



## **“An Address to the Muslims from Abu Qatada”**

**March 23, 2009**

### **“An Address to the Muslims from Abu Qatada” Released on: March 23, 2009**



*[This document is a transcript obtained by NEFA investigators and made available on behalf of the NEFA TerrorWatch subscription service. This transcript is provided for educational and informational purposes only. Abu Qatada arrived in the U.K. on September 16, 1993 on a forged UAE passport. According to the Special Immigration Appeals Commission, he “has given encouragement to the commission, preparation and instigation of terrorism overseas by providing spiritual and religious advice to a number of extreme Islamists prepared to carry out terrorist attacks... These groups and networks include the Al Qa’eda network, the Armed Islamic Group (GIA), the Salafist Group for Call and Combat (GSPC), and the Egyptian Islamic Jihad (EIJ).”*

*“As-Salāmu ‘Alaykum Wa Rahmat Allāhi Wa Barakātuh,”*

“I begin my words by praising Allāh, the Most High, for His great favours and His grand, sweeping bounties, because, by Allāh, He has been generous to me with many gifts and bounties, which I’m unable to enumerate, nor am I able to extend (suitable) praise for it nor to fulfill my gratitude towards them. The greatest of them was that which I was afflicted with in His path from imprisonment, confinement and harm, then I was given in these six years bounties and gifts the likes of which, had I spent all of my life outside of the prison, I would not have attained them, so the gift of prison then the many gifts within it, took place through His praise, His virtue and His choosing.”

“In the first three years, I completed the memorization of the Book of Allāh, the Most High, along with lengthy contemplations about it, which helped me in writing a number of books, the most beautiful of them, in my opinion, was the book: ‘*Fann al-Qirā’ah*’ (‘The Art of Reading’), which is a book in which I hoped to narrate my experience with the great endeavour of reading, so that the person may reach through it, to what which I labelled: ‘*Al-Qirā’ah al-Jadaliyyah*’ (‘Forensic Reading’), in which I mentioned many of the dreams, advice and conclusions, so that the reader may reach to the exaltation of Allāh, the Great, and His glorification. And I wanted to make the reading of religious material a scientific (style) of reading, just as I wanted to make reading - any reading - to be a religious-based reading through its correct meaning. In other words, that the ‘*‘Ubūdiyyah*’ (servitude of worship) would be completed for Allāh, the Most High. I hope from Allāh, the Most High, that He will make its distribution easy, because I believe that nothing has been written like it before on this topic.”

“And while inside, I also wrote the book: ‘*Limāthā Intasarnā?*’ (‘Why Were We Victorious?’) I clarified in this book the meaning of victory from the Book of Allāh, the Most High, and I discussed the status of the *Jihādī* movements; specifically and its effects on the world in general. And in it, I came to the certain conclusion that we are living in a victory, because the grid line for the *Ummah* (nation) of Islām is on the rise and the line of *Kufr* (disbelief) is descending and falling. And within this book there are many hypothetical debates with the defeatist side within the Islāmic ranks.”

"From the first day of my first imprisonment - three years - I recorded my thoughts and my dreams and likewise that which I saw with my eyes and that which I remembered from the stances (of men) in a manner such as '*Sayd al-Khâtir*' ('Capturing Ideas'), which I named '*Shatharât Min al-Fikr Wa'l-Hayyât*' ('Fragments From The Ideology and Life'), with which I filled three notebooks."  
"From that which kept me busy for a long while was the understanding of '*Al-'Aql*' (i.e. the Intellect). And it is from the matters, which have specific ties to the Qur'ân, as it was not mentioned in the Qur'ân as an independent entity, rather it was mentioned as a possessive action: (...*Ya'qilûn* (those with intellect))."

