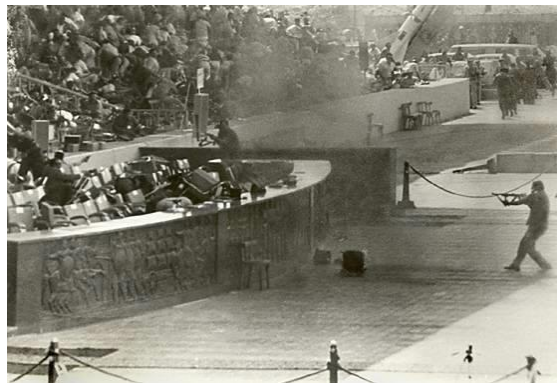


Fruits of the assassination of Sadat

One of the most important fruits of the Assassination of Sadat in my mind and Allah knows better, that it proved that the people of Egypt revolted on their Pharaoh and killed him. This is a serious precedent in the Egyptian and Arab history, this boldness – in confronting the corrupt enemies of Islam – which wouldn't happened if there wasn't a wide spread Islamic awakening, and spread of the correct concept of Aqeeda, and concepts of Wala wa Bara, Hakimya, and the spread of the soul of jihad amidst the Ummah.



It was a historical event in all standards, and the events proved that, since the events of jihad escalated with the killing of Anwar Al-Sadat an explosive escalation, and was a beginning for a new era and a new phrase that carry its burden the new generation. And I used to tell my companions in prison that killing Sadat was huge historical event in all what that word meant, and if all of us went martyrs, or spent the rest of our lives in prison in exchange for this event we would be winners.

But unfortunately a number from those who accompanied me in prison weren't psychologically prepared to accept such opinions and views, their moral and psychological capabilities were very much lesser than that, I used to see from my closely living with them the seeds of something plagued like licorice in the souls, which was said by Essam Al-Qamari rahimaullah in the phrase (The New Ekwan). Unfortunately the late events proved the correctness of the early perceptions, and that has another talk.

Those were similar to a small child who was given a heavy sharp sword, and he was weak to carry it, so how could he fight with it? He tried to show firmness and appear like that for a while, then he in the end surrendered and sold his sword to his enemy to his enemy with the cheapest price a few coins, and in such low estimation did he hold him. And decided in exchange for it small crumbs from the crumbs of the world, to withdraw and apologize, and let go of the reason of his might, terror, and intimidate his enemies, he withdrew in exchange for a small ascetic world, that millions enjoy with better than it without withdrawing, but he inside him is a small child, behaving as a child, who prefers a piece of sweet over a heavy machine.

These images repeat in all experiences and the big human epics in the history of mankind, and who observes carefully in the Holy Kuran finds the description of these sicknesses and shortcomings in several places in the Surahs of Al-Ahzab and Al-Tawba. The Truth says:

(Behold! a party among them said: "Ye men of Yathrib! Ye cannot stand (the attack)! Therefore go back!" and a band of them ask for leave of the Prophet, saying "Truly our houses are bare and exposed", though they were not exposed: they intended nothing but to run away – 13 - And if an entry had been effected to them from the sides of the (City), and they had been incited to sedition they would certainly have brought it to pass, with none but a brief delay! – 14 - And yet they had already covenanted with Allah not to turn their backs, and a covenant with Allah must (surely) be answered for – 15 -) Surah Al-Ahzab

Then the truth mentioned after that the characteristics of the people of the truth, the Best of speakers said:

(Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah – 21 - When the Believers saw the Confederate forces, they said: "This is what Allah and His Messenger had promised us, and Allah and his Messenger told us what was true." And it only added to their faith and their zeal in obedience – 22 - 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 - That Allah may reward the men of Truth, for their Truth and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful. – 24 -) Surah Al-Ahzab

In the same context the person feels the extent of disability and refraction when Omar Al-Tilmasani was asked in an interview with (Al-Musawar) about the killing of Sadat, he answers:

"The religious belief is far from these crimes".

The torture

The reaction of the government on the events was brutal in its severity and method.

And the cycle of torture and harassment began in its full speed once again, to write a new bloody chapter in the modern history of the Islamic movement in Egypt.

The cycle of torture and brutality in its spin, broke bones, stripped skins, electrified the nerves and took lives.

It was dirty in its methods because it took the insult of the religion and Lord, detention of woman, sexual assault, calling men with the name of women, forced starvation and bad food, cutting water, banning visits were common methods to humiliate the detainees.

I found on the wall of one of the cells of the Al-Qala prison a verse of poetry carved in the wall that says:

Life would be good if he were a stone which cannot feel the events that happen to him

I also found a carved phrase that says:

"If the woman falls she becomes a prostitute, and if man falls he becomes a policeman".

This government thought like the ones that presided it that with torture it will crush the raising Islamic resistance, but even if it took sayings through torture, it has lost an immeasurable lose, since most who passed through this brutal experience entered the prison asking for one revenge, and gets out demanding two revenges: a general revenge against the criminals hostile to Islam in the service of America and Israel, and a personal revenge against who tortured him, and tortured his brothers, and assaulted his sanctuaries.

