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Letter

Hope and a better prospect for our people in Egypt.

In the name of Allah, Praise be to Allah, Prayer and Peace be upon the Messenger of Allah, his Family, his Companions and all his friends

Ye Muslim brothers everywhere, the peace, mercy, and blessing of God be upon you.

Thereafter:

Today, I would like to extend a message to our people in Egypt, rather to all Muslims, because what happened and has been happening in Egypt is repeated and is occurring in many areas of our Islamic world. I only chose Egypt as a practical example from our modern world about a recurring tragedy in more than one area. The minute details may vary, but the general characteristics of the catastrophe are the same. Furthermore, the strategy I am suggesting for changing this sad situation may vary in detail from one area to another, but the characteristics remain the same in our entire Islamic world.

Since I wanted to talk in some detail to clarify the picture, I have chosen to divide my talk into several sessions.

With God's help, I begin this first session by saying:

I want to examine the situation in Egypt by asking two questions:

The First Question: What is the current situation in Egypt and that exists in many countries of our Islamic world?

The Second Question: How can we change this reality to the glory that Islam wanted for us in this world and the victory in the afterlife?

The answer to the first question:

I say, the situation in Egypt is a real diversion from Islam with all that what entails of fraud, corruption, oppression, subjugation, and subjection. There is religious, political, economic, financial, social, and character corruption.

As for the religious corruption of the Egyptian regime,:

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I will first address the identity of this regime. As per its basic documents, the Egyptian regime is secular, democratic, and clannish, but in reality, it is totalitarian, secular, and tribal, even ancestral.

As for being secular, it is non-religious because secularism is in reality not spiritual, or to be exact, it is non-accountable. It is a belief without a link to a fixed religious, moral, or other value.

Islamic Shari'a in the constitution of the regime is only one of many sources that can be adopted or not. In other words, values and faith in the constitution and its basic documents are not determined by the Almighty, according to the Qur'an, where they are clear and cannot accept changes. God Almighty said, "...for which God hath sent down no authority: the command is for none but God. He hath commanded that ye worship none but Him: that is the right religion, but most men understand not..." However, another authority determines the religion and guidance of the regime, and the constitution claims it is the people, it asserts that it is the people; however, the reality tells us it is the authority of the modern Pharaoh in the Republican palace.

Anyhow, the authority, governance and reference in the Egyptian regime is not for God as asserted in the Qur'an, but it is for another adversary competing with the Almighty for His authority and distinctiveness and that is what is referred to in the Qur'an, "Do they then seek after a judgment of (the days of) ignorance? But who, for a people whose faith is assured, can give better judgment than God..."

As for being democratic in theory, it means that governance is by majority without reliance on any value, morality, or religion. A democratic government can be only secular or non-religious because the law and governing are not for Almighty God alone but by majority. The democratic secular government is

called kindly or by deceit "a civil government." In reality, the civil government is non-religious and is governed by a majority not bound to any value, moral or faith.

The Egyptian regime claims that its constitution is democratic; however, in reality it is an oppressive system governing the people with tyranny, forged elections, corrupt media, and an unjust legal system.

As for being tribal, this implies conformity to national government where loyalty is to the country and the land and not to faith and Shari'a. As a result, it divides the people. One from a demarcated country is a citizen; a person from outside the country or the defined region is a foreigner who cannot enjoy the rights of the citizen. It is impossible for a Canadian in the United States, a Sudanese in Egypt, a Tunisian in Libya, and a Yemeni in Saudi Arabia to become president, minister, military commander, representative, or body of voters. Actually, it is not permissible for foreigners in Saudi Arabia to marry a Saudi citizen. "That have they partners who have established for them some religion without the permission

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of Allah, had it not been for the decree of judgment, the matter would have been decided between them at once; but verify the wrongdoers will have grievous penalty."

[If prevention of the people in a country from marrying other than citizens is for control of matters and arrangements, is it acceptable? Is it possible to say about it, "It is legislated without permission from Allah?" This requires more study. Anyway, it is preferable to delete this paragraph to avoid objections and making noise.]

Therefore, it is a regime that asserts and complies with the Sykes-Picot treaty that divided the Ottoman Caliphate nation among the British, French, and Russians.

This principle contradicts Islam, which classifies people according to belief and good deeds. All Muslims are brothers and are equal, "All believers are brothers," and all scholars agree that Islamic lands are considered as one country where they should establish the Caliphate system and rely on Shari'a in judgments. Allah, praise Him says, "They are those if we establish them in the land, they establish regular prayer and

give regular charity , enjoin the right and forbid wrong and with Allah rests the end [and decision] of [all] matters.”

