

[UM] Unidentified Male.
[UI] Unintelligible.
[NFI] Not Further Identified.
(LNU) Last name unknown.
[Italics] Translator's comments.
... Incomplete sentence.

Sh = Shukri Abu Baker
Om = Omar Ahmad
Gh = Ghassan Elashi
Ss = Sheik Sharif
Ga = Gawad (LNU)
Ab = Abdel Salam (LNU)
Ak = Akram (LNU)
Au = Abou Usama (NFI)
As = Abdel Halim Al Ashqar (Aboul Hasan)
Aa = Abou Ahmad (NFI)
Aj = Abdel Jabbar
Ab2 = Abou Basem (NFI)
Mu = Muin (LNU)

Audio file: MTGB 19931002 7.WAV

Sh: ...And I say that the address doesn't necessarily have to be the same one for newspapers or correspondence. By "Address" I mean work methods. When speaking to the Islamic community, I use a certain address and I respond to certain needs. The American public has certain needs and the nationalist public has other certain needs and it is important that this Foundation does not..., I mean it should diversify its programs to absorb all the currents on the field. It does not represent the Foundation to have...UI. He who is going to give us money, is he going to provide it under conditions? Give me the money, whether it is from...UI, An Arab or a Jew, I don't care, just give me the money. Ok? The prohibited areas which we might face are not many, but caution remains important. I mean, someone might try to frame you to bring disaster upon you. This is regarding the charitable organizations. We shouldn't take part in any illegal transactions. Other than that, we can manage. That's it.

UM1: May God reward you well.

UM2: May God reward you well....UI [*Group laughter*].

UM1: ...UI regarding the media. He is a media specialist. We will listen to brother Muin giving an analysis of the situation of the organizations in Palestine.

Mu: In the name of God the Compassionate, the Merciful. First of all, it is not an analysis for the situation of the organizations because the analysis of the situation of the organizations needs a full lecture, taking two or three hours. At the same time, we must speak about the situation of the organizations on the inside but, I noticed that most of the talk is about America. Therefore, I ask your permission to speak about over there but, speaking about over there is separate from our organizations over here. In the beginning, I want to give a quick idea about the status of the organizations in general terms in the Occupied Territories. The history of Islamic activism in the twenty years prior to the Intifada was based on the Superman idea, or the man who oversees everything, a man who is an encyclopedia who was in charge of everything. This was an obstacle in our reality. We had no organizations of our own. Everything was in the hand of the man and, if the man died or deviated, his absence would mean a big loss. Therefore, this was an obstacle prior to the Intifada but, in order to be objective, there was a small presence for the organizations in the Occupied Territories at this time but they were not at the needed level. But, when the Intifada started, there was a noticeable change and the brothers began to feel the importance of organizational work in the Occupied Territories, whether it was a critical need for them as Islamists or because there was a competition from the other parties in the Occupied Territories since they have a lot of organizations. Second, the situation in the Gaza Sector during this time period - prior to and almost during the Intifada - is similar to a total absence for the role of the organizations in general terms and our organizations in particular for many reasons. One of these reason is the fact that the [Gaza] Sector, generally speaking, was under military and emergency rule during most of the past century or during this present century. The second reason is the lack of qualified resources due to the economic situation in the [Gaza] Sector. Number three is transfer of power from a small clan of profiteers and special-interests groups who dominated most of the activities. This was in the [Gaza] Sector as it was different from the West Bank. Number four is tying the [Gaza] Sector's economy directly to Israel's economy in a lesser degree than the West Bank, most people were traveling to Kuwait to shop there. They would leave from the [Gaza] Sector to inside the Green Line to work. But, generally speaking, the West Bank was better off for many reasons some of such as possessing some economic resources, whether agricultural or otherwise, the connection between the West Bank and many of residents abroad and elsewhere which made the economic situation in the West Bank better generally speaking. The core of the matter is that there was a noticeable absence for Islamic organizations in the West Bank and the Gaza Sector, whether before the Intifada until now... We could say that even during the Intifada the organizational presence in the Occupied Territories was not at the needed level. I tried to gather the types of organizations which exist in the Occupied Territories and I believe that