This torture left in the memory deep trenches that won't submerge, and in the conscience bloody wounds that won't heal, and in the soul a burning coal that won't quench only with punishment with Allah's will and might.

It's a living renewed revenge waiting for the chance to fulfill it even if a long time passed, and that would be inherited generation after generation.

The cycle of torture this time was different than its predecessors from two aspects: it span and is still spinning to this day without stop, also it swallowed hundreds thousands of victims from the assassination of Sadat until now.

The government is completely quite about the real number of detainees in Egypt, and I'll mention more about this – Insha'Allah – when I talk about the Egyptian regime.

The farce of the prosecution investigation

The state security and military intelligence transmitted the accused to the civil and military prosecution. And the investigations of the prosecution was another

chapter from the chapters of this farce, since the prosecution used to leak the records of the investigation to the intelligence officers to return to the accused, and to make them accountable for what they say, then they indoctrinate them once again what they have to say.

I remember that once I asked head of the prosecution Mahmud Massoud – who conducted most of the investigation with me -:

Is it not my right to call an attorney?

He answered with mockery:

Who is this attorney who wants to be detained with you in prison?

But the confidence of state security prosecution this time was shaken in the system, since it saw with its own eyes the intensity of the conflict between the system and its enemies, that's why it ensured that its conniving with the intelligence won't implicate its solid materials that would be used against it, is the situation change and the system falls.

It happened that I mentioned to head of the prosecution Mahmud Massoud the types of torture that I'm exposed to and the types of torture that I see happen to others in the Al-Qala prison, and that my sayings in these investigations are result of this torture and coercion, and that they review with me the investigations in the Al-Qala prison, I described for him my injuries in detail and the instruments used to induce it and the details about it, and that I demand to be presented to a coroner to prove these injuries, so he ended my investigation quickly after he recorded my sayings, then he ordered that I be transmitted to the coroner.

When I returned to the Al-Qala prison I was summoned by brigadier-general Mohammed Abdul Fatah Omar and lieutenant colonel Mohsen Hafzi, and they threatened me to open a case against me about spying for Iran, and that they have information that I visited Iran and trained for espionage there, but I denied that completely, so responded that although they know that I'm a spy they don't want to raise that matter for fear of my reputation, so that I won't be a disgrace for my children after my execution!! That's why I have to – so that they don't open the spying case against me – go again to the prosecution, to change what I said in my previous record, and Mohammed Abdul Fatah Omar said to me: I was arranging for you to get a pardon from the president of the republic, but to throw sand in the food, that I was cooking for you! And don't imagine that our finger is under your tooth! You even if you were released will be on the head of the list of arrests in every time. So I was surprised for horror, that was in the hearts of those criminals from my sayings and me the weak person, which all the causes of power were taken from him except the depending on Allah and the longing for his mercy, so this encouraged me to continue to expose their torture to the Muslims, and realized that the regime despite of its tyranny isn't confident from its future, and is shivering from the detained captives, after the huge events that it witnessed.

After one day lieutenant colonel Mohsen Hafzi summoned me, and said to me: We are the state, and you are against the state, beware from fighting the state, I don't want you to wrap the rope of the gallows around your neck, but you have to change your sayings in the previous record, and now (Mohammed *Bay* Taj) will go with you to the state security intelligence prosecution to change your sayings, and indeed major Mohammed Taj to the office of the counselor Rajaa Al-Arabi¹, where he stressed that I have to change my sayings, and from the office of Rajaa Al-Arabi they took me through a door to an office the head of the prosecution Mahmud Saied, who smiled with malignity, and said:

Will you confess now this time?

So I said to him:

The intelligence officer in the room that I came from, has accompanied me to be sure that I change my sayings, and they have confronted me in the Al-Qala prison with the details in the previous record, I'm an accused, and from my rights that is to keep the confidentiality of the record, and the copies of the record of the prosecution that you do with me the intelligence officers in the Al-Qala prison present it to me, and they threaten me to repeat the torture and new accusations if I don't change my sayings.

So he shivered horrified, and said that his connection to the record ends with the end of the investigation, and that he will submit it to the secretary of the prosecution, and doesn't know what will happen to it after that.

And went out quickly from the room and returned accompanied with two counselors Mahir Al-Jindi² and Rajaa Al-Arabi, Mahir Al-Jindi tried to show himself innocent, and said:

We get the records of the police, and investigate what's in them.

While Rajaa Al-Arabi talked to me in a demagogue way:

What Aymen ... they tortured me and they beat me.

So I said to him:

I'm an accused and from my rights is to keep the confidentiality of the investigation.

He said:

1 . He was assigned after that a general attorney for the state security prosecution, then a general attorney, but the assembly of the court of appeal refused to accept him as a judge for his bad reputation.

2 . After that he was assigned governor for, and then he was accused in a financial corruption.

They know everything even the biggest head in the state, as they know what you did, and they know what we do. The important thing will you confess no not?

I said: No.

So Mahmud Saied ordered to end the investigation and return me to the Al-Qala prison.

