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In the name of God, the Compassionate, the Merciful

Introduction

Why this letter?

The issue of submitting to the God of all worshipers, glory and praise be to him, in providing legislation to His worshipers - despite the passing of the times and ages - is one of the most important issues of all times and ages, if it is not the number one issue. Therefore, it is one of the most serious issues of our time and age. This meaning is very important to highlight to the righteous people of this time, for their hearts to be reassured that they are engaging in the same battles that were conducted by God's messengers and their followers of the faithful people for all time.

This is for them to realize from current examples that the battle of right against wrong is one intertwined single battle - since God created the creations - the Glorified and Exalted - until Allah Almighty inherits the earth and who is on it in one battle in its objectives, its battlefields of struggle, and its distinguished sides even if the images and surface changed.

The Almighty says: (TC: Qur'anic verse). For we assuredly sent amongst every people an apostle, (with the Command), "Serve God, and eschew Evil." Of the People were some whom God guided, and some on whom error became inevitably established. So travel through the earth, and see what was the end of those who denied (the Truth). (TN: Surah 16 verse 36)

Thus have we made for every prophet an enemy among the sinners: but enough is thy Lord to guide and to help. (TN: Surah 25 verse 31)

Also praise be to him says: The same religion has He established for you as that which He enjoined on Noah - that which we have sent by inspiration to thee - and that which we enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions. Therein: to those who worship things other than God, hard is the (way) to which thou callest them. God chooses for Himself those whom He pleases, and guides to Himself those who turn (to Him). (TN: Surah 42 verse 13)

The Almighty has also said, "All that we relate to thee of the stories of the apostles,- with it we make firm thy heart: in them there cometh to thee the Truth, as well as an exhortation and a message of remembrance to those who believe. (TN: Surah 11 verse 120)

They said: "O Shu'ayb! Does thy (religion of) prayer command thee that we leave off the worship which our fathers practiced, or that we leave off doing what we like with our property? Truly, thou art the one that forbeareth with faults and is right-minded!" (TN: Surah 11 verse 87)

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The Holy Qur'an in its wide, clear, and decisive handling of this focal matter has been keen to show the sides of this historic battle at the time of the Prophet and link them with their counterparts and look-alikes through time and ages. The Almighty said, praise be to Him: we sent not an apostle, but to be obeyed, in accordance with the will of God. If they had only, when they were unjust to themselves, come unto thee and asked God's forgiveness, and the Apostle had asked forgiveness for them, they would have found God indeed Oft-returning, Most Merciful.

But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction. (TN: Surah 4 verses 64 and 65)

The Almighty says, praise be to him: It was we who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed to God's

will, by the rabbis and the doctors of law: for to them was entrusted the protection of God's book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my signs for a miserable price. If any do fail to judge by (the light of) what God hath revealed, they are (no better than) Unbelievers. We ordained therein for them: "Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what God hath revealed, they are (No better than) wrong-doers. And in their footsteps we sent Jesus the son of Mary, confirming the Law that had come before him: we sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear God. Let the people of the Gospel judge by what God hath revealed therein. If any do fail to judge by (the light of) what God hath revealed, they are (no better than) those who rebel. To thee we sent the Scripture in Truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what God hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If God had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to God. it is He that will show you the Truth of the matters in which ye dispute; (TN: Surah 5 verses 44-48)

One might ask, why are we writing this new message about "The Governance?" And what might it add to preceding publications, old and new, independent in its subjects or included with others - written by respected scholars and callers from our advanced Imams or the respected that are lagging in this issue?

It is an important question to the reader and the writer of this message, because the answer would expose the purpose behind the writing of this letter on these subjects, specifically at this moment.

The purpose of the author of this letter was not to repeat what had been written before by respected scholars concerning this serious issue, that has not lost its seriousness even with the passage of ages - since it is considered the most important and main ideological issue for which books and messengers were sent

by God, and animosity happened and Jihad was launched between the people of virtue and the people of falsehood.

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The author does not greedily intend to add to his predecessor's works, but rather seeks to clarify several points:

First: that the battle of the Zionist Crusaders against our nation - which is a battle that is old and new - it is not only waged against the military and economic levels, but and even before all of this, together and after it is waged against the intellectual and behavioral and social levels. The battle is against the ideology of the nation -especially in the case of who would rule- and consequently, the battle against the Shari'ah of the (TC: Islamic) nation is the most important battle due to, severe consequences on the (TC: Islamic) nation, it will change the nation from the concluding nation that carries the message of monotheism that will be a witness to all people, from a nation that orders what is good forbidding what is hated, to a gathering that follows, is corrupt, exhausted, immoral, and fights among itself.

Second: That our adversaries in this battle form an alliance that is not limited only to the invading armies, creditor banks, and the corrupt companies, but also spread inside our nation and societies in a shape of tyrant leaders, bribed writers, deviant thinkers, unjust judges, and finally, the most dangerous, is in the picture of scholars who work for rulers and the modern procrastinators.

For this, we hope that this message would enlighten the connection between the internal and external enemies in their goals and in their soldiers. Also, the goal of this message - during the identification of the parties to the battle in this modern series of conflict that extended through time, regarding the Lord's right to legislate for his creation with no equivalent - to expose the veil and take off the mask of the enemies of Islam that were hiding behind it and were diluting the issue of governing, to serve the interest of the enemies of Islam from the new Crusaders and the Jews and their puppets, the Muslim country leaders. God said, praise be to him: When thou lookest at them, their exteriors please thee; and when they

speaking, thou listenest to their words. They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own). They think that every cry is against them. They are the enemies; so beware of them. The curse of God be on them! How are they deluded (away from the Truth)! (TN: Surah 63 verse 4)

This is what this letter aims for, only pleasing God, praise be to him, and to direct the people of virtue to the landmarks of their locations versus the locations of their enemy in the immortal battlefield between infidelity and the faith, about submitting to the creator of people for his right to rule and legislate, and to warn them from the eyes of their enemies that spy on them internally and whose goal is to shake their ranks until it is overcome by the mass of the new Crusaders and their Jewish allies, for crumbs that will end in a despicable life.

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Whatever is in this letter of good and enlightenment, it is a success from God only, who is the gracious one and who has no partner and to whom we owe gratitude. Anything other than that is from the writer himself and the Devil (I only want to correct what I can, my success when it comes is from God, I have depended on him and he is whom I refer to). And the last of our supplications is to God, the God of our creation, and God's praise be on our Prophet Muhammad and upon his family and his companions, may peace be upon them.

Ayman al-Zawahiri  
Jumada al-Akhira 1424 Hijri, AUG 2003

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(End of Translation)