"So I wrote a paper, which I called '*Al-Farqu Bayn al-'Aql ash-Shi'ri Wa'l-'Aql al-Jihâdî*' ('The Difference Between the Poetic Intellect and the *Jihâdî* Intellect'). And that was through following what He, the Most High, said in *Sûrat Ash-Shu'arâ*:"

( وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ )

"( *As for the poets, the erring follow them.*)"

"And in those days I recorded some memories, which I did not complete, and I named it: '*Wa Fi Balmârsh Kanat Lanâ Ayyâmî*' ('And In Belmarsh We Experienced Days'). And the last of what I wrote there was '*Al-'Arba'ûn al-Jiyâd li-Ahl al-Tawhîd Wa'l-Jihâd*' ('The Forty Steeds For the People of *Tawhîd* and *Jihâd*') and it is the only one, which Allâh, the Most High, decreed to be released to the brothers."

"The condition, which I lived during my first imprisonment, was what helped me in these releases, as I wrote tens of poems, along with these books. From those which were released, was my poem in regards to the elegy of *Shaykh* Ahmad Yâsin, a poem regarding the longing for Palestine, others regarding personal development, many of which were introspective and another which I kept hidden, due to who it was about; and that was my wife, may Allâh preserve her and protect her, as a fulfillment towards her, for her patience and her steadfastness, as well as her teaching me much of what I was in need of during my trials. During that stage, we were with our brothers in solitary cells wherein we remained for more than twenty-three hours of each night and day, as the person could not see anyone; rather he would be secluded by himself. This imprisonment - three years - was without any charges or trial. And also, reviewing the evidences, which were claimed as the basis of your imprisonment by the government, was not permitted, as their parliament approved a law, which permitted the state to imprison any strange foreigner who did not process British citizenship, for an indefinite period using secret evidence. This law, in reality, can be considered - as I have labelled it - a re-emergence of those who used to eat their false gods. Because we know that some of the *Mushrikîn* (polytheists) long ago, as part of their polytheistic worship, used to make idols out of dates and then they would worship them. But if they became hungry they would eat them. And this is what the English government did, as it is the one that claims that it respects the human (rights) regardless of his religion, his colour, his language or his citizenship. But here it is, eating its god. And it comes up with this law, which differentiates between one person and another."

"Approximately ten brothers were imprisoned with me under this law and each one of the brothers took advantage of his imprisonment in a unique way. And myself; in addition to these books and (research) papers, I was able to - by the virtue of Allâh - shed excess weight, as I was able to lose more than twenty-five kilograms, by means of exercise and diet. And those who had never seen me exercising had assumed that it was due to my illness, but it was not due to this, praise be to Allâh. Rather, I was completely cured from my diabetes up to this day. And likewise (I was cured from) the severe back pains, which I used to experience while walking, as I have begun to run for a full hour and for a distance of eleven kilometres. And all praise is due to Allâh, the Lord of all the worlds."

"We have defeated the British government, by the virtue of Allâh, the Most High, and in our imprisonment, there was an uncovering of their filthiness and their criminality and their false

claims of humanism. And we were able to demonstrate to the Muslims in Britain specifically, that the British government is one which opposes Islâm and the Muslims. And a fracture, which can never be set after that, took place by the virtue of Allâh.”

“The era of lies has finished and it has spread amongst the people, that there is a Guantanamo in Britain, just as there is a Guantanamo in America, and it is (called) Belmarsh. And a new generation of the Muslim youth has been raised, and especially amongst our brothers who originate from the Indian subcontinent, who were no longer mesmerized by the English authority, nor regarding the English values - rather they hate it and they know its enmity towards them, so they have become enemies towards it as well.”

“No one ever imagined that someone would be in prison for this length of time without any charge or trial in Britain, but this is the reality. And it is the true face of the arrogant person who sees that the other person is only a number who has no value.”

“After three years, the House of Lords issued a decree, which voided this law and they made harsh statements about it, so it was not renewed. But the approval of another law in its place was ratified and it was the law, which gives the British government the right to confine any person with restrictions (even) when he is out of prison. And that is through preventing him, for a length of time, from leaving his home, as well as preventing him from using a telephone or computer or meeting with certain people, or going to certain places, or to restrict the places where he may go.”