It even reached that general military prosecutor – who conducted the investigation in the assassination of Anwar Al-Sadat – ignored his responsibilities, and didn't go to the platform of the military parade only after one whole day from the incident, although the incident is completely in the area of his responsibility, since the killed is the Supreme Commander-in-chief, the attackers are from the armed forces, and the incident happened on a military ground, but he observed the results that followed the earthquake that stroke the regime, so was in a state of paralysis.

General military prosecutor was waiting to see who will order him to investigate with whom? And who will prosecute whom?

And from the jokes that colonel Mohsen Al-Sarsawi the magistrate of the Torah receiving prison at that time after the assassination of Sadat – and he is a model for the rider of the waves and takers of opportunities – who entered the ward of the prison which has four floors and was full of political detainees and shouted at them: (Brothers of struggle, brothers strife, president Anwar Al-Sadat has been killed).

The martial court

The military prosecutor to present the accused in the incident of assassinating of Anwar Al-Sadat to the martial court. And a martial court was established headed by General Mohammed Samir Fazil. And a new farce from the farces of thrusting the secular military of the Egyptian army in crushing its Muslim enemies began, after the Egyptian army turned its back to Israel, and directed its weapons to its people.

The martial trial was a repeated model of the confrontations between the Islamic movement and its Jihadi vanguard with all its purity, lucidity and tender, and the secular military with all its falsity, hypocrisy and corruption. The secular military claimed democracy and rule of law, but the trial with the consensus of all who watched it was silly badly directed play for a ruling that was already prepared.

The secular military claimed that it respects Islam, but this respect had in secularism one meaning, which is using a class of Ulema for it to justify it acts, and indeed since the court based its ruling on the fatwa of sheikh Jad El-Haq – the mufti then, then Sheikh of Al-Azar later – to slaughter the mujahid youth.

The Great Jihad Case

I have mentioned previously what the martial court did, while the civil prosecutor (state security prosecution) after the end of its investigation it transmitted to the judiciary 302 accused as being leaders in the Al-Jihad organization, which is the case known as (the Great Jihad Case), the largest case in the history of the Egyptian judiciary, it also transmitted to the judiciary 187 accused of being members of the Al-Jihad organization, and the procedures of the two trials began after about two years from the killing of Sadat.

Regarding the trial of (the Great Jihad Case) it was unique in its type full of events and surprises, but the most important of them were two events in this trials were the reciting of Dr. Omar Abdurrahman for his famous statements for over three days, in addition to the historical testimony that was given by sheikh Salah Abu Ismail rahimahullah.

Regarding the two surprises in it were that the judge discovered that the state security were spying on him and on his consultations with the two judges participating with him, and proved that in the case papers, while the biggest surprise was the ruling in the case, and it's whereases were stronger and more important from the ruling.

And Dr. Omar Abdurrahman recorded his statements – later – in his book (A Word of Truth).

In these statements Dr. Omar presented the issue of ruling with the Sharia and doing jihad for that with its detailed evidence from the Book and Sunnah, and unanimity of the Ulema of the Ummah, and refuted the pleading of the prosecution and Al-Azar report which it used. And this testimony was a danger on the legal status of Dr. Omar Abdurrahman, since it presented evidence for the support of Dr. Omar of the jihad to establish the Sharia, and the judge warned him that his speech might be threat to him, and that the speech of the attorneys is the speech of the agent from the inherent, and he can withdraw his words, or his words will be taken.



Dr. Omar Abdurrahman

But Dr. Omar Abdurrahman, insisted to defend the cause of Islam in the trial, even if that lead to is conviction.

He even kept the judge in the place of the accused and made his carry the burden of the unjust that the he is imposing on the Muslims, and warned him from the torment of Allah and His punishment, and called him to rule with the Sharia, and warned him from the consequence of leaving ruling with it.

The diligence of Dr. Omar Abdurrahman that this was an opportunity to convey the issue of governance of what Allah has revealed mustn't pass, also these statements were the best defense that the brothers could present, especially those who were expecting to get a death penalty, by manifesting the just of their cause and nobleness of their goal.

And indeed, the judge didn't issue any death penalty in this case, and used the extenuating circumstances based on the noble purpose and honorable goal of the accused, as he mentioned in the whereases of his ruling.

Regarding the sentences of the court it came surprising to the government and the security agencies and the prosecution, since the court didn't issue any death penalty, and acquitted 194 of the accused from the total of 302 accused.

And the whereases of his ruling were more important and serious than the ruling:

- The court recognized that Egypt wasn't ruled with the Sharia.**
- It recognized that the ruling with the Sharia is an obligation and it is the wish of every Muslim.**
- It also recognized that the Egyptian constitution and laws contradicted with the rules of Islam.**
- It acknowledged that violating Islam is wide spread in the Egyptian society under the auspices of the law.**
- It acknowledged of the physical torture that happened to the accused, which lead to permanent disabilities for some of them, and demanded to transmitting the officials accused of this with torture for investigation.**

Al-Sharq Al-Awsat newspaper claimed in the distorted truncated first edition of this book that it published – which got its copy from the American intelligence – that I praised the Counselor Abdul Gaffar head of the court, and said: that his sentences were fair to the Islamists! It said:



"While Al-Zawahiri condemned in his book the martial court, and considered it a model for of the confrontations between the Islamists and what he called the secular military, but he praised Counselor Abdul Gaffar head of the court saying: That his sentences were fair to the Islamists".

