

The freedom we want is not the lowly, filthy American freedom, it is not the freedom of the banks of usury, major corporations, and deceitful media, it is not the freedom of destruction of others for the sake of material interests, it is not the freedom of AIDS, spreading obscenity, and symbol marriages. It is not the freedom of gambling, alcohol and family breakups, it is not the freedom of using women as merchandise to gain customers, sign deals and attract tourists and sell products. It is not the freedom of double standards, and dividing people into robbers and robbed, it is not the freedom of Hiroshima and Nagasaki, it is not the freedom of selling torture machines, and supporting regimes of force, suppression and might, the friends of America, it is not the freedom of Israel massacring Muslims, destroying Masjid Al-Aqsa and turning Palestine into a Jewish state, it is not the freedom of Guantanamo and Abu Ghraib, it is not the freedom of carpet bombings, seven ton bombs, cluster bombs and leaf fallers, nor depleted uranium, and the destruction of villages in Afghanistan and Iraq. It is not the freedom of the government of Haliburton and its sister blood suckers. It is not the freedom of monopolization of weapons of mass destruction, developing it and then forbidding it from others. It is not the freedom of monopolizing the vote in the Security Council to the five big nations, four of whom are crusaders.

Our freedom is the freedom of Tawheed, morals, chastity, fairness, and justice. Therefore the reform we wish to apply is based on three principles:

#### **The First Principle: The Ruling Of Sharee'ah**

The Sharee'ah brought down by Allah is the Sharee'ah which must be followed. In this matter, no person is able to stand in a position of waviness or oscillation; it is a matter that can only be received very seriously because it doesn't accept jokes. Either you are a believer in Allah and then you have to abide by His laws, or either you are a disbeliever in Him, and then there is no use in discussing with you the details of His law.

The waviness which western secularism desires to spread, no proper mind which respects itself can accept. Because Allah if he is the Ruler then He has the right to rule; this is obvious and there is no hesitation. If a person believes in Allah then it is not logical to argue with His Lord the details of His laws, or to give himself the right to remove himself from those laws, or to stand in the face of those laws in a position of playful waviness. Rather it is compulsory on the one who believes in Allah to search for Allah's laws so that He may implement them.

And so it is that if you are a disbeliever in Allah, then logically there is no use in debating with you the details of His laws, rather it is logically compulsory to look into the existence of Allah, as this is the most important matter in existence, rather it is the issue of issues, upon which all other issues are built.

Therefore it is compulsory on the believers in Allah to argue with others this main issue firstly, because running from it is what the secularists want, they who cannot face the truth in this clear matter, the matter of Allah's existence, and so it is that they turn to their known tricks, striving to reach a middle solution with the believers, far from exposing their impotence in front of the question of Allah's existence.

The beliefs of Islam do not differentiate between the existence of Allah and recognizing His right in ruling and legislating. This kind of differentiation cannot be made by a serious believer nor a serious atheist. Therefore, among the most important tricks of the secularists in covering up their impotence was to mix freedom and the removal of the right of legislating from Allah and giving it to man; this is a mix which does not conform in the sound mind, rather real freedom is submitting to the sharee'ah which is above greed, enmities and base desires.

And if it is that secular Europe have mixed freedom with removing religion from ruling, because it faced a church which gave itself infallibility and the right to speak on Allah's behalf, and invented a trinity which no mind can accept, and allied itself with kings and patriarchs, and gave them the right of divine rule, and sold people stamps of forgiveness, and came between the creation and their Lord, people admitting to them their sins so that they may forgive them, and fought the scientists and scientific research, then what is our sin as no church has stood in our lands, and we have no infallible person except for the prophet Muhammad, peace be upon him, the ruler by us is not infallible, nor cajoled, nor is he legislator nor eternally ruler, whom no person can debate on his views. He is rather a human being whom an allegiance is pledged to, to obey in that which is good, and he is removed if he exceeds his limits.

What is our fault, seeing as there is none amongst us who claims to speak on behalf of Allah and His prophet, peace be upon him, nor anyone who has inherited authority, entrustment or agency, which raises him above wrongdoing, forgives him from criticism, or which gives him the right to legislate and rule and engage in the lives of people and their wealth. What is our fault as there is none amongst us who claims the right of intercession between Allah and His creation? What is our fault, as there is no men of religion amongst us, only scholars, whose words have no infallibility, and they do not claim agency on behalf of a hidden force, rather the truthfulness of their words and its proof-worthiness, is based on the strength of their proof of the Qur'an and Sunnah.

