

The Beloveds by Allah
Emergence of Light from Al-Aqsa Mosque
Launch of Hizb ut-Tahrir's March

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Introduction verses – 1

[And when the Believers saw the Confederates, they said, 'this is what God and His Messenger promised us, and God and His Messenger spoke the truth'. And it only increased them in faith and submission.(22) Among the Believers are men who remained true to the covenant they had made with God; then some of them have fulfilled their vow and some of them are waiting and have not changed in the least,(23) that God may recompense the truthful for their truth and punish the hypocrites, if he will, or accept their repentance; God is surely Forgiving, Merciful.(24) And God turned back the unbelievers in their rage, they attained no good; and God

sufficed the Believers in the battle; and God is surely Strong and Mighty.(25) And He brought down those of the People of the Book who supported them from their fortresses, and He cast terror in their hearts, so that some you killed, and some you made captives.(26) And He made you to inherit their land, their houses, their wealth, and the land you did not tread; and God is surely powerful over every-thing.(27)]¹ AL-AHZAB.

¹ Translation of approximate meaning of verses of the Qura'an.



Introduction verses – 2

[And say, `surely I am the clear warner.'(89) As We have sent down to those who have divided,(90) those who have broken the Qura'an into segments.(91) So, by thy Lord, We will surely question them all,(92) concerning that they were doing.(93) So declare openly what thou art commanded, and turn thou away from the idolaters.(94) We shall suffice thee against the mockers,(95) those who set up with God another god; they will soon know'.(96) And We know indeed that thy breast is straitened by what they say;(97) but celebrate thy Lord's praise, and be among those who prostrate;(98) and serve thy Lord, until the Certain comes to thee.(99)]² AL-HIJR.

² Translation of approximate meaning of verses of the Qura'an.



In the Name of Allah

The Most Merciful Most Compassionate

Preface of Translator

A very dear brother, a Dawah³ carrier, told me that it would be beneficial to translate this book, as the Dawah carriers who are not fluent in Arabic are in great need to know the history of the Dawah and especially its early days. Upon getting in touch with the author, he welcomed the idea of translation and provided me with the book. This book, composed of episodes of memories⁴, is huge in content. I did a lot of the translation on the fly, as I felt I need to release the translation fast, thus my focus was to help the

³ Dawah: Call. This word has evolved to become a term used by Hizb ut-Tahrir followers to imply the Hizb whenever used alone. When combined with the word carrier (i.e. Dawah carrier), it usually, but not necessarily, means a member of the Hizb. Here, it does.

⁴ There are 32 episodes in total.

reader to understand the point and get the idea, nothing else. I translated the first 5 episodes in complete. Starting from episode 6, and upon getting the author's full permission, I started to edit a little bit. I also added footnotes wherever I considered appropriate or necessary; the original text had no footnotes.

It must be noticed that the author is from the city of Al-Khaleel⁵, thus the majority of his memories is related to that locality. I am personally aware of names of pioneers in the Hizb who are not mentioned in this book, thus the list of names mentioned is not exclusive by any means. Also, it must be noticed that both the author and myself; the translator, are mere members in Hizb ut-Tahrir, with no official title (e.g. spokesman or representative). Thus, all statements and interpretations in the text belong to the author, and those in footnotes belong to me. Even when I translate adopted literature, the Hizb cannot be held responsible of my translation; it is responsible of the original text of that literature, in

⁵ Hebron, West Bank, Palestine.

Arabic. In case there is any historical, political, intellectual or sharii deviation between this book and the adopted literature of Hizb ut-Tahrir, then for sure it has been committed by mistake and Hizb ut-Tahrir cannot be held responsible of it. I urge anyone who comes across such deviation to email me, in order to revise it. I tried my best not to commit such mistake, but I cannot claim perfection by any means.

I ask Allah SWT⁶ to bless the author and all our brothers and sisters of Dawah carriers with his great blessings, and allow them:

- 1- to accomplish the victory of Islam in this life, through the establishment of The Islamic Khilafah State,
- 2- to save humanity from evil ideas⁷, and
- 3- to enter the highest levels of Paradise in the hereafter, amen.

And let my Lord be my witness that I love the author and every sincere Dawah carrier in Allah.

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⁶ SWT: Subhanahu Wa Taa'ala: The Unlike any and The Above all, all Glory be to Him.

⁷ All ideological ideas not founded on Islamic Creed are deemed evil.



In the Name of Allah

The Most Merciful Most Compassionate

Introduction

Since I started authoring these episodes of memories, I get carried out by a huge wave of sadness and sorrow every time I recall a memory or write a paragraph, because I know that I will forget many men and many stands regardless of how strong I try to recall the good deeds of those great men.

Those are not only Dawah carriers, rather they are the selected elite of the Ummah⁸, the beautiful mole that no eye can miss, the lamps of light boast in their mouths, their tongues speak of the evidences of the Book (Qura'an), they are the selected elite under the

⁸ The Ummah is the Islamic Nation.

leadership of the re-newer⁹ of Islamic Thought in the 20th century; His Eminence Sheikh Taqi-yuddin An-Nabhany, and his companion and successor; His Eminence Sheikh Abdul-Qadeem Zalloum, and the voice of Haq¹⁰ under the dome of parliament: the man who rejected to place trust in rulers and to accept the legislation of kufr¹¹ systems and laws; His Eminence Sheikh Ahmed Ad-Dao'or. Yes indeed, they are the carriers of the flag of change, the riders of the right path, the rivals of Satan and his puppets on earth. With them Allah SWT will fix the lands insha-Allah, and will protect the slaves. Among them there who resembled the companions of Prophet Mohammed SAW¹² and the companions of messenger Esa¹³ bin Mariam peace be upon him and his mother, who were cut with saws and crucified. They were patient against affliction, torture, getting fired from jobs, getting their heads chopped off, and being displaced repeatedly all over, they

⁹ To renew something means to get it back to the status of being new, not altering it.

¹⁰ Righteousness.

¹¹ Infidelism.

¹² SAW: Salla Allahu alayhi Wassalam: May the peace and salute of Allah be upon him.

¹³ Jesus, the messenger of Allah and His word to Mary, peace be upon both.

were vocal with their Dawah of Haq, carrying the torch of guidance to the whole world, some of them have passed away, and some of them is still waiting without altering anything of the Haq they have believed in and carried through the years. They are the hope of the Ummah, her wish, her leaders to goodness and victory insha-Allah. They have carried the Dawah, ordered the righteousness (i.e. Ma'ruf) and forbade the evil (i.e. Monkar), resisted the corruption and agents, and spoke up of Dawah, never compromised and never showed two faces, and taught patience how patience should be. They taught tyrants and idols and criminality experts how men can be patient, they scared the rulers and infidel states and infidel intelligence services, and they withstood the conspiracies of enemies and slaves of enemies, of tyrants' assistants and mercenaries and ruler-lovers, and all those movements and hatred-full organizations that have their hearts full with spite and malice, including some of the self-proclaimed Islamists, who lowered themselves to the level that some intelligence agencies couldn't descend to. I do beg Allah SWT for those who are left of them and those who

followed them and walked their path under the leadership of the Sheikh of Sheikhs, the Emir of Hizb ut-Tahrir, His Eminence, Sheikh Ata Abu Ar-Rashta, and I do ask Allah SWT to fulfill His truthful promise on their hands by the establishment of the Islamic State and the raising of the Flag of Eagle¹⁴.

What I have sought of publishing these memories has not been the historical narration of a giant Hizb, and has not been to keep the records of those great sheikhs, or rather genius figure men, otherwise I would have never given them what they deserve. To be clear, these episodes of (**The Beloveds by Allah**) are mere memories I recalled five decades later and had never written down. It has never occurred to me that I will have such huge privilege; otherwise I would have taken notes along the years, and would have kept supplementary documents. These memories are what is left in mind for a long history, a history that has been surrounded with huge incidents, as our Establisher Emir may Allah have mercy on him had shaken the tree so many times and so frequently to get rid of the useless and

¹⁴ This is the name of the flag of Prophet Mohammed SAW.

to abort fake pregnancy, and there came the ordeal of stability on principle, which some sheikhs would prefer to call: the ordeal of the perished jamal abdul-naser¹⁵, may Allah have no mercy on him, that ordeal that caused everyone to fight us and be our enemy, and that extended to personal harm, and the catastrophe was that the Hizb saw his men falling one after another, leaving the Dawah one after another, until only 25% stood fast and held firm. It was not a picnic the successors of which inherited paradise, rather struggles and self-conflicts and sighs and tears and tortures and job terminations and displacements and humiliations and insomnias. All this was withstood by huge, giant men, who never bend to unjust man and never prostrated to anyone by The Great Creator. I recall these memories, and every time I take the pencil to write them down my tears start to run on their own for their memories, thus I recall some and forget many. I have not pressured myself to revive their memories, nor to be proud of them or to point at their legacies, as they are higher before Allah SWT and certainly need not

¹⁵ Ex-president of Egypt (1954-1970), biggest agent of the USA in the 20th century, a real thug and traitor.

such praise from us. These memories, however, are to be a school for us, to teach us the stands of men, so that we walk the path of honor they had walked before us. To get the attention to the fact that the legacies of the Companions can indeed re-occur on the hands of men as patient as the Companions were, rather as patient as Prophet Ayyoub peace be upon him was, and as the Companions in their thoughts and Aqeeda (creed) and good discipline. As such, may Allah's peace be upon them and upon all those who walk the path of Prophet Mohammed SAW until the Day of Judgment.

When we present these memories, we present them to you o youth of Hizb ut-Tahrir: as you are the heirs of (**The Beloveds by Allah**), the Dawah carriers, the youth of Hizb ut-Tahrir, who are the selected elite of the Ummah alhamdulillah, who are the beautiful mole that no eye can mess, the carriers of the flag of change under the leadership of their Emir and Leader His Eminence Sheikh Ata Abu Ar-Rashta may Allah protect him and make victory on his hands.

They are the ones who promised Allah SWT to serious work to realize the establishment of the Islamic Khilafah, the fardh¹⁶ and crown of all fardhs. Upon this, they have been faced and fought by criminal thugs who have been trying to silence them and crush their Dawah, who fear not Allah nor care about their bonds with us, thus they open the jails detention camps, and whipped the backs, tortured and tried to seduce the youth who stood fast and cared not about anything but their promise to Allah, among them those who passed away in the jails of tyrants due to the tremendous torture and among them those who await without altering any of the Haq they have believed in. In their attempts to extinguish the torch of light that shined from Al-Aqsa Mosque, tyrants got help from those who have lost their taqwa and piety, those of libertine personalities, including the ruler-lover sheikhs and self-proclaimed Muslims. Those have worked day and night to seduce you, o youth of Hizb ut-Tahrir, and to prevent people from listening to your word of Haq, thus they authored

¹⁶ Obligatory ruling in Islam

their intelligence books, and fabricated misguided verdicts (i.e. fatwas), and specialized forums to lie on you and describe you as infidels, forums that in reality are stinky swamps. Their silly and idiots have asked Allah on the platforms (i.e. minbars) to take your souls. How would Allah SWT accept for His Beloveds the seduction (i.e. fitna) and aggression of men, no He will not:

[And to Midian (We sent) their brother Shuaib; he said, `my people, serve God, you have no god other than He; there has come to you a clear Sign from your Lord, so fill up the measure and the balance, and do not diminish the goods of the people, and do not create disorder in the land, after its reformation; that is better for you, if you are believers.(85) And do not sit on every path, threatening and barring from God's way those who believe in Him, seeking

crookedness in it; and remember when you were few and He multiplied you; and see how was the end of those who create disorder.(86) And if a group among you believes in the Message I have been sent with, and a group does not believe, then be patient, till God judges between us; and He is the best of judges'.(87)]¹⁷ AL-A'RAF

My brothers and beloved Dawah carriers:

It wasn't my intention when I carried a trust that mountains would crack beneath, which is to transfer my memories about great giant sheikhs (**The Beloveds by Allah**), it wasn't my intention to carry this burden to narrate stories, nor to praise certain peoples and criticize others, I seek refuge to Allah from such intentions. I also haven't written my memories to make their bibliographies a source of amusement and topic to get pleased by. No my brothers, these are memories my pen didn't write because it still has ink in it, and my tongue didn't get pleased with them. Rather, who writes these memories to you is a heart full with love to his

¹⁷ Translation of approximate meaning of verses of the Qura'an.

masters and Emirs of (**The Beloveds by Allah**), eyes that got so dry because they cried so much for their memories, and a heart that longs eagerly to them, and a thinking mind that believes memories do benefit the believers. Do remember, my brothers, as I see in your feedbacks cries for their memories and flooding emotions and unbelievable love, do remember that: **love and hatred do not meet in a believer's heart**, and it's the custom of bibliography readers to learn from them. By the way, I have never seen the beloveds by Allah of our great sheikhs to feel hatred towards those who harm us of the Muslims, not even for one instant. Rather, their hatred was towards the infidel enemies, thus do follow them and treat our brothers in Islam with love and patience as our great sheikhs, the beloved by Allah, did. If you don't, then what is the benefit of the memories of their paths? Do devote your intentions to Allah, my dear brothers, and do remember that the Dawah carrier never insult, curse nor swear at others.

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Episode 1

Emergence of Light from Al-Aqsa Mosque

The Dawah of Hizb ut-Tahrir appeared early 1953 in the Blessed Lands¹⁸. The establisher of Hizb is His Eminence Sheikh Taqi-yuddin bin¹⁹ Ebraheem bin Mustafa bin Ismail bin Yusuf An-Nabhany. The family name (An-Nabhany) is after the tribe of Beni²⁰ Nabhan that belongs to the Desert Arabs in Palestine, which settled down in the village of Ejzim, county of Safad, which is attached to the city of Haifa in Northern Palestine. The Sheikh was born in the village of Ejzim in 1909 in a house of knowledge and

¹⁸ The Blessed Lands: Al-Quds “i.e. Jerusalem” and the lands that surround it, as Allah SWT mentions in Surat Al-Israa’, verse 1.

¹⁹ Bin: the son of.

²⁰ Beni: the sons of.

religion, famous with taqwa²¹ and piety. His father; Sheikh Ebraheem, was a faqeeh²² working as a teacher of various branches of Sharia in the ministry of education in Palestine. Also, his mother was as knowledgeable in Sharia as she got that from her father Sheikh Yusuf bin Ismail bin Yusuf An-Nabhany; the judge, literate, poet and key figure in Sufism, who authored many books and publications, such as the famous book of "Parcels of Paradise"²³.

The Sheikh's grandfather; the father of his mother, as mentioned in some bibliographies: Yusuf bin Ismail bin Yusuf bin Hasan bin Mohammed An-Nabhany Al-Shafii, Abu Al-Mahasin, literate, poet, sufi, one of prominent judges, was in charge of judicial affairs in Jenin area that belongs to Nablus district²⁴. He moved to Constantinople²⁵, then assigned as judge in Kiwi Sonjoq, an area attached to the province of Mosel²⁶, then chairman of

²¹ Taqwa: piety or piousness.

²² Faqih: the Muslim Scholar who has a lot of knowledge in Fiqh, which means jurisprudence.

²³ رياض الجنة

²⁴ Currently in Palestine.

²⁵ Currently called Istanbul in Turkey.

²⁶ Currently in Iraq.

punishment court in Lattakia²⁷, then in Jerusalem²⁸, then of law court in Beirut²⁹. He authored forty eight (48) publications.

This environment, in which he was raised up, had huge effect on the way the Islamic personality of Sheikh Taqi-yuddin was formed and built. Thus, he memorized the whole Qura'an before the age of thirteen (13), and he was influenced by his grandfather; the father of his mother, and his taqwa and consciousness, and he benefited a lot from his vast knowledge. He acquired political awareness so early, especially those significant political affairs that his grandfather was aware of due to his close contacts with the rulers in the Ottoman State. The Sheikh also benefited a lot from the sessions and debates that his grandfather Sheikh Yusuf used to hold. During these sessions and debates, his intelligence and sharp smartness pulled the attention of his grandfather, thus he paid extra care to him and

²⁷ Currently in Syria.

²⁸ Currently in Palestine.

²⁹ Currently in Lebanon.

convinced his father to send him to Al-Azhar to continue his education in Sharia.

Sheikh Taqi-yuddin then joined the high school of Al-Azhar in the year 1928 and passed with exceptional success to get the "Scholarly Certificate of Strangers"³⁰. He joined the College of "Knowledge House" that is administered by Al-Azhar, and he used to attend knowledge circles of the Sheikhs of Al-Azhar, where he graduated from this College of Knowledge House in the year 1932, and he graduated from Al-Azhar in the same year. He worked in the field of Sharii education in the ministry of education until the year 1938, when he moved to practice the Sharii judicial profession. He started as a Head Cleric in Central Haifa Court, then Consultant (i.e. Deputy Judge) and then the Judge of Al-Ramla Court until the year 1948, when he traveled to Damascus after the Jewish occupation of Palestine. He returned in the same year to be appointed as a Judge in the Sharii Court of Jerusalem. After that he was appointed as a Judge

³⁰ الشهادة العالمية للغرباء

in the Sharii Appeal Court until the year 1950 when he resigned and moved to give lectures to the high school students of the Islamic Scientific College in Amman until the year 1952. May Allah SWT bless him; he used to be so knowledgeable in many fields, Absolute Mojtahed³¹, delicate and persuasive talker.

Before the establishment of the Hizb, the Sheikh authored three (3) books: “The Message of Arabs”, “Saving Palestine”, and “The System of Islam”. The later book used to have green cover and one third (1/3) of its current volume. These three books are considered as personal publications of the Sheikh and are not related to the Hizb. The last books he authored before he passed away were two distinguished and unique books, both in content and style; the book of “Thinking”, which was followed by the book of “Presence of Mind”. Both of these two books are published by the Hizb. The whole Islamic Ummah lost the most prominent scholar of his time, the bowl of knowledge, the most famous faqeeh of

³¹ Absolute Mojtahed: the Muslim Scholar who is so knowledgeable that he can derive his own Foundations of Fiqh (Usul al-Fiqh) from various verified sources of Islam, thus he can have his own school of thought, similar to Abu Hanifa, Malek, Al-Shafii, or Ahmed bin Hanbal.

his era, the re-newer of Islamic Intellect in the 20th century, Faqeeh, Mojtahed, Scholar, His Eminence Sheikh Taqi-yuddin An-Nabhany, the Emir and Establisher of Hizb ut-Tahrir, in the day of 20 June 1977 G / 1398 H, and he was buried in the Graveyard of Al-Awzaii in Beirut, where he died without being able to achieve the target he had devoted his life for; the Rashidi Khilafah on the path of Prophecy, leaving the flag to his successor and road companion His Eminence Sheikh Abdul-Qadeem Yusuf Zalloum. Long Jihad and many exhausting attempts to reach the goal, resulted in a Hizb to which thousands of thousands of people belong and carry its thoughts, and which has millions of supporters. This Hizb's men widely spread in every part of the world and entered every jail of infidels and tyrants. In the day of 11 Safar 1424 H, 13 April 2003 G, the chairman of the Diwan of Mazalim³² in Hizb ut-Tahrir announced the election of the Usuli³³, Scholar, Engineer, His Eminence Sheikh Ata Abu Ar-Rashta "Abu Yaseen" as the Emir of Hizb ut-Tahrir, after the stepping down of the

³² A committee in Hizb that is in charge of many critical partisan tasks.

³³ Usuli: the Muslim Scholar in Usul al-Fiqh.

Scholar, His Eminence Sheikh Abdul-Qadeem Zalloum from the leadership of the Hizb on Monday 14 Moharram 1424 H, 17 March 2003 G. The knight of knights and their leader descended from his horse that he had ridden for more than fifty (50) years (during the first half of which he was helpful assistant to the Establisher Imam, and during the second half he was the successor Emir of the Establisher Emir following his death) after nonstop work and exhausting effort to achieve the goal. His stepping down, as he stated, was for the benefit of Dawah, and that he wants an Emir who can continue walking the path with strength and energy. He also stated that his stepping down is by no means escape from the responsibility of leave of Dawah, rather he promised to stay as a working soldier in the Dawah until he meets Allah SWT. Later, the knight of knights and the sheikh of sheikhs, the Emir of Hizb ut-Tahrir His Eminence Sheikh Abdul-Qadeem Yusuf Zalloum, born in the year 1923, was announced dead in the day of 27 Safar 1424 H, 29 April 2003, aged at eighty (80). Condolences were accepted in the city of Khaleel (Hebron) in Palestine in the diwan of Abu Gharbiyyah Al-Sha'rawi, where the scene

was unlike any scene the city had witnessed before, as people flooded from all cities and villages, racing to pay their condolences and delivering speeches and poems, as the microphone-linked phone kept ringing to deliver words of condolences from Sudan, Kuwait, Europe, Indonesia, America, Jordan, Egypt, and all over the world. Similar houses of condolences were set in Amman and elsewhere too.



Episode 2

Launch of Hizb ut-Tahrir's March

The Hizb started its intellectual activity by issuing the first of its books "**The System of Islam**" for Sheikh Taqi-yuddin, almost in the current volume and unique appearance and with an introduction by Dawod Hamdan, where it was mentioned: (In the Islamic world, part of which is the Arab world, many movements were established to liberate it from the bad reality in which it resides, but all those movements failed because they never understood the real meaning of liberation...). On the other hand, this introduction was omitted in later editions after Sheikh Dawod Hamdan departed the Hizb, during what has been known later on as "Leadership

Ordeal". The Ordeal of Leadership was the first ring of many rings of ordeals that hit the Hizb and that affected its progress negatively. It started when few of the first generation, many of which belonged to the first cell, raised the issue of decision making process by the Hizb leadership, and asked for it to be collective. On the other hand, the Establisher Leader insisted that it must be singular. They also wanted the Hizb not to work in Syria so it stays as a safe haven for the Shabab³⁴ and Hizb leaders. This caused a storm of discussions and arguments that lasted for weeks, upon which some famous persons departed the Hizb, like: Nimr Al-Masry, Dawod Hamdan, Abdul-Ghaffar Katbah, Abdul-Majeed Abu Laben, Hashim Abu Amarah, and all were residents of Syria.

The second book of the Hizb was the booklet of "**Bases of Rise**"³⁵ for Dawod Hamdan, and during the same year the booklet of "**Concepts of Hizb ut-**

³⁴ Shabab: Youth people. This word evolved to become a term used by the followers of the Hizb to imply the members, as the Hizb states in its literature that all its members should carry the Dawah as energetic youth, regardless of their age.

³⁵ أسس النهضة

Tahrir" and the booklet of "**Partisan Massing**"³⁶, then the book of "**Ruling System of Islam**" for An-Nabhany with an introduction by Nimr Al-Masry, then the booklet of "**Launch Point of Hizb ut-Tahrir**" and the book of "**Islamic State**" for An-Nabhany and with an introduction by Dawod Hamdan were released. Then the books of "**Economical System of Islam**", "**Social System of Islam**", "**Political Concepts of Hizb ut-Tahrir**" and "**Islamic Personality**" for Sheikh Taqi-yuddin An-Nabhany, in its small volume and with the first edition composed of one (1) part only, were released. Most of the books used to have one page defining the Hizb and its thoughts, starting like this: (Hizb ut-Tahrir is a political party, the principle of which is Islam and the purpose of which is the resumption of the Islamic Life by the construction of the Islamic State, and it allows women into its membership as it allows men...etc). Books used to be distributed by secretive sales for 30 Fils³⁷ for the booklet and 100 Fils for the book, all with white cover and red title and the rest of the cover was black,

³⁶ التكتل الحزبي

³⁷ The currency of Jordan, and thus of West Bank of Palestine at that time; was Dinar. One Dinar is made up of 1000 Fils. Currently, 1.00 Jordanian Dinar is almost equivalent to \$1.40.

such that all the books of the Hizb became known with this distinguished shape. The first book to be released in a different shape was "Hot Call to the Muslims from Hizb ut-Tahrir"³⁸ which had a colorful cover bearing the Flag of Eagle. In the year 1958 and afterwards the Hizb released, by Waie³⁹ Bookstore – Beirut, a collection of books of the Hizb that were not listed as part of the adopted publications of the Hizb, like "Islamic Intellect"⁴⁰ for Mohammed Mohammed Ismail Abdouh, and "Rulings of Prayer" for Sheikh Ali Ragheb. After that the books of "System of Punishments" and "Ideal Economical Policy" were released for Attorney Abdur-Rahman Al-Malki and "Rulings of Evidences" for Sheikh Ahmed Ad-Dao'or, and then the rest of the known books followed; the most famous of which were "Refutation of Marxist Socialism" for Ghanem Ismail Abdouh, "How the Khilafah was Demolished" for Abdul-Qadeem Zalloum and "Refutation of Civil Law" for Sheikh Ahmed Ad-Dao'or, which was a speech delivered by him in the Jordanian

³⁸ نداء حار للمسلمين من حزب التحرير

³⁹ Waie: Awareness or Consciousness.