This is one of the many allegations that the Al-Sharq Al-Awsat crammed in the context that it reported from me³, God forbid that I praise a secular judge who rules with the manmade law, and describe it as fair, and Allah Subhanah wa Tala said: (and whoever did not judge by what Allah revealed, those are they that are the unjust) 44 Surah Al-Maeda. The secular judge is unjust even if he was right, because he doesn't recognize the rule of Allah Subhanah wa Tala.

The Ustaz martyr – as we expect him to be – Sayd Qutb rahimahullah:

"Certainly "the religion of Allah" is the ruling of what Allah revealed and nothing else. That is the manifestation of the authority of Allah. The manifestation of the governance of Allah. The manifestation of La Ilah Ila Allah.

It's inevitable: the inevitable inseparability between "the religion of Allah" and "the rule with what Allah revealed" isn't established from that what Allah has revealed is better from what the humans make for themselves from methods, laws, regulations and status. This is one of the reasons of this inevitability. That's not the first and major reason. The first and major reason, the first and major base in the inevitable inseparability is that the rule with what Allah revealed is recognition of the divinity of Allah, and denial of this divinity and its characteristic.

The is "Islam" in its linguistic meaning: "to surrender", and in its conceptual meaning as it was mentioned in the religions .. surrender of Allah .. peeling from the claims of divinity with him, and claiming the fundamental characteristic of divinity, which is authority and governance, and the right of recruitment of the worshipers, and making them surrender to the Sharia and law.

Thus it's not enough that the humans adopt to themselves laws that are similar to the Sharia of Allah. Or even the Sharia of Allah itself in context, if they attribute it to themselves, and kept their signs on it, and didn't revert it to Allah, and didn't implement it in the name of Allah, submitting to His authority, admitting His divinity, and His singularity with this divinity. The singularity that peels the slave from the right of authority and governance, except in implementing the Sharia of Allah"⁴.

But the fairness makes me to mention that the Counselor Abdul Gaff Mohammed was brave when he refused the reports of the state security intelligence, and when he refused to answer the invitation to meet the justice minister during him viewing the case, he even refused to answer him on the phone, and didn't attend one of the court sessions protesting for the attempt of the justice minister to interfere in the case, and the sheikh Omar Abdurrahman – may Allah release him from captivity – mention this in his statements during

3 . Also their replacement of the word martyrdom with suicide, when mentioning the phrase the martyrdom operations, and replacing the word Jihadi with fundamentalism, when mentioning the Jihadi movements, God forbid that I use the words suicidal or fundamentalism, it is the press trusteeship and the honor of the profession, but where is the profession?

4 . In the Shadows of the Kuran - Surah Al-Maeda – the introduction part 2: page: 828 – 829.

the court, he was courageous when he recorded all the sayings of the accused one by one about the torture that they were exposed to in the beginning of the trial, he was courageous when he ordered all the accused to be presented to the forensic to examine the injuries from the torture, he was courageous when he expelled the officers from the state security intelligence from the courtroom, but they infiltrated to the balconies overlooking the courtroom, and put in some of them in the uniform of the court guards, he was courageous when he gave a chance for Dr. Omar Abdurrahman to recite his historical statements over three days, he was courageous when he agreed to summon sheikh Salah Abu Ismail rahimahullah for testimony, he was courageous when he gave a chance for the accused tens of times to recite words in the beginning of court hearings, he was courageous when he issued a ruling which was similar to a slap for the ruling regime and its organs, he was courageous when he approved the dangerous facts which we mentioned previously in the ruling whereas, and he was courageous when he demanded from the prosecution – in his ruling – to open an investigation about the torture that the accused were exposed to.

Abdul Ghaffar Mohammed was courageous in all that, and was challenging the regime, swimming against the stream, exposing himself to problems and difficulties, at a time when all the organs of the regime were preparing itself to have revenge from the Muslim youth in this serious case, that case that the general prosecution engaged in it - as usual – disgracefully with the executioners.

But this doesn't make him a just judge, not from the reference of legislation and not from implementation of the rulings.

Regarding the reference of legislation: I have explained that the secular judge who rules with the secular law and in the transcript of the Koran is unjust, Fasiq and Kaffir.

Abdul Ghaffar Mohammed carries the burden of the rules that he issued to imprison 109 Muslim with the most honorable accusation which is jihad for the sake of Allah, even if he used commuted conditions in these sentences taking in account the noble cause and the honorable purpose, as he mentioned in the ruling whereas, even if he didn't issue any ruling with death penalty in the case.

And it doesn't drop the responsibility from Abdul Ghaffar Mohammed what he approved in the ruling whereas that the court is obliged to rule with the Sharia and forced by the law to rule with the secular law. This talk has no weight in the balance of Sharia, because he wasn't compiled a worthy compulsion in the Sharia, so he can claim that he was compelled!.