What is our fault, as there is none amongst us who claim the right of forgiving sins, nor the engaging in the wealth of the people without consequence, nor do we sell stamps in exchange for forgiveness. What is our fault, as never did we fight scientists and science, rather we are a nation that honored science and scientists, and our natural sciences like medicine, architecture and astronomy all developed in the arms of the mosque and the school.

What is our fault that we inherit the bitter leftovers, which the West inherited in its struggle against the Church-king alliance? Or is it the blind intellectual following, that followed the military defeat, and which pants blindly behind the West in good and bad, and we inherited from it, that which we have no role in.

Then if we look historically at the difference between the Sharee'ah government and the secular governments, then what do we see, we see that the Sharee'ah government in its weakest state, and in its worst of stages, and its worst states of disintegration and deprivation, it still maintained the unity of the Muslim Ummah with all its different nations and races, and it stopped the crusaders from our lands for a period of five centuries, and it revived the obligation of Jihad, and so it fought the crusaders in their own lands, and it conquered Constantinople, at the time when Andalusia was breaking

up from decaying and disintegration under the strikes of the crusaders; it held on to Palestine, and Sultan Abdul-Hameed, in the last moments of the nation, refused to hand over even a hands size of the land of Palestine.

As for the secular governments, they had cooperated with the crusaders in the first world war against the Khilafat, and they accepted the borders of Sikes-Biko, and the division of Sir Percy Cox of the Arabian Peninsula, and they brought in the period of half a century, five major catastrophes on the Muslim Ummah, beginning with the 1948 war and ending with the 2003 invasion of Iraq, they accepted the existence of Israel, and they acknowledged it, they stepped down on most of Palestine for it, and they even signed treaties with it to fight the Mujahideen in Sharm Al-Shaykh, in 1996. They helped laid siege to the land of Iraq and then helped attack it, they helped invade Afghanistan, and they accepted the agent governments which the crusader aggressors put up in Iraq and Afghanistan. They fought Islam and they fought the Jihad against Israel and America, and they spread filth, rottenness, robbery and secularism with fraud, force and military courts.

This is the Islamic Khilafat in its weakest moments and this is the secular governments at the peak of their might, strength and arrogance against our Ummah. Allah says: (The example of the two groups is like the blind and deaf, and the seeing and hearing, are they equal as an example, so don't you take heed). and (Shall we make the Muslims like the criminals (35) What is wrong with you, how do you judge).

### **The Second Principle: Freedom Of The Homelands Of Islam**

The second principle upon which reform must be built on is a branch of the first principle: The freedom of the homelands of Islam, and freeing it from every occupying robbing thief, as no reform can be pictured to take place while we are under the burden of American and Jewish occupation, no free elections nor independent governments can take place, nor can our honor and dignity be guaranteed while the crusader and Jewish forces are trampling our land, killing whoever they want, and shelling whoever they want, and torturing whoever they want; they divide people into moderates, who have the right of freedom and practicing politics, and terrorists, who must expect nothing but destruction, death and torture.

No reform can take place while our governments are striving to recognize and create ties with Israel so that our economy may be destroyed, in order that they may achieve their personal interests, like the Egyptian government signed the Kwayz agreement with Israel, so that Husni Mubarak and his gang may benefit.

No reform can take place while under the pressure of governments put up by an occupier, with forged elections, under the supervision of the United Nations, under the protection of B-52 bombers, Apache helicopter rockets, seven ton bombs and cluster bombs. No reform can take place, whilst we are impotent, naked in front of Israel's nuclear arsenal. No reform can take place while our oil is being stolen under the threat of American warships.

### **The Third Principle: The Freedom Of Humanity**

The third principle is also a branch of the first principle, the freedom of humanity.

The Ummah must harness its right to choose its ruler, to judge him, to criticize him and to remove him, to harness its right to command what is right and forbid what is evil, the Ummah must confront all types of aggression against the sanctity of people, their freedom and their rights, the Ummah has to confront force, harshness, robbery, forgery, rottenness, inheriting of rule which our rulers practice with the blessings and support of America. The Ummah must harness its right to know about what is happening around it, and reaching the truth, instead of being sold in secret agreements, in exchange for the remaining of a rotten and decaying ruler, and their children in thrones of power.

The Ummah must accept the authority of the Sharee'ah judgement, and that no person has the right to touch the rights of others except with its ruling.