⁴⁰ الفكر الإسلامي

Parliament. The only book that the Hizb had included officially into its adopted publications and was authored by a person other than the two Sheikhs⁴¹, other than “Bases of Rise”⁴², was “Islamic Dawah – Duties and Attributes”⁴³ for the Scholar, His Eminence Sheikh Mahmoud Abdul-Latif Oweidah, Abu Eyas⁴⁴, which raised anger among Pledge-Breachers⁴⁵ as they saw the Hizb introducing the real thinkers of his sincere giant men and ignoring the dwarves, placing each person in his well-deserved location. This drove them to reveal the spite they had hidden in their dark hearts, declaring their breach of the pledge after they arranged among themselves to hide it until what they thought to be the right moment, exploiting the opportunity of this book, to downgrade the book, its giant author, the

⁴¹ Taqi-yuddin An-Nabhany and Abdul-Qadeem Zalloum.

⁴² The Hizb excluded this book from its adopted publications when the author departed the Hizb.

⁴³ Later on, the Hizb excluded this book from its adopted publications to pull the rug from beneath the pledge-breachers (see footnote # 12).

⁴⁴ He currently resides in Amman, Jordan.

⁴⁵ Pledge-Breachers (الناكثون): A group of ex-members of the Hizb, who betrayed the Hizb and tried to dismantle it by claiming that their Pledge to the Hizb and its Emir holds no more. Even some of them were that rude to claim that their pledge was to Sheikh An-Nabhany only. Each group of them declared its own emir. However, Allah SWT protected His Dawah by the extreme wisdom of Sheikh Abdul-Qadeem Zalloum and the strong stands of faithful Shabab, getting out of this ordeal much stronger and shinier than ever before.

Sheikh, and the whole Hizb. This attempt concluded in their tremendous failure, getting defeated, disgraced, and expelled from a Dawah they had never really been part of, with no regrets nor rewards. Thus, this book of Sheikh Abu Eyas constituted a decisive and turning point between two eras of the Hizb.

On the personal level, some of the Shabab published their-own authored books that were not included into the Hizb's adopted publications⁴⁶, such as "Islam, between Scholars and Rulers" and "The Ruling of Islam in Socialism" for Sheikh Molla Abdul-Aziz Al-Badry, "Oman and the Seven Emirates" for Sheikh Abdul-Qader Zalloum, Abu Faisal, "The Immortal Torch" which is an intellectual poem epic for Poet Emin Shannar, and "Palestine, the Land of Muslims" which is a historical poem epic for Poet Abdul-Hafith Abu Naba'a. In addition, many of the Shabab have published their intellectual production in newspapers and specialist magazines.

⁴⁶ Currently, there are hundreds and maybe thousands of such books.



Episode 3

Giant Pioneers

At the Dawah's early days, the following men were among those who became well-known in Jerusalem: His Eminence Establisher Sheikh Taqi-yuddin An-Nabhany, Mr. Nimr Al-Masry, Attorney Mr. Dawod Hamdan, Mr. Tawfeeq Es'haq Abu Khalaf (trader), Sheikh Fares Edrees (teacher), Mr. Abdul-Raheem Al-Mohtaseb (teacher), Sheikh Abdul-Afow Moswaddy (moa'zzen), Farooq Mohammed Abdul-A'al (student), Moosa Al-Beetar (employee), Mahmood Abu Sneeneh (trader), blind Sheikh Sae'eed Al-Mohalwes, Mr. Jameel Hussein Siyam, Sheikh Abu Mustafa, Sheikh Abdur-Raheem Abu

Lafee, and a Sheikh that resides Amman now from Kalboonah family.

In Beit-Lahem: Sheikh Abdul-Samee' Al-Rifai' Al-Masry.

In Ramallah: Nitham Hussein (tailor), poet Emin Shannar who published his collection of poems (Immortal Torch). Emin Shannar was not on the margin in Dawah, as some claim, as I knew him and I am aware of his active role in Dawah and his extreme closeness to Sheikh Abu Ebraheem⁴⁷, until he departed the Dawah at an early stage due to his disagreement with the Sheikh over the way of culturing in study circles. It's to be mentioned that Nitham Hussien departed the Dawah at an early stage too, as he got bored because of the lengthy road.

⁴⁷ It is accustomed by Arabs who reside in the eastern region of the Arab lands to call the person after his elder son. The word (Abu) means (The father of). The name of the elder son of Sheikh Taqi-yuddin An-Nabhany is Ebraheem, thus he is Abu Ebraheem. On the other hand, Sheikh Abdul-Qadeem Zalloum is Abu Yusuf and the current Emir of the Hizb; Sheikh Ata Abu Ar-Rashta is Abu Yaseen, where (Abu Ar-Rashta) is the family name of Sheikh Ata, and the name of his elder son is Yaseen.

In Al-Khaleel (Hebron): His Eminence Sheikh Abdul-Qadeem Yusuf Zalloum – Abu Yusuf (teacher), Sheikh Asa'ad Bayyodh Al-Tamimy – Abu Tala't (teacher), Mr. Abdul-Qader Zalloum; the author of "Oman and the Seven Emirates" (teacher), Sheikh Rajab Bayyodh Al-Tamimy – Abu Hamed (teacher then Sharii judge), Sheikh Abdul-Hay Arafa Al-Herbawy – Abu Mustafa (Hebron's mufti), Mr. Nuriddin Khaleel Al-Jaa'bary (teacher), Naser Ahmed Al-Sharabaty (trader), Yaa'koop Shaker Al-Sharabaty (trader), Mr. Mustafa Mahmood Al-Jaa'bary (teacher), Abdul-Mini'm Es'haq Abu Khalaf (trader), Sheikh Abdul-Qader Al-Kafrawy (trader), Mr. Mustafa Yaa'koop Al-Qaysy (teacher), Sheikh Wajeeh Edrees Al-Khateeb Al-Tamimy (teacher, later on the Friday prayer Imam in Al-Ebraheemy mosque), Mr. Eid Hamed Bader (teacher), Sameer Sae'eed Al-Jaa'bary "ex-prominent communist" (student), Abdul-Haleem Yusuf Zalloum (student), Abdul-Hakeem Yusuf Zalloum (farmer), Yaseen Yusuf Zalloum (student), Khaleel Zadah (student), Saleh Abdul-Salam Al-Mohtaseb (student), Emin Hasan Al-Haneeny (student), Ebraheem Al-Moslemany (student), Mohammed Fayyadh

Qafeeshah (student), Mohammed Hasan Fayyadh Qafeeshah (student), Hamdy Abdul-Mini'm Al-Sharabaty (student), Awny Mustafa Abu Khalaf (employee), Mohammed Saa'dy Shaker (student), Badawy Mohammed Badawy Elyan (worker), Jebreel Abdul-Qader Maraqah (teacher), Ebraheem Ayyad (student), Sheikh Hamed Tahboob – Abu Fet'hy (teacher), Yunus Hamadah Qoneeby (trader), Abdul-Rao'of Hamadah Qoneeby (trader), Mohammed Moosa Hamadah Qoneeby (engineer), Sheikh Ezz-eddin Abdul-Atheem Al-Khateeb Al-Tamimy (teacher, chief judge in Jordan later on), Yaa'koop Es'haq Al-Honeeny (butcher), Ebraheem Rateb Abu Ghazalah (tailor), Khaled Rashed Al-Khateeb (employee), Abdul-Salam Mesbah Naser-eddin (employee), Salmy Borhim (tailor), Sheikh Hamed Abdul-Ghaffar Tahboob (teacher), Dawod Al-Malhy (stone-breaker), Ebraheem Khaled Al-Natshah (carpenter), Mohammed Rodh'wan (trader), and the majority of the men of movement 313.

Regarding "**Movement 313**" it was the first movement before Hizb us-Tahrir that called for the establishment of the Islamic State. The establisher of

this movement is Sheikh Hamza Abdul-Ghaffar Tahbob (truck-driver). They considered that having 313 members will result in the establishment of the Islamic State, because the number of Mohajiroun⁴⁸ was 313. They obliged their members not to deal with the infidel state's organs and departments, that they forbade one of their members to go to the police station to report a robbery of his shop. When the Hizb was established, the movement got dissolved as the majority of its members joined the Hizb, except its establisher. The famous of them that I recall are Ebraheem Shaker Al-Sharabaty (Azhari student and truck-driver), Ahmed Ebraheem Mesk (baker), Abdul-Ghaffar Al-Skeikh Dorrah (owner of Al-Quds restaurant in Amman nowadays), Sheikh Rabii' Barakat Al-Ash'hab (baker), Mohammed Nai'eem Othman Al-Sharabaty (truck-driver), Yakoop Abdul-Kareem Abu Remeelah Al-Tamimy (leather-tanner), Mohammed Hamed Abu Remeelah Al-Tamimy (leather-tanner), Khaled Ahmed Ahmaro (tailor), and all joined the Hizb from the beginning, and each of them with no exception had prominent

⁴⁸ The Muslims in Makkah who immigrated later on to Madinah.

partisan stands due of which they were chased, arrested and jailed for various times.

In the villages of Al-Khaleel: in Doora: Sheikh Nimr Mesbah Al-Nammora. In Sae'eer: Mahmoud Tawfeeq and Abdul-Aziz Elyan. In Yatta: Sabri Mohammed Al-Aroory, Sheikh Ali Ismail Abdul-Moo'ty, Mohammed Abdullah Beshher, Mahmoud Abdullah Beshher.

In Amman there were: Ghanem Ismail Abdouh, Moneer Shoqeer, Adel Al-Nabelsy, Khaled Barto, Mohammed Shoe'eeb, Eng. Shahadah Ara'r – Abu Safwan, Yakoop Es'haq Abu Khalaf (trader), Abdullah Es'haq Abu Khalaf (employee), Mr. Abdul-Hafeeth Al-Shaa'rawy – Abu Gharbiyyah (trader), Mr. Mohammed Mari'y Al-Ahmar (barber), Mr. Omar Taha and his brother Nimr Yaha (owners of tailors workshop), Fayez Ghooshah (employee), Mr. Hashem Abu Amarah, Sheikh Abdul-Aziz Khayyat (in the city of Erbed), Mustafa Al-Shae'r (teacher), Sheikh Hasan Abdul-Lateef Soltanah (teacher), and in the city of Ajloun: Adeeb (secretary of municipality) and his brother Rajy.

In northern West Bank of Palestine: His Eminence Sheikh Ahmed Al-Dao'or (Sharii judge), Mr. Mohammed Moosa Abdul-Hady (authority representative)⁴⁹, Sheikh Ahmed Abu Baker and Sheikh Abu Hamed from Azzoun, poet Mustafa Haydar Al-Kilany, and poet Abdul-Hafeeth Mohammed Abu Naba'ah.

In Lebanon: Sheikh Ali Safyah, Mr. Ali Fakhr-uddin, and Sheikh Yusuf Baa'darany.

In Iraq: His Eminence Sheikh Abdul-Aziz Al-Badry, the author of "The Islamic Ruling over Socialism" who was killed by evil baa'athists, may Allah punish them severely, due to his book. As during the beginning of the establishment of the Hizb, Sheikh Al-Badry and his friends had heard the news of the establishment of the Hizb in Al-Quds, thus they came from Baghdad to Al-Quds questioning and searching. They were three persons: Sheikh Abdul-Aziz and with him Mr. Ebraheem Makky and a third

⁴⁹ Like a district chief.

person; I cannot recall his name⁵⁰. They gathered with Sheikh Taqi-yuddin in the house of Tawfeeq Abu Khalaf in the presence of Sheikh Abdul-Hay Arafah and Sheikh Abdul-Qadeem Zalloum and Asa'ad Bayyodh and others. These three established the first cell of the Hizb in Iraq, keeping in mind that Sheikh Abdul-Qadeem stayed in Baghdad for few years after he had departed Al-Khaleel, under the cover of an employee in Trade Company of Es'haq Abu Khalaf in Baghdad, working next to Sheikh Abdul-Aziz and his mates tirelessly to get The Pivot⁵¹ in Iraq, where some of the Shabab were sent to help out with this task such as Saleh Abdul-Salah Al-Mohtaseb and Ebraheem Rateb Abu Ghazalah and others. It is to be noticed that the Establisher Sheikh had given extreme importance to the Nusrah operation⁵² in Iraq, and traveled several times to Iraq for that purpose, to join Abu Yusuf in several important contacts, one of which was the contact with Abdul-Salam Arif and others. His last trip there was prior to his death when he was arrested on the

⁵⁰ Engineer Taleb Al-Samerae'y, if I am not mistaken.

⁵¹ The Pivot is the place where the Islamic State will be established.

⁵² The operation of gaining the support of influential individuals in a society in order to establish the Islamic State.

Iraqi borders with Syria. When the torture of investigators didn't help them in getting him to talk, even to say his name as he had no personal documents with him, and where the only thing he used to say: "An old man looking for medication"⁵³, the investigators got bored with him and kicked him out through the Syrian borders. He had his hand paralyzed and his body totally weakened due to the severe torture the tyrants implemented on him. His kicking out through the borders was just before the wire came from the Jordanian Intelligence, telling them that the person they have in custody is Taqi-yuddin An-Nabhany himself. But they missed the opportunity.

In Egypt, the Hizb sent Engineer Moosa Hamadah Qoneiby, who worked there for some time then was arrested and kicked out of country, just after he managed to establish the partisan seed there. Also, the Azhari student Mohammed Badawy Al-Natsheh; the poet, was kicked out with many others.

⁵³ The Sheikh was an old man indeed, and he was after the medication of the Ummah.

It is to be noticed that this whole research deals with the first five years of the Dawah; from 1953 through 1958. It concentrates, especially, on the works of the first two years; 1953 & 1954. For the sake of "making sense", it may jump from time to time all the years to our present day. Also, it must be noticed that even those pioneer sheikhs who were faster than others to get the honor of joining this giant castle; some of them were not in harmony with the Dawah and its carriers, thus they left the Dawah during its early days, getting relieved and relieving others, like Sheikh Abdul-Hay Arafah – Mufti of Al-Khaleel, and Sheikh Rajab Bayyodh Al-Tamimy. Some of them left the Hizb in later years after the march got long on them, getting tired of the lengthy process and looking for comfort, like Mr. Nur-eddin Khaleel Al-Jaa'bary, Mustafa Yakoop Al-Qaysy, Afeef Edrees Al-Khateeb Al-Tamimy, Abdul-Raheem Jalal, Mohammed Nae'eem Othman Al-Sharabaty, and Farooq Mohammed Abdul-A'al. The number of all those who left the Dawah of the pioneers was so small that it doesn't compose a percentage, not even a fraction of it. The majority of them kept their loyalty to the Hizb, or kept his adoption of its ideas.

Among those pioneers, who joined the Hizb before others, there were numbers of school teachers, knowledgeable scholars and Sharii judges. Also, among them there were huge numbers of intermediate and secondary schools' students. For example, the current Emir of Hizb ut-Tahrir; Sheikh Ata Abu Ar-Rashta, joined the Hizb during his intermediate school days, where he used to live at the refugee camp of Al-Fawwar nearby the city of Al-Khaleel. Among the famous pioneers of the Hizb there were the illiterate baker, the tailor, the trader, the businessman, the army officer, the engineer, the medicine doctor, the lawyer, the Sharii judge, the Khateeb⁵⁴, the teacher, the student, the barber, the butcher, the truck-driver, the leather-tanner, the fruit-seller, the stone-breaker, the simple illiterate worker, as the Hizb knocked the doors of the society with this mixture of people that represents all the spectrums of the society.

⁵⁴ The person who delivers the Friday speech.

It is to be noticed that workers and labors had big influence in spreading the Dawah and gaining support for it, as the activity of the Hizb was in no means limited to the class of educated people, although it had huge number of them in its ranks. It is not an exaggeration when I say that some of the simple workers and labors had bigger and more important influence than his educated mates. It was so obvious to everyone that those simple labors had big capacity, some of whom were illiterate and used to initialize with their fingers on their discussions with sheikhs and scholars at study circles in mosques, being able to silence them in Sharii, intellectual and political discussions. This irritated some of the sheikhs of darkness who became spiteful against the Hizb, trying to discredit it and getting people away from it in any means possible.

An example of this was a Dawah carrier in Al-Khaleel; a simple elderly illiterate worker, who couldn't read and write, called "Yaseen Mahmood Al-Joneidy". One of the educated people wanted to make fun of him in front of his friends, greeting him with "Hello, o politician!!" The simple worker turned

over to him, asking the educated school principal, politely: "Mister, you described me as politician, would you please tell me what is politics, please?" The school principal shook his head, answering: "I don't know politics, my son, neither me nor you knows it; it has its own people." The simple worker replied, aggressively: "No mister, don't put me in your shoes. If you are an ignorant, I am not. Listen, so that I teach you mister; politics is taking care of the affairs of the Ummah internally and externally, and I am proud to be politician in the ranks of Hizb ut-Tahrir". The educated school principal got silenced, as he had not anticipated this aggressive reply.

During the election campaign in 1954, one of the candidates in Al-Khaleel was the famous lawyer "abdul-Khaleq hussein yaghmoor"⁵⁵ who campaigned using the slogans of Arabic nationalism and democracy, hanging leaflets around the hall "Ummah is the source of authorities". There was our brother Yaseen Al-Joneidy, standing to him and

⁵⁵ Abu Farooq.

asking him: "I feel sorry for you, Mr. Abu Farooq; as you challenge Allah and His Laws, asking to replace Allah by people in making legislation. Did your father send you to college to graduate as a communist, asking people to become infidels?" At the end, the lawyer mister couldn't stand in front of this simple illiterate worker.

I have tens of stories of such incidents for him and similar illiterate Shabab like him. It was a funny story when lawyer "abdul-Khaleq yaghmoor" decided not to allow the Shabab to ask him any questions during one of his election speeches. When they tried uselessly, one of the Shabab who was known with his roughness stood up wanting to ask a question. The lecturer asked him to wait until the lecture is over. The brother stood in front of the lecturer's table, not allowing him to proceed with his lecture unless he allows him to ask. When the lecturer couldn't handle it anymore, he allowed him to ask. There, and because the tough brother had no question, he pulled one of the Shabab to replace him, saying: "Stand up and ask; Abu Ebraheem".



Episode 4

War against Classes

I must pull the attention to the fact that Hizb ut-Tahrir has contradicted all other political and intellectual organizations in the Islamic world, even in the whole world, in its way to allow individuals into its ranks, where it fought "society class differences" in its structure, thus not limiting its Dawah to educated persons, diploma holders, celebrities and society leaders, whom it tried its best to call. Rather, it worked as much as it can to allow simple persons, laymen, workers and labors to its ranks. In various partisan tasks and roles, it assigned different partisan duties to its members, taking into account

their interaction with the Dawah, regardless of their individualities and their positions in society.

Regarding the educated people; as soon as the Hizb was established a huge number of teachers and students of intermediate and secondary schools joined in, those who went to spread the word and try to gain supporters from their schools, which irritated General John Globe; the chief of the Arab army and the real ruler of Jordan at that time, issuing an order that forbids politics in schools, where the spiteful administrator of education in Al-Khaleel; "ali hasan odah" (see #1 below) declared himself a spiteful enemy of the Hizb and used to leave his office to go to hussein bin ali's high school where he used to threaten and punish the students of Hizb in it. When the thing got wide-spread and all the attempts and pressures of the education inspector and school principal "talat al-sayfy" (see #2 below) failed, they started to transfer the teachers of the Shabab to other areas as punishment. For example, they transferred Sheikh Abdul-Qadeem to Al-Shobek, Asa'ad Bayyodh to Al-Karak, Yakoop Al-Qaysy to village "Kafr Nii'mah" in Ramallah area, Eid Hamed

Bader to Al-Obeidiyyah in Beit-Lahem area, Mustafa Al-Joo'bary to the village of Arab Al-Taa'amrah in Beit-Lahem area. Also, Abdul-Qader Zalloum was displaced to the village of Anjarah in the area of Ajloun after being jailed and fired from his job, and teacher Yusuf Ahmed Al-Sabateen was displaced from the camp of Okbah Jabr to Al-Khaleel.

When king hussein married queen dina abdul-hameed, he forced all the students of Jordan to participate in buying a gift for the brides, by deducting 10 Fils from each student. Student "Khaleel Ziyadeh" refused to pay that money, where the school principal "talat al-sayfy" informed the administrator of education about it, who in turn conveyed the state-endangering dangerous piece of news to the chief of region, who in turn called in the student and uselessly tried to convince him to pay the 10 Fils, and when he failed he issued the order to punish the student by transferring him to study in the schools of Beit-Lahem city.

The most famous among Islamic movements, other than the 313, before the appearance of Hizb ut-

Tahrir was the movement of Al-Ekhwan Al-Muslemoon⁵⁶, which is a movement with long history in comparison to other movements, as it was established by Hasan Abdur-Rahman Al-Banna (watch-fixer), may Allah SWT rest him, during early 30's of the 20th century, in Egypt. It reached Jordan on the hands of businessman Abdul-Lateef Abu Qoora, and to Al-Khaleel on the hands of businessman Esa Abdul-Naby Al-Natshah. This movement has not reached the level of political party, rather it remained as a licensed charity, acceptable and blessed by the rulers, especially in Jordan, Saudi Arabia and other Gulf states. The establisher of the movement declared from the beginning in the books of messages⁵⁷ and the book "Our Case"⁵⁸ that they are seekers of ruling nor change of rulers, rather he considered that a "charge" that must be rejected!! They declared that they are after rectifying the affairs under the umbrella of the king who they deemed "just ruler", thus their activity was limited in individual call, which means

⁵⁶ The name means "Muslim Brothers", but it is commonly translated as "Muslim Brotherhood".

⁵⁷ كتب الرسائل

⁵⁸ كتاب "قضيتنا"

rectify the individual, thus the family will be rectified, thus the society will be rectified.

In Al-Khaleel⁵⁹ their activities were limited to individual call to morals and collecting money to distribute on poor people and charity works, sports and sportive activities, trips, scouts' teams (see #3 below), medical clinic, weekly lectures every Thursday in the House of Ekhwan, celebrations in Islamic anniversaries, projects to memorize The Qura'an, and all their activities used to be carried out in their center; the House of Al-Ekhwan Al-Muslemoon in a leased building in Al-Shohadaa' Street with its balcony overlooking the Bab Al-Zawyah Street. Among their activities there were miscellaneous studies in homes, they called Al-Usar⁶⁰. Each Usrah⁶¹ had its name, its own financial budget and its study circles' minutes' book (see #4 below). The number of the members of each Usrah was unlimited and may reach ten persons or more.

⁵⁹ The author; Sheikh Taleb Awadallah, is from Al-Khaleel (Hebron) in West Bank; Palestine, thus many of his memories go into depth regarding Al-Khaleel.

⁶⁰ Al-Usar: The Families.

⁶¹ Usrah: One Family.

In forming these Usrahs, class separation was remarkably taken into account. Each Usrah would gather at a certain day every week on a delicious dinner, fruits and desserts. Each Usrah is hosted by one of its members on periodical rotation basis. There is no certain book to be read in Usrah, all along a certain and rigid program to memorize The Holy Qura'an. This description of Usrah applies on it during late 40's and early 50's, which differs from its current shape.

#1: sheikh ali hasan odah, administrator of education in Al-Khaleel and Beit-Lahem, and ministry of education later on. He is Azhari sheikh from the city of Qalqeelyah. He was one of the spiteful persons towards Hizb ut-Tahrir. He resisted the Dawah aggressively since the beginning and he had many stands in this regard through his job.