I classified them in 10 categories. We have the educational organizations such as kindergartens and schools; the social and charitable organizations such as Zakat committees, relief, the ones caring for the orphans, prisons and others; the intellectual organizations [*such as*] research centers; health institutions the majority of which are affiliated with Zakat committees; five, the public syndicates; six, the technical institutions relating to machines, factories and others; sport institutions and clubs; media organizations [*such as*] offices and newspapers; number nine is the educational such as Quran schools and [*Mohamed's*] Sayings schools and women organizations. Organizations in the [*Gaza*] Sector, generally speaking, are limited. If we speak in general terms about our organizations in the [*Gaza*] Sector, they are limited and I will try to mention them quickly. The main organization and which is known to belong to us is Islamic University in the Gaza Sector and we will speak later about the solutions we will mention it because it is really a wound in the heart. Number two, the Islamic Complex which was founded in 1973 and licensed in 1976. The Complex' activities at that time was more inclusive. The Islamic Society which was founded in 1976. Al Salah Society in the [*Gaza*] Sector which oversees the sacrifices and other things. The Young Muslim Women Association and then Al Wafa Society for Seniors Care, The Orphans House, some of the Zakat committees, some public services institutions which obtained new licenses such as Justice and Law Institution which cares for the prisoners. In the West Bank, in the north region which includes Nablus, Jenin, Qalqilia and Al Biqa'a [*Valley*], there was relatively old activity such as Nablus Zakat Committee in Nablus which was founded in 1976. It is very advanced in comparison with other committees. For instance, they have over 1,000 orphans, over 2,200 families which are sponsored monthly, they have investment activities and other activities. But, when we speak about it as a Zakat committee we tie it to us. In reality, we as Islamists have a weak presence in it. That is if we speak about reality but, I wanted to mention it quickly as times doesn't permit [*more details*]. In the north, there is also a clinic, the Islamic Solidarity clinic which was founded in 1984 and it is almost the largest medical centers in the West Bank as it includes 12 specialized doctors. It has an ophthalmology clinic, a dentistry clinic, an X-ray clinic and it covers the northern region, [*servicing*] about 300,000 of the population there. There is also Solidarity Charitable Society. Our problem, brothers, is that we establish [*organizations*] and others reap the fruits. Solidarity Charitable Society was founded by the city's scholars and by Islam's scholars in this region from the Islamic Movement and others but, now, ask how is our presence and how is control over it. In reality, our presence is relatively weak. We then come to the main activity which is the Zakat committees in Jenin, for instance, and elsewhere. In Jenin, the Zakat Committee there has built a hospital which is really ours, for the Islamists either in management or in the teams working in it. In Jenin, there is a large Islamic school and there is an orphans' center. Tulkarem are now about to start building a hospital affiliated with the Zakat committee. In Qalqilia, we have the Legal Institute for Studies less than..., graduate

studies..., two years of studying at the institution or what you call it...

Sh: ...UI.

Mu: Yes. An Intermediate Institution. Now, I believe that the central region which includes Jerusalem, Ramallah, Bethlehem and Jericho is the core or the main part in the West Bank because its proximity to the media, the presence of Al Aqsa and the presence of many other organizations in it. The main organization which we should pay the most attention to inside and outside is Al Aqsa Organization, Al Aqsa mosque as an organization like our brother mentioned as its location and impact is supposed to have a great dimension whether by playing a role in activities inside or by encouraging people outside to cooperate by providing assistance [*to it*]. There are some issues such as the heritage of Al Aqsa and our brothers really benefitted from in a good way but Al Aqsa Organization by itself deserves to be studied by our brothers now in order to benefit from it. In the future, should changes happen to Al Aqsa...UI we must benefit from it and its vicinity. In Jerusalem, there remains some organizations, particularly the Islamic Sciences and Culture Society which is directly counted with us. It used to have a research center but, unfortunately, it was a nucleus for the establishment of a major research center but, the strikes and the affiliation of... This is one of the problems which are not solved; the affiliation of the organization with exposed people so, when a problem happens with the man, a problem happens with the organization. I mean, the Islamic Sciences & Culture Society used to have a research center which was the nucleus for a huge research center until the person in charge [*of it*], Sheik Jamil Hamami, was arrested and this became an obstacle and a hindrance for the development of that project. We have a school and a kindergarten and some orphan sponsorships in that region. But, unfortunately, our institutions are very few because they have over 100 Christian institutions in the Bethlehem region alone. The Ramallah region really has some noticeable activity for our organizations and, particularly, the activity of the Zakat committee. We could say that the Ramallah Zakat Committee is ours, including its management and officers. Because of their efforts in the past, the brothers were able to establish some activities, particularly the medical aspect. Thanks be to God, the medical aspect has started to advance and to move forward in large steps, thanks be to God. But, unfortunately, when institutional and organizational work interfere - and this is an important point - chaos begins. I mean, the brother who was..., and I believe that he was one of the most capable people in syndicate, administrative and medical activism - he was a doctor - he founded this center and started to bring experienced people to it. This center became a hospital. This brother was also engaged in organizational activity, was arrested and is still under investigation and...UI. Thus, this interference brought about some crises for some of the organizations. But, we add that, until now, this organization still exists. At the same time, we have the Islamic Charitable Society which has a school, a kindergarten and a Deaf & Dumb institution.

