I would like to direct a message to the mujahideen of al-Sham [Syria] in general, and [more specifically] to their commanders, al-Sham’s leaders and its decision-makers. The program of Abdullah Azzam—and may God have mercy on him and situate him in the highest heavens—is the same program at which the leaders of the Ahrar al-Sham Movement—and may God have mercy on them and situate them in the highest heavens—arrived before their martyrdom, and it is what most sons of the Ahrar al-Sham Movement now follow. For anyone who wants to know [Abdullah Azzam’s] program, let him read the writings of the martyr (God willing) Sheikh Abu Yazen al-Shami; the martyr (God willing) Sheikh Abu Abdullah al-Hamawi; the martyr (God willing) Sheikh Abu Abdulmalek; the martyr (God willing) Abu Aymen al-Hamawi; the martyr (God willing) Sheikh Abu Sariyah; the martyr (God willing) Abu al-Zubeir; and the Movement’s other sheikhs, may God have mercy on those who have died and preserve those remaining.

For anyone who wants to know the program of the martyr (God willing) Sheikh Abdullah Azzam, let him read [the writings of] Abu Uthman al-Halabi al-Shari’i; let him read Abu Mariya al-Qahtani, Saleh al-Hamawi, Dr. Muzhar al-Weis, Abbas Tayym Abi Sharifah, Sheikh Siraj al-Din Zureiqat, and Ali al-Arjani. All of them are young sheikhs who are still alive. Every man among them is in a faction, but we do not worship God with “groups,” “parties,” and “organizations”; rather, we worship Him with the Quran and the Sunnah and we think to be demonstrate Truth. As for one who has narrowed the Truth to his group and reduced it to his organization, that is his affair. In conclusion, people of al-Sham, those martyrs I mentioned to you and those living whom I counted represent my father’s thought in their actions today and what I know of them, and I ask God to keep them and me steadfast in the Truth. The thought of Abdullah Azzam is unifying rather than something that divides between one group and another, and it assumes the best of these groups, however their religious interpretations may differ. It does not disdain, it does not accuse of apostasy, it does not accuse of treason, and it does not look down on others.