#2: talat al-sayfy, principal of hussein bin ali high school in Al-Khaleel, and the cultural attaché in the Jordanian Embassy in Damascus later on.

#3: The establisher and coordinator of the scouts' team was our brother Mr. Abdul-Qader Zalloum "Abu Faisal", the author of "Oman and the Seven Emirates", as he had learned military works during his engagement in the team of "Najjadah" that was part of the Holy Jihad against the Brits and Zionists.

#4: Some of the most famous Usrahs of Ekhwan in Al-Khaleel were "Usrah of Mohammed" that had Mr. Esa Abdul-Naby and Mohammed Rashad Al-Shareef in it, and "Usrah of Othman" that had Mr. Abdul-Qader Zalloum and some traders in it.



Episode 5

Crises that almost destroyed the Hizb

Sticking to principles⁶²

The privilege of the leadership members; the first halaqa⁶³, was not only that they were cultured by the Imam Emir, rather they used to have delicate feeling, high culture, leadership gift, awareness of the thoughts and ideology in general, prestige and respect by their mates in Dawah and prior to it, thus they were key figures before the stage of Dawah and during it. They lost all this because they left the Dawah. It is so regretful that the respectful sheikhs, as they departed the Dawah, were like the fish

⁶² The word "principles" here indicates thoughts and ideas that are constant and not subject to change.

⁶³ Halaqa: ring. It indicates a study circle in the Hizb.

departing water. Some of the major indications of this: some of them signed on the construction of Palestine Liberation Organization (PLO), and they pulled out after lengthy disagreement with the Establisher Emir, the discussions over which took so long and big number of Shabab and Hizb's Sheikhs, who were in agreement with the Emir, participated in these discussions, which concluded in no positive results. It seemed that they never had the intention to continue with the Dawah, for one reason or another. The major disagreement points were:

- 1- Their insistence that leadership should be collective, and not for one person. This means that the decisions of leadership must be taken by Shura⁶⁴ and subject to voting.

- 2- The leadership members at that time, including the Establisher Sheikh, were all residents of Syria. When the restrictions and pressures started on the Hizb and its members in Jordan, and such actions started to spread against the

⁶⁴ Shura can be roughly translated as Consultation. The word has more delicate meaning that can be found in the Hizb's literature.

Hizb from one country to another, the leadership members asked for the exemption of Syria from being subject to the Hizb's work, to be safe haven for the leadership.

After lengthy discussions and exhausting negotiations, they insisted on their stand. Due to the firm rejection of the Emir Sheikh for their requests, they pulled out of the Hizb all together, which caused turbulence in the Hizb for very short time. This was overcome by assigning new leadership members to replace the ones who pulled out. May Allah rest them and forgive them.

The Hizb, during the stage of society entrance that started with the launch point, had faced three severe storms that affected its march negatively. However, the second of these storms was a destructive tornado. Because the Hizb constructed its work on a solid basis; the Islamic Aqeeda⁶⁵, which forced its march to be according to the Sharii methodology, because of that, Allah SWT had protected the Hizb

⁶⁵ Islamic Creed.

and allowed it out of these storms stronger than ever each time. These three storms were:

- 1- Leadership crisis: it realized in the departure of some of the famous names of the first halaqa, who are these sheikhs: Nimr Al-Masry, Dawod Hamdan, Abdul-Ghaffar Katbah, Abdul-Majeed Abu Laben, and Hashem Abu Amarah.

- 2- Asa'ad betrayal crisis: it realized in having Mr. Asa'ad Bayyodh Al-Tamimy pulling out of the elections race in favor of the government's candidate, and not being able to stand fast in front of the government's "stick and carrot" policy. With his candidacy, the Hizb had decided to challenge the state and its martial laws, and all other classes and spectrums of society stood by the Hizb in this challenge, including political parties; even Communist Party and Baa'ath Party and Arab Nationalists. Thus, standing fast and sticking to this cause was a matter of life and death for the Hizb and the whole Ummah, where the state as Sheikh Ahmed Al-Dao'or said: had inflamed the backs

of the Ummah with its whips, on the hands of the most criminal government lead by criminal "sameer al-rifae'y", and in the era of the most criminal martial governor the infamous "hasan al-kateb" who supervised the pulling out of Asa'ad personally. I say "betrayal" because Asa'ad himself said it to me in person: "I have betrayed Allah, His Rasool and the Jamaa'ah of Muslims"⁶⁶. The Emir's letter came to say: "Asa'ad is dear to us but Islam is dearer, and since the betrayal of Asa'ad had been proven, it has been decided to kick him out of the Hizb". May Allah rest you, O Abu Talat, you were our teacher and big sheikh, one of the pioneers in the Hizb, the companion of Abu Ebraheem and Abu Yusuf in the Dawah and before it, you slapped the Hizb and its challenge in the face so badly, you let down the Ummah that had put its hope in the Hizb so badly, and you were awarded by "hasan al-kateb" as he had promised you with an elegant position; the manager of the house of

⁶⁶ Rasool: Messenger. Jamaa'ah: Group. The Jamaa'ah of Muslims: The Islamic Ummah being ruled by the Khalifah (i.e. Caliph). Asa'ad here meant that he betrayed Muslims in general.

Muslim orphans in Al-Quds, how disgraceful that such position characterized you as a traitor, and it is a betrayal indeed, and the soul is prone to evil.

[Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft-forgiving, Most Merciful (53)]⁶⁷ YUSUF

3- "abdul-naser" crisis, which was almost the final straw, but Allah SWT was The One to protect His Dawah. This crisis realized in the ability of "abdul-naser" to inflame the sympathy of people with his hackneyed speeches and publicity-gainer actions, like nationalizing the Suez Canal, high Aswan Dam, triple attack on Gazza and Suez by England and France and Jews, unity between Egypt and Syria⁶⁸, and his public enmity against king hussein of

⁶⁷ Translation of approximate meaning of a verse of the Qura'an.

⁶⁸ The two states united in one "Arab Republic" for 3 years: 1958-1961.

Jordan, president nuri al-sae'eed of Iraq, king saud of Hijaz and Najd⁶⁹, where all of them were hated by people. All these incidents and other similar ones inflamed the sympathy of people, that "abdul-naser" reached the stage of being called "the worshipped by people"⁷⁰ that some persons reached the stage of confusing obeying and loving him with worshipping Allah. During these incidents, the Hizb stood up to declare "abdul-naser" an American agent and started to disclose his agency and conspiracies in statements and leaflets being distributed to the people, which generated wide-spread hatred against the Hizb by everyone, as the Hizb was the only group in the Ummah that spoke up to alert the Ummah and warn it from "abdul-naser" and his agency to the Americans, while the Ummah collectively, represented by laymen and parties and establishments and organizations,

⁶⁹ The state called "saudi arabia" nowadays is composed of two significant regions: western region that has Makkah and Madinah is Al-Hijaz, and eastern region that has Riyadh and Dammam is Najd.

⁷⁰ معبود الجماهير

was praising the man and describing his heroic attributes.

The storm of "abdul-naser" lasted for long fruitless years, where the Hizb didn't progress for an inch. On the contrary, the crisis costed it huge numbers of its Shabab who fell in love with "abdul-naser", thus departed the Hizb that stood against the consensus of the Ummah and challenged the feelings of everyone.

This is the summary of "abdul-naser" crisis as I lived it and felt it, and as was lived and felt by the Shabab and Sheikhs of Dawah.

In order to explain the reason of the insistence of the Hizb to stick to its negative stand towards "abdul-naser" and not leaning to the aggressive wave that was favoring him, we must refer to the book "**Partisan Massing**", page 50 and following ones, where it says:

In this stage⁷¹ the Hizb is exposed to two dangers: principal danger and class differential danger⁷². The principle danger comes from the group's trend, and the wish to meet its instantaneous requests. It is caused by having the old residuals overcoming the partisan idea. That's because when the Hizb dives into society and contacts the public to interact with it, and to lead it, at the same time of being equipped with its own principle, the public has many contradictions of old backward thoughts and inherited things from the perished generation that accumulated, all together with dangerous foreign ideas and mimicking the infidel colonizers. Thus, when the Hizb interacts with the public, providing it with the Hizb's opinions and thoughts, working hard to rectify its concepts, to revive the Islamic Aqeeda in it, and to create honest atmosphere and good public customs, through the Hizb's concepts, which requires calling and campaigning and advertising, to gather people around it on the basis of principle, in a way that would strengthen the Ummah's belief in the principle, and create trust in Hizb's concepts, and respect and appreciation towards it, and carry the Ummah to the status of willingness to obey and work. Then, it's the duty of the Hizb to increase the number of its believer and trust-worthy Shabab within the Ummah, to stay in grasp of it, like army officers. If the

⁷¹ The stage of interaction with Ummah.

⁷² The principal danger is detailed above, where class differential danger is related with the possibility that some Shabab may start to consider themselves a better class than the rest of the Ummah.

Hizb succeeds in this interaction stage, then it will lead the Ummah to its wished target within the limits of principle, ensuring that the train would never get off tracks.

On the other hand, if the Hizb leads the public before the completion of interaction with it and before it creates public opinion in the Ummah, then its leadership will not be that of the principle rulings and ideas, rather it will be by diagnosing the feelings of the Ummah, inflaming its sympathy and emotions, and leading it to believe that it can acquire its wishes soon.

However, in this case, this public will not get rid of its initial emotions, like patriotism, nationalism and priest spiritualism. Furthermore, collective incidents will excite this public, such that ridiculous issues like sectarianism and denominationalism, and old ideas like independence and freedom, and corrupt emotions like racist and familial ones. That's when contradiction will occur between it and the Hizb, as it will ask for things that do not fit into the Hizb's principle and call for instantaneous purposes that will harm the Ummah, also it will get so excited for these requests and get more and more excited if they realize, and many bad emotions will appear in it. **In such circumstances, the Hizb will be in-between two burning options: the first is to be exposed to the anger of Ummah, its hatred, and getting its control**

over it destroyed. The second option is to deviate from its principle and get loose about it. Both options are dangerous on the Hizb. Thus, it is a must for the men of Hizb, when there is contradiction between the public and the principle, to stick to the principle even if they get exposed to the anger of the Ummah, as it would be temporary anger. When they stick to their principle and stand fast, they will regain the Ummah's trust in them. They must be alerted not to deviate from the principle and not to get off tracks for a single inch, because it's the Hizb's life and the thing that ensure its existence. To avoid such embarrassing situations and to push away such danger, the Hizb must work hard to irrigate the Ummah with its principle, to keep the clarity of the Hizb's thoughts and concepts, and to ensure the dominance of their atmosphere on the Ummah. This would be simplified by paying extreme care to the culturing period, paying extra care to the collective culture, making sure to disclose the plans of colonialism accurately, looking over the Ummah and its interests day and night, getting into total fusion with the principle and Hizb, continuous exploring into the Hizb's thoughts and concepts to remain pure, and making all kinds of possible efforts to accomplish all this regardless of required efforts and deeds.



Episode 6

The Stands of Previous Movements

Some of the most famous scholars and misters who used to be in Al-Ekhwān Al-Moslemoon joined Al-Hizb, like Abdul-Qadeem Zalloum and others. This affected the Ekhwān so negatively, that the Mr. Hasan Al-Banna's son-in-law, Mr. Saeed Ramadhan, came fast from Egypt. He was then the second man in the Ekhwān of Egypt after Mr. Abdul-Hakeem A'abdeen, the other son-in-law of Al-Banna who used to publish the magazine called "Al-Moslemoon" in Cairo first then in Switzerland. Mr. Saeed met Sheikh An-Nabhany in Al-Khaleel, in the house of Mohammed & Naser Al-Sharabati in order to convince him to dissolve the Hizb and unit the two

groups, in the presence of very famous Ekhwan figures like Shokry Abu Rajab Al-Tamimy, Mohammed Ahmed Sharabati, Esa Saleh Abdul-Naby Al-Natsha, Abdul-Hafeth Mesbah Moswadda, Abdul-Fattah Hasan Al-Taher Al-Mohtaseb, Mohammed Rashad Abdul-Salam Al-Shareef, and Abdul-Wadood Abu-Gharbiyya Al-Shaa'rawy, but the meeting concluded in no results. I must pull the attention to the fakeness of the story that some books of Ekhwan tell regarding the person who came from Egypt and that he was Seyyid Qutub. The person was Saeed Ramadhan and not Seyyid Qutub.

After the failure of this attempt, intellectual clash started to take place between the Hizb and the Ekhwan, and the Ekhwan started very aggressive and unjust campaign against the members of the Hizb, not even greeting them and sometimes considering them Mortads⁷³.

⁷³ Mortad: apostate.

Some authors of Ekhwan claim that Hizb ut-Tahrir had split apart from their ranks, and this claim is totally false. In the first Halaqa of Hizb ut-Tahrir there was not even one single individual from Al-Ekhwan. Although many of the first to join the Hizb in Al-Khaleel were from Al-Ekhwan, and more from Movement 313, and some from the Communist Party, still Sheikh Taqi-yuddin and his companions had nothing to do with Al-Ekhwan Al-Moslemoon whatsoever. Also, Sheikh An-Nabhany had nothing to do with the group of Emin Al-Husseiny, as being hinted by some books of Ekhwan. Both claims are classified as pure lies to achieve disgraceful goals. It's true that Mr. Abdul-Qader Zalloum had close friendship with Emin Al-Husseiny, as Abdul-Qader was member in the Holy Jihad that belonged to the group of Emin Al-Husseiny prior to his membership in Al-Ekhwan.

Sheikh Taqi-yuddin An-Nabhany became famous among the people as the establisher of the Hizb, and although many people used to attack the Hizb and its call to establish Khilafah State, but the Sheikh was always respected and by everyone because he

was one of the first sincere teachers, since 1930's, and he was an example of the excellent Muslim and Believer in his ethics and morals and behavior, let alone his wide and vast knowledge as a scholar and mojtahed. Thus, his eminence was never attacked by anyone regarding his behaviors. On the contrary, the extremist enemies of the Hizb used to praise the Sheikh and his taqwa and Iman. The same applies for the second Emir of the Hizb, Sheikh Abdul-Qadeem Yusuf Zalloum, the patient sheikh who is an alumni of Al-Azhar and ex-teacher in the high school of hussein bin ali in Al-Khaleel, the son of His Eminence Sheikh Yusuf Zalloum, a very famous Hafith of Qura'an, who was respected and praised by all. The same for His Eminence Sheikh Ahmed Al-Dao'or in the city of Qalqeelyah in West Bank. The love and respect of the people in his area towards him were obviously seen when he was the only candidate of Hizb who won in the fake elections during the era of Tawfeeq Abu Al-Hoda's government, as the people protected the election boxes with weapons.

Regarding the claim of some people that the Establisher Sheikh used to call for Arabic Nationalism before he established the Hizb, such claim is totally false. When his book "The Message of Arabs" is inspected, which was a memo presented to the cultural conference of the arab league being held in Alexandria, Egypt, in 08.11.1369 H, 22.08.1950 G, it can be seen clearly that he is praising Islam and Muslims and not Arabic Nationalism nor Arabs.⁷⁴ When this is combined with what is mentioned in page 30 of "Partisan Massing" where he states: "Being guided to the Principle by a person with hyper-sensitive intellect and feelings, thus it interacts with him until it gets crystal-clear in him and becomes clear to him, then the first cell realizes...etc.", it can be seen that when he wrote his book "The Message of Arabs" he was in the last stage of the period of interaction between the hyper-sensitive intellect and Principle, where he had already been guided to its details and towards the beginning of crystallization, and only little confusion was left to be cleaned out so that the crystallization

⁷⁴ Refer to the original text of the memo.

becomes stable and clear with no residuals of whatsoever. The Principle was mature in his mind at that stage, as "The Message of Arabs" illustrates, but it was just getting crystallized, and this crystallization needed further trimming, and whoever is hyper-sensitive in his search for truth is always in nonstop search and exploration. The memo implies that he was during that era in extreme and extensive search and study of all other principles and periods of cultural invasion. I don't know if Al-Shafii had an effect on him, but I heard later on from one of the Sheikhs that he used to like the book "Al-Moghny Wal-Sharh Al-Kabeer" for Ebn Qodamah, and that he intended to give it special spot within the adoptions of the State when established. Also, the sentence being repeated by the kids of Ekhwan of (leave them, they will end where the Ekhwan started) and that Shaheed Seyyid Qutub said it, this sentence is untruthful and they made it up for cheap propaganda, and they were alerted several times that it's a lie.

Many of the authored books included systematic blunt lies for evil intentions, especially regarding Hizb

ut-Tahrir. For example, as far as I know Sheikh Al-Dao'or had never gone to the meetings of Al-Albany. Another lie is what was mentioned before regarding who came from Egypt; they claim he was Seyyid Qutub while he was Saeed Ramadhan. Such lies can be found in the book called "Seyyid Qutub, the Living Shaheed" for its author, called Yusuf al-athem, the Ekhwan ex-member in the Jordanian parliament.

Also, the topic of "Unity of Islamic Movements in One Islamic Movement" is suitable for cheap propaganda, like the slogan "Islam is the Solution", and whoever shouts out for such issues seeks not the face of Allah SWT and seeks not the goodness of the Ummah, rather he wants disturbance, useless arguments and disputes, as history has shown us... what's the meaning of "unity" or "uniting"? Is it setting in conferences to negotiate on compromises? Conferences similar to the conferences of religion unification they hold under the sponsorship of Vatican? Or negotiations so this side gives up a little and that side give up a little? What a weird thing! The Muslim who carries thoughts he believes in is

not allowed in Islam to set and negotiate these thoughts, give up some of the, or compromise in order to unit with others who don't carry the same thoughts. Otherwise, why didn't the sheikhs of the four math'habs; Abu Hanifa, Malek, Shafii and Bin Hanbal do that? It is well-known that evidence is countered with evidence and proof and countered with stronger proof, this is Islam, and anything else is an evil word being said to achieve evil goals.

To be specific regarding Al-Ekhwan Al-Moslemoon, as some people may wonder, other than the fact that we all are Muslims, I must ask: what are the common things between us? What are the closeness and similarity between us? Are there any common things in the intellectual domain? Absolutely nothing. The Dawah of Hizb ut-Tahrir is concentrated on the fact of being intellectual and political mass based on stable intellectual foundation, which is the Principle of Islam, and the Principle is an idea and methodology of its same kind, and this mass works to demolish all existing structures from bases in order to establish on their ruins a unique structure, and the way to do that is to create the public opinion

through the fusion operation, which requires an open war on every corruption, in the field of Aqeeda and intellect and habits and traditions and systems, thus it does not compromise nor plays the hypocrite, and never gets involved in what contradicts its ideas, thus never get involved in legislation in current existing ruling systems, and doesn't believe in gradualism, and refuses any principle that contradicts Islam like democracy, socialism, capitalism, and secularism; it rejects them in details and in totality, their roots and their branches. On the other hand, the call of Ekhwan is built on being a group not a political mass; it's an individual call aiming at good manners and considers this to be the way to its target, where their chain is: rectify the individual, and then the family gets rectified, which in turn rectifies the society. This is the concept of reforming movement; patching one, as they don't target to demolish of the corrupt society rather correcting its path while keeping it. Their reformist steps result in keeping the corruption and not allowing the Ummah to reach the true progress by distracting it with empty slogans and improvised actions, without steady methodology or unifying

intellect, thus they engage in legislation and become members in kafir governments as ministers ruling with kufr, and they make cheap propaganda with useless songs and slogans. Thus, by careful inspection, there exist absolutely no common ground for any intellectual closeness between the two calls, the opposite is correct, as the two movements are in total contrast and it's impossible to have any intellectual closeness between them, and any speech about the necessity of having them uniting is nothing but fiction.



Episode 7

Detention Camps and Prisons

The desert prison of Al-Jafer, in the desert around the town of Maa'an southern of Jordan, and it's special for political prisoners, not ordinary ones. Many of the Shabab of the Hizb was arrested and sent there, like Sheikh Ahmed Al-Dao'or, Mr. Saleh Al-Mohtaseb, Mr. Hareth Katbah, and Sheikh Abdul-Qadeem Zalloum, and other pioneers in the Hizb. The reason of mentioning the first three names wasn't to exclude others, rather to pull attention to their stories that I'd like to mention. The number of Shabab who were sent to this prison is huge.

The story of Sheikh Al-Dao'or in Al-Jafer: he was jailed in Areeha (Jericho) city in Palestine, and then was moved to Al-Jafer where the guardians are members of "desert guardians" which is the most aggressive company in the Jordanian army. It was established and the selection of its members was supervised by the leader of the army John Ghalib Pasha. Its members are well-known with their rudeness, dullness, stupidity, roughness and extreme love to the ruling regime. When Sheikh Al-Dao'or was sent there, the guardians were told that he is a kafir communist despite his clothes, so that they become tougher and ruder with him, and they indeed became so. One day, by coincidence, one guardian entered his cell to find him praying, after he finished his prayer the guardian said: I see you praying, man? The Sheikh replied in surprise: And you want me not to pray, O man? Then the Sheikh exploded in laughter when the guardian told him the story, understanding why they were extra tough with him. The Sheikh exploded in laughter when he told me the story. The Sheikh, Ahmed Al-Dao'or, had many stories in jail, which I will mention as much as I can recall later on insha-Allah. May Allah SWT rest

you and have mercy on your soul, O Abu Mohammed, and may Him allow you to be with the good men, you and your brothers of the Sheikhs of Dawah.

(مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا)

سورة الأحزاب

[Among the Believers are men who have been true to their covenant with Allah. of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least (23)]⁷⁵ Al-Ahzab

The story of the two virtuous Sheikhs Saleh Al-Mohtaseb and Hareth Katbah: they were jailed together in the prison of Al-Khaleel, with many other Shabab like Sheikh Wajeeh Al-Tamimy and Sheikh Rabii' Barakat Al-Ash'hab. One day the infamous Marshal ruler of Jordan, the thug hasan al-kateb visited the prison of Al-Khaleel, and the custom in jail that when famous governmental figure visits, jail manager (abu saleh samarah) or his deputy (fareed al-jeyosy: abu sameer) approaches each cell and

⁷⁵ Translation of approximate meaning of verse

says: cell number # is OK. This means that the residents of that cell must stand up in greeting to the ruler. The Sheikhs agreed not to stand up whatever the consequences will be. When he reached the cell, the guy shouted: Cell number 7 is OK. When no one stood up, he repeated his shouting several times. When no one responded, he stuttered and said to the ruler: my lord; this is the cell of Tahriris⁷⁶.

The fox started to play the role of an advising saint, that's when our brother Sheikh Saleh, Abu Maa'moon, said to him: don't you fear Allah, O man? Don't you fear Allah, O tyrant? Until when will you oppress the people and judge them with kufr? The book of Allah is between us, if you were a Muslim. That's when our brother Sheikh Hareth continued: It seems that you don't have mirror in your home, O man, because if you had had a mirror, you would have seen the dust of hell on your face, O fuel of fire, you are destined to hell insha-Allah. That's when he issued an order to transfer both of them to spend 3 years in the desert prison of Al-Jafer, and that what

⁷⁶ Tahriri: a member of Hizb ut-Tahrir.

happened, to go out after that with no source to make living, thus started free works and tasted the sorrow of life. They have from us to ask Allah to reward them... Recall them, O brothers, don't forget them, as they are among us full with patience and satisfaction.

One of the stories of Sheikh Ahmed Al-Dao'or, I recall:

We were dealing with a company in Amman, its owner is called R.S., a Christian communist, a famous communist in Jordan, and he was prisoner in Al-Jafer. We heard that he was released, thus we went to visit him to congratulate him in his office. During talking he said: do you know that I thank Allah because I was released and let out of Al-Jafer. We replied: everyone is so. He said: no, my situation was different, because if I had stayed longer for another one week, I would have had become a Muslim.... We had in the prison a Muslim sheikh called Sheikh Al-Dao'or, I bear witness that he isn't a human; he is an angle of those angles people talk about. Do you know that we used to wake up early in

the morning to get the privilege of carrying the jug of Wudu⁷⁷ for the sheikh?

Yes, indeed, because of my close knowledge of our Sheikh, Ahmed Al-Dao'or, I am not surprised at all because of R.S.'s story, as he was, may Allah rest him and please him and have mercy on his soul, one of nowadays Sahabah⁷⁸.... Don't forget them, O brothers, recall them always and make frequent prayer to Allah for them.