I briefly explained the writings about secularism, democracy, and nationalist states in the first chapter of the second printing of the book, “Knights Under the Banner of the Prophet,” prayer and peace be upon him. I also explained the saying about the deceit of the Islamic nation by the Egyptian constitution in its talk about the Islamic Shari’a in the thesis, “Egypt, the Muslim Country Between the Executioner’s Whips and the Traitors’ Dealings.” Whoever needs more explanation can review it there; however, I present a brief summary about the differences between the Egyptian system [Governance] and the Islamic system, as follows:

First: The Egyptian system is secularly based while the Islamic system is God based.

Second: The Egyptian system claims to be democratic though it is based on the majority rule without commitment to any value, honor, or belief. The Islamic system is a Shura system where Shari’a is the source of adjudication for the nation and by which its elected leaders are judged and held accountable.

Third: The Egyptian system is an oppressive system that depends on tyranny and bogus elections. The Islamic system is a Shura system that relies on justice, opposes oppression, promotes virtue, and prevents vice.

Fourth: The Egyptian system of governance is tribal, established on the basis of a national state that asserts the provisions of the Sykes-Picot treaty. The Islamic system is based on equality among Muslims and a unity of their lands under the umbrella of the Caliphate.

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[Have you noticed that the focus of our message is to point out that the Islamic system is based on the unity of Muslim countries under the rule of Caliphate, thus implying putting an end to the national state? I intend to emphasize this meaning without detailed explanation. Is it suitable for people's thinking and understanding and are they able to comprehend it without common objectives? Is it appropriate for them? Is it convincing and motivating for them to approach our Islamic jihadi call for change, or is it better at this time to be silent about this thinking? It is an idea rooted in the Islamic

Shari'a? It is an issue of a number of Imams, researching it and identifying the disagreements, a group of scholars resolved that if the countries are widely dispersed? Then, it is permissible to have numerous Imams, which is an accurate and very realistic Islamic Shari'a issue? It is very difficult, but God knows best whether to have more than one Imam when the countries of a nation are widely dispersed, taking into consideration standard directives and the natures of people who are difficult to control. Examples of this are known in a strong Islamic nation: Then what if they are weak? Hence, they resolved that the great Imam of a country is one who is strong and knowledgeable.

Realistically, there are two issues: One is to talk about Sykes-Picot and evoke Muslim awareness of conspiracies by their enemies who want to divide us and break down our unity knowing that the motto of the British and others is "Divide and Conquer." They did this, which is unacceptable situation, and Muslims have to aspire to be one nation in the future. They have to be brothers who support each other like one body, etc. The reality is confronting us, but we have to understand the level of understanding by the people and gradually increase demands on them.

Subsequent to summarizing the basic features of the secular, ancestral, and oppressive system of governance in Egypt, I will briefly review how such a system was established.

Egypt was an Ottoman territory ruled by Shari'a [with all the shortcomings, deficiencies and mistakes]. Scholars assumed the role of promoting what is right and forbidding what is wrong, as corruption by governance of the Ottoman state and Mamalik increased.

Then the French campaign with its secular message came. The message was summarized by the French Revolution as "Hang the last king using the entrails of the last priest."

Napoleon attempted to deceive the Egyptians by his claim of love of Muslims and the Ottoman Sultan; however, he was concealing criminal vanity while having a Crusader spirit and Zionist attributes. He tried to pass his secular thoughts to scholars by asking them to wear French clothing, but they confronted him with strong refusal.

Although the motto of the French Revolution was "Freedom, brotherhood, and equality," it does not apply to Muslims. The French Revolution and Napoleon had a different agenda for Egypt and other Muslim countries [that] include tyranny, terrorism, and killing.

After seven months in Cairo, Napoleon marched toward Syria with the greed of occupying it and to reach Jerusalem. However, the resistance in 'Akko confronted him. He blockaded the city, but as his losses increased, he left empty handed. He issued a famous declaration upon his arrival in 'Akko that should be noted by every Muslim so they understand the reality of the secularism that confronts us and that is proud of the French Revolution and its glories.

Upon Napoleon's arrival in 'Akko, he released his famous statement to Jews of the world, promising them that the French government had pledged to return them to their original homeland in Palestine. In his declaration, he included several references from the Holy Book, although he claimed a position against the church.

Napoleon Bonaparte was the first politician calling on Jews to settle in Palestine; he gave this promise more than a century before Belfour.