“We came out of the racist Belmarsh prison - the Guantanamo of Britain - under this law; myself and my brothers. And I spent approximately five months outside, while the British government played a new game. And it (i.e. the game) was forming personal deals - yes, personal deals - with Jordan and Libya, which had no lawful or legislated aspect, according to their religion or their laws, through which the rendition of Muslims to their (original) countries takes place.”

“After *Salât al-Fajr*, the police raided our homes and they lead us to prison again, without any charge or civil trial. Rather with a private trial and secret evidences. In other words, they were special for the foreigners, excluding the children of their own skin (i.e. non-British citizens). And we - more than seventeen brothers - were placed in a separate area, living together. Amongst us were Palestinians, Jordanians, Libyans and Algerians. Then after a time, the Libyans were released when the Libyan government - through a French liaison - released the Bulgarian doctors who had been accused of spreading AIDS, while it did not do the same for the English (doctors). So the British government took revenge by releasing the Libyans.”

“The British government was unsuccessful in forming a deal with Algeria, so it entered into an endless spiral with the Algerians, while their game continued being played with those who held Jordanian citizenship.”

“We were three, and two of us were together. Myself and the brother, ‘Abd Allâh As-Samâmarah ‘Abû Shaymâ’ ‘ and the third was Abû ‘Isâ Ar-Rifâ’î. And Abû ‘Isâ used to move back-and-forth between Belmarsh and the hospital, due to his health condition, and he was not with us.”

“We remained with the brothers in this prison for three years and regretfully, I did not complete very much in it, because the prison was communal with the brothers (i.e. everyone were together) and discussions with them were deep. Along with this, we were joined by the brother, ‘Adil ‘Abd al-Majîd al-Misrî and the brother, Khâlid al-Fawwâz an-Najdî, who were both charged in America, which was seeking (extradition) to have them tried. And added in with us was the brother(s), Bâbar Ahmad, Hârûn Aswât and Talhah Ihsân. And they all shared one case, which was their being extradited to America.”

“A long while after the Libyans had been freed; all of us were able to be released on bail, while awaiting a decision from the House of Lords regarding our case. And after less than five months

(passed), they raided my home at *Fajr* and led me to Belmarsh under the claim that I broke the conditions of my bail, which was that I considered fleeing Britain.”

“Think about this accusation: ‘considered fleeing’. In reality, it was not like that. Rather, it was - as it has been stated in the documents: ‘...that it is possible for him to consider fleeing...’”

“This is the fair, British judiciary, as the *Zandâdiqah* (hypocrites) of our countries say.”

“So I returned to prison and the restrictions and harm had increased in the prison, as I was placed upon the high security level. I was strip-searched twice monthly and I returned to my former brothers, ‘Âdil, Khâlid, Bâbar and Talhah, and another brother had been added in with them who was from Jamaica, who had recently entered Islâm and taken the name, Bilâl. And he was also being sought in America under other criminal charges, which had no tie to the *Jihâd*, unlike the rest.”

“From the first day, I made the decision to not waste any time except in writing. So by the virtue of Allâh, the Most High, I began to write about a topic, which I had wished to write about since the Americans entered Afghanistan, and the events of Tora Bora and other events had taken place. Because I had seen *Jâhiliyyah* (pre-Islâmic Ignorance) reactions from the people of turbans and the *Shaykhs* of the *Sahwah*, against the *Jihâd* and the *Mujâhidîn*. These statements were precisely what the hypocrites said after (the battle of) Uhud.”