⁷⁷ Wudu: the act of washing face, hands, hair surface, ears and feet before prayer. It's a no-brainer for any Muslim to be aware of it.

⁷⁸ Companions of Prophet Mohammed SAW.



Episode 8

The Works of First Phase

After establishing the first cell of the Hizb and holding the first secretive cells, the Hizb addressed the people in public, thus Sheikh An-Nabhany made two khotbas⁷⁹, one in Al-Masjed Al-Aqsa and the other was in Al-Masjed Al-Ebraheemy in Al-Khaleel, where he attacked the agent rulers; the weakling politicians, who want to make sand bags out of the Muslims, protecting the kafir colonialist with their bodies. This inflamed the emotions of people and the Hizb gained further support and new members, and created interaction within the society and severe struggle with other movements. Thus, forced king

⁷⁹ Speech to public, similar to Friday speech.

abdullah bin hussein, king of Jordan, to call him for a meeting, and in the meeting there was the chief of staff of the royal palace sheikh abdullah ghosha. In the end of the storming meeting, the king extended his hand to Sheikh Taqi-yuddin asking him to pledge allegiance by saying "I pledge to be an ally of your allies and enemy of your enemies". Sheikh Taqi did not reply, which forced the king to repeat his sentence three times, very nervously. That's when Sheikh Taqi-yuddin An-Nabhany replied: "I have already pledged allegiance to Allah to be the ally of His and His Messenger's allies, and be the enemy of His and His Messenger's enemies". The king went crazy, lost his temper, and shouted: you are a dangerous Sheikh... throw him in jail. I recall that sheikh ghosah interfered to convince the king not to jail the Sheikh because he is so beloved by people and jailing him may inflame their feelings, and so happened. However, the Sheikh was sent few weeks later to the desert prison of Al-Jafer upon orders of the real ruler of Jordan and the leader of army, john globe pasha.

The Hizb depended on the "Ottoman Associations' Law" dated on 29.07.1327 H 13.08.1907 G, which was still effective in West Bank of Palestine, in declaring the establishment of the Hizb. According to this law, an association can be established with declaring the intention to establish it and letting the authorities in the region or advertising that intention in a local newspaper. Thus, it sent to the minister of internal affairs "informing news" through the governor of Al-Quds, dated 02.03.1953 that the Hizb has been established according to the effective law, and the declaration was signed by Sheikh An-Nabhany, Dawod Hamdan, Moneir Shoqeer, A'adel Al-Nabulsy, and Ghanem Abdouh. Also, the Hizb declared his intention in the same time in the weekly newspaper of "Al-Sareeh", and opened an office in Hindiyya building at the beginning of Nablus street in Al-Quds, and a big banner was put on the office's balcony in the name of "Office of Hizb ut-Tahrir". Upon this, general John G. Pasha sent a group of police and army that closed the office and removed the banner by force. The Hizb replaced that by opening an office in Hindiyya building in Al-Quds and another in Bab Al-Zawyah street in Al-Khaleel in the

name of office of "Lawyer Dawod Hamdan", and in Amman after than an office in Al-Salt street in the name of office of "Engineer Shahaata Ar'ar – Abu Safwan, and in Beirut the Hizb's office was "Al-Waie Bookstore" due to the refusal of the memo of "informing news" by the state, which was sent by the Hizb in accordance with the effective Ottoman law at that time.

The excuses of the state to refuse the declared establishment of the Hizb were, as the minister himself announced, who was deputy prime minister at the same time; saeed al-mofty, because the Hizb's establishing system states its refusal of the principle of hereditary ruling system as being stated in the Jordanian constitution, and because it calls for the election of ruler. Also because the program of the Hizb refuses nationalism to be the underlying foundation of the state, rather it calls for the Islam to be that foundation, which is considered as a challenge of the legitimacy of the Jordanian regime and violation of the constitution, and call for segregation between citizens.



Episode 9

Public Culturing

The Hizb depended on the halaqas being held in homes with no limitation on the number at the beginning, to concentrate the focused culture. After that the halaqa of limited number started, as known nowadays regarding its shape and organization, where it's not allowed to eat or drink unless water. The collective culture: the Hizb worked on teaching in mosques, and Sheikh Abdul-Qader Zalloum was a teacher who kept giving lessons in Seerah in Al-Ebraheemy mosque. Also, speeches used to be delivered immediately after asr and Friday prayers in Al-Aqsa mosque in Al-Quds and Al-Ebraheemy mosque in Al-Khaleel, circulating among sheikhs

Abdul-Qadeem Zalloum, Asa'ad Bayyodh, Rajab Bayyodh, Abdul-Sameei' Al-Rifai'y Al-Masry and others. Those study circles used to be targeted to cause disturbance, especially by the darkness-lovers of sufi movements' sheikhs, where they deliberately used to hold their zikr circles at the same location to cause disturbance, especially when the person delivering the speech was Sheikh Abdul-Qadeem Zalloum. In Amman, the same was done after Asr prayer in the big Husseiny Mosque. Also, the Hizb was targeting the weddings, public meetings and all possible social occasions to spread its Dawah. The struggle was fierce with other parties, specially the communist part and baa'ath party, where the pivot of discussions was to prove that Allah exists and making fun of their communist, socialist, patriotic and nationalist ideas. When defeated in discussions, they used to curse and swear at the Shabab. The city of Khaleel was hometown of some of their international leaders like Dawod Abdul-Afow Sinnoqrot, Nimr Al-Hmood, Khadhr Al-Hmood, Fakhry Asa'ad Maraqa, Lawyer Awny Sabry Al-Nather, Abdul-Jabbar Al-Sayyory, Mokhles Amro, Ezz-eddin Merar, Dr. Ahmed Mohammed Hamza Al-Natsha...etc.

Due to the increasing interest in the Hizb and its audience, and because of the fierce intellectual struggle that caused big bang and extreme interaction in the society, with flood of new recruits, the government issued a law on 25.01.1955 that bans delivering speeches and teachings in mosques without getting permit from the official authorities. This law was called "**Law of Preachment and Guidance and Khotba and Teaching in Mosques for the Year 1955**", and punishments of jails and fines were imposed on any violators of this law, thus His Eminence Sheikh Ahmed Al-Dao'or attacked that law in one of his khotbas in Al-Ebraheemy mosque, making the analogy between that law and the law of selling Khamr⁸⁰ in bars, and when the committee of ruler's sheikhs approved the law, so-called "Islamic scholarly committee" upon the order of John Globe Pasha, Sheikh Abdul-Qadeem Zalloum attacked the idea of having clergymen in Islamic life, and he also attacked the uniform that distinguishes the scholars, in an inflammatory khotba in Al-Ebraheemy mosque,

⁸⁰ Alcoholic drinks: banned by Islam.

where he said: "If it weren't for the fact that Hizb ut-Tahrir doesn't believe in partial issues, I would have taken this turban off and stepped on it with my feet, despising it and whoever wears it" - the Sheikh then and since his graduation from Al-Azhar used to wear the scholarly uniform of turban and jubbah. This was surprising because the Sheikh was famous with his patience and cold nerve, but his excitement was so extreme during that khotba, and that was the only time I see him that excited. The Hizb challenged the government by delivering khotbas after the law became legal, and some of the Shabab were jailed after that for this reason, among them Mr. Abdullah Abu Zakyah and others. Sometimes the prayers used to protect the Shabab who deliver the khotbas as happened to Ahmed Bayyaa'a who was protect by the prayers against the security apparatus inside the mosque and got him out of mosque and town, and that took place when he delivered the statement of Hizb ut-Tahrir in Al-Ebraheemy mosque for the occasion of the visit of Rome's Pope to Al-Quds and Jordan. The Hizb made up for that with Friday khotbas that was delivered by Sheikh Hamed Abdul-Ghaffar Tahboob in Al-Qazzazeen mosque in Al-

Khaleel, where the sheikh was a teacher in the schools of education and assigned Imam for that mosque by the awqaf, and after that by Friday's khotbas by Sheikh Wajeeh Al-Khateeb Al-Tamimy in Al-Ebraheemy mosque and Sheikh Jameel Al-Khateeb Al-Kanany in Al-Aqsa mosque. In this occasion, I mention the sheikhs of evil; members of so-called "islamic scholarly committee", who obeyed general john globe and disobeyed Allah SWT, those evil persons who feared john globe and didn't fear Allah SWT, signing on the law with their names without being ashamed.

This unjust law # 1 for year 1955 that was approved by the parliament and committee's members of by their letter number 3145 dated 16.05.1374 H 10.02.1955 G, addressed to judge of judges, who were:

- 1- abdullah ghosah – president of committee
- 2- hamza al-arabi – manager of shariite
- 3- nadeem al-mallah – member of islamic affairs counsel
- 4- hilmi al-mohtaseb – sharii judge of Al-Quds

- 5- abdul-hay arafa – mufti of Al-Khaleel
- 6- mash'hor al-dhamen barakat
- 7- yusuf tahboob
- 8- a'adel abdul-salam al-shareef – fatwa secretary – Al-Quds.

And in his letter to the parliament, the mufti of Jordan, abdullah al-qalqeely, dated 23.04.1374 H and 17.01.1955 G, approved the law.

And in an undated letter the law was supported by the president of Al-Khaleel municipality and the famous english agent, mohammed ali al-jaa'bary. In his letter dated 02.05.1374 H 26.01.1955 G sheikh abdul-hameed al-saae'h supported the law, who was the president of sharii appeal court, and chairman of Palestinian parliament later on. In his letter dated 28.04.1374 H 22.01.1955 G the law was supported by the member of sharii appeal court sheikh othman al-shanqeety. In a letter dated 30.04.1374 H 25.01.1955 G the list of hypocrites had a new member with his letter supporting the law; member of sharii appeal court mohammed fal al-baydhawy al-shanqeety. Another evil name joined the list of

hypocrites with his letter 03.05.1374 H 27.01.1955, the general inspector of sharii courts, sheikh hilmi al-edreesy. I say: **If you see the scholars entering the sultan's door, then despise them as they are traitors, and never entrust them for your religion, never.** In his comment on the law, Sheikh Ahmed Al-Dao'or mentioned in his khotba in Al-Ebraheemy mosque in Al-Khaleel saying: **They want to give us permit to order the good and forbid the evil, similar to the permit of khamr.** Sheikh Abdul-Qadeem Zalloum, as mentioned before, said in one of his khotbas in the same mosque: **If it weren't for the fact that Hizb ut-Tahrir doesn't believe in partial issues, I would have taken this turban off and stepped on it with my feet, despising it and whoever wears it.**

As Prophet Mohammed SAW told us that the scholar who doesn't work in accordance to his knowledge will be punished before idol worshippers.



Episode 10

The Struggle with Rulers

After being released from Al-Jafer prison, Sheikh Taqi-yuddin left Jordan to stay temporarily in Syria, then he moved to Lebanon. The Shabab used to travel to Damascus, then to Beirut so that he personally supervises them in condensed halaqas, especially in the book of "Partisan Massing" and the book of "Concepts of Hizb ut-Tahrir". The persons who didn't travel, or couldn't travel, they were given the halaqas on the hands of Sheikh Abdul-Qadeem Zalloum, and when he left to Baghdad the task was done by Sheikh Ezz-eddin Al-Khateeb (the judge of judges in Jordan nowadays), Sheikh Ahmed Al-Dao'or, Sheikh Abdul-Qader Zalloum, Wajeeh Al-

Khateeb, Emin Shannar, Nitham Hussein, Ghanem Abdouh, and others.

In the year 1954 the Hizb published his weekly newspaper "**Ar-Rayah**"⁸¹ which had its Chief of Editing Sheikh Abdul-Qadeem Zalloum and Secretary of Editing Moneer Shoqeir, and it used to be published every Tuesday, in a totally different shape when compared to all other newspapers, as it had no ads or pictures, and it used to spread the thoughts of Hizb and expose the plots of colonialism. The newspaper attacked the idea of clergymen in Islam and their distinguished uniform in analogy to the men of priesthood and their uniforms. It also attacked the so-called "islamic scholarly committee" mentioned in episode 9. This led to its closure after 14 weeks. Then the Hizb rented the weekend edition of the Lebanese newspaper "**Hadharah**"⁸² to replace Ar-Rayah for sometime. Also, many of the Shabab were able to write in many newspapers in Jordan, Egypt and Lebanon.

⁸¹ الراية: The flag

⁸² الحضارة: The civilization

Regarding the political leaflets; they were distributed in a struggling manner; hand to hand, at one certain time all over Jordanian cities, and the instruction in the first leaflet was that whoever is caught while distributing the leaflets should confess that the source is Mr. Tawfeeq Es'haq Abu Khalaf. In the second leaflet the instruction was to indicate Ahmed Mesk as the source, for all locations. When Ahmed Mesk was sentenced to 1 year in jail, the instructions for subsequent leaflets were to indicate names unknown by the intelligence apparatus, like "Taleb Awadallah" or "Shaker Fadhlallah". Once in 1958 the leaflet was sent by mail to the authority people in Al-Khaleel, causing raids on the homes and stores of the Shabab, and when the same leaflet was found at some locations, the Shabab were arrested and tortured by severe beating in a stable, like what happened to Khaled Ahmed Ahmaroo and Hatem Mesbah Naser-eddin, on the hands of the intelligence sergeant "mohammed majja" and later they were sentenced to 2 years in jail. The intelligence arrested many other Shabab and interrogated them, like Abdul-Qader Zalloum, Eid Hamed Bader, Naser Ahmed Al-Sharabaty, Hatem

Naser Al-Sharabaty, Yakoop Shaker Al-Sharabaty, Yunus Hamadah Quneiby, Zoheir Abdul-Qader Maraqah (substitute of missing)⁸³, Khaleel Ziyadah, Emin Hasan Al-Honeiny, Saleh Abdul-Salam al-Mohtaseb, Salmy Borhom, Afeef Edrees Al-Khateeb, Mohammed Badawy Al-Natshah – the poet, Abdul-Salam Mesbah Naser-eddin. They were sent to court in front of supervisor of Khaleel; mahmood hindawy, who sentenced all of them to compulsory residence and all were obliged to prove their existence for 1 year, according to the law of crime prevention.

During one monthly session in one of the houses in the old city of Al-Khaleel in the summer of 1959, there were about 40 Shabab, the majority of whom escaped by jumping on the roofs of neighboring houses when the police and intelligence raided the place, headed by the city police station officer mohammed saleem, abu a'adel. This happened one

⁸³ It's funny to mention that our brother Sheikh Zoheir Maraqah (Chief of Clans in Palestine nowadays) was not at that time in the Hizb yet, and when police came to arrest his brother, Jibreel, and couldn't find him as he had left to Germany to join university there, they arrested his brother Zoheir instead, and that was a policy adopted by the Jordanian intelligence apparatus, and people used to make fun of it, saying "that person was arrested as a substitute of a missing". *Translator: this comment was written by the author at the end of the episode, and I thought it's better to have it as a footnote.*

year later and 7 of the Shabab, who were arrested, were sent to court in front of the thug hasan al-kateb, marshal ruler at the time, among them: Wajeeh Al-Khateeb Al-Tamimy, Naser Ahmed Al-Sharabaty, Yakoop Es'haq Al-Honeiny, Abdul-Qader Al-Kafrawy, Yaseen Al-Joneidy. They were sentenced for 1 year of compulsory residence with the necessity to visit the police station 4 times a day and never leave home during night. During the interrogation session before court, intelligence sergeant al-hosany in the police station in Al-Khaleel, in the street of Bab Al-Zawyah, threatened the elderly man Yaseen Al-Joneidy to rape him if he doesn't cooperate, which our brother used to criticize them and inflame the feelings of people against those thugs, getting to the balcony of the police station which overlooks the area of taxi cars, calling the people and asking for their help: Help O Muslims, the government wants to rape me, which inflamed the people so much.

Few months later some of the Shabab, around 10, were arrested for the charge of membership in Hizb ut-Tahrir, among them: Wajeeh Edrees Al-Khateeb Al-Tamimy, Rabeei' Barakat Al-Ash'hab, Hatem

Naser Al-Sharabaty, Yakoop Shaker Al-Sharabaty, Badawy Mohammed Badawy Al-Sharabaty, Mohammed Badawy Al-Natshah; the poet, Hareth Abdullah Katbah, Saleh Abdul-Salam Al-Mohtaseb. The incident that took place when the thug hasan al-kateb visited the prison and how the Shabab refused to stand for him, and what our brothers Hareth Katbah and Saleh Al-Mohtaseb said to him was mentioned in episode 9. That's when hasan al-kateb started to curse and swear at the Hizb, accusing it with agency to americans and international communism at the same time. The same happened in court, when these two brothers challenged the judge and that he is ruling with kufr and will be destined to hell if he doesn't repent and assist Islam and become an enemy of the kafir regime instead of his service to the kufr and tyranny, which made the judge loose his temper cursing at them and the Hizb and accusing them with agency to america and communists. Our brothers Saleh Al-Mohtaseb and Hareth Katbah were sentenced to 1 year in desert prison of Al-Jafer, and the rest to compulsory residence with 2 visits to police stations every day for 1 year.

For the same reason other Shabab were arrested later on, and they were asked to declare the innocence of the Hizb, I recall of them: Rabeei' Barakat Al-Ash'hab, Mohammed Al-Sharabaty, Emin Hasan Al-Honeiny, Mohammed Badawy Al-Natshah - the poet. Later, the assigned member of parliament ismail hijazy (minister of agriculture later on) interfered to convince them to declare their innocence of the Hizb to get out of prison, which made Mohammed Badawy to criticize him severely and kick him out calling him a soldier of Satan.

Due to the increased pressure on the Shabab of Hizb, especially the teachers in governmental schools, being chased and arrested and fired, big number of the Shabab left the region to work in the field of teaching in the gulf countries like Abdul-Qader Zalloum and Emin Al-Honeiny, who were chased from Qatar to Emirates to Bahrain by members of other groups; they were chased at the regimes by informing against them that they are members of Hizb ut-Tahrir, thus once they got settled in one country, soon they were kicked out of

it, and so on elsewhere. The chase extended to the students of Hizb who were studying in the universities in Al-Hijaz, by the same groups; may Allah forgive them and guide them to the correct path.

The policy of "Shaking the tree to get rid of useless objects"⁸⁴ that was implemented by Sheikh Taqi-yuddin An-Nabhany resulted many times in getting rid of big numbers of Shabab who were not in harmony with the Dawah, so the struggling leaflets and other partisan works that all the Shabab were asked to do including employees, served for that purpose. This resulted in many arrests and courts for the Shabab, and not everyone was able to handle that. Some of them acted in response to the pressures of government and declared innocence of the Hizb in local newspaper and left the Hizb. Some of them refrained from doing the instructions because of fear, thus left the Dawah. It's well known that that policy of "tree shaking" has comforted the Hizb of serious number of Shabab, including some

⁸⁴ هز الشجرة لإسقاط النفل عنها

famous and pioneer ones, who were not of the same kind of the Dawah; not in harmony with it, like Sheikh Rajab Bayyodh Al-Tamimy, Skeikh Abdul-Hay Arafa, Sheikh Ezz-eddin Al-Khateeb Al-Tamimy, the later one because of his violation when he accepted a gift from prime minister wasfy al-tal, a personal pistol. Also, Sheikh Abdul-Aziz Al-Khayyat for his violation when he sent solicitation to king hussein from jail accompanied by a poem of hypocrisy to the royal family called "You guided us to the way" as he was sentenced for 3 years in the prison of Erbed, thus Sheikh Taqi issued the decision to kick him out of the Hizb for that reason, and the regime rewarded him by assigning him a minister of awqaf. The "tree shaking" with Sheikh Ezz-eddin was that the Emir of the Hizb asked him to return the pistol to wasfy al-tal as a rejection not as an apology, and when Ezz-eddin, Abu Nader, feared to do that, he was kicked out of the Hizb, where he was rewarded by the regime with elite positions, including minister, until he got into his current position of "judge of judges". I'd like to mention, at the same time, that many left or was kicked out of the Hizb as a result of that policy, but big number too left the Hizb because the road

seemed to long to them, some out of boredom, and some looked to comfortable life away from prisons and harassments of regime. Such individuals remained loyal to the Hizb, supporting its ideas. It's worth-mentioning that no one worth-mentioning has left the Hizb due to an intellectual disagreement or methodology disagreement or details regarding the road except those mentioned under the topic of "leadership ordeal" and some persons who wanted to reach the target fast through materialistic work.

The plan of the Hizb was to use the dome of parliament as a stand to spread Dawah, thus it entered the election battle for Jordanian parliament during the time of the government of "tawfeeq abu al-hoda" the year 1954, where Sheikh Abdul-Qadeem Zalloum, Asa'ad Bayyodh and Abdul-Ghaffar Katbah were named as candidates for Al-Khaleel, Dawod Hamdan for Al-Quds, Ahmed Al-Dao'or for Toolkarem, Mohammed Mosa Abdul-Hady for Jenin, and Ghanem Abdouh for Amman. Because of the blunt falsification, only Sheikh Al-Dao'or won because his town people protected the elections boxes with weapons. IN the elections of

1956, Sheikh Abdul-Qadeem Zalloum, Asa'ad Bayyouth and Yusuf Al-Zogheir were named for Al-Khaleel, Fares Edrees for Al-Quds, Mohammed Mosa Abdul-Hady for Jenin, Ghanem Abdouh for Amman, and Sheikh Abdul-Aziz Al-Khayyat for Erbed. For the same reason only Sheikh Al-Dao'or won.

After that Ali Fahkr-eddin was named as candidate for Beirut and Othman Safiyyah for Tarablus⁸⁵ in Lebanon, and neither won. The Hizb repeated that in 1964 by naming Sheikh Yusuf Baa'darany, Abu Rabeei', and he didn't win too... Sheikh Yusuf Baa'darany currently resides in Beirut. He recently authored many unique and edge-cutting books in various fields, like "Family is a Castle Shielded by Allah and His Messenger" - Part 1: "The Wife with her Husband", Part 2: "The Son with his Father and Mother", "Hijacking the World; an American Plan", "The Europeans' Hatred of Islam; a Conspiracy in its Second Millennium", "Christianity: a Roman Conspiracy against Humanity", "The Black Hole in

⁸⁵ Tripoli.

the Western Intellectuality"...etc. May Allah protect our Sheikh Yusuf and reward him the best of rewards⁸⁶.

⁸⁶ See episode 15.