These three principles of reform, and they are: The ruling of the Quran, and the freedom of homelands and humanity, cannot be achieved except with Jihad, and struggle and martyrdom, it will not be achieved except if we remove our enemies from our homeland, except if we secure our rights with the power of Jihad, our enemies will not leave our land with begging and asking, the rotten rulers will not be removed from their thrones of power which they are preparing for their children except through the power of Jihad, and how can they be removed by means other than the power of Jihad, when it is they who have blocked all means of peaceful change, and they rather punished those who attempted it with prison, death, torture and exile. They are the ones who silence every noble voice which confronts their oppression, they forge every election, they have put together an army of people linked to knowledge, who bless their wrongdoings, and who make a crime out of every call to change and reform, and they label every caller to command what is good and forbid what is evil that he is a Khariji, inciting turmoil, but what is turmoil except that which they defend, and who are its heads except those who pay their salaries, and they spread amongst the Ummah the school of thought of the Marji'a.

Ibn Asakir, may Allah have mercy on him, narrated from Al-Nadr bin Shumeil, may Allah have mercy on him, that he said: I entered the company of Al-Ma'moon, and then he asked me: How are you this morning Al-Nadr? So I replied: Well Oh Ameer ul Mu'mineen. So he said: Do you know what Irjaa' is? I said: Religion that conforms to the desires of kings, through which they seek what they want of the dunya, and it removes from them their religion. He Said: You have told the truth.

And so it is that there is no reform without Jihad, and the truthful honest one, peace be upon him, spoke the truth when he said: "If you leave Jihad, hold onto the tails of cattle, and you..., a humility will accompany you in your necks, until you repent to Allah'.

I swear by Allah whom there is no God but Him, that these crusaders and their helpers are only gaining victories against us because of our weakness, impotence, hesitation, and our holding onto this dying dunya. But if we gain victory over ourselves, and decide to die in honor and not to live in disgrace, and if we decide to sacrifice ourselves, our wealth, our fame, and our comfort in the path of Allah, then we have to defeat them with the will of Allah, and their weakness, destruction and feebleness, will become apparent to us. Allah says: (Those who believe fight in the path of Allah, and those who disbelieve fight in the path of Taghut (evil), so fight you the friends of

Satan, verily the plot of Satan is weak).

So since it has become clear to us that there is no path except the path of Jihad and resistance to purify our lands, and to take our rights by force, after the crusaders and the Jews have blocked all other avenues for peaceful change, we must rush forth in resistance by every means available to us, beginning with education and Da'wah (propagation), inciting, organizing, consultation, gathering of rows of fighters and ending with carrying the weapon, and striking against the enemies of Islam, and then helping Jihad and the Mujahideen with wealth and self.

In this great battle, each one of us has his important and dangerous role, and on his shoulders is a great responsibility, which he will be asked about on the day of judgement. Allah says: (March forth, light and heavy, and struggle with your wealth and your lives in the path of Allah, that is better for you, if only you but knew). And the Most Exalted said: (There is no blame on the weak or ill or who find no resources to spend (in Jihad), if they are sincere and true (in duty) to Allah and His messenger. No ground can there be against the good-doers). And the prophet, peace be upon him said: ((Struggle against the mushrikeen, with your wealth, your souls and your tongues)).

And the prophet, peace be upon him said: "There was never a prophet sent before me, except were with a group of disciples from his nation, and companions who follow his follow his tradition and his command, and then others come after them, who say what they do not do, and they do what they are not commanded to do, so whoever struggles against them with his hand then he is a believer, and whoever struggles against them with his tongue, then he is a believer, and whoever struggles against them with his heart then he is a believer, and there is not even the size of a mustard seed of faith besides that".

In this great battle, the role of the true scholars, and honest propagators, and the intellectuals becomes apparent, in educating the Ummah, and showing them the dangers facing them, and inciting them to resist. Allah says, addressing his prophet, peace be upon him: (So fight in the path of Allah, only holding yourself accountable, and incite the believers, perhaps Allah will stop the might of those who disbelieved and Allah is mightier and more severe ).

The role also becomes apparent in removing the legitimacy of these systems which are far away from the law of Allah, and which are allied with Allah's enemy and exposing the obscurities of the new Marji'a, the servants of the Sultan, who change the law of Allah for the sake of their salary and their posts.

In this great battle, the role of the generals and soldiers become great, as they are the main component upon which these governments depend on to oppress their people, and in the continuing of their policies which allies itself with the crusaders, and as they are the main means of change in our lands after our Ummah has been taken away from practicing its right in choosing its leaders, judging him and observing his deeds, and here becomes apparent the role of propagation, clarification, and announcements in educating the Ummah, especially the generals and soldiers and the duty imposed on them, and that they need to use their weapons and their abilities to defend Islam, and not to partake in aggression against Muslims, nor repressing them, nor surrounding the Mujahideen and chasing them.