“The point was firstly, to explain the verses regarding the battle of Uhud, then I saw that the battles of the Messenger of Allâh, mentioned in the Qur’ân deserved to have their own book. So the book (I wrote) became: ‘*Ghazawât Rasûl-Allâh, Sall Allâhu ‘Alayhi Wa Sallam, Fil-Qur’ân al-Karîmî* (The Battles of the Messenger of Allâh, may the Blessing and Peace of Allâh be upon him, in the Noble Qur’ân) and that was under the larger title, which was: ‘*Sibghat Allâhî* (The Nature of Allâh) and it will be (released) if possible and with ability. And that is a discussion of the questions regarding the existence and *Jihâd* from within the Book of Allâh, the Most High.”

“Now after the decision has been made by the House of Lords, agreeing with the government in rendering me to the Jordanian government, what can be said?”

“The judges of this country, at all of their levels, have said that there is justice in Jordan and that the military courts therein fulfill the necessities of justice, and that torture in the prisons and the intelligence circles are issues which are possible to work around.”

“This is the summary of their judgements without any polishing or beautification. This means, to the people of strong understanding and intellect, that Jordan is the daughter of Britain in its system, its security and its very essence. And whoever does not understand this, then having a discussion with him is a waste of time.”

“Allâh, the Most High, has blessed me in this case of mine, in that He exposed the British justice system, because some of the people, due to their heedlessness, declare that the British judicial system is free from the criminal element within it, in other words, the legislative and executive (branches). And I say: My case is one of the true cases in which the racism of the British judicial system becomes clear, along with its hatred towards Islâm and the Muslims.”

“I am unable, within these papers - and it is only a brief letter - to give details or explain, but it suffices me to say a word, which was said by one of the judges while arguing the issue of deporting ‘Abd Allâh As-Samâmarah ‘Abû Shaymâ’ to Jordan, when the closing statement of the *Shaykh* was presented to him, as the judge said: This statement reminds me of the statements of the Muslims during the wars of the Crusades.”

“Here in the solitary wing, where we have been secluded away from the world and the rest of the prisoners, Allâh has decreed that I was able to meet, for a short time, with the doctor Muhammad

'Ashâ. And he was the one who was charged along with the Iraqi doctor, Bilâl 'Abd Allâh. And he was a brother whom I met in the *Masjid*, while I was secluded alone in Belmarsh, on the day of *Jumu'ah*, and then I met him (again) within the prisoner transport van, which was taking him to the trial. And this doctor, Bilâl 'Abd Allâh is truthfully a man from the men of Islâm, in knowledge, action, steadfastness and manhood, as he has memorized the Book of Allâh. He is a scholar in *Fiqh* and *Hadith* and he took faithful stances, during his trial, in which he said words that can be raised up with the words of the *Salaf* - may the pleasure of Allâh be upon them. I felt insignificant, while he was saying (to me): 'I have been influenced by your audio tapes a lot. And all praise is due to Allâh, the Lord of all the worlds.' I say: 'The doctor, Muhammad 'Ashâ - who is a specialist in neurosurgery - said to me that the Attorney General used to say, during the trial, when he was confirming the charges against him: 'It is correct that 'Ashâ does not have any evidence against him, but remember that he is intelligent, and this is sufficient. It is correct that 'Ashâ does not have any evidence against him, but remember that he is of Palestinian origin, and this is sufficient (to conclude his guilt).''

"These are the protocols of the courts of the British judiciary system when the accused one stands before them as a Muslim."

"Should I mention another one for you? One is sufficient for you here."

"The former Interior Minister, David Blunkett, is the one who signed off on a strange law between the British government and America, in order to render to America those whom they were seeking from Britain. And the reason that it is strange is that this law forces Britain, but does not force America. In other words, Britain is forced to render those whom America seeks, but America is not forced to render those whom Britain seeks. And as they say, 'What do we care?' because what is intended is something other than this (anyway)."

"What took place was the following:"

"America sought a British person, who was not Muslim, who was accused - according to them - of committing certain actions on the internet, which violated American law. And the courts approved of rendering him, but the members of parliament objected to this verdict. And from the strongest of opponents was David Blunkett himself. And the government responded to the pressure from the parliament while presently it is studying the possibility of trying him here and (later) rendering him to America."