Episode 11

A Stop with Sheikh Ahmed Al-Dao'or and the Jordanian Parliament

Sheikh Ahmed Al-Dao'or, Abu Muhammed, was the candidate of the Hizb in the elections of 1956 for a seat of "Tookarem", where the Hizb nominated Dawod Hamdan for Al-Quds, Ghanem Abdouh for Amman, Mohammed Moosa Abdul-Hady for Jenin, Abdul-Aziz Al-Khayyat for Erbed, Abdul-Qadeem Zalloum, Asa'ad Bayyoudh and Abdul-Ghaffar Katbah for Al-Khaleel. Sheikh Ahmed was the only one to make it, where the people of Tookarem and Qalqeelyah⁸⁷ guarded the election boxes with

⁸⁷ Two cities in West Bank, Palestine.

weapons, thus not allowing the state to manipulate the elections as it did everywhere else. This cycle was called: tawfeeq abu-hoda false election cycle. The elections that followed was in 1958 where the Hizb nominated Fares Edrees for Al-Quds, Ghanem Abdouh for Amman, Ahmed Al-Dao'or for Toolkarem, Abdul-Qadeem Zalloum, Asa'ad Bayyoudh and Yusuf Al-Sagheer for Al-Khaleel. Only Sheikh Al-Dao'or won. Five of the leaders of Al-Ekhwan won: Muhammed Abdul-Rahman Khaleefah – director general of Ekhwan in Jordan, Abdul-Baqy Jammo in Zarqa, Mash'hoor Al-Dhamen Barakat in Nablus, Yusuf Al-Athem in Maa'an, Dr. Hafeth Abdul-Naby in Al-Khaleel. The matter of fact is that their presence in the parliament wasn't any different from the presence of any marginal member. He was, may Allah rest him, **the only one** not to agree on any draft law to be handled by the parliament. Also, he was, may Allah rest him, **the only one** not to vote in favor of any government. Also, he was **the only one** not to participate in any commission of the parliament. When the votes were cast, in favor or against the government of suleyman al-nabulsy, he won the trust of 59 members -including all 5 members of Ekhwan-

and **the only one** to cast his vote against al-nabulsy was our Sheikh, Ahmed Al-Dao'or, who started his speech as follows: (I put this statement of mine in your hands to expose the transparent cover that hides the colonialist nature of this government). After that martial law government came, virtually headed by ebraheem hashem, while the real ruler was the blood-sucking thug, sameer al-rifai'y. This time, Sheikh Al-Dao'or was threatened with a gun in his head⁸⁸, but again he voted against this thug's government, he was **the only one** to vote against it. This time, he started his speech as follows: (My brothers, this government, the government of ebraheem hashem, rather the government of sameer al-rifai'y, and after it inflamed the back of this Ummah with its wipes, had been rude enough to come and beg you your trust, as the poet said: yesterday he kept torturing people, and today he plays doctor...) here all the ministers and members withdrew from the session and didn't allow him to

⁸⁸ To emphasize the issue: When Sheikh Ahmed Al-Dao'or made it clear that he would not vote in favor of that government, one of the government's bastards put a gun in his head and had his finger on the trigger, threatening Sheikh Ahmed to pull the trigger if he doesn't change his mind. Fearlessly; having already sold himself to Allah, Sheikh Ahmed refused to change his mind. At the end of the day, he was the only one to vote against the government.

continue, but the speech was printed and distributed later on. During the partial elections for Al-Khaleel seat, Sheikh Ahmed tried to interfere to relieve some of the pressures imposed on Asa'ad Bayyoudh to force him to withdraw, but he wasn't allowed to continue his journey to Al-Khaleel. After the betrayal of Asa'ad Bayyoudh and his withdrawal in favor of the candidate of agent ismail hijazy's government, the state had the courage to jail him while he was member of parliament, and he was sentenced by a martial court to three years in the desert jail of Al-Jafer, despite his parliamentary immunity, which was taken off him with the approval of all other members of parliament, **including the 5 members of Ekhwan**, except Wasef Anabtawy, member of Nablus, who was the only man in the parliament. The majority of the Sheikh's declarations and statements were printed and distributed to people, the most famous of which is (**Refutation of Civil Law**).

The Sheikh, and out of my personal contacts with him, was brilliant in intellect, vast in knowledge, strong, challenging, outspoken, one of the Mojahids during the Jihad era in Palestine. Until his recent

years I used to visit him in his house in Amman, Al-Lowaibdah Mountain, to complete my education on his hands, which I started in the 1950's when he was member of parliament. Thus, I am proud of being one of his students, may Allah rest him, have mercy on his soul, and allow him to the paradise, insha-Allah.

Before that government, there was the government of agent suleyman al-nabulsy, who got the trust of all members of parliament, including Ekhwan ones, except Sheikh Al-Dao'or. He started he speech as follows: (The government of suleyman al-nabulsy has come to this parliament with its declaration, thus becoming like previous ones in its reality; deliberately rejecting Islam and allying with the colonialists, but it increased the dosage of its political faking and extreme cheating. As I stand up to discuss this declaration to illustrate some dangers it has and to expose the transparent cover it has on its face to hide the nature of colonialism and cover for its manipulations with implicit expressions...etc). In a previous session, he responded to the declaration of sae'eed al-mofty's government, who had charkas

origins; His Eminence addressed sae'eed al-mofty saying: (the declaration calls for arab nationalism, while the prime minister is charkas whose fathers and grandfathers escaped from their countries to protect their religion, so what arab nationalism are you calling for?) criticizing nationalism harshly with other statements.

One of the ironies that were witnessed in the parliament was regarding the law of joint-stock companies, where the Sheikh explained why those companies are invalid and rejected by Islam due to their conditions that contradict partnership conditions in Islam. He also emphasized that it's big sin to force people to establish such companies. His speech was interrupted by lawyer Mohammed Abdul-Rahman Khaleefah, director general of Ekhwan in Jordan, who was surprised how his colleague Al-Dao'or says it's haram⁸⁹ while Prophet Muhammed SAW had established similar one with his wife Khadeejah, may Allah be pleased with her!! It was so funny and tragic at the same time, as I cannot imagine Mr. Khaleefah,

⁸⁹ Forbidden in Islam

a lawyer and director general of Ekhwan, being unaware of the big difference between joint-stock (mosaahamah) company and entrepreneur (modhaarabah) company, like the one between Prophet Muhammed SAW and his wife Khadeejah. Rather, his objection was for an intention he had in his mind, apparently accomplished later on. How petty it is for some people to unjust themselves and how petty it is for someone to place himself as a rock in the face of a call to adhere to the rules of Islam.

For those who don't know the men of that period: sameer al-rifai'y, father of abdul-muni'em al-rifai'y: permanent representative of Jordan in the united nations, and a prime minister later on, was one of the most blood-sucking thugs and criminals in Jordan, and most devoted to his english masters. He was also brutal in his treatment with people, that he declared every teacher who won't get back to work fired when teachers went on strike, in 1956 as I recall, forcing them to cease their strike. One of the sayings people used to say during his governments implies the bad conditions they used to live: (sameer's year has no wheat, no malt, and no

water), and it was noticed that during this thug's years the conditions used to become severe; no rain and no food...etc. It's to be mentioned that the Establisher Sheikh used to pray to Allah not to take sameer's soul until the Khilafah State is established, so he burns from the inside. Thus, ebraheem hashem was prime minister in name, and sameer was the one in reality. Ebraheem hashem, on the other hand, was one of the infamous students of general globe pasha, a devoted servant to the english, but he was as criminal as sameer. He became prime minister during the time of king abdullah bin hussein, then king hussein bin talal. When the arab union was established between Jordan and Iraq, as a response to the unity between Egypt and Syria, ebraheem hashem was appointed prime minister of the union, maybe because he was too old. And when the coup of abdul-kareem qasem took place in Iraq, 14 July 1958, against the royal family, the people looked after the heads of corruption and agents, killed them and dragged them along the streets, among whom there was king faisal, his crown prince abdul-ilah, the majority of men and women of criminal royal family, and blood-

sucking thug prime minister nuri al-sae'eed, the creator of the idea of Baghdad alliance, who was hiding in woman's clothes. Also, among them there was ebraheem hashem, may Allah have no mercy on any of them. That ministry came immediately after the era of fake luxury and pre-fabricated freedoms of the government of the perished suleyman al-nabulsy. This suleyman al-nabulsy al-pasha was an infamous agent of the english, but he used to hide with abdul-haleem al-nimr behind the curtain of patriotism. They established the constitutional patriot party and had (al-meethaq) newspaper, which was accustomed to slander His Eminence Sheikh An-Nabhany. During his government he lifted all pressures and allowed people to do and say what they want, to expose the parties and men. Thus, during his period, the secretive parties got relaxed, like the communist party and al-baa'ath party and arab nationalists. As they got exposed, and after suleyman's government was gone, the intelligence apparatus faced no trouble during the martial law government in arresting and jailing everyone, thus prisons got overcrowded in an unbelievable manner, and tyranny

reached extreme levels against all society's spectrums.

Al-pasha is the master of the reckless journalist; hashem al-saba', editor of (al-sareeh) weekly newspaper, which al-pasha used to use indirectly to attack Hizb ut-Tahrir and disgrace Sheikh Taqi-yuddin An-Nabhany. Through this newspaper they released their rumors, like getting a check in the amount of \$50,000 from the American embassy in Beirut, a Cadillac car and beautiful secretary...etc and so on of cheap lies with no purpose but downgrading the Hizb and its men. It's to be noticed that such campaigns got the Hizb new members, who weren't aware of the Hizb before. It's shameful that individuals of Ekhwan got with the current and exposed their inner hatred towards the Dawah by repeating the lies and rumors of these campaigns wherever they went. We wish them guidance from Allah. The jewish israeli (sarah amram) disclosed later on in her book (an israeli woman in the hashemite kingdom of jordan) that she was working, before getting back to Al-Quds with the aid of

international inspectors, as a secretary to al-pasha and al-sareeh newspaper.

The words and statements of Sheikh Ahmed in the parliament used to be printed in booklets with the Hizb's unique cover page and distributed to people. Also, all statements and declarations and speeches in the parliament by and among members used to be printed periodically in the official newspaper. Regarding the election fights that followed the nominations; these fights caused tough interactions and struggles with other movement and parties that participated in the elections, where the Shabab used the opportunity of election campaigning to spread the ideas of Hizb among the people, and the struggle exceeded the intellectual level to hand fights sometimes, as the Shabab were met in some villages and districts with stones not to allow them to enter to campaign. Some individuals of the village in beyt amr, around Al-Khaleel, had stood against His Eminence Sheikh Abdul-Qadeem Zalloum and his friend Naser Al-Sharabaty⁹⁰, and they managed to

⁹⁰ His son; Hatem Naser Al-Sharabaty, has a website (www.sharabati.org) where he has put a B&W picture of Sheikh Naser Al-Sharabaty.

get the kids to stone their car not to allow them to enter the village, and they got what they wanted as the Sheikh and his friend went back. Later on, one of the heads of the village (y.a'.) who did that dirty job, used to express his deep regrets for what he had done and how he was paid to do that against the Hizb's candidate by the candidate of constitutional patriot party (al-pasha's party) member sae'eed al-ezzah. Sometimes attacks against the meetings the Shabab used to hold were conducted in the districts and neighborhoods. And in order to paralyze the activity of the Hizb and not to allow its men to reach the parliament, there were suspicious coalitions between some movements and the government and its candidates. Our Shabab had faced, and are still facing the torture by rulers and harms by people, they were chased and fired from their jobs, but they never leaned in front of a tyrant and they never bowed to anyone but Allah; whoever stood fast of them of course, and those are so few, while many of them dropped out and failed when the tree was shaken, or during the ordeal of sticking to principle. Thus, the ones who remained in the Dawah and the giant brilliant kind of individuals, those who resemble

the Companions of Prophet Muhammed SAW and the students of Esa bin Mariam, peace by upon both of them.

Explanation

In the session of Jordanian parliament that was held to take the decision of expelling their colleague, member Ahmed Al-Dao'or, where all members approved the decision to expel Sheikh Ahmed except member Anabtawy of Nablus, including the 5 members of Ekhwan. There is no problem in mentioning this incident, rather it must be mentioned and declared, and not saying this is simply hiding facts and history faking and contradictory to saying Haq in an outspoken manner. The members of Ekhwan who agreed to expel their colleague Skeikh Ahmed Al-Dao'or, the member of Toolkarem, are:

Lawyer muhammed abdul-rahman khaleefah:
director general of ekhwan in Jordan, sheikh abdul-
baqy jammo: member of ekhwan for Al-Zarqa area,
mr. yusuf al-athem: member of ekhwan for Maa'an

area, and the owner of (Al-Aqsa schools) in Amman,
sheikh mash'hoor al-dhamen barakat: member of
ekhwan for Nablus area, dr. hafeth abdul-naby al-
natsheh: member of ekhwan for Al-Khaleel:
president of association of patient friends in Al-
Khaleel nowadays.



Episode 12

Regarding “Shaking the Tree to get rid of Useless Objects”

Our respectful Sheikhs have made sure, especially the Establisher Sheikh, may Allah rest him, to gain sound and strong members to the Hizb, such that they can be considered as ‘true pregnancy. He used to hate to have persons whose maturity is not certain, thus describing them as ‘false pregnancy’. The argument of the Sheikhs has always been: having huge number of Shabab must be consistent with the reality that the new comers have joined with steady and sound persuasion and belief, not because of wild emotions. The danger of having new joiners because of wild emotions is a proven danger.

Sheikh Abu Yusuf used to state (behind closed doors) that the wildly emotional new comers would not last long. This assessment attracted my attention, regarding some of the most excited new comers, thus I asked him: How is it consistent with their huge activities? He laughed and answered: When the fire is caught by dry sticks, it spreads fast and creates eye-catching brightness. However, it soon goes away and vanishes. While, when the fire is caught by wet sticks, it spreads out so slowly, but hardly goes away. This is the difference between the intellect-based gaining and emotion-based gaining; we want Shabab who are convinced intellectually not emotionally, as the second type cannot be entrusted in harsh times. Useless objects on any tree will not improve, thus they will drop off sooner or later, so instead of waiting for a wind to throw them away, we can shake the tree a little bit to get rid of those useless objects, thus keeping the useful objects only. Distributing leaflets in a challenging manner may lead to prison, or losing job, thus whoever isn't mature intellectually, or whoever hasn't reached the total conviction in the obligation of Dawah and the obligation of its tiny details, such individuals will

refrain from the distribution, thus will dismiss themselves from the Hizb, getting relieved and relieving others. If the Hizb doesn't conduct the operation of tree-shaking, such individuals will remain as if they were part of the Dawah, and we will get very disappointed if we need them during harsh times; since they will leave anyways, the sooner the better.

As a result of this policy, which used to be implemented whenever the number of new joiners increases, many useless objects fell down who would have otherwise be considered as part of the Dawah. It is funny that all those who were assessed to be emotional individuals by Sheikh Abdul-Qadeem had fallen and left the Dawah quietly. The majority of them entered from one door and exited from the other, leaving no fingerprints whatsoever. Others fell after harsh tree-shaking operations and severe tests, like Sheikh Abdul-Aziz Al-Khayyat, who was tested with imprisonment and couldn't handle it, and Sheikh Ezz-eddin Al-Khateeb, who was tested with career and couldn't handle it; everyone who had and have fallen has left unique story, but the most important

thing: this all happened as a result of the policy of
(shake the tree to get rid of useless objects).



Episode 13

Launch Point

The Hizb, during the phase of culturing, was engaged in the processes of halaqa establishment and contacting people to discuss with them the ideas of Dawah and to get them into halaqas. During this phase, the high emotions of the Shabab were apparent, as the effects of culturing efforts were realized in further development of halaqas and creation of public opinion. The conduct of the Hizb's instruments and Shabab regarding debates, discussions and halaqas was so distinguishable, and used to give virtual big image regarding the Shabab's number, which lead people to think that

they are much more than reality. The Dawah so soon realized in individual and was felt by people, and the Hizb started to hope for the society to carry the Dawah with it, thus lessons in mosques and lectures were wide-spread... and there was the first conflict with authorities. At that moment, the Hizb felt it's necessary to address the people, thus it started that in 1954 with the release of the leaflet of (**Launch Point**). That's when the Hizb moved from the phase of culturing to the attempt to address the Ummah in a very natural way. It became a necessity to start issuing statements and leaflets, and fabricate methods to address general public in the name of the Hizb. Thus, it tried to issue a partisan newspaper, but its attempts started to stumble because leaflets require incidents to happen first, while the whole region was silent and almost in a state of comma during 1954 and first part of 1955. That's why the Hizb issued the leaflet of (**Political Mobilization**) so that wilayah⁹¹ and mahalliyyah⁹²

⁹¹ Wilayah is the second class in the Hizb's administrative law. It's similar to Province. Examples are the Wilayah of Jordan, Wilayah of Egypt, Wilayah of Kuwait, Wilayah or Iraq...etc. Of course, the first class is the collection of all Wilayahs: Majal (i.e. domain) of Hizb's work.

⁹² Mahalliyyah is the third class in the Hizb's administrative law. It's similar to District or Locality. Each Wilayah is subdivided into many Mahalliyyahs.

commissions start to prepare general ideas that would enable the Shabab to address the public and the individuals. However, a turn point took place just after that leaflet was issued: political incidents started to occur continuously: Johnson project, speech of John Foster Dallas - US secretary of state back then, regarding the resolution of Palestine issue, Egypt's purchase of soviet weapons, agreements between Egypt and Syria, and between Egypt and Saudi Arabia. Thus, the Hizb started to issue political leaflets continuously as the incidents kept occurring and as the conflict between the brits and americans erupted, and jamal abdul-naser⁹³ played the American role so soundly and delicately, while nuri al-sae'eed⁹⁴ and the hashemites⁹⁵ played the english role. Some maneuvering started to take place by the english, as king hussein pretended to be with abdul-naser then tried to hit him in the back, and there was the "nationalization of Suez canal's company" followed by the triple attack against abdul-naser, which all together, in general and details,

⁹³ In Egypt

⁹⁴ In Iraq

⁹⁵ In Jordan

became good material for the Hizb, allowing it to continue issuing political leaflets and statements. This made the leaflet of “political mobilization” irrelevant and the necessity to implement it vanished. Also, in addition to leaflets, the “**Weekly Commentary**” was added, which continued for one whole year, thus it became in permanent contact with the people to deliver the ideas to them. This led to stronger conflict with the authorities, and a strong conflict with the people started to take place, which hindered the public culturing efforts hugely, until it ceased all together. The actions continued as leaflets, halaqas, contacts and debates strongly. As soon as the year 1957 ended, the Hizb found itself looking forward to starting to knock on the society’s door. This magnificent march kept the emotions high and the enthusiasm strong in the Shabab, and people started to look forward to the weekly commentary without patience, even if they disagree with it totally, which means that it started to interact with the Ummah. The conflict with people and other ideas became stronger, where the opinions of the Hizb were dominant. People who sympathize with the Hizb and those who hate it, all together, started

to ask on continuous basis about the Hizb's political opinions regarding the incidents taking place. Thus, the Shabab started to find new things and get new knowledge and gain new experiences, which created magnificent political awareness at many of them, and they started to feel the path towards becoming in charge and ruling. People started to see the practical and effective capability in the Hizb to take over, and they started to think of it as potential ruling authority. Thus, sensitivity was required in order to strike the relationships. Thus, the Hizb took the decision in November 1957 to conduct a general experiment, using a very strong means in a very ordinary leaflet, and the Hizb insisted on the means strongly. This led to wide-spread failure in all the domain of Hizb's work, and tens fell as a result of this experiment, while hundreds showed explicit incompetence. This meant that the body of the Hizb cannot handle striking the relationships in a non-stop manner; in other words: it didn't have the current capability to knock on the society's door. This happened because the transition to this period was unnatural. The Hizb continued issuing political statements and commentaries, and mobilization

leaflets. It started to determine the places of work and types of work, and implemented “shaking the tree to get rid of useless objects” policy in a severe way in order to cleans the Hizb of “honorary members”, in order to create real soundness in the body of the Hizb, so that it transits naturally into the period of knocking the society’s door. Until the year of 1958 came, that’s when unity between Egypt and Syria happened, then Lebanon’s revolution, and finally the Iraqi takeover in 14 July 1958. The emotional wave in the region turned into hallucination and the atmosphere was so insane. This was like a nightmare for the Hizb, as people got what they wanted and people stopped listening to the Hizb, and none of the intellectuals was interested in discussing any idea or opinion of the Hizb. This was a very tough exam for the faith of Shabab in their idea and methodology, thus in their Hizb. Thus, the faith of many got shaken and very big number of the Shabab left the Hizb; more than 75% of them. Suspicion in the Hizb’s political opinions became wide-spread among the Shabab who remained in the Hizb and who believed in the Hizb and its methodology. The campaign against the Hizb got

into severe limits, especially after great actions were accomplished on the hands of individuals who the Hizb had labeled as agents, like jamal abdul-naser, the ruler of Egypt. However, this hasn't stopped the Hizb for one moment, while he kept walking on its same spot in February 1958, in other words; the Hizb was doing actions but with no obvious effects at all, not even on its own Shabab. However, its march didn't allow a relapse; it made the Hizb keeps working, nothing more and nothing less. Because its march in the society was similar to someone rowing against tidal waves; he will go in a reverse direction if he stops rowing. All the Shabab started to fear people, and all people started to mistrust and accuse the Hizb, and many parents were blamed by people because their kids are in the Hizb. Despite all this, the Hizb kept working strongly and without boredom, as if there is nothing wrong; the Shabab kept doing the partisan tasks in this dark era: they were beaten and insulted and harmed, even on the hands of the weakest and most naïve people, but they kept their faith strong in spite of having suspicion in their hearts towards the Hizb's political opinions, and towards the ways and means it implements. This

was like jewelry to the body of the Hizb, where the faith of believers became sound and stable, regardless of anything. Then, the general political atmosphere got relaxed and the insane emotional hallucination ceased, thus it became necessary to start knocking the society's door, thus the Shabab looked forward to become in charge and to rule despite the frozen nature of society. That's when people started to feel the Hizb's danger against the rulers, especially the rulers that they liked very much. That's why the Hizb started to knock the society's door to strike the relationships deliberately, and started to fabricate various ways and means to hit these relationships, by statements and mobilization leaflets and assigning contact duties, and it kept going on with issuing political leaflets and commentaries. The stop of external pressures and having local agents totally busy in solidifying their powers helped the Hizb out in doing this, which enabled it to continue hitting the relationships, non-stop, without ceasing its following of political affairs through leaflets and other means. **It could do the job whenever easily because of the richness of local incidents, which are the material of hitting the**

relationships. Thus, as soon as the year 1960 started, the Hizb found it had already concluded the initiation of knocking on the society's door, and it became actively knocking now. Thus, it entered the phase of interaction naturally, which had obvious effect as the aggressiveness of people against the Hizb became light, thus the Hizb found supporters in the society, and people started to cease harming and insulting the Shabab of the Hizb in a clear manner, thus it became a necessity for the Hizb to try to lead the people and make them work with it, until their work with it becomes natural. Here, the deeds of 1958 started to repeat again, in other words; the Hizb kept issuing various leaflets, clashing with rulers, hitting public relationships, in addition to the works of localities, and that was the sum of deeds of the interaction phase.

These were the deeds of the interaction phase to which the Hizb shifted in the year of 1960. But while it moved to the second phase and interacted with the Ummah successfully, it couldn't succeed in initializing the attempt to take the leadership of the Ummah, thus its Shabab stayed in atmosphere of

1958, which lead to relaxation in their enthusiasm and they were overcome by boredom and inactivity and relaxation, and they couldn't understand the details the Hizb is doing, although they were witnessing the improvement in the personality of the Hizb in a sharp manner, and feeling the change in people's opinions towards the Hizb, and seeing the apparent increase in rulers' pressures on the Hizb, but all this changed too little regarding their stand in 1958. That's why, and although the Hizb became in the same class as rulers and governments, it didn't succeed in its attempt to take the leadership of the Ummah. Many of them couldn't feel or touch that the Hizb is moving forward with giant steps, as it was apparent that the Hizb:

- 1- Following the incidents and giving opinions regarding them,
- 2- Facing the deeds taking place in the society,
- 3- Aggressively watching the deeds of rulers and hitting them harshly,
- 4- Motivating its Shabab to contact media organs like magazines and newspapers to publish articles in them,

5- And motivating the Shabab to contact intellectuals and elite persons to discuss issues with them and give them intellectual messages.

All this indicated that the Hizb is moving forward, passing long distances with giant steps, and achieving results. It also indicated that it passed the stage of establishment of early halaqas to become in the row of rulers and government in the year of 1960, after extremely exhausting efforts. This also indicated that it adhered to the methodology that is outlined in the Seerah⁹⁶ of the Messenger Muhammed SAW, as detailed in its books and discussions, without any deviation in the concepts or the outlined methodology at all. The path and methodology of the Hizb is outlined in its book "**Partisan Massing**", and when it was at the end of its attempt to address the Ummah, it issued the leaflet of "**Entrance to Society**" explaining in it how to enter the society, and how the state is established and the power is shifted. Also, the Hizb issued a "**Q&A**"

⁹⁶ The seerah of anyone is the life story of him. This word is usually used for Prophet Muhammed SAW to indicate the days of revelation of Islam.

explaining in it where the power really is and how it can be acquired. It's intuitive that after the interaction phase there comes the ruling phase, thus the transition from the phase of interaction to the phase of ruling must be imminent and natural, exactly as what happened when the transition from culturing phase to launch point or attempt to address public took place, and as what happened when transition from addressing attempt to interaction phase took place. That's why it reached the conclusion that hitting the relationships in a nonstop manner must be accompanied by attempt to take the leadership of the Ummah. Thus, and as soon as it entered the interaction phase, issued a generalization dated 28.10.1379 H – 23.04.1960 G where it highlighted that the Hizb had become in the phase of interaction, and that in this phase (it is must for the Hizb to accompany the hitting of relationships with attempt to take the leadership of Ummah) and warning that (if the Hizb kept hitting the relationships and didn't try to take the leadership of people, then it will freeze and relapse will occur even if all its instruments and Shabab do the job with no exemption).