Regarding the implementation of the rulings: there were many criticizes about the rulings, from them were that Abdul Ghaffar Mohammed in many times based his ruling on the records of arrest and records of guidance that he certainly knows that they are based on information taken by compulsion and under torture, and from them is that many times he based his ruling on investigation records before the prosecution that he certainly knows that they

were held under conditions of horror and panic with the collusion of the prosecution with the intelligence to repeat the torture of accused.

An example for that what one of the honorable brothers told me that he confessed in detail in the prosecution, because the torture that he was exposed to and the treatment that he found in prison convinced him fully that he certainly will be killed by the police. He mentioned to me – that for example – when he was deported to the Torah receiving prison, the administration of the prison what is known as (receiving party), where they were kept for hours beaten when they were passing between two rows of soldiers, and that the soldiers were beating him with the iron handcuffs, which convinced him that they will certainly kill him.

From the most prominent examples for the violation of the many rulings of Abdul Ghaffar Mohammed for the bases of the manmade laws is his sentence on the martyr – as we expect him to be – the hero Essam Al-Qamari rahimahullah with two sentences one with ten years and the other five years, for his conviction in joining the Al-Jihad organization and resisting the police. Despite that the papers don't have any conclusive evidence for the conviction of Essam Al-Qamari rahimahullah.

Some might feel – whom don't weight the matter according to the balance of the Sharia – sympathy with Abdul Ghaffar Mohammed, but the matter is bigger than that and more serious, it's the matter of supporting the regimes that is fighting Islam, with the laws and regulations that contradict with the Sharia.

And there is no excuse for Abdul Ghaffar Mohammed – the rumors and I don't know how authentic is it – his saying that is narrated from him, that if he wasn't the one who didn't rule in this case another judge might have ruled in the case who would have severely punished the youth.

After Abdul Ghaffar Mohammed retirement he worked as an attorney, and began to defend the Muslim youth in the courts, did he repent from his past as a secular judge who ruled with manmade law? And where are the rights of the oppressed sentenced??

Based on ruling of the court the prosecution began an investigation in the torture that was proved in the court, and that was a manifestation for the trembling of the government before the rising Jihadi stream, and a manifestation for the eagerness of Hosni Mubarak to rescue himself, even if that lead to sacrificing more than 50 officers from the police and intelligence.

The prosecution began a wide investigation about torture, and summoned those accused in the Great Jihad Case for investigating with them about the incident of torture which they were exposed to, the police tried to prevent the repeated prosecutor's call for me to through the police station, but it Allah wanted that one of the brothers to testify about the torture incidents, and when I came before the investigating Counselor, he told me that I'm personally wanted to stand before him in the incidents of torture related to me, and took out from his desk a pack of call orders related to me, and wondered how I didn't answer them, but I

told him that none of them reached me, and that's from the cunning of the police.

The investigator set a date to investigate with me about the torture, and I went, during the investigation I told the investigator: What's the use of this investigation? You are investigating about incidents that happened from nearly three years, and the regime is still the same regime, and the torture is still going, so what's the use of all this, so he answered me with the expertise of an experienced veteran, he said to me: This is the first time in the history of Egypt where the men of the regime are trialed during the same regime, so this is an opportunity take it. And he was honest with me that as long as the governments practice these methods the violence will not stop in Egypt.

And indeed – with the grace of Allah then the sacrifices of the mujahedeen – the regime of the brutal boastful arrogant ended in Egypt, and came the dodger regime which shows innocence giving a margin of criticizing and freedom, and this was an important step on the road, which was only achieved with blood and sacrifices, and it's also a lesson to the mujahedeen that they don't allow the regime to severely punishment them in the darkness.

After I came out from prison the prosecution forced on me a rule of compulsory surveillance, which is a bad system implemented on the released thieves and criminals, where they are kept under police surveillance, and due to this system the police have the right to arrest the one under surveillance or make him stay in his home from sunset to rising, and the one under surveillance has to check at the police station every week, and he should leave his city or his residence only with the police permission.

Which means he still in a prison, and I have discovered another conspiracy from the prosecution in its complicity with the intelligence to limit the movement of those released, and discovered that the ruling of the court doesn't include this ruling, and discovered also that the accusation that I was condemned in – which is having weapons and ammunition without license – doesn't fall under the system of compulsory surveillance, this made me read in the books of law about this system and discovered – the most important in the topic – that this system was imposed by the British occupation on Egypt to face the mujahedeen and those who resist it, so I realized that these are students of those, who still take the same place.

Beside the system of compulsory surveillance the state security intelligence imposed on me a system of covert surveillance for 24 hours, but I – with the grace of Allah – turned the table on them, I through a system of bribery, I created – with Allah's power and force – a system of surveillance on them, so my news went to them, and theirs to me.

Despite of this siege, I decided not to stop resisting, so I began a campaign of public defamation of the system, and started to provide the opposition newspapers with the incidents of the torture, also I moved the case of the collusion of the doctors of the prison in torturing the detainees in the prosecution and the doctors' syndicate. It happened once when I was photo copying the news

about the torture from the newspapers – in a simple shop which his owner has a copier – the store's owner asked me with the simple Egyptian encroachment: If all this happened to you, why don't you take revenge from those who did that to you? I answered him that was part of the battle, while our revenge from them we will take it with our own hands Insha'Allah. And I hope that I – with the help of Allah – was truthful to him.