"So the agreement is against the Muslims and it was put in place specifically for Abû Hamzah al-Misrî and the other brothers."

"And the time allows for another incident (to be mentioned)."

"Abû Hamzah al-Misrî was sentenced to a number of years under the charge of inciting hatred and with vague ambiguous phrases, they turned it to mean what they wanted (to understand) from that. And days later, the leader of a British party, who is known for bigotry named Nicholas Griffin was tried for the same charges and with even stronger phrases than Hitler, the Nazi, but the Briton emerged innocent."

"There is no problem for another (incident to be mentioned)."

"When Bâbar Ahmad was arrested, the police beat him severely - him and his wife, who was his bride that day, and his face looked like an inflated water-skin, due to the beating. And the severe bruises were witnessed over all of his body, and when the matter was brought for trial, the response of the judge was: 'Thank you to the British police for its preservation of security.'"

"As for me, Abû Qatâdah, despite the fact that I am Palestinian and I was born in Palestine and with my knowledge regarding the history of the British government and its crimes in general,

along with its crimes in Palestine specifically, I acknowledge and admit that I was ignorant regarding this contempt and hatred, which the British governments holds against Islâm, the Muslims and the Arabs. And due to that, there were many instances where I wished that all of the Muslims could be imprisoned here in Britain, for an amount of time, not less than a year, so that they could see with their own eyes, the reality of what I'm saying. Because hundreds of volumes could not convey that which the person who experiences it, while living it, being inside it, seeing it and feeling it."

"Here, I returned to prison so that a new stage could begin, the end of which I do not know. But I am upon certainty that my Lord is Merciful and Generous, and Allâh is where His slave's good assumption is regarding Him. I know that Allâh is more merciful with me than I am towards myself and more merciful than my father was to me. So due to my weakness, I hope for safety and wellbeing, but Allâh, the Powerful, the Mighty, is more wise and knowledgeable and all of my supplications are for Allâh to keep me steadfast upon the truth until I meet Him. Because, by Allâh, I do not fear anything except turning back on my heels and that is the most evil (fate) of what a person can meet. But I say that the truth is with the *Mujâhidîn* in every matter. Support them whether they are oppressors or the oppressed, based upon that which the Messenger of Allâh, *صلوات الله عليه وآله وسلم*, indicated."

"And I will write this continuously, as long as I am alive and able to do so. Because truthfully they are the people of the Qur'ân, and they are its inheritors and the inheritors of the Sunnah of the Messenger of Allâh, *صلوات الله عليه وآله وسلم*. And when the people hear other than that from me, then I will either have become misguided, a liar or insane. Or else I am compelled under lashes and torture. I ask Allâh to be excused and for wellbeing."

"Those arrogant criminals and *Tawâghit* (false rulers) wanted to imprison the words that I am saying, but when they do that they are decreeing that they are in support against the *Da'wah* of *Tawhid* and against the *Mujâhidîn*. And due to that, that which angers them and enrages them the most after the spear and weapons, is the pen and words. So I call everyone who loves the religion of Allâh, the Most High, to be enthusiastic in spreading this religion and spreading the words of the imprisoned ones and to always remember them in order to nullify the sorcery of those criminals against Islâm and its people. Likewise, I advise some of the Muslims who do not love any of the prisoners, due to a personal or ideological reason, to fear Allâh with regards to their oppressed brothers. Because that which some of them do from trying to find the shortcomings and understanding words according to their worst (possible) meanings, or by understanding them in ways which were not (even) intended by the ones who said them; this is a support for the disbelievers against their brothers and this is an evil against the religion, even before the ones who they are disputing with. So they must fear Allâh with regards to their religion and the honour of their brothers."