Therefore, we should pause here to show that secularism invaded our countries through military occupation, conquest, and killing and is still living this, as we can see. Western secularism in its concealed sense is anti-Islamic and pro-Zionist.

Subsequent to Muhammad 'Ali and his children's takeover of the rule in Egypt, he started introducing foreign laws that infiltrated the judicial system and law prior to the direct and open military occupation. Its infiltration was accompanied by increased colonial authority in Egypt and the swelling of foreign communities. The infiltration into the judicial system and laws facilitated military occupation by navies and armies.

During the rule of Khedive Sa'id, a commercial court (Merchants' Council) was established in 1855; with Egyptian and foreign membership to address commercial differences when foreigners are party in a dispute.

As the number and influence of foreign communities increased, Consulate Courts were established to settle disputes among the Egyptians and foreigners: They have foreign judges, used foreign language and the law was positive secular. As chaos increased in the consulate judicial system that was distributed to 17 Consulate Courts, the Mixed Courts were established in 1875: Their judges were foreign, their language was French, its legal reference was Napoleonic law, most of its judges were foreigners, and the judges in charge were foreigners.

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The increasing foreign influence in Egypt, especially in the judicial field and law was the **introduction** to foreign occupation as I stated.

Britain decided to occupy Egypt because of disturbances in the country and Khedive Tawfiq aligned with the British and asked for their protection.

It is important to pause here to point out the stance taken by al-Azhar scholars concerning these events; they held an honorable position that "can be marked by gold water" .

During the war against the British invaders, Khedive Tawfiq issued his order to dismiss Ahmad 'Urabi, Minister of Jihadi Affairs, and 'Urabi asked for a general assembly to convene and discuss the dismissal order. A meeting was held on 22 July 1882; about 500 members attended, including the Shaykh of al-Azhar, the Mufti-Supreme Judge of Egypt, a representative of the Prophet's ancestors, the Coptic Patriarch, a Jewish rabbi, legislative representatives, judges, inspectors, directors of chiefs, the elders, a large number of mayors, and three princes from the ruling Royal Family.

Three of the elders of al-Azhar Shaykhs issued a fatwa in the meeting that the Khedive had apostatized from Islam. The Shaykhs were Muhammad 'Ilish, Hasan al-'Adawi, and al-Khalafawi. They issued the fatwa of his apostasy because he aligned with the army that was fighting his country. Following discussions of the matter, the assembly issued its decision not to dismiss 'Urabi from his position and to stop and not implement the orders of the Khedive and his advisors because he violated Islamic law.

After the occupation of Egypt by the British, they administered it in a dishonest manner that has been used repeatedly to this day. Egypt had a government structure, a leader (khedive or sultan or king) and it also had a government, parliament, army, police, and linkage in name only to the Ottoman state, until World War I. However, the actual rulers who ran everything were the British, represented by their high representatives, their armies, their aggressiveness, and their advisors who took control of the directorates and Egyptian affairs.

Yesterday's stories are being repeated today: Egypt has a president, government, parliament, army, and police, but the real actual leader has changed his place from the British Embassy to the United States' Embassy.

The story of Egypt is repeated in other countries of the Islamic world, in every country there is a leader, and he might be Kadyrov or Karzai, [I noticed that you write it this way and I do not know his face and we write it Karzay and I saw them write it in Pashto and Urdu similar to Karza'i; but some Arabic news media write it "Qarday." I do not see his face, he pronounced the words as given, and he did not process it according to grammar], maybe it is al-Maliki. [The best way to write it "al-Malikiyy" as the object for "Kana" in Arabic.]

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Its name is the conscience of the leader and so are his equivalents, before and after him.] Maybe he is 'Abdallah al Sa'ud or Ibn-al-Husayn, or he might be ['Ali 'Abdallah Salih (my suggestion for him is to pronounce his name in a local slang and not be honored with a grammatical attempt, in reality linguistically this structure of his name is wrong, it is not classical.)]

The [leader] might be Bouteflika or the Arab Zionists' elder Hosni Mubarak or his son, the expected leader; he may be any of those but subordination is to be controlled [by someone else]. Occupation is taking over the country, government, ministries, police, wild security forces, prisons, detention centers, army against us [the citizens] and an actual leader administering from his office in the embassy, which most likely is American or perhaps Russian, French, or even Israeli.