Taha Al-Botli – A magnanimity from Upper Egypt

Taha Al-Botli is a name that can never be erased from my memory. I still remember his spontaneity, simplicity, his humor, loud laughter, his service to everyone and his original Upper Egypt dialect, but all this hid behind the tragedy of Taha Mahmud Hussein Hassanian Al-Bolti from Tama in the Sohaj province.

A story from the millions of the agonizing stories in agonizing Egypt, that is weakened with the unjust, cruelty and tyranny on the simple and weak. Taha was in his mid thirties when he entered prison and this was funny and heartrending tragedy from the tragedies of Egypt.

Taha had finished his long compulsory serviced in the Egyptian army, were he served in the Special Forces during the war of attrition then in the war of 1973 October, then he worked an clerk in the local council in Tama, and joined the National Party (the party of the government) and was one of its activists, and like all the lost youth didn't find anything wrong or disgrace in using Hashish, and due to what Allah has granted him from body power and athlete structure, he used train karate in one of the sport clubs, and from here the tragedy began.

The state security intelligence received information – after Sadat assassination – that one of those suspected to be a member of the Islamic Group who is a student in the engineering faculty and in his twenties, is training some of the youth on karate in Tama, and orders were issued to the police station to arrest this suspects.

The informants of the police didn't find a trainer expect Taha Al-Botli despite of the complete difference between his personality and the personality of the suspect, since the suspect was a university student in his twenties, a bachelor, didn't join the army and is a member of an Islamic Group, Taha ended military service, didn't join the university, a government employer, married, a member of the National Party and wasn't religiously committed in his behavior.

Despite all this he was arrested by the police informants, who many of them joined him in taking drugs, so that won't be accused with shortening, and Taha journey of troubles began.

They told him that the issue was simple, and would be solved in minutes in the police station, and in the police station they told him that the issue is simple and would be solved in the directorate of security in the province capital, and in the province capital they told him that the matter is simple, and would be solved in

Cairo, and the journey of Taha Al-Botli to the Other World, which the Egyptians call humorously: Behind the Sun.

They fabricated for him an investigation record that his name even if it was Taha Mahmud Hussein Hassanian Al-Bolti, he has a quartet fame name, which doesn't have any link to his original name that is the name of the wanted suspect.

This might be a silly joke to the one who hears it for the first time, but its in Egypt – the Land of Wonders – a very regular matter, where the human being is only equal to the value of the ink that the investigation record is written with. While the rights of man and his sanctities is for the Pashas and Baiks – who still use these titles to this day although they are canceled formally – but it's not for the other creatures that are compiled in the name (the Egyptian people).

I remember that during my solitary detention in the Al-Qala prison, that they brought a pilot from the armed forces in the cell that was in the front of me, for his relation with the martyr – as we expect him to be - Mohamed Abdel Salam Faraj rahimahullah, and this pilot has told me that they told him during the investigation with him: Do you want to cooperate with us? So we can treat you like humans (because he was an officer!), or you want us to treat you as the rest of the creatures that are in the prison!!

Let's return to Taha Al-Botli. Taha Al-Botli passed through the full cycle of torture, and because of his strong body structure they increased the dose for him. Although they arrested the original suspect, and despite that Taha met him after that in prison, but the first stain of the police informants in his area stuck to him, and Taha Al-Botli was transferred to the high state security emergency court, which was viewing the largest case in the history of Egyptian judiciary, with an accusation that he was from the leaders of the Jihad organization.

And in prison Taha awaked on the reality of the regime and the reality of the National Party, even on the reality of what is going in Egypt. The appearance of Taha was different from most of the accused, he was shaved and smoking, but he was loved by everyone, for his manhood and manners, and so that he doesn't bother anyone with his smoking, he lived in a cell alone, but this cell was the meeting place of everyone, for Taha's generosity and goodwill.

The intelligence – which brought disasters to Taha - tried to recruit him in prison, on the grounds that he is not from the Islamic groups, and they gave him promises, and asked him to grow his birds, and stop smoking, to try to infiltrate the prisoners, and report to their news to the prison intelligence, but Taha with his manhood and magnanimity, confronted them with bravery, and refused to go to this way, and so that he won't be accused from the rest of the prisoners of spying on them refused to grow his bread, or stop smoking, this is how he saw that with his simple thinking.

I knew Taha in prison, and I began to know him closely, when I and Najih Ibrahim were deported from the ward of experience in Luman Tora to the ward of discipline for being accused to incite for strike in the ward of experience, and since all the cells were full, the only cell with capacity was the cell of Taha, so we

lived with him, and that was Ramadan, the cells were closed on us as a punishment for us, so Taha after the Iftar used to light a cigarette, and keep his mouth on a small opening in the door of the cell's door, and breathe the smoke of the cigarette, so that he doesn't hurt our feelings.

