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Praise be to God, we praise Him and seek His assistance and His forgiveness; we seek shelter in Him from our own evils and our lowly deeds. Whosoever is guided by God will not be led astray, and he who misleads shall find no peace. I bear testament that there is no god but God alone, who has no equal, and I bear testament that Muhammad his is servant and messenger.

To the Islamic nation at large, Peace be upon you, and God's mercy and His blessings.

All the people of the world have escaped the slavery of their oppressive rulers. Among the most recent of these were the people of Eastern Europe, who lived for many long decades in the slavery of subordination under international communism. The Soviet Union began to falter in the Hindu Kush, and its weakness was apparent to the entire world. The people of Europe seized upon that weakness and revolted and freed themselves from slavery of subordination under international communism.

We are now witnessing similar events, as our countries have experienced decades of unacceptable religious, social, educational, and economic conditions under Western domination. At this pivotal time, Almighty God chose to entangle the US-led Western camp in Afghanistan atop the very same Hindu Kush Mountains, causing it to stagger and clearly show its ineffectiveness to the whole world. Now, with the obvious weakness of the West and its loss in standing and the mounting injustices of Western-supported authoritarian rulers against their people, conditions are ripe in the region and worldwide for overthrowing the wardens of the West, and there is a rare historic opportunity for the (Islamic) community to seize the initiative and free itself from the yoke of Western domination.

In this singular moment, the revolution shone in Tunisia, and it lit the flames of the emotions of Muslims in Egypt, and Egypt's revolution lit the emotions of the entire Islamic world. The success of the revolution in Tunisia in bringing down tyranny also toppled the oppression, despair, inactivity, and fear and conveyed the spirit of boldness, strength, concern, and daring, which showed the people of the Islamic nation that when they grow up and take their first step, they fill the hearts of tyrants with dread.

My Muslims, after faith in God, one of our most solid obligations is to seize this tremendous opportunity and work to keep the flame alive in Egypt. The following are among the key actions that will aid in the success of (other) revolutions, God willing:

First: Work to raise peoples' awareness. Past events have shown that awareness is a vital factor in mounting a successful revolution. For that reason, I implore all sincere members of the community - especially those with expertise, influence, and

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resources - to marshal their efforts to make their people aware and provide every means to facilitate this, even if only a few words or dirhams.

Among the best books on this subject are "Concepts that Need to be Corrected" and "Our Reality Today," by Shaykh Muhammad ((Qutb)). The documents and testimonies of former ministers and officers for these regimes should also be read.

(Some of the latter have been mentioned in a number of a series ((Haykal)), a former minister who had knowledge of many factual events that took place behind closed doors. He talks about many of these in his books, including two chapters of "Words on Politics," in which he writes in detail about Jordan, and another book on Morocco. The people of every country should read and be familiar with matters pertaining to their country, so they are well aware of the facts and can carry out their duty in that regard.)

Second: Learn lessons from history - particularly that of revolutions and related events - and study the reasons why one revolution succeeded and another faltered, including the Algerian revolution of over two decades ago. The latter had considerable momentum, but its leaders made critical mistakes: They remained in Algeria without [establishing] a safe location to protect them from arrest or from forceful pressure that would deprive them of the freedom to make crucial decisions, which is a critically important issue. The leaders also backed away from demonstrations, out of concern for Muslim lives. This was repeated in Egypt and Yemen when the masses gathered in Cairo and Sana for the million-man march and called for the ouster of their rulers. However, the (revolution) leaders held talks with their rulers and believed their promises, and they told the crowds to leave to avoid bloodshed. But then they were betrayed,

and Shaykh 'Abd-al-Qadir 'Awdah was killed, God rest his soul, along with scores of innocent people. God have mercy on all their souls. It was not long before many things in Yemen went back to the way they had been. In that particular situation, fear over possible bloodshed became bad piety.

In Egypt alone, according to statistics, 70,000 people die there each year because of the regime's injustice and tyranny, as a result of water pollution from the factories of major businessmen that are allied with the government, and hundreds die each day.

Third: Those who seek liberation should consider the nature and mentality of kings, the segment of population that has been killed most often by members of their own family. Kings have been killed by sons and brothers because of the latter's intense desire to be king, which clearly shows just how concerned they were about the lives of their subjects. Furthermore, disloyalty is a trait associated with many (kings) if their reigns were marked by instability or controversy, as that causes rulers to become unbalanced, and their greatest concern become retaliation against those who tried to challenge him. One clear example of this is the first betrayal in Islam, when 'Abd-al-Malik went back on his treaty with Ibn al-'As after the latter broke from him. Even though the treaty was concluded with pledges and documents and in full view of the

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Ulema and other influential figures, 'Abd-al-Malik was not satisfied until he went back three days later and killed Ibn al-'As. (the psychology of security services).