The British had big role in corrupting the governance system after their occupation of Egypt through their efforts in

establishing the ancestral secular state. The Egyptian system claims to be an independent democracy, but in reality, it is a state run by the spears and cannons of the occupier, and subsequently, the whips of his agents and their prisons. This was facilitated for them through several efforts including:

- Corrupting the legislative system:

Secular [positive] laws were generalized in all the Egyptian judicial system one year after the British occupation of Egypt, except for family and personal affairs.

At the beginning of World War I in 1914 when the Ottoman Government fought against Britain, Egypt was stripped of being part of the Ottoman state and the ruler of Egypt was granted the title of "Sultan" for the first time. In this manner he would not feel the subordination to the Ottoman Sultan. Then Britain commissioned the sector it created from Egyptians to formulate a secular constitution that established the basis of secularism in Egypt. It placed the 1923 Constitution into the hands of the Free Constitutional Party, who are sympathetic with the British. It took away the legislative right from the Almighty, glory be to Him, and gave it to the parliament and attested that all authorities came from the people. It was the first Egyptian constitution; rather the first constitution to be formulated in the Arab countries, and it formed the basis of all Egyptian constitutions that were subsequently issued. It actually formed the basis for all constitutions in the Arab countries that copied it.

For more details about effect of that constitution on others that followed, review the second chapter from the book, "Bitter Harvest."

Application of the 1923 Constitution completed the basis for the founding of a secular national state in Egypt. A separated state from the Ottoman Caliphate that no longer had any affiliation with religion, and it became a secular [ancestral] state with loyalty to the country. A state claiming independence and democracy dominated the nation while it was subordinated by a defeated domination by British cannons and spears. [There are among men some who worship

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Allah as it were on the verge; if good befalls them, they are there with good contentment; but if a trial comes to them, they

turn their faces and they lose both this world and the Hereafter, and that is the loss for all to see.]

I close with this in the first session, and I pray to God to be able to complete "the message of hope and good news for our people in Egypt" and to render all our work useful and to be for His sake.

The last prayer is gratitude to Allah, the Lord of the world, and prayer and peace be upon our master, Muhammad, his family, and His companions

The peace and mercy of Allah and His blessings be upon you.

Endnote 1: I suggest that the poetry be placed before the writing in a folder titled "Good News."

Endnote 2: I propose writing the following brief questions on the screen:

- The first question: What is this reality?
- The second question: How can we change this reality?

Endnote 3: I suggest that we write the following on the screen:

- The first question: What is this reality?

It is the reality of deviation from Islam; there are:

- 1- Religious corruption
- 2- Political corruption
- 3- Economic and financial corruption
- 4- Social and moral corruption

- The second question: How can we change this reality?

Endnote 4: I suggest that we write on this screen:

It is the reality of deviation from Islam; and there is:

- 1- Religious corruption

a- The regime in Egypt is secular democratic, totalitarian, ancestral.

Endnote 5: I suggest that we add the following here:

1- The commentator says here in his own voice:

The most apparent indicators of deviations of the Egyptian constitution and laws from the Islamic Shari'a are what the secular Egyptian judicial system has resolved. Judge 'Abd-al-Ghaffar Muhammad issued a ruling in case 462 against 81 High State Emergency Security Force, which is known as the great jihad case and is considered the greatest case in the history of the Egyptian judicial system with respect to the ruling on:

2- You write the following on the screen with reading by the reporter:

"Concerning the second subject, what is established in the sense of right and wrong of the court is that directives of Islamic Shari'a are not applicable in the Arab Republic of Egypt."

It also decreed in another part: It is a "fact" that the second article in the constitution, after it was adjusted, states that Islam is the official religion of the state, Arabic is its official language, and the principles of Islamic Shari'a are the main source for legislation. It suffices for the court that the articles of the constitution do not agree with the directives of the Islamic Shari'a. The following is what 'Umar Ahmad 'Abd-al-Rahman resolved, as one of the Islamic scholars, in the court session of 03 September 1983: "The constitution conflicts with the Islamic law and does not abide by its provisions."

3- Then you write the following at the end of the words without having it read by the commentator.

[Minutes of the ruling for case 461/81 High State Security Emergency, known as the great jihad case, pages 265, 363, and 364 from lawyer Kamal Khalid: These killed al-Sadat, secrets of defense arguments of al-Jihad organization-Dar al-I'tisam pages 180,181, 260, and 261.]

Endnote 6: I propose that you write the following here:

A- The presenter says here while writing his words on the screen:

In March 1916 , the Petersburg Accord was signed by Britain, France, and Caesar Russia; it is considered Sykes-Picot treaty

which was signed in MAY 1916 and constituted the implementation of March 1916 accord. The treaty divided the Ottoman property according to the following principles:

1- Russia is granted the northern and eastern provinces.