And a friendship and brotherhood developed between him and me, for what I have touched in him from manhood, honesty and generosity, and his cell was the tea meeting for many of his brothers, he used to describe me as Sheikh Al-Arab, and he disclosed to me when he was honest, that the prison came as a punishment for him for his behavior before prison, and that he has promised Allah Almighty to repent from all that he did, and that he discovered the reality of the National Party and the truth about its quackery and hypocrisy, and regretted being a member such parties.

In the first session of the court Taha Al-Botli climbed the bars of the first cage of the accused that stretched to the ceiling, and shouted to the judge: I'm the oppressed Taha Mahmud Hussein Hassanian Al-Bolti, I have fought in Sinai defending Egypt, I want to be released I didn't do any crime.

I heard one of the brothers who didn't know him, looked at him wondering, and said to another brother: Why is this brother behaving like this? So the other answered him with sadness: Let him do what he wants.

Although the papers of his case didn't have anything that convicts Taha Al-Botli expects that silly investigation report, the judge didn't release him, and was kept in prison for three years, hundreds of kilometers away from his homeland.

And in court Taha asked two of his cousins to testify, so they came to court confused, to give the strangest testimony I have heard, they came to testify that the one standing in front of them if Taha Al-Botli and he doesn't have a fame name or any other name .. the jokes of Egypt are heartrending!!

Taha Al-Botli was released from prison, and I stayed after him in jail for less than a month then I was released, and in the first visit of Taha to Cairo after a short period from releasing me, he went to the Luman Tora prison, and through his relations with his guards he asked them to deliver his greetings to his detained brothers and especially me, so the sergeants on the gates of the prison told him that I was released, and I was surprised that one of the sergeants call me from a store next to the prison, and tell me that Taha Al-Botli wants to speak to me, and he said to me that I must meet you, and he came to meet me in my clinic. And at that period I was under surveillance – as I have mentioned – of two types: one public (compulsory surveillance) and other a secret, and I asked him: Aren't you afraid from the consequence of contacting me? But he told me with his spontaneity: Uncle .. they hit the one-eyed on his eye, he said: Nothing is different .. Nothing is different. I was amazed with his constancy and magnanimity, and I told him: Taha I'm under surveillance a forced surveillance and my movement is limited, he said to me: Insha'Allah this hardship will end, and you will travel, but if you travel don't forget me, and try to get me a work contract in Saudi Arabia, because of my hard conditions.

I couldn't, and didn't provide that to him, and now – 25 years after this demand – I wish for Taha to forgive me, and to realize that I didn't answer him eagerness for him, so as not to renew his tragedy.

I remember that Taha had another friend in the Torah receiving prison, I only remember that his name was Uncle Ahmed, he was accused of with weapons trade, and they used to meet in the court sessions, and got along together since both of them were from Upper Egypt, and both of them weren't a member in an Islamic group, they used to go aside in the rear passage of the cages of the accused, and talk to each other.

Once after our return from the court Taha told me: Do you know what Uncle Ahmed told me today, I said: What did he say to you? He said: I was surprised that Uncle Ahmed while I was sitting with him and his eyes were full of tears, and he said to me: Look at that officer that was assigned to guard the court today; he tore my body with the whips during the investigation.

And during their detention of Uncle Ahmed a fisticuffs happened between some brothers and one of the officers who aggressive to them, and administration of Torah receiving prison decided to do a punishment campaign (disturbing) to all the detainees in the Torah receiving prison and the intelligence of the prison summoned Uncle Ahmed, and said to him that was are going now to subjugate these detainees from the Islamic groups for a punishment campaign for one month, and we want to move you from here, because you aren't from them, so he said to the officer with simplicity of the Upper Egyptian and his cleverness and manners: Where will you deport me? The officer said to him: Torah Farm prison, Uncle Ahmed said to him: You mean you will move me from one prison to another, we *Bay* see that it's flaw to leave your people who you have ate with them bread and salt.

And Uncle Ahmed tolerated the campaign of disturbing and punishment for one month, so that he won't leave his brothers in prison in their hard times!!

Can those who were taken by the stream of agreements, renunciations, and count the gains and losses, and went with the American globalization, reconciled with the big criminals and flirting with the scoundrels from the executioners, learn something from these values and merits?

Fathi Radwan – Gratitude in the time of ungratefulness

Ustaz Fathi Radwan rahimahulllah was from the leaders of National Party that was established by Mustafa Kamel rahimahulllah, which was a party that viewed nationalism as belonging to the state of Islam which means the Islamic Khilafah, and Mustafa Kamel successor Mohammed Farid rahimahulllah the author of the book (History of the Glorious Ottoman state) who said in it about the Abbasid state in Baghdad:



Fathi Radwan

"From that time Islam didn't have a great state that defends its land and gathers it sundries. Even its unity was lost and every ruler declared his independence with

what was assigned to him from provinces and territories, the situation continued on this pattern until Allah set for Islam the establishment of the Glorious Ottoman state, so it combined under its banner most of the Islamic land, and opened many territories, which didn't know before that the honorable religion, and returned to Islam its strength, and raised its word between mankind"⁵.

That's why the National Party was always close to the Islamic stream. Ustaz Fathi Radwan was one of those who opposed Sadat, and he arrested him in the detention campaign which he did in December 1981, and he said about him with his exaggerated mockery: The man who kept deceiving us for 70 years!!