But, in Ramallah, we need to speak quickly about a small experiment which is also something which we hope to be copied in other region. The Ramallah region..., in the Ramallah region, they established..., I was living inside during that time, they established the Islamic Syndicate. The Islamic Syndicate was established and it was a beginning. Now, its name settled at The Islamic Syndicate for Workers of Public Sector & Manufacturing Institutions. He applied for a license and the brother who is charge of it now is a known brother and now represents the inside, I mean he is not on a low level to the point that when King Hussein returned home from his operation abroad, he went to meet the brother the head of the syndicate. I mean, our brother is named Hussein, and Jordan's Hussein met him, Hussein met Hussein. Therefore, when the brother speaks in the name of an organization, he has a stature. This Syndicate, my brothers,... Of course, the brother the head of the Syndicate was with the deportees - you might have seen him in the car using walkers if you remember this scene - he is the brother the head of the Syndicate and now speaks with some boldness because he represents an organization and he now has about 2,500 members in the Ramallah region. This organization became one of our organizations. It speaks, it talks about the...UI which exist in the field. Many of our brothers in more than one position and particularly in the [Gaza] Sector were urged to act and copy it. [They replied saying] "Man, these are legal matters and other stuff and we don't think so and stuff". People, move! Anyway, they tried. There was an attempt and this attempt succeeded and it is possible that we repeat it at every site but, now, things could have changed. In Hebron..., Hebron as a city is a place where we consider that we have a good presence and weight as Islamic organizations such as the Islamic Charitable Society which was founded in 1962 and which has over 1,000 employees. The Patient's Friends Society has over 180 employees and it owns Al Ahli Hospital. Unfortunately, the board of trustees for Al Ahli Hospital has 3 affiliated with us and 3 of them but, the chairman is one of us and we are supposed to have a weight. But, because the chairman, my brothers..., the chairman's brother is a member of the negotiation delegation and he must consult with his brother. He must consult with his brother. At the end, he must... At the end, all the efforts which collaborated for the sake of building this [hospital] is our efforts and our hard work as Islamists abroad. God's willing, this organization will be ours at the end, particularly the hospital. Al Ahli Hospital in Hebron is considered one of the largest hospitals in the West Bank among governmental and non-governmental hospitals alike. God's willing, we will have a presence. The Young Men Muslim Association..., its chairman is deported. The Beni-Naeem Society..., its chairman is deported...UI.

Sh: He returned.

Mu: He now returned? He returned with..., with..., with the last group of people who returned. The negative aspects of the past phase, our brothers are: number one, being run by