"I do not say this because their words harm me or harm my brothers in any way, rather I say this as an advice to them and it is obligatory upon me towards them. And I say this so that they may know the harmful effects of these words of theirs and how it pleases the disbelievers. Yes, there is a small group of people who are not harmed nor are they concerned with anything aside from quenching the thirst of their hatred and jealousy. And regarding those ones, we seek the help of Allâh against them and we say: Allâh is sufficient for us and the best upon Whom to rely."

"During these tests, it becomes clear those who oppose you as a noble and scholarly person and those who oppose you as a hateful, envious, ignorant person. As for the scholar, then he stands with (the person upon) the truth despite some of his mistakes against the disbelief, which has no truth within it (whatsoever). As for the hateful, ignorant one, then he will envy you even despite this test of yours."

"By the virtue of Allâh, we see the great signs of Allâh within these prisons, as I have seen this religion and how young men enter into Islâm and then they turn into students of knowledge and

they learn Arabic and the *Sharī'ah* in a short number of months along with an understanding of the reality of *Tawhīd*, which one who lived as a Muslim in the Muslim countries is ignorant of.”

“My children have been raised far away from me for a period of six years in which I have not seen them except for an hour each month, or every two months. But despite that, they grew up better than when I was present with them in every part of life, as the older ones have memorized the Book of Allāh, and some of the others (have memorized) most of it. And they are from those who have excelled in their studies along with excellent manners and etiquette, which their peers bear witness to, so all praise is due to Allāh, the Lord of the worlds.”

“Verily, the greatest favour, which your brothers here are living in, is their conviction in Allāh and their conviction regarding this religion and in the methodology of *Jihād*, which has fulfilled goodness for the *Ummah* of Islām, the likes of which had the *Du'āt* (callers) spent hundreds of years in, they would not have attained it:”

“The meanings of allegiance and disavowal have become clear with their clearest meanings between the Muslims and the *Mushrikīn*.”

“Allāh has uncovered the disbelief of the disbelievers and their hatred and lies, which no one would deny except of a *Zindīq* (hypocrite) or a blind person.”

“The connection of your brothers with Allāh has increased in the issues of obedience, supplication and tranquility.”

“They are confining our bodies only, but our souls are stronger than their prisons and the words of truth, which we are declaring, defy their confinement.”

“The bodies were never - even for a single day - a means of measuring victory or defeat. Rather, the scale of the truth and its loftiness is the scale, which is judged with.”

“They place us here in solitary cells secluded, wherein we cannot see anyone or address anyone, due to (their) fear that we will influence the people. But they are ignorant of the fact that this is the religion of Allāh, the Most High, and it (i.e. life) is souls travelling in existence and history; the *Shaytān* and his soldiers are unable to imprison them.”

“We never hoped that we would reach to this strength in that the presence alone of Abū Qatādah amongst his family, wherein he does not come out except of a period of two hours each day, while out on bail, would be a reason for the Interior Ministry to say that this raises the level of danger against Britain and that these words would be said in a trial and in front of everyone.”

“Does our imprisonment deserve this? The answer is that it is something small in comparison to these favours and we hope from Allāh, the Most High, that our end would be in Al-Firdaus, the Highest Level, in Paradise, by the virtue of Allāh and His mercy.”

“May Allāh give the Mujāhidīn and their leaders and best reward, and may Allāh give the callers to the truth the best reward, because had it not been for them, the disbelievers would have entered our women’s quarters and we would have become nothing but dogs that lick up their crumbs.”

“I wished that I had been able to explain in detail the conditions of your brothers in these prisons one-by-one, but the situation and the time does not suffice. But know that the matter is bigger than can be described and that the meanings are greater than can be encompassed with words. And I hope from Allāh, the Most High, that the day will come in which I will write some about that which I have seen and witnessed and felt, so that it may be a fuel for the Islāmic *Ummah* and the *Mujāhidīn*. So harm and grief should not reach them, rather they should remain upon the path, as it is the path of the Prophets and the Allies (of Allāh), truthfully and in actuality. Because

had the *Mujāhidīn* and those whom they love seen some of what we have seen here, they would have known what type of victory is being achieved everyday by their hands. And that is through the act of their *Jihād* and their steadfastness. So may they never be deceived by the falsified, deceitful news that you are the cause of the imprisonment and torture of the people. Rather, by Allāh, they are the mercy and guiders for the people of the prisons, just as they are for others from the people from the Earth.”