Important Dates

1372 H – 1953 G: declaration of establishment of Hizb ut-Tahrir.

1373 H – 1954 G: Issuing the (Launch Point) leaflet and attempt to address the Ummah.

1374 H – 1955 G: Issuing the (Political Mobilization) leaflet to all wilayahs, then leaflet of (Johnson Project), then leaflet of (Speech of John Foster Dallas), then the leaflet of (Soviet Weapons).

1375 H – 1956 G: Leaflet of (Weekly Commentary), which lasted for one year.

1376 H – 1957 G: Ways to knock on society's door – Launch Point.

1377 H – 1958 G: Attempt to enter society, prevented by union of Egypt and Syria, revolution in Lebanon, and coup in Iraq on 14.07.1958 G.

1379 H – 1960 G: Knocking the society's door and transition to second phase – interaction phase, and a generalization was issued (generalization of 28.10.1379 H – 22.04.1960 G).

1383 H – 1964 G: Pivot Point: establishment of state.

Accordingly:

- The first mobilization leaflet was (Leaflet of Political Mobilization),
- The first political leaflet distributed to the Ummah was (Exposing Johnson's Project) in 1955 G – 1374 H.
- From 1964 G on, we are still in the Pivot Point and getting ourselves ready to reach the third phase; ruling, insha-Allah.

It is to be noticed that all my memories are done without referring to any documents, as I don't have them with me, but they should be very close to reality.

The first interest that was adopted by the Hizb was the visit of pope of vatican to Al-Quds in the years of 1960s – I don't recall the year exactly – where the Hizb exposed the real target of that visit, which was making Al-Quds an international affair, and the Hizb decided to foil this american plot by all means. One of the deeds of this interest was the attempt of the church to buy Hindiyyah building at the beginning of Nablus Street, which overheads Bab Al-Amood, in order to demolish it and construct a statue for the

Pope there. The Hizb contacted Hindiyyah family, which in turn refused to sell the building despite the huge offer. Also, when the perished king of Karak⁹⁷ – hussein bin talal– conspired with crusaders to make Al-Quds an international affair, he gave the pope a gift, a whole mountain in the strategic area of E'eezariyyah, one of the districts of Al-Quds, to construct a huge church, the Hizb started to instigate the landlords to foil the royal-papal gift, and there was nothing to stop the plot but having a mosque in the location. Thus, the Hizb brought good number of workers and constructors and they started immediately in the construction of a very small mosque at the top of the location. In the morning, and it was Friday, the mosque was ready, and it was announced as a mosque, and all the Hizb's Shabab flooded from all cities, bringing people with them, for the opening of the new mosque and having the first Friday prayer in it. This foiled the evil king's plot to present the land to the pope. The mountain mentioned is where the industrial Islamic school of orphans' house today.

⁹⁷ A city in Jordan.



Episode 14

The Killer Nightmare

It was mentioned in (The System of Islam) that:

Carrying the Dawah requires that the absolute sovereignty is for the Islamic Principle, regardless of the approval or disapproval of people, the consistency or inconsistency with people's habits, acceptance or rejection of people; the Dawah carrier must never compromise nor get along with people on the cost of his principle, must never care about their habits or traditions, their acceptance or rejection. Rather, he must always stick to principle and state it fearlessly... the Messenger of Allah SAW

came to the world with his message in a challenging and outspoken manner, believing in the absolute Haq that he calls for, challenging the whole world with it, declaring war on all people with no consideration of habits or traditions or religions or creeds or rulers or public, he cared about nothing but the message of Islam, as he was the one to be offensive against Quraysh⁹⁸ mentioning their gods and criticizing them, and challenged them in their beliefs and deemed them ridiculous... so the Dawah carrier must be, outspoken and challenging of everything: challenges the habits, traditions, sick ideas, false concepts, even challenging the public opinion if it's wrong, even if this opinion rejects him, even he is forced to challenge habits and traditions and religions, even if he is exposed to the ignorance and fanaticism of the people who like the corruption they live in. Carrying Dawah requires the assurance of implementing the rulings of Islam in totality and in complete, and not getting relaxed about anything even if so minute. The Dawah carrier never accept compromise or easiness or delay or selling out his

⁹⁸ The big clan in Makkah that was dominant at the time of revelation, and to which the prophet himself belonged.

principles, rather he takes the whole affair into his hands and resolve it in a decisive manner, fast, and accepts no negotiations over the Haq...etc.

How similar today is to yesterday; despite the public awareness that has been created in the Ummah due to the activity of Dawah carrying and deliberate deeds that were required by the stage of creation of public opinion that comes from public awareness, in order to create the melting & molding operation that is effective in making the transition from the pivot point to ruling takeover and establishment of the Khilafah, the fardh of all fardhs, and despite the public awareness on the thoughts of Islam and international status, and the consciousness in analyzing political events, which has been created by political mobilization and exhausting and serious efforts, yes, despite all this, it can be seen that people may tend from time to time to emotional thinking, instantaneous results, achievement of tiny details, love of slogans, and making excuses out of wishes and hopes that are dictated by certain stages with unique events.

This nightmare that occurs from time to time prophesizes lack of patience, thoughts being taken over by emotions, indicates how much people are stuck to meaningless slogans and hopes that are never guaranteed. This leads to the stand out of superficial thinking and childish tendencies by some groups in the Ummah, all together with double loyalties. An example of this is the late elections of the evil palestinian legislative counsel; parliament, and what was done by a group of people who were totally convinced that participation in such elections in forbidden in Islam, still they voted with the excuse that electing the good is better than having the corrupt winning, and is less harmful. Some of them started to look for slogans, like (Islam is the solution), although they were convinced that those who carry this slogan don't mean it for real. Also, communism found sympathizers due to the call to end the hunger of people... thus shining slogans filled in the thirst of people to Islam.

In the shadow of this nightmare, and let's call it (nightmare of superficiality and slogans) there arises another nightmare of a new type, which occurs with

Islamist-pretenders who are using Islam for their own interests and to achieve their own personal goals and fake standout. That's when their path to achieve their evil goals crashes with awareness of public and work of Dawah carriers who direct people towards consciousness and not to be cheated by noisy slogans, corrupt stands, and empty wishes. Thus, a current of the nightmare of misguided fatwas surfaces, hand to hand with well-prefabricated aggression against the Dawah carriers and their Hizb, thus accusing the Hizb of being kafir and misguided, its adopted ideas are downgraded and labeled with kufr by disgusting prefabricated fawtas that are made up by those who have no taqwa at all, and those with academic titles, long beards, turbans, and clergymen clothes.

During such nightmare, the Dawah carriers cannot be occupied with responding to those corrupt criticizers, and we should not consider those whom Allah has misguided their intentions as enemies and go into debates with them in media organs and forums, rather we should pray to Allah to guide them and discuss issues with them with easiness as much

as we can, thus we don't attack them, don't insult them, never swear at them, and never treat them with the cheap and low intellectual level they have decided to adopt, as the wish of those people and whoever is behind them is to get us into the swamp of insults and slanders, which will deviate the Shabab from their task of Dawah carrying to a lower level, and the Shabab are not allowed by any means to descend to such level, or be deviated by people from being fully occupied with their principle in order to conduct intellectual boxing matches in stinky and disgusting intellectual swamps, which if anyone enters he will need to be cleansed. It's dangerous too to try to defend the Hizb and its ideas, or accept to have the Hizb in the defensive position of accused.

But we must pay attention that in light of this nightmare some misguided fatwas will stand out, and some corrupt ideas may be labeled as Islamic while Islam has nothing to do with them. There may be manipulation of divine texts and in a deliberate manner to make a point or defeat the other side, to achieve a personal goal or get certain interest. In

front of such corrupt interpretation of divine texts, it's the duty of Dawah carriers to explain to the people the corrupt reality of those ideas, and show everyone the low level of fatwas of evil scholars, with evidences and disciplined discussions, without getting into insults, slanders, personal attacks, or attacks against movements that did this corruption by name. Discussions and debates should never indicate any defensiveness at all. Extreme attention must be paid not to place the Dawah in a defensive position of someone accused with a crime. Regarding this detail, ignorance and misjudgments must be avoided. For example, some people started to say (someone who sits cannot give fatwa to someone who fights) implying that the Shabab are sitters. Also, statements about fighting the aggressive enemy, again implying that the Shabab are non-fighters⁹⁹. This was a reaction to the

⁹⁹ It is an irony to see some Muslims accusing the Shabab of Hizb of being sitters, while the west and its organs are accusing the Hizb of being conveyor belt of terrorism. It is a clear indication that when you are on the correct and righteous path, no one will be happy with you and bankrupt minds will start to make all kinds of baseless accusations, no matter what. This solidify what the Hizb has stated, regarding not caring about what others want, like, desire, wish, or accustomed to. Rather, the Shabab's whole attention should be concentrated on the Dawah itself and carrying its ideas and concepts. Bankrupt minds cannot understand that a carrier of such Dawah cannot be a carrier of anything else, whether corrupt

campaign of Shabab to alert people that participation in elections is haram. In such situation, the meaning of (sitting) must be explained to people, where it means those who don't get engaged in the work to establish the Khilafah State; the fardh of fardhs. Also, it must be explain what it means to have a sitter giving fatwa to a fighter, what are the various types of jihad, what is the ruling of fighting an aggressive enemy, what is the reality of occupation in Palestine, and does the definition of aggressive enemy applies or not. It's naïve to think of this as defensive acts; we never defend, it's declaration of Haq in an outspoken and challenging manner, and it's required in Islam; not doing it is forbidden manipulation of Allah's rulings. The Dawah carriers must say the Haq in such situations, fearing no one but Allah.

To be self defeated, which is intolerable for Dawah carriers, is to get along with those giving misguided fatwas, whether in talk or act, thinking that this is better not to cause turbulence. Such behavior would

fatwas or violent ideologies. But the Shabab do understand that, and that what matters.

cause the Shabab to deviate from stating the Haq in explicit manner to start to compromise. This means that we have taken our Dawah to the darkness of nightmares, with fear excuses, turning to the status of silent Satans, which is intolerable for the Shabab by any means.



Episode 15

A Stop with Sheikh Yusuf Baa'darany¹⁰⁰

In the year 1964 the Hizb nominated Sheikh Yusuf Baa'darany, Abu Rabee', for Beirut district, in the Lebanese parliamentary elections. But he didn't win, as we mentioned in episode 10. Our Sheikh has recently authored many books, like "Hijacking the World, an American Plan", "The Europeans' Hatred of Islam, a Conspiracy in its Second Millennium", "Christianity, a Roman Conspiracy against Humanity"... and many others¹⁰¹. From his home in Beirut, Sheikh Yusuf has been following our

¹⁰⁰ I have been informed that Sheikh Yusuf Baa'darany intends to launch a 1st class web-based thinktank in the near future. I sincerely hope his effort succeeds where others have failed.

¹⁰¹ See episode 10.

episodes of "The Beloveds by Allah", and he has been generous to send me the following letter that makes us feel proud, as it's a letter from one of the giant beloveds by Allah who carried the Dawah for year without boredom with the establisher Sheikhs, may Allah rest them, and still it. This Sheikh, who has kept his promise to Allah, is still waiting for Allah's promise and near establishment of Khilafah State, insha-Allah, under the Emirship of our Sheikh and Emir Ata bin Khaleel, may Allah protect and safeguard him. His letter was as follows:

Dear Brother Awadallah,

Assalamo Alaikom Warahmatullah Wabarakatuh,

I am glad to read this documentation of history that is necessary for us and the coming generations. I thank Allah that He is using someone up to this mission to fulfill it. May Allah reward you the best on behalf of this Ummah. Regarding your praises, I ask Allah to write that as good deed for me with your prayers, still I feel ashamed to keep silent towards it during my life span, as I am so scared that if I keep

silent that it would be counted as a bas deed for me, as if I wished for fame or praise. Whenever a man starts to shot me with his praise arrows, I keep my distance from him until he stops, so that they are not counted in my bad deeds' balance, insha-Allah, and I ask Allah to accept his prayers' praises if I am up to His mercy, or try to distract him. I cannot allow myself to claim knowledge while I know who I am, totally with no power and strength, except what Allah has provided mw with. And I bear witness to Allah that I still consider myself the most ignorant among people, and because I am fully aware of my ignorance in this regard, I tend to escape from anyone who I learn to be more ignorant than myself, not to become more ignorant. However, you insist on foiling my plan of trying to keep my good deeds for the Day of Judgment by keeping to praising me in a manner that I cannot keep silent against. Do you want to keep those good deeds away from me in the Day of Judgment? As whoever wants to get famous with his knowledge/deeds, then he gets the reward of that in this life. Do you see me one of those, O my dear brother? You know that the self gets happy and arrogant when praised, and that the mind gets

relaxed with it, thus please pray for me that I never get into the trap of self-acceptance.

Being scared of claims and their bad consequences in this life and the hereafter makes me breathless at many situations that you may expect to be ruled by the foundations on understanding and not by understanding alone, which is the ability that Allah gave to all people. Allah has blessed the believers with the foundations of understanding all through ages, but He only blessed us to get to know how to discipline those foundations, as part of what Allah has blessed us with through that Faqeeh Genuine Genius that words and titles get small when we want to list his characteristics, thus I suffice with pointing at him as he used to like me to call him "Abu Ebraheem", Taqi-yuddin An-Nabhany, may Allah have mercy on him, a mercy that would cover all his students and march companions, to recall them and live by them. Without adhering to those foundations, do you think I would have known any of what I know in this age? Thus, your praise is misplaced, as the one who deserves that is that man who Allah had blessed to determine the culture of progress for

Muslims and determine the foundations to understand all things that relate to the march towards progress, parts of which are political intellect, methodology to know the facts of history, truth balance in the intellect of life, knowledge to differentiate or link the intellect of war and intellect or commerce, how to adhere to research facts, precision in reference linkage, be alerted to the type of news in its subject, and similar things that the would have been impossible for the Ummah to reach with collective or individual efforts, regardless of the degree of sincerity and knowledge of a person, as it cannot be complete as the Messenger SAW has left to us, unless Allah SWT uses for this mission one man that He gifts with the knowledge to re-determine the culture of Islam and re-weld the link between Islam and its methodology. This knowledge is the mother of any knowledge that any genius or intellectual among us would use to progress and lift this Ummah from its current status.

Since you are the history man among us, and hoping to have steady communication with you, I will reveal a little secret to you about my early days, to see how

easy it was for me to be lead by Islam, and to see that it was a mere bless of Allah. I was 14 years old when I started to know political parties in high school, and within 1.5 years I entered and exited all important parties at that time lie communist party, syrian nationalist party, arab nationalists' movement, and read all the written intellectual literature they had. I loved to read very much at that time, especially the Islamic and European histories, through its famous novels, until a man invited me to a talk about the history of Muslims. I tried to excuse myself, but he kept assuring me that the man isn't naïve and that, O Yusuf, you'll be happy with his talk, because I know how much you like history, and I cannot go without you, as I will only listen. This young man was one of my best friends in schools, and it was difficult for someone like him to be close to any one. Thus, Allah got me to accept to go, without even knowing the guy's name.

We reached the building where the meeting will take place, and it was in a street I am used to go to because my relatives and sister are there, and it's today in front of the house of Hariry in Beirut. He

started talking and I listened for over one hour with no discussion at all, because I didn't want to go deep into what he said, as I had already got bored with speeches and deem them chatter and I reached the conclusion that there is no necessity to discuss anything to find the truth. There is no talkative bigger than the ignorant or someone calling to falsehood. That's why I couldn't stay in any of the parties that hit the mind of Muslims in the back. We used to know the value of proof, but not the proof or evidence that I was missing in all the parties' books I read and refused, rather my huge refusal was to the topic being represented by the corrupt communist, socialist or nationalist thoughts. Myself hated their intellectual arguments, not their evidence but the topic of their evidence, and I used to see their sayings after months or meeting with them, reading their books and listening to their explanations, I used to see their sayings as intellectual dirt, and their evidence as if they sink into realistic dirt. I couldn't find a dimension in a party's culture without, at the end, necessitating from you to die after exiting Islam. That point was the disagreement point in my discussion with them, and there were a lot of

attempts to convince me that I can be syrian social nationalist and remain a Muslim! Or be socialist and Muslim! Or be arab nationalist and Muslim!

In the first session I wanted to explore the final dimension of the intellectual argument. The brother talked about the heroics of Muslims and about the way to belief. I asked him about those heroics and what use is there in talking about them and we are not of them, we want our own heroics not the heroics of others, and I don't consider recalling them useful to us. We want to know their path to heroism, not their stories. After the talk about way to belief, I said that I pray, thanks Allah, but I don't see that prayer changes anything in the status of loss the Ummah is witnessing. The brother replied: first things first, do you see any cheating in my saying? I answered: Not at all, it's the best I hear in my life, but not the thing to save. He said: correct, but the talk didn't finish, and if we take the issue as serious as we should, it's a talk that would last for the entire life because it's the way of life for a believer, that's why I hope to meet again next week. His request to meet again made me pause, as it indicated the seriousness of

these arguments, and I accepted it immediately. During the first session, we were four as I recall, and I was alone in the second session. At the end of session I realized that the topic in which evidence is brought and the case upon which proof is set is the topic of life, which is the case of human; the topic and case that I had been looking for for 2 years. I adhered to the topic and case as our teachers, who are big in mind and self, taught us to adhere, as if we are inserting our teeth in the. I got disconnected with the person, who had supervised my initial culturing for long years, and I met him about 20 years ago, and there he was: an atheist, may Allah guard us. I never cared about his news since then! The second man who had supervised my culturing left the Dawah to live naively for years before he died! My continuous supplication for myself and to my brothers in good deed: O Allah, guide us to obey you, and help us to adhere to your obedience, allow us to live in it, and take our souls while living in it, and resurrect us on it, O Allah.

My eyes get full with tears when I recall the tens who have left us while we are incapable of finishing the

job, alone. I envy those who passed us, passing away on the belief, and there are many all thanks to Allah, and we may mention their attributes one day if the occasion arises.

All thanks to Allah that he enables us to talk and consult regarding His guidance and the work to establish His rules in accordance with His pleasure. I don't forget to beg and pray to Allah that he makes in the strength of believers the sufficient power to get victory to His religion over His enemies, and that He makes us victorious from where we manage our affairs and from where He manages the affairs of this world.

Your brother,

Yusuf

May Allah be our witness, our dear Sheikh, that we never meant to decrease your good deeds with your place in our hearts, as reward decreases if praise is

sought, while we are only recalling the march of goodness and righteousness, and cry like you those great Sheikhs who left us without reaching our destination yet, and we praise what you said: **My eyes get full with tears when I recall the tens who have left us while we are incapable of finishing the job, alone. I envy those who preceded us, passing away on the sound belief, and there were many, all thanks to Allah, and we may mention their attributes one day if the occasion arises.** May Allah reward you, our Sheikh Yusuf, and we wish you the health and rewards and good life, and that you and we see the scene of establishment of Islamic Khilafah State, and insha-Allah you will get the heaven of paradise from Allah, and all our His-beloved Dawah carriers.



Episode 16

Agents and Tumble Stones

When the two agents "suleyman al-nabulsy & abdul-haleem al-nimr" established the arab socialist party, that part published the newspaper of "al-meethaq", which attached Sheikh Taqi-yuddin An-Nabhany and accused him of getting \$50,000-check from the american embassy in Beirut. After that, the weekly newspaper "al-sareeh"¹⁰² owned by reckless agent "hashem al-sabii"; one of the famous cheap servants of agent suleyman al-nabulsy, started to be published. The most famous writer and interview

¹⁰² A weekly newspaper, used to be published on Saturdays in the 1950's and used to implement the cheap rude way of slanders and insults to attract publicity and fame among its low-level readers.

maker in that newspaper was the israeli jew "**sarah emram**", using the Russian Christian nickname "catrina alexandroph" ¹⁰³ and she had very intimate and suspicious friendships with finance minister suleyman al-nabulsy, minister of internal affairs falah al-madad'hah, general globe pasha, big number of jordan's famous ministers and army officers. Directed by its owner and sponsor, agent suleyman al-nabulsy, and by secretive coordination its main writer, sarah emram, that newspaper started to attack the Sheikh and publish lie and rumors about him, like getting a Cadillac gift from the americans, the above-mentioned check, beautiful secretary and other stupid rubbish that was believed by naïve and ridiculous laymen and evil people, repeating this rubbish to label the Hizb with agency to americans, which found acceptance by other parties and movements that wanted to exploit the opportunity to downgrade the Hizb, and alike them intelligence agents and authority servants raced to publish those rumors and lies about the Hizb. As an example, there was dinner invitation at a leading person's

¹⁰³ Sarah emram, an israeli female in the Hashemite kingdom of jordan, first edition, 1979, Al-Nahdha Publishing House, Al-Nasrah.

house, and among the invited people there was the region commander nizar al-mefleh and intelligence chief moneer noor. During the meal, some individuals talked about what al-sareeh newspaper published regarding Sheikh An-Nabhany getting \$50,000-check from the american ambassador. The region commander directed his words to Mr. Naser Al-Sharabaty¹⁰⁴, asking to make fun of him: how much was your share? Newspaper at those days were publishing that jordan was getting its first financial aids from the american, in the amount of \$20,000. Thus, Sheikh Naser Al-Sharabaty replied: as a jordanian ruled by king hussein, I got today \$20,000. The man couldn't reply and stopped eating. One of the weird things was having the following of Ekhwan to get along with these lies, that one of them wrote down a couple of poems attacking the Hizb and the Sheikh, depending on the lies of al-sareeh newspaper and believing in them, even supporting them with his impolite and totally rude poems, which nothing can be sillier and more ridiculous than them other than the poet himself. After I put some

¹⁰⁴ Mentioned in episode 11.

quotations from those poems here, I felt ashamed and recalled my beloved Sheikh and Emir, I even felt ashamed of Allah SWT, of whom the poet hadn't felt ashamed at all, thus I deleted them, throwing them back into where they belong; trash can. May Allah not blame us for the deeds of naïve individuals living among us... surely they are not of us, even if they had long beards and short dish'dashah¹⁰⁵, claiming their movement to be Islamic... it's even possible for those people full with hatred to come close to that Giant Sheikh, Re-newer of Islamic Thought in the 20th century, Companion of Prophets and Messengers and Companions and Shaheeds in Paradise insha-Allah... This is not strange for those people who have devoted themselves to serve Satan and attacking the Hizb and serve their masters and be agents of the infidels, and the proofs of this are too many to count. Like when the Hizb issued the book "**Hot Call to Muslims**" in 1962, they found in the book what they were looking for to attack the Hizb and classify it as a kafir hizb, because it was mentioned in the book that it's allowed that Muslims

¹⁰⁵ Traditional male cloth in the Arabian Peninsula.

pay money to infidels in certain circumstances to dodge their danger... after that there was the book "islamic dawah" for who claims to be sadeq ameen¹⁰⁶ and Allah is the witness that he is not so... and another book for fathy yaken and another for yusuf al-athem... and many other books. Those books that revealed the real hatred in their hearts, in addition to unparalleled ridiculousness and superficiality, lies and deliberate twisting of facts when quoting from references... something that won't be done by someone with juts a little bit of taqwa and fear of Allah... they still the same, unchanged at all. When Sheikh Wajeeh Al-Khateeb, as the person who delivers the Friday speech in Al-Ebraheemy mosque, tried to start the speech immediately after the azan¹⁰⁷ unlike what the ministry mosques implement, one of famous ekhwan leaders in Al-Khaleel; sheikh mohammed rashad abdul-salam al-shareef, abu rifa'at, stood up after the prayer to deliver a hot speech attacking this act, considering contradictory to the tradition in mosques

¹⁰⁶ This was the nickname used by the author, where sadeq means "truth teller" and ameen means "never traitor".