exposed persons. The Complex, Yasin; the Islamic Society, Al Koka; the center which was established in Nablus for research is directed by Mousa Al Akhtal; the Scientific Medical Society in Ramallah is directed by Dr....UI. All of these people, my brothers, are exposed characters. Therefore, even if the organization sailed for a while, it will be hit later. The non-inclusive nature of these organizations. I mean, managing organizations which address a very simple aspect [*of life*], my brothers, in contrast with other societies affiliated with other organizations which work more comprehensively, even though they're supposed to be limited to a certain frame, yet you see them moving on all frames and venues. For instance, The Family Revival Society..., The Family Revival Society in Al Bireh whose director is Samiha Khalil. It used to be like any of the other organizations, it is an old one, but Samiha Khalil works on a global level. she goes and comes, America, the inside, abroad, here and there....UI but, at the same time, we are supposed to show some agility when it comes to management, to move faster than that. Three, the dependence of our institutions on donations or financial instability. I mean, if donations stopped, God knows what would happen. Number four, our reliance on volunteers and the absence of full-timers. Five,... Let's not comment now because time is short...UI activism between the inside and the outside. Administrative instability. This brother is an attorney or..., or works in agriculture and you find him handling a technical position. People, choose someone who is specialized in his profession... Therefore, some administrative aspects led to the failure of many organizations on the inside and even here in America because we are not willing to hire someone who is specialized in administration and who would make work succeed. The women's aspect remains. Man, why is the women's aspect a goal of work for me?. The weakness of the media aspect...

UM1: Yes...UI.

Mu: what?

UM1: We will speak about media.

Mu: Our absence from occasions, even the Islamic ones. It is true that they are Islamic organizations but we, as a Movement, don't have effective presence and stuff like that. The issue of research centers, my brothers, see..., when talk started about the Gaza-Jericho project, we started to ask people. We asked a brother in the inside, for instance, what do you think? What does the public think of the issue? And he started to tell you what he thinks. We tried to conduct a study like the ones conducted by CNN and others. What kind....UI research center. At that time, they said "Man, we cannot conduct this research until we get the decision by Abou Husam, with the deportees, brother Mousa Al Akhtal"....UI. This organization..., this organization is capable of giving us a realistic picture as a research center. We don't have research centers. These are really the aspects

the research centers should be in charge of and which are almost non-existent in the Occupied Territories. The last point is the fear of many of our brothers of distinction. They tell you "Let's stay low". People, you need to become distinctive..., distinctive and give prominence and distinction to your organization. I mean now..., and this is an important point, many of the brothers who become exposed, being exposed becomes a cover and a curtain for them. Our brother, Ihsan Abou Qweik, speaks for the Chamber of Commerce in Ramallah. He speaks for the Islamic Syndicate. He had a green ID but they returned the normal ID to him because he became a prominent person. They returned the true ID to him. They told him "You can travel". My brothers, becoming a spokesman for an organization gives one a place of prominence in the real world. In reality, there is a fear with many of our brothers of being prominent...UI. Ok, my vision regarding the situation of the organizations in the coming stage under the self-rule. The relationship between us and the new Authority will be a hostile one due to the following reasons. The previous opposing positions to them. The state of competition and defiance we lived in previously. Inciting the other Arab, Israeli and Western forces against us. The possibility of the continuance of Jihad operations against the Jews, a matter which the self-rule authority won't accept. Expected problems: first, suspending licenses, controlling the organizations either by fraudulent elections or by nationalization. What I heard now..., and this might be just a rumor, is that most or all elections which took place in the past are null. This might give you an idea what we are going through. The other issue is the financial issue, banning the entry of money, non-payment of [*financial*] allocations meaning discriminating between one organization and another and the ones with the Islamic current will...UI. Administrative harassment, issuing laws which restrict movement. Suggestions and general recommendations: one, the role of the deportees. They might have an organizational role which would be a nucleus for political activism. Carrying out practical activities. Forming a committee for dialogue with the other domains. Forming a reform committee to solve disputes and forming a consultive body among them to coordinate with the outside. Number two, developing the role of 1948. These people can play an effective role in the coming stage. One, taking advantage of humanitarian organizations in order to gain the legal status to work in Gaza and Jericho. Two, avoiding any...UI in us, I mean in the Movement. Number three, allowing them to maneuver. We don't want to think one way. Allowing them to maneuver and the possibility of dialogue with the self-rule authority. They think they can..., I believe we ought to allow them to explore the possibility of forming a dialogue with the self-rule authority. Four, focusing on the media aspect...UI. Number three is emphasizing the role of Jerusalem. We don't have organizations in it. I still raise my voice and say that the Justice and Law Organization which exists in the [*Gaza*] Sector and which has a relationship with the Rights group in America should open an organization [*i.e., a branch*] for it in Jerusalem because Jerusalem now, people, might be far from the grip of the self-rule authority and there is a room for movement [*there*]. It might be somewhat