2- Britain and France are granted the Arab provinces from the Ottoman State.

a- France is granted Syria, Lebanon, and Southern Turkey.

b- Britain is granted Palestine, Iraq, and the Gulf Shaykhdoms.

3- Internationalize the holy places in Palestine.

B- As [the commentator] finishes speaking, the attached map is shown on the screen (the map is in a folder titled "Sykes-Picot Map"). You will notice it is detailed; it divided each of the shares for Britain and France into two:

The French or British areas or the areas of the French or British domination; it is a detail of no interest to the viewer. I recommend that the French area and the area of France's influence be combined in one division and can be written on it, as example, France's share and similarly with Britain. It would be desirable to show colors of the regions gradually in coordination with the presenter's reading. May God give you guidance and help you in doing good deeds and protect you from all evils.

C- Then the presenter would say the following without writing:

[It would be preferable for him to have a map of the Arab world on the screen and the camera would focus on every part as he speaks about it.]

As for Islamic Maghreb and Egypt, they were previously stripped from the Ottoman state and were divided among the British, the French, the Italians, and the Spanish. Concerning Al Hejaz, its Sharif had alliance with the British government against the Ottoman State. Additionally, 'Abd-al-'Aziz Al Sa'ud had already signed the "Darin" agreement with the British government where he asserted his loyalty to Britain and would not take an action without its permission. With that, all what was written by Najd scholars about al-Wala' wa-al-Bara' and the enmity to infidels was gone with the wind.

D- Then the presenter would say while his words are being written on the screen:

On 26 December 1915 the "Darin" agreement was signed by Percy Cox, the British representative in the Gulf and 'Abd-al-'Aziz Al Sa'ud. Some of its provisions are:

"1- The British Government values and recognizes that Najd, Al Ahsa, Al Qatif, and Al Jubayl; their territories and land make up the country of Ibn-Sa'ud and his children, and subsequently, his children and ancestors, provided [the ruler] will not be a person who has enmity to the British government under any circumstances.

3- Ibn-Sa'ud agrees here and pledges not to enter into correspondence or agreement or treaty with any nation or foreign country; furthermore, he would inform the political authorities of the British government of any attempt by another country to intervene with the lands that are previously mentioned.

4- Ibn-Sa'ud absolutely pledges not to grant, sell, mortgage, rent, or abandon the mentioned lands or any part of or grant royalties in that land to any foreign country or citizens of any foreign country without the approval of the British government, and that he will abide by its advice in that without reservation, provided it is not harmful to his interests.

Endnote 7: I suggest that you summarize my talk by showing the following table simultaneously as I speak; so, whenever I mention a fact, you write it in the table:

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The Egyptian System

First: Secular

Second: Claims to be democratic with a judicial system according to majority interests.

Third: In reality, the Egyptian system is oppressive, it depends on assault and sham elections.

Fourth: Ancestral or tribal system founded on a nationalist government that implements the plans of Sykes-Picot

The Islamic System

First: Divine (From God)

Second: Shura (Var.: consultative) system where the Shari'a is the judicial reference

Third: The Shura system depends on propagating justice, resisting oppression, and promoting what is right and forbidding what is wrong.

Fourth: Founded on equality among Muslims and unity of their territories under the umbrella of Caliphate.

Endnote 8: I suggest that you write on the screen at this point:

The first question: What is this situation?

It is the divergence from Islam and there is::

1- Religious corruption

a- The regime in Egypt is secular democratic and ancestral tyrannical.

b- How was this system established?

The second question: How can we change this system?

Endnote 9: I propose the following:

a- Write on the screen: The first question: What is this situation?

It is the divergence from Islam and there is::

1- Religious corruption

a- The regime in Egypt is secular democratic and ancestral tyrannical.

b- How was this system established?

(1) Egypt was an Ottoman territory.