¹⁰⁷ Call for prayer.

for decades, labeling is as non-islamic, exploiting the opportunity to attack the Hizb that, according to him, forbids Jihad and Friday prayer and Zakat unless its state is established, never hesitating to insult and slander the Hizb, its Shabab and its leaders. When I recall this, I don't do it to slander our brothers in religion or raise hatred in their hearts, Allah forbids, rather to call out young Shabab who haven't witnessed such incidents to be extremely patient and have high tolerance and edge-cutting ethics when debating with them, never go after them when they hear curses and insults as usual, and never to get into discussion with them in such situations; be alerted not to be dragged into their forums that turned into stinky swamps of curses and insults, and never allow the Hizb to be as if it's in a defensive position, as we got used to their way of discussion since the Hizb was established. I urge our young Shabab to look at them as their brothers in religion who have lost the path and got ruptured by their deep hatred, so be good to them, advise them with descent words, never allow Satan to overcome your feelings towards your brothers in religion, never feel hatred towards them, never challenge them as this

attitude will help the Satan to overwhelm them, despite all what you see from them... advise them, help them and pray to Allah to guide them to the correct path. **And remember my dear brothers that you are the selected elite in this Ummah, the beautiful mole that no eye can miss, the lights to others, whom tongues speak day and night of the proofs of Qura'an, the students of His Eminence Sheikh Taqi-yuddin An-Nabhany, his companion and brother His Eminence Sheikh Abdul-Qadeem Zalloum, and the brothers of the voice of absolute righteousness and Haq under the dome of parliament, His Eminence Sheikh Ahmed Al-Dao'or, the carriers of the flag of change, under the current Emirship of Sheikh Ata bin Khaleel Abu Al-Rashta, the rivals and enemies of Satan and its allies in Earth, with whom Allah insha-Allah will fix the lands and shield the slaves, among them those who resembled the companions and friends of Esa bin Mariam, may Allah be pleased with both, who were cut into pieces alive, some of them has passed away already, some are still waiting, changing nothing about the Haq they have adopted for decades. You are the hope of this Ummah, its leaders towards**

goodness and victory insha-Allah. You ought, O brothers, to understand it is your duty to guide people to goodness, not challenge them, fight with them, or hate them. Rather, drive them to the Haq and righteousness, and recall the duty on your shoulders of advice and sincerity as you are the flag carriers, no one else, and this dictates duties that Allah will hold you accountable for, thus do your best that no one will have an argument against you in front of Allah in the day of judgment... You are the Muslims with heaviest burden, so don't let this Ummah down.



Episode 17¹⁰⁸

Ordeals and Shakes

The Dawah was stormed by three severe ordeals that affected it marsh negatively, and they almost destroyed the Hizb, but the care of Allah has been the protective shield of this Dawah. Those ordeals are: Leadership, Withdrawal of Asa'ad, and abdul-naser. They were mentioned before, and this is brief repetition of the third one. The ordeal of abdul-naser was the most dangerous one, which inflicted huge losses and harms on the Hizb, it also stopped the march of the Hizb for several years.

¹⁰⁸ Relevant information was provided in many other episodes too.

It was mentioned in the book of "Partisan Massing" regarding the principal danger: (...and in this case, the Hizb will be in-between two fires: the first is to be exposed to the anger of Ummah, thus destructing what it has built. And the other is to deviate from the principle or compromise, and both things are so dangerous on it...) and the result of this balance was "ordeal of abdul-naser" that almost destroyed the Hizb. The Hizb had suffered from this ordeal too much, where the Hizb stopped to get any new supporters for years, and not only that but also the Hizb lost more than 75% of its members, who wanted the Hizb to get along with the public opinion that is in favor of abdul-naser, and not criticize him, as abdul-naser reached the stage of being called "worshipped by people" because he declared enmity against americans with his hackneyed speeches and publicity-targeted actions, like nationalization of Suez canal, construction of High Dam, and his announced enmity towards the rulers of jordan and saudi arabia.... The Hizb was determined to follow the correct path, which is sticking to the principle, even if it loses the Ummah temporarily, thus it exposed the treasons and agency of abdul-naser to the infidel

american colonialist, releasing a booklet that exposed the secrets of the weapons deal that was held with the soviet union. This made everyone hate the Hizb and its Shabab, reaching the levels of insults, curses, slanders, physical abuses, as some Shabab were beaten and got their organs broken, they were fired at with guns and attacked in all media organs, lectures, speeches, symposiums, public and private meetings. During some of "Baghdad Alliance" demonstrations, sometimes lead by "waleed hamadah shaheen", he and his friends used to stop their slogans against Baghdad alliance when they approach a store of one of the Shabab, and switch their slogans to anti-Hizb, calling for its destruction. Days before the stupid play of submission of West Bank by king hussein in the year 1967, ridiculous individuals who had fallen in love with abdul-naser were threatening the Shabab of Hizb with killing and dragging in the streets and cutting their organs as soon as abdul-naser gets out of his conflict with the jews victorious.

The ordeal of abdul-naser was very severe; it almost broke the Hizb down, but Allah was the only One to

protect this Dawah, as Abdul-Nasser got the sympathy and love of everyone, including very significant number of Hizb's members, with his speeches and actions, while the Hizb was the only one to warn and alert the Muslims, declaring that Abdul-Nasser is an American agent.

This ordeal lasted for several years, during which the Hizb couldn't progress for one inch. On the contrary, it went in reverse direction and witnessed severe setback.

This is the ordeal of Abdul-Nasser in brief, and episode 5 has other details too, and explanation of the reasoning of the Hizb's stand, that contradicted the whole Ummah back then.



Episode 18

Political Mobilization¹⁰⁹

¹⁰⁹ All the information mentioned in this episode has been mentioned in other episodes, especially episode 13, thus no translation is provided.



Episode 19

Tree-Shaking & No Way to Compare

As mentioned in episode 13, November 1957 witnessed a general experiment by the Hizb, where it had an ordinary leaflet, with very strict orders to be followed regarding the way of execution. As a matter of fact, the Shabab at this stage had been accustomed to the deeds of concentrated culturing and public culturing only, and it was natural that the Hizb will try to reach the Launch Point, as it is knocking on the society's door to enter, which if it reaches in a correct manner then it will transit to the second phase of interaction with the Ummah to

make it carry its ideas and concepts. To do that, it was essential to adopt the interests of Ummah, expose the colonialism's plots, and strike the existing relationships between peoples and governments, which this ordinary leaflet was composed of. However, the style used in the leaflet was so strong and aggressive, which the Shabab had not witnessed before, which excited fear in them regarding their personal interests, thus they did balance in their heads between the Dawah and their interests, where they deemed their interests as equivalent to the Dawah, which caused the failure of the useless objects among them, with such light push; no strong tree-shaking yet. This resulted in a general failure in the whole domain of work for the Hizb; tens failed completely, hundreds showed explicit incompetence, which meant that the body of the Hizb cannot handle striking the relationships in a non-stop manner; which means the current inability to knock the door of society, because that transition movement wasn't natural. Then came the strong and severe tree-shaking operations, leaflets, political commentaries, mobilization leaflets, designation of work regions, getting rid of honorary members...

until 1958 came and there was the union between Egypt and Syria, thus people got mad and fell in total love with abdul-naser, then revolution in Lebanon, then coup in Iraq.... Emotions were so high, people were insane... tree-shaking operations' cost to the Hizb was tremendous, but very necessary to solidify the body of the Hizb, so it faces no problems in the future when it gets in serious conflicts with rulers; to get the Shabab to never hesitate and never deem their interests as equivalent to the Dawah, as sacrifices need special type of persons; those who never care about their earthly benefits and interests, rather persons who totally sold themselves to Allah, with no compromises at all, and no considerations of anything but the pleasure of Allah. Whoever doesn't fit this profile, dropped out and there was no way for them to hide their realities; the tree was shaken so strong in abnormal circumstances.

Here we pull the attention to the issue of self versus mind. Problems usually comes from the self¹¹⁰; since personality is composed of self and mind, and

¹¹⁰ Disposition or psychology.

regardless of how deep the mind can understand or be convinced with ideas and concepts, the self must vibrate in harmony and oscillate in consistency with the mind, to get proper personality. If the self doesn't respond to the type of thoughts adopted by mind positively, that personality got shaken and drops as a useless object. The contradiction between personal interests and Dawah is so strong, and can only be dealt with by giant personalities, and examples of famous individuals who had fallen down show this reality in an astonishing manner.

The Hizb, during the ordeal of Abdul-Nasser, was like a small ship captain in a very stormy weather and a very wavy ocean, paddling against everything, and this wasn't acceptable at all by people who were overwhelmed by their emotions and thirst for dignity, which they thought they were getting with an agent like Abdul-Nasser.

Some naïve persons have been comparing between the status of the Hizb in that ordeal and the status of others during the recent elections of the Palestinian parliament elections in 2006, where the Hizb

succeeded greatly in its campaign to state that it's haram to participate in it. For example, in the biggest city of West Bank, Al-Khaleel, those who have the right to vote are 435,000, and only 186,000 registered themselves to vote, which is %42.75, and only 103,000 did vote later on, which is %55.37 of registered persons and %23.67 of the entire number. Counting the invalid votes got the percentage of voters down from %23.67 to %16 only. This means clearly that the people did respond to Islam and did obey the Sharii ruling: it's haram to participate in these elections, despite the aggressive efforts by interest-seekers. The sincere activities of Hizb ut-Tahrir are clear from those statistics, as the people clearly stood by the Hizb against those elections since the stage of voter registry, despite the campaigns to falsify the numbers by media organs, and despite the evil fatwas and huge sums of money spent on those election campaigns. Also, many of those who voted made it clear that they believe participation in such elections is forbidden in Islam, but they are participating to gain instantaneous benefits.

The reality is that who ever doesn't follow the methodology of Islam in working gets lost, as it's only the principal Hizb that has massed itself on intellect would have self reference in such intellect and such methodology, and it gets account for it. Other association-type movements that were established to reform something has no adopted intellect to be accounted for accordingly, rather some massing on slogans and individuals that are looked at as if they were holy, and they manage the movement as they desire. When you discuss something with an intellectual, he debates his intellect with you, approving or disapproving your intellect, using evidence in this. Non-intellectuals cannot handle this, as he has no intellect, no thoughts, no evidences...nothing. Thus, for him, methodology is not an adopted intellect, rather it's self desire and instructions coming from leaders, which can change any time in accordance with interests and benefits, thus they have no intellectual foundations and no constant concepts, rather they change themselves everyday; what is totally unacceptable by them yesterday may very well become very acceptable today, and what they adopt at one location may be

totally rejected by them somewhere else. Thus, their foundation is their desires and leadership's fluctuations, such that they reached the stage of deem their leaders as holy figures. If you attempt to discuss an idea with them, they get totally lost, and they reply with insults, slanders, lying, rumors, calling you a kafir, as they have no other reply. Thus, their forums became stinky swamps, where all they do is slandering the sincere Dawah carriers in the absence of any evidence they have. Thus, when you debate something with someone like this, you simply become an aid of Satan on him and squeezed your brother into the corner of treason, while we are carriers of goodness and righteousness to all people, and we cannot by any means embarrass people and drive them into an out-of-control status where they keep insisting on the evil, getting them into the stage of deserving Allah's anger. I recall when some of the Shabab discussed the a certain concept with them in one of their forums, proving them wrong, they drew a shoe over the name of Hizb ut-Tahrir, which indicates that debating anything with them is just aiding Satan on them, thus we shouldn't do that and supplement to Allah to guide them. Some Shabab

may think defending the Hizb against those liars is a righteous act, like exposing corrupt agent rulers, as those claim to be working for Islam, while they are acting like an axe to destroy it, willingly or unwillingly. Well, this is a very dangerous idea, because those people have infinite storage of lies, and replying to them will take all day and night, getting the Dawah carrier into the status of becoming no more Dawah carrier, rather responder to lies, and must never happen, thus the Shabab must be alerted.



Episode 20

No Way to Compare¹¹¹

¹¹¹ All the information mentioned in this episode has already been mentioned in episode 19.



Episode 21

Ordeal of abdul-naser¹¹²

The Dawah was stormed by three severe ordeals that affected it marsh negatively, and they almost destroyed the Hizb, but the care of Allah has been the protective shield of this Dawah. Those ordeals are: Leadership, Withdrawal of Asa'ad, and abdul-naser. They were mentioned before, and this is brief repetition of the third one. The ordeal of abdul-naser was the most dangerous one, which inflicted huge losses and harms on the Hizb, it also stopped the march of the Hizb for several years.

¹¹² A lot of the information mentioned in this episode is mentioned elsewhere.

It was mentioned in the book of "Partisan Massing" regarding the principal danger: (...and in this case, the Hizb will be in-between two fires: the first is to be exposed to the anger of Ummah, thus constructing what it has built. And the other is to deviate from the principle or compromise, and both things are so dangerous on it...) and the result of this balance was "ordeal of abdul-naser" that almost destroyed the Hizb. The Hizb had suffered from this ordeal too much, where the Hizb stopped to get any new supporters for years, and not only that but also the Hizb lost more than 75% of its members, who wanted the Hizb to get along with the public opinion that is in favor of abdul-naser, and not criticize him, as abdul-naser reached the stage of being called "worshipped by people" because he declared enmity against americans with his hackneyed speeches and publicity-targeted actions, like nationalization of Suez canal, construction of High Dam, and his announced enmity towards the rulers of jordan and saudi arabia.... The Hizb was determined to follow the correct path, which is sticking to the principle, even if it loses the Ummah temporarily, thus it exposed the

treasons and agency of abdul-naser to the infidel american colonialist, releasing a booklet that exposed the secrets of the weapons deal that was held with the soviet union. This made everyone hate the Hizb and its Shabab, reaching the levels of insults, curses, slanders, physical abuses, as some Shabab were beaten and got their organs broken, they were fired at with guns and attacked in all media organs, lectures, speeches, symposiums, public and private meetings. During some of "Baghdad Alliance" demonstrations, sometimes lead by "waleed hamadah shaheen", he and his friends used to stop their slogans against Baghdad alliance when they approach a store of one of the Shabab, and switch their slogans to anti-Hizb, calling for its destruction. Days before the stupid play of submission of West Bank by king hussein in the year 1967, ridiculous individuals who had fallen in love with abdul-naser were threatening the Shabab of Hizb with killing and dragging in the streets and cutting their organs as soon as abdul-naser gets out of his conflict with the Jews victorious.

The ordeal of abdul-naser was very severe; it almost broke the Hizb down, but Allah was the only One to protect this Dawah, as abdul-naser got the sympathy and love of everyone, including very significant number of Hizb's members, with his speeches and actions, while the Hizb was the only one to warn and alert the Muslims, declaring that abdul-naser is an american agent.

This ordeal lasted for several years, during which the Hizb couldn't progress for one inch. On the contrary, it went in reverse direction and witnessed severe setback.

This is the ordeal of abdul-naser in brief, and other episodes have other details too, and explanation of the reasoning of the Hizb's stand is detailed in episode 5, where it contradicted the whole Ummah back then.



Episode 22

Demonstrations

When we mention about demonstrations, it's necessary to recall the jewish occupation and destruction of the village of (Al-Somoo') in the area of Al-Khaleel in 13.11.1966 G, as a first step of the complete delivery of the king of Karak; hussein bin talal, of West bank to the jews. When this happened to Al-Somoo', huge demonstrations erupted in the streets of Al-Khaleel, condemning the treason of jordan's rulers. As result, the governor of Al-Khaleel back then, yusuf al-mobiedeen (member of parliament later on), called the leaders and traders of the city, all together with the head of municipality, mohammed ali al-Jaa'bary, for a meeting. There, he

threatened the attendants to crush the demonstrations if they don't cease at once. There, one of the Shabab, the representative of the city's traders, Sheikh Naser Al-Sharabaty¹¹³ replied to him, explaining that the demonstrations came as a result of the disclosure of the reality to all people that the state is not protecting them against the enemies, and that the jews occupied and destroyed the village with no resistance at all, and the discussion should be over the origin of the problem, which is the absence of the state's protection against enemies. There, the governor replied: do I understand from this that you support the demonstrations? There Sheikh Naser looked at the other attendants, saying: since the governor understood this from what I said, this means he doesn't know Arabic, so would anyone of you translate what I have just said from Arabic to the language the governor understands? That's when the head of municipality, al-jaa'bary, interfered to defuse the tension, saying: rest assured my brother, Abu Hatem¹¹⁴, and all the population of the city that I

¹¹⁴ Sheikh Naser Al-Sharabaty.

called our master¹¹⁵ by phone and he promised me to send protection. There, Sheikh Naser replied to al-jaa'bary saying: and how can I be sure, O abu waheed, that when the protection arrives from your master, the situation won't be like the saying "when the medicine comes from Iraq, the sick would be already dead"¹¹⁶. That's when the governor erupted like a mad bull, and announced curfew in the city, to be implemented very strictly, and all violators would be punished. Thus, yusuf al-mobeideen was the first to commit the crime of cancellation of Friday prayer, as the curfew was announced few hours before the prayer, forbidding Muslims from performing a prayer Allah has obligated them to perform; Chapter Friday, Verse 9 in the Qura'an. May Allah punish the unjust and tyrants and all the mercenaries who help them.

The Hizb had warned everyone about that few months in advance, in a leaflet "Political Commentary" distributed to the people in 24.03.1386 H - 13.07.1966 G, where it exposed the agreement between king hussein and the jews to deliver West

¹¹⁵ He meant, of course, his master, the perished king; hussein bin talal.

¹¹⁶ The saying indicates the delay of any action; the protection of hussein bin talal will arrive after the jews are finished with what they intend to do.

Bank to them. The occupation of Al-Somoo' was done with one full brigade, as a first step to occupy the whole West Bank, but the americans interfered and pressured the jews to retreat and stop their occupation of West Bank, which was carried out later on, in June 1976.



Episode 23

The Leaflet of Delivery of West Bank

Regarding the leaflet of 13.07.1966, after it was distributed, The Hizb sent a delegation to meet the Jordanian prime minister back then, Wasfi al-Tal, and here are the memories of one of our Sheikhs who was delegate: (The Hizb asked us to meet Jordanian prime minister "Wasfi al-Tal" regarding the warning of the Jordanian government of the severe consequences of the delivery of West Bank, and we gathered in a 60-person delegation, composed of members and supporters of the Hizb, among them were Ali Ahmed Hassonah, Mr. Ahmed Al-Faqeer – Abu A'asem, Mr. Abdul-Hafeeth Al-Shaa'rawy, Hashem Yunus, Hashem Nammurah, and of the

supporters there was Sheikh Al-Azeezy and others, and the head of the delegation was Ali Ahmed Hassonah. This took place 11 months before the delivery of West Bank. We gathered at the designated time in front of prime ministry, and it was Tuesday, which is the day designated by wasfy al-tal to meet delegations and persons in need. When we entered his hall, the head of the delegation said to him: we are a delegation from Hizb ut-Tahrir, and we would like to talk to you. There, wasfy al-tal stood up, left the hall and everyone in it, and asked the head of delegation that he and his delegation follow him, to his personal office. His office got completely full, and some of us sat in a nearby room. I was in the main office, thus I witnessed the whole meeting. There, wasfy al-tal said: here we are in my office, go ahead, what do you want? Hassonah said: Hizb ut-Tahrir has been following up the incidents going on in the region; visits, statements, actions, and it made him realize that a conspiracy to fabricate a war by Jordan is undergoing, to deliver West Bank to the Jews. Prime minister, wasfy al-tal was shocked, denying such thing, describing it as mere speculations. But Hassonah was a stubborn debater, and I say that the

Hizb had made excellent decision to select him as the head of delegation, as he started to discuss with wasfy al-tal what was mentioned in the leaflet of 13.07.1966, and he was replying to every point raised by wasfy al-tal with evidence and proof¹¹⁷, where wasfy al-tal was replying to him (no way man, is this possible while we have al-thafer and al-qaher¹¹⁸?) making fun of abdul-naser's missiles. That's when Hassonah replied: (leave that away, as this matter has nothing to do with what we are here to talk about, which is: The Hizb is warning you to carry out this betrayal against the Ummah, and it will inform the people with it, and you will be held responsible of the consequences of this matter). When the seriousness of the Hizb to expose the conspiracy became apparent to wasfy al-tal, he promised the Hizb and all the people that if this were true, then it would never happen in his era. The visit

¹¹⁷ This is a lesson to our Shabab; political understanding is not speculations or theoretical speeches; it must be founded on actions happening on ground, always. This makes such understanding unique; no probabilities in it, because it's mere understanding of what's happening in real world, so how could it bear (maybe) or (perhaps) terms! When someone makes a political analysis saying (maybe) or (perhaps), then it is mere speculation and cannot be deemed an understanding of what's going on in reality.

¹¹⁸ Names of missiles that jamal abdul-naser, may Allah have no mercy on him, claimed to manufacture; misguiding people and making them live in an illusion of military power.

concluded peacefully, but many Shabab were arrested after the distribution of the leaflet).

The head of delegation (Ali Ahmed Hassonah) was, may Allah rest him and have mercy on him, one of the pioneers in the Hizb, who kept his word and promise until the day he passed away in 27.12.2002. He was imprisoned in 1957 and 1961, and as one of relatives say: (He joined the Hizb 2 years before his marriage, which means 1954 or 1955, and his first supervisor was Sheikh Abdul-Aziz Al-Khayyat, and some of his companions in the Hizb: Ghanem Abdouh, Mohammed Shoa'yb, Fayez Ghoshah, Tahseen Al-Khayyat, and many of them were frequent visitors to his store, in the street of Khayyam, in city center, where he was tailor. Because I was his relative, I used to attend their meetings since 1963 and listen to their intellectual, political and fiqhi discussions, as his store was more like a forum to the Hizb's Shabab until 1989, where he closed the store due to his sickness. But those meetings kept going afterwards in his house, where they were attended by Sheikh Ez-eddin Al-Khateeb Al-Tamimy, Sheikh Asa'ad Bayyoudh Al-Tamimy,

His Eminence Sheikh Ahmed Al-Dao'or, after getting out of jail in mid 1970's, Mr. Yusuf Al-Sabateen, Mr. Ali Al-Samady – Abu Marwan, Sheikh Sabry Al-A'rory, Mohammed Mosa – Abu Emad, Big Sheikh Abu Eyas, Waleed Shaheen – Abu Hamaadah, our brother Ahmed Baker, may Allah release him from the hands of tyrants, Mr. Mostafa Al-Shae'r, and many others. He was with Sheikh Abdul-Aziz Al-Khayyat during one of his prison terms).

He continues: (Regarding the delegation member: Ahmed Al-Faqeer, Abu A'asem, he is among the famous pioneers of the Dawah, and he was accused to be part of the Nusra instrument¹¹⁹ who were sentenced to death in the coup attempt in Jordan in 1969, among 19 persons sentenced to death, one of them was Sheikh Ahmed Al-Dao'or), and he is one of those who kept their word and promise to Allah, and still waiting for the establishment of the Khilafah State, and we pray to Allah that it happens soon.

¹¹⁹ A special instrument; any inquiries regarding it should be directed to the Emir of the Hizb only. A message to the Emir can be sent through any of the spokesmen or representatives of the Hizb worldwide.

Regarding the delegation member, our brother (Abdul-Hafeeth Ahmed Al-Shaa'rawy), he was a pioneer in the Dawah, and he spent his life in carrying it. Many good deeds are attributed to him, as he took care of the construction and preparation of many mosques, like the mosque of Al-Shaa'rawy in Amman, and the mosque of Al-Shaa'rawy in Al-Khaleel. He passed away on Thursday 08.12.2005 at an age of 87, and he was buried in the family graveyard in Amman. We pray to Allah, for him and all the Beloved by Allah, to have His mercy on them and allow them to His paradise, amen.



Episodes 24-29

Leaflets¹²⁰

Episode 24

After the submission of West Bank to the jews, and the fall of Al-Aqsa, the Hizb issued the following leaflet:

Political Commentary

04.03.1387 H - 12.06.1967 G

Episode 25

Leaflets of jamal abdul-naser

Political Commentary

24.07.1386 H - 07.11.1966 G

¹²⁰ These episodes are composed of leaflets issues by the Hizb. Only their titles and dates are provided.