And this wasn't the first time for Ustaz Fathi Radwan to be arrested, but at this time he was over 70 years. Hosni Mubarak released Ustaz Fathi Radwan among those he released after the killing of Anwar Al-Sadat.

Ustaz Fathi Radwan volunteered to plead for me and Dr. Salah Mayhoob⁶ in the Al-Jihad case, and he was the third attorney to plead for me after the two Ustazs Mahfuz Azzam and Mohammed Emad Al-Deen Al-Subki. Due to his close relationship with my representative and uncle Ustaz Mahfuz Azzam⁷.

I still remember his unique plead. Ustaz Fathi Radwan came to courtroom the day of the plead, and age signs appeared on him, I looked to him with wonder how was his condition with his slow steps and old age in the hardships of detention?

When Ustaz Fathi Radwan began his plead he turned to a talented orator, which made you remember the first generation of Egyptian orators before the status of the Arabian language deteriorated, he was also unique as a skilled attorney who knew the details of the case, who used to continue his plead without looking at the papers or memoirs, expect to quote from my sayings.

Ustaz Fathi Radwan spoke about the substantive side in the case so he revealed clearly the controversies and blunder in the evidences presented in the case file, then he spoke about me, he said he came to defend me voluntarily, because he only pleads in the cases of opinion that he believes in his equity, and that he doesn't know me personally, but he knows my uncles from the Azzam family,

5 . History of the Glorious Ottoman state, part 1, page 114.

6 . Dr. Salah Mayhoob then was a mathematics teacher in the science faculty of the Cairo University. He was accused by the prosecution of being a member of the organization which was headed by Ustaz Essam Al-Attar, the former General Murshid of the Muslim Brotherhood in Syria, whose name was also included in the list of the accused in the Al-Jihad case!!

7 . Muntaseer Al-Zayat that he is my representative in some cases, and I didn't assign anyone on my behalf – after I got out from prison – except my uncle Ustaz Mahfuz Azzam, who has an procuration from me. Unfortunately Muntaseer Al-Zayat wasn't my friend, and wasn't my companion in prison or outside it, and he is not my representative. I didn't discuss with him or shake hands with him any time in my life. And this makes me notify the noble readers, that many things are written about this simple slave, or said about him, and I'm not obliged to respond to everything said, or make myself an issue, but I notify and emphasize that me being silence about what is said doesn't mean that I approve it, (and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves) 44 Surah Ghafir.

even if the kin doesn't raise a person, but his status is raised by his deeds, but the Azzam family is one of two families that he is honored to know in Egypt, while the other is the Aloba family.

Then he spoke about the torture that the accused were exposed to, so he said: I will not tell the court about the torture that happened to those youth, but I will speak about what happened to me, and I'm a greybeard who is over 70 years, then the court can realize what happened to those youth. And he mentioned how that he despite of his old age was thrown in to a cell alone without food or water for a whole day, and that he saw the death of Abdul Azzim Abu Atta⁸ in the prison hospital for preventing him from his medicine.

Then Ustaz Fathi Radwan rahimahulllah moved to speak about the general side of the plead, so he spoke about the political conditions in the region, to he got emotional, and shouted with a loud voice and nearly cried: Why these events happen here, Lebanon and Iran and everywhere? Because the giant is awakening. It's Islam moving.

The judge said quickly to make him calm down: Do you want to take a rest Ustaz Fathi? Do you want us to bring you a chair? But he thanked him, and ended his plead.

I was affected from this plead from a person who didn't know me, who carries all these feelings for the Islamic Jihadi awakening. So I asked my family to send him a morale gift, and I choose the book (The Patriotic trends in the Modern Arabic literature) for Dr. Mohammed Hussein rahimahulllah⁹.

After Allah granted me release (from prison), I went to Ustaz Fathi Radwan rahimahulllah in his office to thank him, so received me with generosity and warm, and said to me: He thanks me for my gift that I sent to him, and that he considers that just my thanks and gratitude to him is a great appreciation to him, and that he in reality he is the one who has to thank us, since Sadat had prepared the receiving prison for those who opposed him, and he intended to detain them in it, and not let them out from it, and that you (he means Khalid Al-Islamboli and his companions – rahimahumallah – and the mujaihd youth) were the ones who got us out of prison.

I was very affected from this gratitude from this skilled struggling politician, and compared it – unfortunately – with leaders of Islamic movements who Khalid Al-Islamboli and his blessed companions – rahimahumallah – got them out from prison, then they claimed that killing Sadat was a crime, and that Sadat died as a martyr. Hen I compared it with who beg from the government to release them my showing their regret fir killing Sadat.

8 . Abdul Azzim Abu Atta was a general secretary for the Party of Egypt that was established by Sadat, then he disagreed with Sadat, when Sadat decided to establish another party which is the National Party, and neglected the Party of Egypt.

9 . I read this valuable very early may be in the stage of High school, and I benefit from it, and the reason of knowing it, is that one of the brothers showed us a list of books as a curriculum that were chosen by the martyred Ustaz – as we expect him to be – Sayid Qutb for the youth, this book was one of them.