(2) Its scholars were responsible for enjoining what is right and forbidding what is wrong.

b- Then the presenter says:

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Al-Jabrati, the historian, may Allah have mercy on his soul, mentioned during his talk about the events of 1209:

c- Then he reads the following statement and simultaneously writes it on the screen as the presenter reads it one sentence at the time:

"During the month of Dhu I-Hijja some events occurred: Shaykh al-Sharqawi had a parcel of land in the village of Bilbays, in Al Sharqiya Province, Egypt. The people from the village came and complained about Muhammad Bayk al-Alfi. They said that his followers came to the village and were unjust to them; they asked them for money they were unable to afford. Consequently, they sought help from the Shaykh, who was unhappy about this and went to Al-Azhar. He assembled the scholars and closed the doors of the mosque, and they ordered the people to close the shops and the market. The following day they road and were followed by large number of the populace. They went to the home of Shaykh al-Sadat... When Ibrahim Bayk heard about their meeting, he sent Ayyub Bayk al-Daftardar, who came to the meeting, extended his Islamic greeting, and asked about their needs. They told him, they wanted justice, to lift injustice and oppression, to institute Shari'a law, and to put an end to incidents and taxes that were innovated and imposed [by the state]... Then the Shaykhs rode to Al-Azhar mosque, where the people from the surrounding areas slept in the mosque. On the third, day the Pasha (Ottoman Wali or Governor) came to the house of Ibrahim Bayk, where the princes also were, and they sent for the scholars to join them. The scholars, al-Sadat, al-Sayyid al-Naqib, Shaykh al-Sharqawi, Shaykh al-Bakri and Shaykh Prince joined them; they talked for a long time and the issue was resolved. [The government representatives] repented, apologized [for the incident], and accepted what was imposed upon them by the scholars. Other provisions included: abolition of new injustices; stop their followers from taking away the people's property; and treat people well. The judge was present in the meeting whereby he wrote a pledge from them [the representatives of the government] to abide by this. The Shaykhs returned, each surrounded by people shouting that according to what their

masters the scholars dictated all injustices and taxes were abolished in the Egyptian kingdom."

d- Then you write the source of the incident under the preceding without having it read by the presenter: "Wonders of Writings, Part 2," pages 166-168.

Endnote 10: I suggest that you write on the screen at this point:

a- The first question: What is this situation?

It is the divergence from Islam and there is::

1- Religious corruption

a- The regime in Egypt is secular democratic and ancestral tyrannical.

b- How was this system established?

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(1) Egypt was an Ottoman territory.

(2) Its scholars were responsible for promoting virtue and preventing vice.

(3) The French campaign: Secular belief, Crusade spirit, and Zionist movement.

b- Then the presenter says:

Al-Jabrati, the historian, may Allah have mercy on his soul, mentioned during his talk about the events of August 1798.

c- Then the presenter reads the following statement and simultaneously writes it on the screen as the presenter reads it one sentence at the time:

"The commander of Bonaparte's army asked for the scholars, and when they settled in his presence, Bonaparte stood up, left the council, and returned holding colored shawls in his hand. Each shawl had three colored stripes, white, red, and dark blue. He placed one on the shoulders of al-Shaykh al-Sharqawi, who threw it to the ground and excused himself. Bonaparte's demeanor changed - they were out in the country just like the rulers,

detaining, beating, and increasing their demands on the populace - and his face got red and his attitude expressed harshness. The translator said, addressing the scholars, "You have become friends to the commander, and he wants to glorify you and honor you with his costume and colors. If you are identified with this, the people and soldiers will glorify you and you will have a special status among your people." They told him that their status would be lost with Allah and with their Muslim brothers and he was unhappy about that."

d- Then you write the source of the incident under the preceding without having it read by the presenter: "Wonders of Writings, Part 2," pages 203-204.

Endnote 11: I suggest the following here:

a- Write on the screen at this point:

The first question: What is this situation?

It is the divergence from Islam and there is::

1- Religious corruption

a- The regime in Egypt is secular democratic and ancestral tyrannical.

b- How was this system established?

(1) Egypt was an Ottoman territory.

(2) Its scholars were responsible for enjoining what is right and forbidding what is wrong.

(3) The French campaign: Secular belief, Crusade spirit, and Zionist movement.

b- Then the presenter reads the following statement and simultaneously writes it on the screen as the presenter reads it one sentence at the time. Napoleon wrote to Zayu Nashk, the commander of Al Manufiyah Province:

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"You must treat the Turks (Muslims) in extreme harshness. Here, I kill three daily and I issue orders for their heads to be paraded in the streets of Cairo. This is the only way to subdue

these people, and you have to pay attention to disarming the whole country."

c- Then you write the source of the incident under the preceding without having it read by the presenter: "Message in The Path of our Culture," page 120.

Endnote 12: You may show at this point the map of the French campaign that I attached in a folder titled, "Map of the French Campaign."

Endnote 13: I suggest the following here:

a- Write on the screen at this point:

The first question: What is this situation?

It is the divergence from Islam and there is:

1- Religious corruption

a- The regime in Egypt is secular democratic and ancestral tyrannical.

b- How was this system established?