In this great battle, the role of the youth becomes clear, as they are the front of the Mujahideen, who have, with Allah's permission, spoiled the plans of the crusaders and the Jews in their plots in Afghanistan, Iraq, Palestine and Chechnya. It is compulsory on the Muslim youth to spread the battle against the crusaders and Jews on the biggest space possible of land, and to threaten their interests in all places, and to not let them rest or find stability.

In this great battle, the role of money becomes apparent, as it is the nerve of war and its fuel, therefore we should give the Zakat of our wealth to the Mujahideen, and to support the Jihad against the crusaders and the Jews, and we have to avoid with all means possible paying taxes to these agent governments, which uses our money to implement the policies of the crusaders and the Jews.

In this great battle, the role becomes apparent of the teachers, the journalists, the trade union men, the tribal elders, the traders and all walks of the Ummah with no exception.

In this great battle, the role becomes apparent of the people of opinions and position, in gathering the rows of the Ummah under the banner of Jihad in the path of Allah, organizing the resistance, distributing tasks and gathering energies.

In this great battle, it becomes the duty of all of us, individuals, movements and groups to unite and gather for the sake of Jihad against the crusaders, the Jews and their agents who rule our homelands, and to not accept any middle solution with them, or any course which justifies their position. We must all break away from them, discard them, oppose them, and incite in opposing them, and gather the Ummah to wage Jihad against them.

So Oh Muslims! Fight Jihad in the path of Allah! And let our slogan be: The freeing of humanity and homelands under the banner of the Qur'an.

And our final supplication, is that may all praise be unto Allah, Lord of the worlds.

And may the peace and blessings of Allah be upon our master, Muhammad, his family and companions.

**Dr. Ayman al-Zawahiri**

February 11, 2005

**01.03.2005**

**Trascrizione del video messaggio trasmesso  
dall'emittente satellitare italiana Sky relativo all'appello  
della giornalista francese Florence Aubenas  
rapita da "Ansar al Sunna"**

(italiano)

Il mio nome è Florence Aubenas.

Sono una giornalista di Liberation.

Per favore, aiutatemi, la mia salute non è buona ed anche psicologicamente non sto bene.

Aiutatemi, è urgente adesso,

Lo chiedo specialmente a Didier Julliard, il deputato francese.

Per favore, Sig. Julliard, mi aiuti, è urgente mi aiuti, per favore Sig. Julliard mi aiuti!

**03.03.2005****Comunicato diffuso in internet a firma dell'Organizzazione  
"al Qaida in Mesopotamia" in cui si annuncia la fusione  
fra gruppi di combattenti**

(italiano - inglese)

*Nel Nome di Dio Clemente e Misericordioso.*

Lode a Dio Onnipotente che concede la vittoria ai seguaci del Tawhid, discenda la preghiera sul Suo inviato Muhammad, sulla sua famiglia e sui suoi compagni. In ottemperanza agli ordini di Dio di unificare le fazioni per affrontare con più forza i nemici – avendo già il nostro Sheikh Abu Musab al-Zarqawi giurato fedeltà ai combattenti dello Sheikh Abu Abdallah Osama Bin Ladin – l'Organizzazione dei Fatihin ed il suo leader, lo Sheikh Abu Salma al-Bakri al-Iraqi, hanno giurato la loro fedeltà all'Organizzazione di al-Qaida in Mesopotamia ed al suo leader Abu Musab (al-Zarqawi) – che Dio lo protegga – impegnandosi a sostenerlo nel jihad, nella obbedienza alla religione islamica e la sua dottrina e nel combattere i nemici di Dio l'Onnipotente.

Cinque Brigate che in precedenza erano fedeli all'Organizzazione dei Fatihin di Baghdad, Diyala e Mossul sono confluite nell'Organizzazione di al-Qaida in Mesopotamia - preghiamo Dio per avere la Sua benedizione. Esse hanno avuto un ruolo importante durante le eroiche battaglie contro i nemici di Dio in cui i Crociati e i loro agenti sono stati colpiti.

O Dio, ti chiediamo di unificare la nostra missione, di riunirci tutti sotto il vessillo della giustizia e darci la forza nella lotta contro gli infedeli.

Dio è grande. Dio è grande. Onore a Dio, al suo messaggero ed ai mujahidin.

Organizzazione di al-Qaida in Mesopotamia  
3 marzo 2005