costly to us but...UI. Number four, protecting the organizations, registering them under trusted names. Registering the organizations under the names of trusted names and not letting them be public organizations which could be nationalized. Placing some people who have..., who don't have a relationship with the Movement such as the Chamber of Commerce & Industry in Ramallah. Strengthening the relationships with people. Number four or five is protecting achievements which we achieved in the past period. Existing organizations here should be tied to Islamic institutions abroad such as the Fund and others. Writing contracts..., writing contracts rendering the ownerships of these organizations to the organizations abroad and brining these documents when needed. This is a very important and serious issue. I mean, the Islamic University..., the Islamic University keeps slipping from between our hands at a time when we were saying that..., if the Islamic University had been tied to any university in Saudi Arabia or elsewhere, or to Al Azhar or elsewhere, a relationship would have existed. What did our brothers say about that before? They said "Man, the curricula will be affected. The Islamic University might disappear". But, now, the opportunity didn't go away. There is still an opportunity to start some sort of relationship merging the University with any organization abroad. Otherwise, it is easy for the [*Palestinian*] Liberation Organization to ruin it. Then, a final point, forming a general union for the organizations which are not part of the syndicate and starting a sort of a relationship for them abroad such as our brothers in the [*Gaza*] Sector who have a membership in the Arab Lawyers Union, membership in the International Lawyers Syndicate, the human rights branch... This aspect is...UI I'm finished here but I will mention this quickly. Other recommendations: the media aspect is important...UI. The other thing I suggest for our brothers is not to form any new institutions. Running the existing organizations. Supporting the similar organizations in '48 [*Territories*]. The final two recommendations are for the U.S. arena. I suggest the following; in order to get out of the customary routine, we should form an economic committee..., form an economic committee, and I have a vision..., I can present to the brothers a vision on how it should be. An economic committee, my brothers, let's get out of the shops and the grocery stores. Some brothers who are here in America and I know some of them said that they are ready. There are no risks in projects and they told me about some projects which could bring a revenue. This is a continent. If there is a guy in New York or a second person elsewhere, America is abundant and one could present an idea to form an economic committee in the country and for investments here. Another point is the...UI and the computers. The issue of the computers is..., some of the organizations the Jews have..., the issue of the technological advancement in this country is way beyond the routine work aspect which brings a revenue. Some of the brothers now have a project to invest in America in the field of..., I don't understand about computers...UI but, we could present a project, God's willing, and that project will be ours to enable us to move above routine activism on the U.S. front so that we stay in pace with the developments and the changeable and bring money, not only from people, but also

through an advanced scientific method. I say that and I ask God forgiveness for me and you.

UM1: ...UI the brothers in particular are not used to adherence, that is. [*Short unintelligible group talk*].

Sh: Akram.

Ak: ...UI. God's willing, we will hear from the media people about the nature of the future address.

UM2: In fact I... In the name of God the Compassionate, the merciful. Prayers and peace be upon our master Mohamed, upon his family and companions. The speech I gave includes the fundamental points our brother Shukri mentioned even though there was no prior discussion or...

Gh: Or coordination.

UM2: Or coordination...UI but, I said it is better for one to write his own ideas.

Sh: This would...UI, Ghassan.

UM2: I re-present the media charitable address in America to focus on some fundamental issues. First, we must pay attention in the future and with the developments to the issue of Jerusalem and the other Islamic sanctuaries such as the Ibrahimian Sanctuary and their frame. Meaning, bringing this cause with its Islamic size and dimension to focus, whether through dialogue with the Arab or the Islamic communities. [*We should point out that*] the fact that the cause is not resolved and then adopt specific projects because our problem as far as the important causes are concerned in Islamic charity work is that we don't have - until now - a project which people remember. In America, if you ask about Holy Land Foundation and which project stands up in people's minds...

UM1: Orphans.

UM2: No, other than the orphans, we're talking about the kinds of activities.

Om: The right arm.