(1) Egypt was an Ottoman territory.

(2) Its scholars were responsible for enjoining what is right and forbidding what is wrong.

(3) The French campaign: Secular belief, Crusade spirit, and Zionist movement.

b- Then the presenter reads the following statement and simultaneously writes it on the screen as the presenter reads it one sentence at the time:

The secular administrative government had prepared a plan to establish a Jewish Commonwealth in Palestine in exchange for loans from Jewish financiers to the French Government, which was going through financial strain at that time. The Jews were supposed to finance the campaign to the east and pledge to spread chaos, ignite unrest, and create crises in the areas that would be attacked by the French army to facilitate its occupation. Therefore, when Napoleon went to Greater Syria and he could not conquer Akko, he issued his famous proclamation,

"From Napoleon, the High Commander of the Armed Forces of the French Republic in Africa and Asia, to the lawful inheritors of Palestine: Ye the Israelis, the unique people who were not robbed of their name or national identity by conquest and the forces of tyranny, even though they took away from them their ancestral land only."

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"Even though the timing and circumstances are not appropriate to announce your requests, express them, or force you to abandon them, France gives you the Israeli homeland, particularly at this time and contrary to all expectations."

"Ye the lawful inheritors of Palestine:"

"The nation that does not trade with men and homelands [France] is calling on you to capture your inheritance, even to take what has already been conquered and keep it with France's guarantees and support against all those who would intervene."

"Hurry up, this opportunity to claim your rights that were stolen from you for thousands of years and to hold your position among the world's nations may not be repeated for thousands of years. Recapture your political identity as a nation among nations and your natural right in worshipping Jehovah according to your religion openly and forever." (Yu'il 4/20)

Bonaparte

c- Then you write the source under the preceding without having it read by the narrator:

("Encyclopedia of the Jews, Judaism, and Zionism, Part 3," page 34, the secret negotiations between the Arabs and Israel, the first book: "Myth, Empire and the Jewish State," pages 30-33)

Endnote 14: I suggest that you write the following on the screen now:

The first question: What is this situation?

It is the divergence from Islam and there is:

1- Religious corruption

a- The regime in Egypt is secular democratic and ancestral tyrannical.

b- How was this system established?

(1) Egypt was an Ottoman territory.

(2) Its scholars were responsible for enjoining what is right and forbidding what is wrong.

(3) The French campaign: Secular belief, Crusade spirit, and Zionist disposition.

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(4) The start of positive laws under foreign pressure during the reign of Muhammad 'Ali and his sons.

Endnote 15: I suggest that you write the following on the screen now:

The first question: What is this situation?

It is the divergence from Islam and there is:

1- Religious corruption

a- The regime in Egypt is secular democratic and ancestral totalitarian.

b- How was this system established?

(1) Egypt was an Ottoman territory.

(2) Its scholars were responsible for enjoining what is right and forbidding what is wrong.

(3) The French campaign: Secular belief, Crusade spirit, and Zionist disposition.

(4) The beginning of positive laws under foreign pressure during the reign of Muhammad 'Ali and his sons.

(5) The British occupation of Egypt.

Endnote 16: I suggest the following here:

a- The narrator reads the following and simultaneously writes it on the screen, one sentence at the time:

Shaykh 'Ilish: He is Muhammad Bin-Ahmad Bin-Muhammad 'Ilish, also known as Abu-'Abdallah, he is a religious scholar from al-Malikiyyah sect. He is originally from the Maghreb, from West Tripoli. He was born in Egypt, educated in Al-Azhar, and was granted Al-Malikiyyah Shaykhdom while at Al-Azhar. When the 'Urabi Revolution erupted, he was accused of supporting it, was apprehended in his house. He was about 80 years old then and sick; they carried him and he was thrown into the hospital prison where he died, God have mercy on his soul.

He has many publications, including "Fatah al-'Ali al-Malik in the Fatwa According to Imam Malik Doctrine." In it he answered a request for Fatwa by Prince 'Abd-al-Qadir al-Jaza'iri regarding a peace accord between the Sultan of Morocco and the French, whereby he attacked the mujahidin and halted their supplies. The question is whether it was permissible for mujahidin to fight him if he intended to fight them, kill them, capture them, and turn them over to the French. Some of what was included in his answer, "Yes, the mentioned Sultan, May God cure his situation, is forbidden by the Islamic law from doing all that what was mentioned and no one doubts that, even a person with one atom of faith."