“I wished to be able to detail the names of the young men and how they entered into Islām and sold themselves to Allāh, due to the news of martyrdom and *Jihād*.”

“I wished to be able to give detailed accounts of the young men who lived in *Jāhiliyyah* for a long time and then when the *Jihād* in the path of Allāh came, they turned into worshippers and people who prayed the night and memorizers of the Book of Allāh and they learned Arabic. I wished to be able to explain to you about the anxiety, angst and confusion of those British criminal authorities regarding these events, which were strange to them, as they did not know what to do with this extraordinary faithful outpouring:”

“They gather the Muslims, at times, into one place assuming that they would reduce the influence of the Muslims, then the sorcery backfires against the sorcerer, and the results would be against what they wanted, so they would disunite.”

“They would leave them (i.e. the Muslims) so the coals of faith would begin to have an influence in its new area, so they would be harmed and begin to scream.”

“They would scream out falsely that the Muslim prisoners were forcing the other prisoners into Islām without finding one (single) example, which they could use for their lies, their false claims and their fabrications.”

“They scream and lie and all of their misguidances turn back upon them.”

“And speaking of the favours of Allāh, the Most High, upon me; the newspapers claim that I was influencing the prisoners despite the fact that - by Allāh - I am the least of the people in this regard, as there are brothers who are astonishing in this area. And in a meeting with the supervisor of my first imprisonment here in Long Lartin, one of the brothers replied to him that Abū Qatādah does not even speak English well, so how can he influence them? So the supervisor replied: “Through his appearance and the way he carries himself he has an influence over the others.”

“The reins have slipped away from them and their anger became severe against the Muslims. And due to that, the prison supervisors been allowed to place your brothers in special wings within every prison and in disciplinary zones, which have been filled with the Muslims. So in the disciplinary zones within the maximum security prisons, you see nothing except that the majority of its people are Muslims. And they have no one to defend them except Allāh, the Most High.”

“Alongside these divine gifts are severe trials, as the searches are extreme and the removal of clothing is complete and the restrictions are the most harsh, because we six prisoners have been placed in a specific cellblock and prevented from any activities, which the rest of the prisoners take part in. And I specifically have been placed upon a high security level, as I am unable to contact my family unless this contact has been prearranged a week beforehand. And I am moved to a different place each month and I am searched twice each month with a special search within a special cellblock of the prison.”

“The obligation upon the Muslims has become intense for them to fulfill the order of the Messenger of Allāh, *مجلس وديع دللا ى لص*, regarding the freeing of the prisoner with everything that they are able to put forward from ability, capacity and various methods through which this great faithful obligation can be fulfilled.”

“So this is a trust and an obligation, which I place upon the necks of the Muslims generally, and the people of this matter specifically, as much as they are able to do in whatever they are able to do.”

“O Allāh, Lord of the seven heavens and the Earth, Lord of the great throne, grant victory to the *Mujāhidīn* in Your path in every place and free the oppressed prisoners from the Muslims and curse the disbelieving polytheists (*Mushrikīn*) who block Your path and fight Your allies and oppose Your religion and Your Messengers. *Āmīn*.”

**“Point of notice:** An interview took place between myself and the brother, ‘Ādil ‘Abd al-Majīd, along with an address regarding Gaza. Some of the comments about it have reached me and some of them were upon my head and my eyes and others, which we throw behind our back as a mercy toward the hatred and ignorance of those who said it. And may Allāh give those who gave advice, the greatest reward.”

Your brother,  
Abū Qatāda,  
‘Umar ibn Mahmūd Abū ‘Umar  
Long Lartin Prison,  
Britain