UM2: Yes, for the Palestinians. If there is an idea to adopt a specific project which earns Muslim people's sympathy in America, it is always the Jerusalem issue. This will be in

every generation. The second issue is..., through the media address of course, the future media address will have an impact both on the [Islamic] Association [for Palestine] or others. It will have a direct impact on charity work particularly because there is duality in activities. I mean,...UI Holy Land Foundation. Therefore, the media address and charity work must be molded to a certain level. For instance, we cannot say "No convulsion" while the [Islamic] Association [for Palestine] is peaking about..., not talking....UI. You must pay attention to this issue as well. The second point is to show that the problem is too big for the administration of the self-rule to solve. I mean, the problem of the Palestinian people..., Yasser Arafat or \$2 billions will never be able to solve. We can stress this issue through the charity address. Yasser Arafat and \$2 billions or \$400 millions can never solve the problem of the Palestinian people which has 4 million refugees. This is an issue we must stress. This leads to a third issue which is paying attention to the point made by our brother. There are people who are forgotten such as the '48 people in Lebanon and the camps which endure tragic conditions in the south, several camps in Jordan...UI and those among you who visited them or saw them, their conditions are really tragic in Jordan, Lebanon and even in Syria. This issue should be focused on because they are forgotten. They have no mention on the next political map. Our brothers, by adopting some projects and stuff like that, you will find a lot of support. The fourth issue is the stressing the fact the organization's goal is an Islamic one. Supporting the Islamic organizations operating in the Occupied Territories. Therefore, just like there are Islamic organizations in some parts of the world collecting funds for India..., the Indians and the Pakistanis collect money for Islamic organizations operating in India and Pakistan even though they are not under occupation, we have Zakat committees and existing organizations doing Dawa'a work in addition to relief work. Therefore, we must support them. What else? The last point or the point before last is that there must be coordination for the issue of our entry to the '48 territories for charity work. Is there a possibility to adopt some projects. I wrote about the Islamic educational means. I means, these are Muslims who are now exiled. So, as a U.S. organization working on the U.S. front, are we capable of adopting their issues and there are no objections, whether in Israeli or U.S. law, if you wanted to open a college for ministry and fundamentals of religion, a university or a Sharia college in the '48 territories. No one will object and the laws and the agreements [there] might be easier than in '67 territories. The last issue which needs a quick look is the issue our brother and some of the brothers spoke about is that we could use an official cover such...UI, insurance and stuff. Therefore, I wrote about a point which should be taken into consideration which is making available an official U.S. cover representing the Islamic community in general terms, you see? This way, we can visit Palestine not as Holy Land Foundation because the Holy Land Foundation is stamped already as...er, whatever. So, if we collected a group of representatives of Islamic organizations, one from ISNA, one from ICNA and one from here and there, and formed an official delegation representing the Islamic community in

America and announced in a studied format that we will be going to the Occupied Territories and Gaza in particular, you see, to provide assistance to Islamic foundations which are already established [*there*]. This will achieve more than one goal; first, we exhibit the existence of an Islamic concern for the cause even though it is...UI, secondly, we give an official cover for the existing organizations in case they got dissolved or if the [*Palestinian Liberation*] Organization wanted to dissolve these organizations or shut them down, they will take into account that there are some people abroad who show concern about these issues. It also gives a future cover to provide these organizations with money. When you have a problem tomorrow because you give them money and stuff, I deal with..., I mean when Yasser Arafat deals with the HLF, he doesn't give much importance to it like when he deals with another organization or, at least, with a board of trustees which does charity work in America, out of America or from Europe. This is what I suggest as a preparation in case they decided to shut down or not. Even in Europe, the formation of these organizations are...UI, some of them have this shape. Of course, HLF is everything for us and ...UI the existing organizations in order to give them...UI so that they won't be dissolved easily and so that they won't cooperate directly with the [*Palestinian Liberation*] Organization. So that there is a follow-up. These are the ideas which...er,... It is possible to adopt a new way relating to the second point or the last point I mentioned which is that HLF or the Holy Land Foundation, the charity work in general, work with some of the large Islamic organizations such as in New Jersey, Patterson or Chicago...etc, to adopt specific projects with the HLF to serve the issue of expanding the official cover in America, to have the Islamic Palestinian community in America and the Arabic [*community*] adopt a project, for instance, for a lab in the Islamic University...etc. This will be better than the Holy Land Foundation..., the Holy Land Foundation [*exclusively working*] and which will bring up the point our brother mentioned about giving 100,000 and the \$5,000 to this and not to that [*organization*] etc. The Islamic communities, particularly the large centers, will support that. These are some of the points I wanted to focus on regarding charity work which is based in America.