The peace accord he signed is not valid and is **void**. Sales of cattle, other livestock, food and all what [the French] can make use of is utterly forbidden. This is an imperative that no Muslim doubts, even if the French are blockaded by Muslims. If not, fighting them by whoever can do that is a religious duty.

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If the situation deteriorated and [the Sultan of Morocco] took a strong stand and **attacked you**, you must fight him because he is then like other enemies and the oppressive who seek to harm **the people and women**, which is prohibited in Islam. "...those of you who get killed fighting him as if they were killed in a fight with the infidels with no barriers between them and paradise. Determine to fight him and prepare whatever you can of power." **[I suggest that you omit the vowels because of errors.]**

b- Then you write the source on the screen without having it read by the narrator: "Al-A'lam," by al-Zarkali, Part 6, page 19; "Fatah al-'Ali al-Malik, Part 2," pages 491-498.

c- Then, the narrator reads the following and simultaneously writes it on the screen, one sentence at the time:

Shaykh al-'Adawi is Hasan al-'Adawi al-Hamzawi, was a Maliki doctrine scholar from 'Adwah village in Egypt. He studied in Al-Azhar and died in Cairo.

When the British occupied Egypt, Shaykh al-'Adawi was apprehended and taken to court, he was about 80 years old; the president of the court asked him if he signed a directive that Khedive Tawfiq deserved to be dismissed.

The Shaykh replied that he had not seen the paper mentioned by the president of the court, but if he brought him one to that effect, he would sign it and put his seal on it in court. The president of the court was shocked, ordered that he be taken out, then he was transferred to his village and was apprehended there.

d- Then you write the source on the screen without having it read by the narrator: "Al-A'lam by al-Zarkali, Part 2," page 199; "Al-Misk al-Adhfar fi Tarikh Usud Al-Azhar", pages 484-485.

Endnote 17: I suggest that you write the following on the screen now:

The first question: What is this situation?

It is the divergence from Islam and there is:

1- Religious corruption

a- The regime in Egypt is secular democratic and ancestral tyrannical.

b- How was this system established?

(1) Egypt was an Ottoman territory.

(2) Its scholars were responsible for enjoining what is right and forbidding what is wrong.

(3) The French campaign: Secular belief, Crusade spirit, and Zionist vision.

(4) The start of positive laws under foreign pressure during the reign of Muhammad 'Ali and his sons.

(5) The British occupation and how it ruled Egypt?

Independence on paper and real subordination.

Endnote 18: I suggest that you write the following on the screen now:

The first question: What is this situation?

It is the divergence from Islam and there is:

1- Religious corruption

a- The regime in Egypt is secular democratic and ancestral tyrannical.

b- How was this system established?

(1) Egypt was an Ottoman territory.

(2) Its scholars were responsible for enjoining what is right and forbidding what is wrong.

(3) The French campaign: Secular belief, Crusade spirit, and Zionist vision.

(4) The start of positive laws under foreign pressure during the reign of Muhammad 'Ali and his sons.

(5) The British occupation and how it ruled Egypt?

Independence on paper and real subordination.

(a) Corrupting the Islamic law system.

Endnote 19: I suggest that you write the following on the screen now:

The first question: What is this situation?

It is the divergence from Islam and there is:

1- Religious corruption

a- The regime in Egypt is secular democratic and ancestral totalitarian.

b- How was this system established?

(5) The British occupation and how it ruled Egypt?

Independence on paper and real subjection.

(a) Corrupting the Islamic law system.

[1] Secularization of the laws

Endnote 20: I suggest that you write the following on the screen now:

The first question: What is this situation?

It is the divergence from Islam and there is:

1- Religious corruption

a- The regime in Egypt is secular democratic and ancestral tyrannical.

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b- How was this system established?

(5) The British occupation and how it ruled Egypt?

Independence on paper and real subordination.

(a) Corrupting the Islamic law system;

[1] Secularization of the laws

[2] The 1923 Constitution

Endnote 21: At the end of this series, I suggest that you add the song that I sent to you in the folder, "2 Leave oppression has reached its limit," with a photograph for Hosni Mubarak and his son.

It would be also desirable if you also include with them a photograph of the police during the beating of [Egyptian] demonstrators. Also to include the calls relating to Egypt such

as: Who is for Wafa' Qustantin? Who is for Camellia Shihatah and her sisters? Who is for lifting the Gaza blockade?

There are also photographs of the beating of demonstrators in Egypt in the first clip of "Gaza's Sacrifices and the Conspiracies," and there are two photographs of Mubarak at the end of it. May Allah guide you in doing good deeds?