Episode 26

Speech of jamal abdul-naser
Political Commentary
13.01.1389 H - 31.03.1969 G

Episode 27

Leaflets: palestinian liberation organization - 1
Ruling of working with PLO
15.08.1384 H - 19.12.1964 G

Episode 28

Leaflets: palestinian liberation organization - 2

Episode 29

Leaflet to expose the goals of pope's visit to Al-Quds
1962 G
Letter to the Ummah regarding globalization of Al-
Quds
17.08.1383 H - 01.01.1963 G



Episode 30

The Shaheeds of the Sunnah of Prophet Muhammed SAW¹²¹

When the tyrant of Libya, mua'ammarr al-qathafy, was rude enough to speak against the Sunnah in public, in criticism and rejection, Hizb ut-Tahrir sent a delegation of his men to discuss the matter with mua'ammarr, then issued a booklet to the Ummah, exposing the criminality of this thug, which triggered him to kill a number of the Hizb's Shabab, who Allah has selected to be the shaheeds of the Haq word, being said to a tyrant kafir ruler, becoming the

¹²¹ Shaheed: martyr. Sunnah: Actions done during life - history. Prophet: Muhammed. SAW: Salla Allahu alayhi Wassalam: May the mercy and salute of Allah be upon him.

they believed in Allah, Exalted in Power, Worthy of all Praise! (8) Him to Whom belongs the dominion of the heavens and the earth! And Allah is Witness to all things (9) Those who persecute (or draw into temptation) the Believers, men and women, and do not turn in repentance, will have the Penalty of Hell: They will have the Penalty of the Burning Fire (10)]¹²³ Al-Borooj.

Yes indeed, the enemy of Allah, the enemy of His Messenger, and the enemy of Islam and Muslims, al-qathafy, only ill-treated the Shabab of Hizb ut-Tahrir, because they believe in Allah, The Exalted in Power, The Worthy of all Praise, and work to resume the ruling of Allah in Earth, and carry Islam as a message to the whole world, through the establishment of The Khilafah.

Hizb ut-Tahrir in this praised month, the blessed Ramadhan, the month of Qura'an, the month of sacrifice and giving, the month during which the first shaheed of honorable companions fell in the great

¹²³ Translation of approximate meaning of verses of the Qura'an.

battle of Bader, announces to the Islamic Ummah the death of 13 of his Shabab, from Libya, Jordan and Palestine, who fell shaheed upon the execution and killing of the tyrant, unjust, blood-sucking thug, al-qathafy, in Libya. The Messenger of Allah says: **“The master of shaheeds is Hamza, and a man, who stood up to a tyrant ruler, accounting him for his actions, thus he killed him”**. Those shaheeds are: Naser Serees, Ali Ahmed Awadallah, Badee’ Hasan Bader, Nimr Salem Esa, Abdullah Hammodah, Abdullah Al-Masallaty, Al-Kordy, Saleh Al-Nawal, his nephew, Mohammed Mohathab Haffan, who were executed in the schools and universities, in front of teachers, students, families, and children. One of them was taken down to be found breathing, then they hang him up again, then they took him down, tied him to a car, which started to drag him along the streets, in front of his family, children, teachers and students.

The other three; Majid Al-Qudsy Al-Doweik, Mohammed Bayyoomy, and Al-Faqoory, were killed under torture in the intelligence in Tripoli.

The whole crime of those 13 young men is membership of Hizb ut-Tahrir, their carrying of Islam and work to establish the Islamic Khilafah, as carrying Islam, and working to resume the ruling of Allah in Earth is being deemed nowadays a crime by the tyrant libertine rulers of Muslims. Abdullah Al-Masallaty was already sentenced to 20-year imprisonment since 1973, 10 of which had already been served; they brought him from jail to court with the charge that he made one person a member of Hizb ut-Tahrir, while he was in prison, thus the court sentenced him to death for that. al-qathafy introduced him as they were working to change the regime in Libya.

The thing that drove the enemy of Allah, al-qathafy, to perform this ugly crime and horrible massacre is spite against Hizb ut-Tahrir, because Hizb ut-Tahrir had sent a delegation to him to discuss with him the affair he had announced of denying the usage of the sayings of The Messenger as evidences. They sat down with him for 4 hours, they debated with him and explained to him that the sayings of The Messenger are like the Qura'an; Sharii evidences

must be taken and considered. They also explained to him that it's kufr to deny the sayings of The Messenger. The Hizb had asked them to carry a memo with this regard, then the Hizb printed this memo and distribute it all over the Muslim World, thus the enemy of Allah and His Messenger got angry because of that, becoming so mad, and hated the Hizb this awful hatred, which drove him to shed the pure bloods of those kind purified Shabab.

We ask Allah to deem their blood a blood of shaheed, to reward them the best rewards on behalf of Islam and Muslims, to elevate their status, and get them together with the prophets, always-believers, shaheeds, and good people; the best companions, and makes the rewards of us and their families great, and inspire us and them to be patient. We also ask Him to make their blood a good sign for Islam and Muslims, and signals of victory, to establish the Khilafah, and rise of the light of Islam and its return to life. We, the Shabab of Hizb ut-Tahrir, say to the enemy of Allah and His Messenger and the enemy of Muslims, al-qathafy: the blood of those purified men will be an eternal curse on you, and your

shedding of those pure bloods will only make us strengthen our intention and insistence, and will only increase our belief in Allah and confidence in His near victory. Soon will the unjust assailants know what vicissitudes their affairs will take!

To Allah we extend our prayers to descend his curses, nonstop, on His enemy; al-qathafy, and to take him severely, and take our revenge from him on our hands, and make that soon with the establishment of the Khilafah State, “and Allah hath full power and control over His affairs; but most among mankind know it not”.

Hizb ut-Tahrir

Ramadhan 1403 H

1983 G



Episode 31

The Memo to al-qathafy

The Memo Presented by Hizb ut-Tahrir to Colonel al-qathafy, after a meeting between him and a delegation of Hizb ut-Tahrir, during which discussion continued for 4 nonstop hours.¹²⁴

07.10.1398 H

09.09.1978 G

¹²⁴ The translation can be found elsewhere; contact Khilafah.com for this purpose.



Episode 32

Memories of Others

I called few of those who kept their promise to Allah, of the pioneer beloveds by Allah, and ask them to write some of their memories to the new beloveds by Allah; "to get the happiness wherever you got it, and shed tears wherever you shed it, and to learn from you and your experiences". The first to do it has been our beloved, and the beloved of our Emir, the son of the old city in Al-Khaleel, and then there was the resident of Qanater, may Allah reward both of them.

I. Memories of the son of old city

I took the first halaqa in Hizb ut-Tahrir in the beginning of 1953; at that time people used to call us "The Nabhanies" after the Hizb's establisher, His Eminence Sheikh "Taqi-yuddin An-Nabhany" as they had no idea about the thoughts of the Hizb back then. At the beginning we used to have 5-10 person halaqas, until it was re-structured to have 5 persons at most. The public culturing was done by public lessons in the Ebraheemy mosque, once, twice, or three times weekly, after asr prayer, being attended by few people only, until it developed and became regular, every week, after the Friday prayer, dealing with intellectual issues and political commentaries. When attendance became significant, and people interacted with the lessons actively, cursed "globe" issued his order to make the infamous law of preachment in mosques¹²⁵, that's when the state and its security apparatus started to chase the Shabab and pressure them, and we kept going despite that.

¹²⁵ See episode 9.

The Dawah, during its early launch days, faced big obstacles and severe intellectual struggles took place between us and "communists, baa'athists, socialists, and the group of ekhwan moslemoon", and those bone-breaking struggles were happening during the same times of severe pressures by the state and its intelligence, where we used to distribute political leaflets in a struggling manner, which caused many Shabab to get arrested from time to time, that we used to leave our houses wearing our sleeping clothes under our working clothes in preparation to get arrested, and intelligence campaigns to search and arrest on our houses and stores were done almost every day, but all thanks and praise to Allah SWT that those pressures never paused us and forced us to give up.

During the first elections that were done during the government of "tawfeek abu al-huda" the Hizb nominated for Al-Khaleel His Eminence Sheikh Abdul-Qadeem Zalloum and Asa'ad Bayyoudh and Abdul-Ghaffar Katbah. In the second elections they were Abdul-Qadeem Zalloum and Asa'ad Bayyoudh and Yusuf Al-Zagheer. The campaigning was

severe, as we struggled with the state from one side and other parties and movements from the other side, and we were so harmed, that other parties' men and followers used to chase us and stone us in cities and villages. The state was more criminal, as during the second elections I supervised one election box for the three candidates, and we had instructions to check the elections' boxes before being closed, and when the area commander and the general supervisor came to close the box I extended my hand into it to check if there were two levels inside it, that's when the area commander slapped me in the face so strong that I almost got unconscious, and of course the elections were faked in front of everyone's eyes.

One day I wanted to travel to Baghdad, thus I went to the area commander "mahmood al-rifae'y" to get travel permit, and when I approached him with the application, he said: you messed up this country and you want to mess up Iraq too... then he caught me from my neck and punched me in the chest that one bone was broken and I got unconscious, thus was

carried to medical attention and got banned from traveling.

Once we put banners on the walls during nights asking people to read the book of "Islamic State" and when sun rises, they all used to be taken down by intelligence agents. Once, we were instructed to gather big number of people during night in the neighborhood of Al-Bassah, so Sheikh Abu Yusuf¹²⁶ talk to them and address them, the communists rained us with stones, and they threw big stone at Abu Yusuf but it missed him and broke the light behind him, and the bastards escaped.

In the year 1959 there was monthly session in out house in the old city and there were about 40 persons, and when the police broke in the house, the Shabab escaped over the roofs, and 7 were arrested. My father got angry and asked about the reason of this bust, that's when they said to him: because your house is for hookers and bitches, thus my father got so mad and got a rode in his hand attempting to strike the intelligence sergeant who

¹²⁶ His Eminence Sheikh Abdul-Qadeem Zalloum.

said that, but the police officer interfered and stopped him. Few days later we were in court in front of the criminal "**hasan al-kateb**"¹²⁷ and after tough debate with him, he sentenced us to 3-year obligatory residence at home, and proving presence to police 4 times a day, and never leave our house after sunset until sunrise, and they used to check on us after sunset, and one day they knocked on the door and my father replied to them saying that I'm sleeping and she refused to wake me up despite their persistent insistence, and she throw water on their heads the next day, and when I went to the police station to prove presence, the officer interrogated me and held me in their dirty toilet for some time.

During the state's preparation for the vatican's pope's visit, we were instructed to gather people to account the ruler, and we gathered about 100 who were not Shabab, but the intelligence agents dispersed people, thus we had only few remaining with us under the leadership of Abdul-Qader Al-

¹²⁷ I would like to ask all the readers to raise their hands and ask Allah to make this person's punishment so severe.

Kafrawy, may Allah rest him, and the agents got very active in arresting the Shabab. The same happened when accounting the ruler for the state's intention to deliver West Bank, and it was under the leadership of Wajeeh Al-Khateeb, may Allah rest him. After that, someone in charge came from the Hizb to teach us how to carry out the deeds of entrance to society through our presence in our localities.

One of the acts of "shake the tree to get rid of useless objects" Sheikh Taqi-yuddin, may Allah rest him, was from time to time assign all the Shabab, including employees, to distributed a leaflet in a struggling manner¹²⁸ at a specific time. Once he asked everyone to do it at 10 o'clock in the morning, and 8 didn't obey the orders (out of about 50 persons) and the Sheikh decided to punish them by "ignoring them".

When the state issued a law to force vehicle owners to purchase insurance, the Hizb asked us to send

¹²⁸ "Distribution in a struggling manner" means that the Shabab must distribute the leaflet hand to hand and face to face. Sometimes the Shabab are not asked to do so, thus they just put the leaflet in mailboxes, in door's edges, or on cars' windshields.

telegraphs to the prime minister explaining to him that insurance is a sin in Islam, and we did it, and some Shabab were arrested as a result of that.

II. Memories of Qanater's Resident¹²⁹

I was younger than 17 in 1952, just finished 6th grade and started working as a tailor, when I heard from one of neighbors' kids that some persons are studying Islam in their house, mentally, thus I asked him about them and asked to be one of them, and then found out that my cousin is one of them, while he was our neighbor in the same old building in the Qanater of Al-Khaleel, and because I was so young, he never thought to invite me to the Dawah, as he told me later on. During this time Sheikh Taqi-yuddin came to Al-Khaleel to deliver the speech of Friday prayer in Al-Ebraheemy mosque, thus I heard him for the first time, and a lot of people were there, and he attacked the arab states so severely and was so aggressive against them, and talked about the past and presence of the Ummah, in his 1:15 hour

¹²⁹ The word qanater is the plural form of qantarah, which means bridge. I assume that in the neighborhood of Al-Khaleel there is an area called Qanater.

speech, and the purpose of the visit was to put the attention to something new, and it was achieved.

People were living in darkness and very declined level without being aware of it, as they were proud with their leaders and kings, even praising english globe pasha, use to run to see a leader convoy if any passes by the city, read about palace storied and visits of princesses and all similar rubbish news. When israel was made, their started to hope in agents and their meetings and conferences, with no clue about what to do: they were in total darkness.

Launch of "Islamic State" Word

In such circumstance the word "Islamic State" was launch in Al-Quds, as the Hizb didn't use the word "Khilafah" as the beginning because people at that time used to imagine the Khalifah¹³⁰ when mentioned as that holy sheikh with tasbeeh chains and incenses all over, thus they used to think that he is some kind of historical legend that will never occur

¹³⁰ The head of the Khilafah State.

again. Thus, the Hizb didn't use the word Khilafah at the beginning.

The word "Islamic State" reached Iraq through some travelers who used to take goods to Iraq, thus it reached there in its raw form: (some people in Al-Quds are working to establish an Islamic State under the leadership of Taqi-yuddin An-Nabhany) and as soon as Sheikh Abdul-Aziz Al-Badry and lawyer Ebraheem Makky heard that, they immediately came to Al-Quds asking about An-Nabhany and the house of Tawfeek Abu Khalaf, and the kids told them where the house is, and they entered and said salam to everyone and only hugged Sheikh Abdul-Hay Arafah because he had turban on his head; who left the Dawah in 1955 and stayed as the mofti of Khaleel until his death. When the two Iraqis sat down and talk re-started, they realized that they hadn't hugged Sheikh Taqi, thus they stood up again and hugged him. This incident shows us the extreme sensitive feelings those two persons used to have, as they came to Al-Quds as soon as they heard about the issue to start working for it.

In the year 1953 if I recall correct, Sheikh Taqi was jailed for short time with some of the Shabab in Al-Quds and the person in charge of jail showed him hospitality and respect, while the Sheikh wasn't happy because of that, saying to those around him that this person is not fit for this job because he shouldn't show hospitality to prisoners. Those with the Sheikh, most probably, didn't understand at that time the meaning of seriousness in thinking. In the 1950's the clubs were where college students meet, those who study in Egypt and Lebanon and Damascus, during summer holidays. Also, sport clubs were centers for communists and baa'athists, and we used to invade them and go into severe debates with them, especially communists. Those types of students and teachers used to carry corrupt concepts and didn't know about Islam anything but what they used to hear by preachers. When we used to struggle them by refutation of theories and what man-made laws and systems, and talks about history and nations, and the necessity to change depending on illuminated thinking process, they used to feel hollow and weak in front of us.

It was funny that engagement used to be done in Al-Khaleel, and ceremony attendants used to go on foot with desserts in hand, and when some Shabab see them, they used to accompany them, share with them the happiness of occasion, and talk about the Dawah with them.

In 1954, although we were few, we needed a place to gather us, thus opened an office in city center (bab al-zawyah) under the name of (Lawyer Dawod Hamdan) to be our center, and we used it as election campaign center in 1956. During early days we used to ask one of the men in the neighborhood to gather his neighbors so we talk to them and invite them to the Dawah, and when they hear us they get out slowly and quietly saying to each other: we thought they will distribute bags of clothes to us, as the agency of refugees used to do that back then.

In 1955-1956 the halaqas in summer were held under a tree in the land of Mr. Abdul-Qader Zalloum in the area of Ein Sarah, which was like a host to halaqas; teaching and discussions used to extend from after sunrise until night, away from the system

adopted for halaqas nowadays, that more than one person used to explain what he had read in the book, and the attendants used to change. Also, we used to go to the village and take the students from there to the farms and teach them in the shadows of trees.

1955-1958 the number of halaqas increased in town and a lot of people used to attend the halaqa once or twice then never come back, and many used to stay, and when the waves of demonstrations in favor of abdul-naser used to reach us, they used to leave us because we used to refuse the idea of demonstrations and expose the reality of abdul-naser, and some of them used to fall under pressure, and the Sheikh used to say: we are like a tree that drops its useless objects.

In 1955 english "globe" ordered the agents in jordan to issue the law of preachment in mosques only to forbid us from addressing people, and after we finished the Friday prayer in the village's mosque, I stood up next to the mosque's door addressing them

and saying that what forced me to address you outside the mosque is the law of english "globe".

In 1959 it was announced in Al-Khaleel that there was an intention to open cinema theater, during the days of governor "sae'eed al-dajany", thus we formed a delegated of people and Shabab, lead by Ebraheem Abu Ghazalah, and they went to the governor to refuse the idea of cinema in Al-Khaleel, and the governor met the delegation and Ebraheem talked to him and delivered to him the petition signed by delegates and some people. Thus was done to get people to get used to the idea of working as a group in a collective manner, and the idea worked out and the cinema wasn't established in Al-Khaleel.

In 1966 the Hizb exposed the conspiracy of delivery of West Bank to israel, then the war of radio in 1967, and because people used to be in favor of abdul-naser, and since we are with the claimed war atmosphere, the people started to threaten us with hanging on electricity pillars after the Egyptian army entered and defeats israel as they used to think, that one of the Shabab was threatened by his brother to

kill him after the victory that will be accomplished on the hands of abdul-naser, but after the jews entered Al-Khaleel, that person went back to his brother; Abdul-Qader Sarsoor, crying and beginning for forgiveness. Just before West bank was delivered to israel, people used to accuse us of being american agents, as the rumors and lies created by intelligence agencies were against us at that time, and they used to accuse us of getting paid dollars by the american embassy, and there has been time during the days of abdul-naser where we had no support among people at all.

During the days of "foa'ad shehab" in Lebanon; I don't recall the exact date, the named person used to chase our Shabab in Lebanon. Thus, the Hizb decided to send him telegraphs, and in Al-Khaleel the selected person was Ebraheem Abu Ghazalah, to send the telegraph to foa'ad shehab. Ebraheem got the text from the Hizb and went to the post office and wrote the telegraph: (foa'ad shehab, president of republic of Lebanon, Lebanon is a Muslim country, so how come you chase the sons of Muslims in your country?) and handed the telegraph to the

employee, who got nervous when he read it, and asked Ebraheem: what's this? He replied: what you see. After he paused a little while, the employee went to the manager "omar shaheen" who came to Ebraheem and made sure that he really wants to send the telegraph. Then he asked Ebraheem for his passport to verify the identity, wrote down the info, and got the telegraph. When Ebraheem went home that afternoon, there were the army and police waiting for him, and took him to the intelligence then to prison, and all attempts by intelligence to persuade him not to send the telegraph failed, and next day and while Ebraheem in jail he learnt that foa'ad shehab had received the telegraph. After being arrested for 5 months, Ebraheem was sentenced by a marshal court for 6-month imprisonment, and he got out after that.

In 1965 one seat in the parliament got vacant due to the death of member yusuf abdul-fattah abu awadh from Khaleel, and nominations were accepted in Al-Khaleel, thus the government nominated teacher ismail hijazy and the Hizb nominated Asa'ad Bayyoudh. All people agreed on Asa'ad, not

because they all support the Hizb, but because of the accusations and enmity between abdul-naser and jordan, and there was no need to campaigning for Asa'ad, thus the jordanian government became mad, and their intelligence started to apply the policy of "carrot and stick" on asa'ad to withdraw, and when Sheikh Ahmed Al-Dao'or heard about that he came to Al-Khaleel, but wasn't allowed to pass by the police at police station of "Kafr Asyoon" village, and he called asa'ad to advise him and give him strength, but no advice worked with him, and he accept late night to withdraw form the elections, just one day before casting votes, in the host-house of A'al Al-Tamimy, to which he belonged, and "hasan al-kateb" who was deputy of the king in West Bank was in charge of the withdrawal himself in the named host-house, and when we heard about that meeting we rushed to that host-house that afternoon, and asa'ad was one the platform, with hasan al-kateb and head of municipality mohammed ali al-jaa'bary, while Ebraheem Abu Ghazalah (20 years old) was the head of spear in the audience. hasan al-kateb and asa'ad stood up, and asa'ad was about to announce his withdrawal from the elections, that's

when Ebraheem shouted at him: Don't see anything without its Sharii evidence, O asa'ad. When asa'ad heard that from Ebraheem, whom he made member in the Hizb, he said: (let the elections get through). There, hasan al-kateb ordered the area commander; nizar al-mefleh, as I recall, arresting Ebraheem and sent him to prison, and before getting there another one of hasan al-kateb's men came and brought them back to the host-house, where hasan al-kateb asked Ebraheem: what do you do? And he answered: tailor. When hasan al-kateb knew he wasn't a government employee, he released him after some interference from some people like Sheikh Al-Jaa'bary and few men in the host-house.

During night Ebraheem Al-Sharabaty came from Amman and we spent the night in total anger. In the morning Ebraheem Al-Sharabaty – Abu Shaker, and Ebraheem Abu Ghazalah went to the house of asa'ad, and found him walking as if he was lost, in his own land, and when they approached him at a rock, he was bursting into the weeping, thus they left him and went back. When the incident was conveyed to Sheikh Taqi, he said: (that bastard,

hasan al-kateb, he was shaking in front of Ebraheem), as if he was with us in the host-house. Before I conclude, I must introduce criminal "hasan al-kateb" to all:

hasan al-kateb: he came with king abdullah bin hussein from Al-Hijaz¹³¹ when he invaded eastern Jordan, and he worked as army officer under the commandership of general john globe, and gradually ascended in posts until he was assigned the general marshal commander of jordan and king deputy in West Bank. He was so criminal that he used to judge tens of persons in one session in court and classify them at random, and sentence them with various rulings at random and as he wishes. It's said that he had no father. He lived with no children and perished in Al-Quds in 1967 in total dishonor, may Allah have no mercy on him.

¹³¹ Western part of Arabian Peninsula, where Makkah and Madinah are.

**Appendix: names of Hizb's pioneers in Al-
Khaleel
According to age back then**

- Sheikh Abdul-Qadeem Zalloum, 30, teacher
- Asa'ad Bayyoudh, 30, teacher
- Abdul-Qader Zalloum, 30, teacher
- Naser Al-Sharabaty, 30, trader
- Mohammed Abdul-Kareem Abu Rameelah, 28,
leather-tanner
- Mohammed Rodhwan, 28, trader
- Nor-eddin Al-Jaa'bary, 28, teacher
- Mostafa Al-Qaysy, 28, teacher
- Salmy Borhim, 27, tailor
- Abdul-Qader Sarsoor, 27, tailor
- Mostafa Mahmood Al-Jaa'bary, 27, teacher
- Yakoop Abdul-Kareem Abu Remeelah, 26,
leather-tanner
- Ebraheem Shaker Al-Sharabaty, 26, driver
- Rabee' Barakat Al-Ash'hab, 26, baker
- Yakoop Shaker Al-Sharabaty, 25, electrician
- Ali Ismail Abdul-Moo'ty, 25, farmer
- Sabry Al-A'arory, 25, labor

- Ahmed Ebraheem Mesk, 25, baker 'illiterate, never learned to read & write'
- Rasmy Alaamah, 24, blacksmith
- Yunus Hamadah Quneiby, 24, trader
- Nae'eem Othman Al-Sharabaty, 23, seller
- Mahmood Abu Seneenah, 23, trader
- Abdul-Salam Mesbah Naser-eddin, 23, employee
- Abdul-Rao'of Hamadah Quneiby, 22, trader
- Dahod Al-Malhy, 22, stone-inscripiter
- Khaled Ahmaro, 21, tailor
- Sameer Al-Jaa'bary, 21, student
- Hatem Naser-eddin, 19, tailor
- Yakoop Al-Heneeny, 18, butcher
- Ebraheem Abu Ghazalah, 17, tailor

These memories were written by the resident of Qanater.