

In the name of Allah, the Merciful, the Beneficent

Praise be to Allah, the Lord of all worlds, and prayers and peace be upon our Prophet Muhammad and all his followers.

Now then, to my dear brother Abu-Musa'b (('Abd-al-Wadud)) (and his brothers),

Allah protect them

Peace be upon you and Allah's mercy and blessings

Now then, I hope that you and all the brothers are good and well in your religion and world.

My dear brother, your gracious letters arrived, and I was very happy about them. The Muslims were happy by your strong operations against the crusaders and the apostate regimes. Your endeavors and unification with your brothers in al-Qa'ida delighted the hearts of the faithful because it is unification and adherence to the will of Allah Almighty for Jihad, and it is the word of Allah Almighty that has been neglected by many of the sons of the Ummah.

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It testifies to your great feelings of responsibility and your performance of the duty, Allah bless you and your brothers in this glorious work.

My dear brother, I advise patience for myself and you, as well as strength, because they increase victory in this world and the other. The importance of the dream, kindness, and mercy for all people is apparent to you, especially for those who have tested the Muslim authority and tested your brother for three centuries in the matters of the world and then in the matters of Jihad. It was only through my obedience to Allah and my agreement to hold true to the morals of the Qur'an that I was able to avoid that which ruins matters for people, that which divides the group, as was seen in some of the groups that took their members with harshness, error, difficulty, and evil thought. Allah Almighty said to our Prophet, Allah's prayer and peace upon him, "It is part of the mercy of God that thou dost deal gently with them, were thou severe or harsh hearted, they would have broken away from about thee."

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The Prophet said, Allah's prayer and peace upon him, "If gentleness was in something, it made it better, and if it was removed from something, then it made it worse." He said, "Allah loves gentleness in all things."

One of the Arab masters asked what darkens your people?

He said it with gentleness and replied: It is not stupidity that darkens his race, but what darkens it is the race being unaware. I know that there are rare energies in this world, to include knowledge of the truth, seeking the truth, asking that the witness be truthful, and the like and the like.

What is even rarer than this is a man that Allah bestows upon him mercy, kindness, and the ability to bring Muslims together in support of the religion. It was said that "the best people can bring the people together."

Even though there was difficulty in managing many matters, the most difficult among them is managing people. The most difficult thing we had like this was when the Muslims had a State and a Caliphate and had between their hands all the authorities of the nation to attract and intimidate. Also in their hands was the currency

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to arrange things as their hearts desired. The armies, police, and prisons also were in their hands to terrorize and punish those who stepped outside the Muslim nation. Yet all of this was in the people who transgressed, so what do you think of our situation?

So it is the will of Allah to gather his followers in support of the religion despite the differences in their natures, styles, and motives, as long as they discovered Islam.

People were hostile towards us and others slandered us and members left the group, we didn't treat them the same through the favor of Allah and kindness being present. We were sure that some of them were rightly searching for the truth and that Allah confused their minds and sooner or later they would be on the right path. So we left our doors open and the pathways back to us paved and many of them returned to the group. This is through

the favor of Allah upon us and upon them in seeking to unite for jihad.

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My dear brother, I read what you wrote in your charter in which you mentioned that the Shura is not subject to the Emir. This is true, so hold onto it and do not relinquish it (attached with my letter is some research on the subject).

It is my opinion that writing a charter in these conditions is a huge restriction and hindrance. It is enough that we are Muslims ascribing to the religion of Allah Almighty, who sent down to us his Prophet Muhammad, prayer and peace be upon him, and this has been our program and charter since we began our Jihad for the sake of Allah and the religion, as understood by the people of Badr and their followers in beneficence.

My dear brother, indeed, the capability of the people to deal with authority differs with differences in their intellect, strength, and patience, and this is sedition for a lot of people.

It is said: The ultimate of what emanates from the hearts of the righteous is love for the authority. The Prophet of Allah says, peace and prayer be upon him, "With two hungry wolves send..."

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I suggest to you that the responsibilities tasked to the Mujahidin brothers should be in limited time, for example, the authority of the brother presiding over military affairs should be limited to one year. If the time period has expired and he was doing what was needed, then renew the tasking. If it is apparent that he has fallen short and that there is someone better than he, then his time limit has expired and it is necessary to excuse him from his position. Some people do not request authority, but after they are tasked to it, they cling to it and languish for it if they are excused. So limit the time and that will alleviate those who attach themselves to it. The Prophet of Allah, peace and prayer be upon him, says "...she is afraid and remorseful of the Judgment Day..." "...the wet nurse made things better and Fatimah was miserable..."

It is all right to remind the brothers tasked with some responsibilities by saying that Khalid Bin-Sa'id al-((\Aas)), Allah bless him, was called upon by Abu-Bakr, Allah bless him,

to lead the combat against the apostates, and he still is until he is dismissed from him, Allah bless him.

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He said, "By God, what made me happy was your authority, and what saddened me was your dismissal." So remember patience, strength, and goodness when dealing with the brothers, and try to perform the duties and excel in authority. That authority is tasked and is not bestowed as an honor, and the greatest responsibility is excusing yourself from it, praise be to Allah, and those tested by it will be in the care of Allah.

My dear brother, regarding the jihad operations against the enemies of the Nation, choosing and identifying priorities, and which ones we will begin, you know who is the greatest infidel apostate is from the original infidels, but this does not mean that it is the greatest destroyer all of the time and in every place. So it is the duty of the Emir to inquire and consult with his brothers about the enemy that is the most destructive to Islam and its people. This issue changes from time to time and from place to place and from circumstance to circumstance, so please take note of this. It is clear to you that the head of the international infidel today is the Jews and Christians and the apostate rulers in our countries. So if the head is struck then

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the bodies fall and are weakened in general. So strive and aim for this in choosing the targets that will most spite the enemy. Your brothers continue in bold operations against the global and local infidels and we will be happy because of it. I hope that Allah strengthens you, makes you victorious, and benefits you. Note that there is no further explanation on the barricade issue, except to weigh the issue and to avoid damage to the innocents much as possible. If it is possible to strike targets far away from the innocents, then it would be desirable to target that place.

There are some obstacles in the correspondence of letters between the brothers and me, so when any message is sent to me, please send a copy to Abu-Muhammad Shaykh Ayman al-((Zawahiri)); he is in constant contact with the brothers and is in charge of following up the affairs in the Islamic Maghreb.