian revolution, whose leaders insisted on freeing the country of the regime completely. Even after they expelled the Shah, leaving matters to the Shahbur, where the people were calling for the return of the Shah, they did not stop the revolution. When this continued, despite shedding the regime of their blood supply, [they were insistent] on removing the entire regime.

The main areas of concern for those preparing to achieve liberation are as follows:

First: The psychology of the King, his nature. It must be understood that the greatest evil is that in which a man can kill from within his family. The man kills his father or his brother in viewing the severity in nature of the King. This is what explains their regard for the blood of their people's children, which their King is threatening.

Likewise, the betrayal characteristics that the majority of them (TN: ruling parties) display, which unsettles those whom they govern. [This betrayal is in the form of the ruling party's inability in] being balanced in their rule (TN: abnormal spacing). The greatest concern of theirs being revenge on those who threaten their rule. They view this as an insult above all other insults. Likewise, many eras ago, when Ibn al-'As (TN: literally, 'the disobedient people) expelled 'Abd-al-Malik.. 'Abd-al-Malik did not welcome [the change] and was not satisfied until he returned three days later and killed him. This is during the time of successors and this was the first betrayal in Islam.

Second: The importance of a steadfast position in the leadership and its boldness and seriousness in fearing blood[shed]. If, for instance, in this citizen there lies corrupt godliness, for it is as the poet al-Nil stated: "They support the war of peace, as long as blood is shed in [what they perceive as] the time for bloodshed."

The Arabs say that killing prevents death. For in Egypt, one dies due to [his] corruption [within] the regime, as seventy thousand die annually due to the oppression [of the regime]. Based on statistics of illnesses, [citizens die] due to pollution of the water [supplies] as a result of the factories

of the large businessmen aligned with the authorities, from which, hundreds die of daily. [Likewise}, tens of thousands [die annually] due to pollution of the environment.

Thus, from the palace, the regime destroys the souls of the people, just as though an unarmed man is killed by gunfire. He does as he wishes with the blood of the Muslims in Egypt. One must be cautious of the corrupt godliness and understand that freedom will not be achieved without great sacrifice. Bleeding out [the enemy] does not separate [the link of] their vital [organs]. I understand completely that exposing the Children of the Ummah to battle/death is extremely difficult, however, there is no other means to rescue them. There is no other way to rescue them. The Almighty [Allah] stated [...kill them...] For there is no one that may go into battle without being exposed to death.