Fourth: The revolution should be led by honest, strong men who are willing to die. The others should keep in mind the importance of gauging precisely the right conditions in which to begin the revolution: It should be neither too soon nor too late, as moving too soon could end the revolution midstream, while delaying could squander the opportunity of many long decades.

It must be noted that some Islamic countries today would need weeks to prepare and to raise awareness before launching a revolution, while others would require months. Also, removing a tyrant requires that is capable of shouldering the necessary costs of change and that is careful not to fall victim to bad piety. Freedom demands a high price, and bloodshed is an

integral part of achieving freedom. I know very well that risking the death of our sons is painfully difficult, but there is no other way to save them, no other way.

You counsel while we come from different homes
But we share family and ethnic ties
We became close though the country is far
The law of our lord is fair and just
Nothing builds kingdoms like victims
He lowers rights with no right to do so
In the dead of generations there is life
And in the prisoners, there is redemption for concern and
release
There is a doorway to red freedom
Being knocked upon by each bloodstained hand

Before you, the Muslim community, is a major crossroads and a rare historic opportunity to escape the yoke of subjugation. Seize the opportunity, break your fetters and be free of world Zionist control. It would be a major crime and supreme ignorance to squander this opportunity that the community has waited for so long.

In conclusion, the injustice and oppression in our country has reached a climax, and we must shun it and remove it. The prophet of God (PPOH) said, "He who wages jihad against them..." He also said, "The great martyr, Hamzah Bin-'Abd-al-Muttalab, and another man went before a despot. He commanded [the despot to stop], then warned him, and then he killed him."

The best of luck to those who set out with this great intention: If they die, they will become a great martyr. If they live, they will be among the fortunate. Speak the truth, and be not concerned [of the consequences of speaking the truth].

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This is the path to the world
This is the path to the hereafter
If you will it, I will die a servant
And if you will it, I will die free.

The battle between the people and their rulers today is a battle of wills, and the revolution is based on pride and dignity. Most of today's rulers still think like Abu-Jahl: They do not perceive the huge chasm between them and the rising generation in terms of the values, principles, and beliefs that have mixed

and come together in their hearts and minds after smelling and tasting the freshness of freedom and dignity. The pride of faith now coursing through their bodies and souls is the same pride that earlier changed the hearts and minds of the downtrodden in Mecca, God be pleased with them, and the face of the earth was altered when they stood their ground.

Those arrogant and powerful members of the Quraysh tribe may have beset [the downtrodden in Mecca] with injury, subjected them to various kinds of torture, and often brought them close to death, but they did not make them forget their faith and pride: Losing their lives was easier and less painful than losing their freedom and going back to worshipping the powerful tribal leaders and not God. Those rulers never understood the meaning of the faith that was rooted in the hearts of those downtrodden, or their pride that refused to be defeated.

It would be wise of [today's rulers] to learn a lesson from what happened to those powerful leaders before them, and know for certain that they cannot continue to repress those who are free, and they are the ones to blame for the chaos and bloodshed due to their oppression of the Muslim people.

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Half solution

One of the key factors behind the Iranian revolution's successful overthrow of the Shah.

How much was ever gained by the deliberation of a patient man that was not achieved with a great army?

Every arrow should be aimed at bringing down the regime, and avoid the secondary fronts.

Many of today's rulers are unaware of the size of the gap between them and the generations.

Second: Throughout history, and particularly the history of revolutions and things pertaining to them, there have been studies of the factors for the success or failure of these revolutions. Of note is that success or failure of a revolution does not mean giving up on principles. Among these revolutions are the French revolution and the Muslim revolution in Algeria nearly two decades ago. The people were ready to carry out their duty, but the command fell victim to fatal errors

including the fact they were not located in a place safe from the despotism of the regime, and they were thus arrested. Keep in mind that a rule holds a weapon more dangerous than detention, which is the ability to exert overwhelming pressure on the command, which robs it of the freedom to make decisions. This is a matter of the utmost importance, and it was one of the most important factors in the success of

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the revolution in Iran when the Shah's regime was toppled. The revolutionary leadership must be located in a safe place, and from there should immigrate to a country where it is able to freely manage the revolution. Otherwise, the commander should remain hidden, managing the effort via recorded material. This was one of the reasons for the success of the revolution in Tunisia; there was no leadership that controlled the decision making process and to which the protesters were responding, so the ruler was unable to exert any pressure.

Thus, the leadership reversed its previous announcement of demonstrations after the regime made the decision to kill any person taking part in the demonstrations. The leadership wilted under harsh pressure and reversed its decision. In such a case, the upper hand is with the regime. The people conceded, and the efforts of the revolutionaries were wasted. Things became stable for the regime for nearly two decades, not to mention that before that, the revolutionary leadership had been hesitant to harm any Muslims. This is a corrupt concern in this case, though, as the regime's threats were empty. They were unable to kill the million people that would have taken to the streets in protest (the mindset of the security services).