UM1: May God reward you good. [*A short period of unintelligible group as they were taking food orders*]. We will continue our topic, God' willing, and we will give an opportunity for brother Abdel Halim Al Ashqar about the...UI education because it is a work of charity as well. If you have a vision for the future of that issue.

As: I resort to God from the pelted Devil. As you know, of course, due to the bad situation of education in the inside, there was a need for specialized centers abroad. Education is the Movement's capital in the inside. The future of the struggle depends on education whether we like it or not. Also, due to the deterioration of..., or the bad level of education in...UI... are mostly laborers in Israeli factories. It was very hard to find a college graduate from the '48 [*Territories*], maybe in the sixties. In the seventies, you wouldn't find one college

graduate. This is generally speaking. The reality is even worse in the Islamic surroundings and the Islamic Movement. College graduates are very few, college graduates are very few and a large segment of laborers support them. As for the educated ones, they're few in number. The danger is that..., this is like a building without columns especially when it comes to Sharia education. People send very few people to education. They built a college called College of Daw'a and Islamic Sciences and they carried their papers to all parts of the world; America, Kuwait and Saudi Arabia and, until now, it still doesn't have a building or a college staff of its own. Their college staff is from the [West] Bank and Gaza, they come upon order from the Military Commander and return every day. The building is still housed in the Noble Quran House, made up of 4 or 5 rooms only. They had a project and they went to the municipality where they got a lot of land but the project is not completed. It seems that a donor from Britain or something had donated 100,000 to this project. Anyway, we at Al Aqsa Fund, briefly, had a fundraising campaign during the month of Ramadan which wasn't successful, it wasn't as we hoped but, we hope it will be a good start, God's willing. We set as goals for us the following; first of all, supporting the specializations which we need in the inside, particularly, Media, Journalism, Law, Political Sciences. Two, supporting higher education and higher studies in Arab countries as their cost is small and we are ready to support any specialized higher studies in Arab countries. It is true that we have allocated a humble budget; a specialization in the inside, \$1,000 annually; \$1,500 annually for higher studies in the Arab countries. Three, attempting to benefit from our brothers in colleges to get accepted for higher studies in America. We don't have an ability right now..., right now we don't have an ability to support any students for higher studies in America. A student costs between 15,000-20,000. But, it is possible that we have his...UI, and they prepare his file and we try through our brothers in colleges to get him accepted through a scholarship. This, of course, is applicable to higher studies in America. Talking about the future, if God renders things easy for the Fund, we can support some of the Islamist brothers who can come to America to do a specialized study in the three fields I mentioned before; Law, Advertising & Journalism and Political Sciences, if things go well. As for the near future, we have an upcoming visit by a brother from the Faculty of Daw'a and Fundamentals of Religion, Jerusalem University. He was recommended by our brothers in Jerusalem. His name is Mr. Ahmad Moustafa Waffaqa. He will arrive next Wednesday and, God's willing, we will arrange with the Fund a tour in some of the cities hoping that we can raise as much as we can to achieve the goals we have. In addition to that, there is an attempt to sell the project for the college of Daw'a and Islamic Sciences in Um El-Fahem and I speak from a position of someone who knows the current status of education and know that...UI 90% or 95% of the ranks of our Islamist brothers in the Islamic Movement do not...UI. There must be equality. This is it. They can carry out any project but,...UI. *[A short period of unintelligible group talk].*

UM1: A quick comment. The true blessings then comes from the laborers and the...UI. All those who have [*College*] degrees are the ones who are behind [*group laughter*].

As: As for the institutional activism, I don't disagree with the...er, the person who...UI. Part of the problem of our brothers...UI is that they are all educated. But, I'm saying that it is a matter of a balance. The other project which are trying to sell is the labs of the College of Engineering at the Islamic University. They opened a new College for Engineering. The entire number of students at the Islamic University was 5,000 students. Now, the students are less than 2,000. Of course, ...UI there is no time for details right now. Generally speaking, other universities where built to steal the show from the Islamic University. There is a competition between them and the Islamic University. Al Azhar University started new specializations which are needed in society such as pharmacy, agriculture..., things which people need. For the Islamic University, in order for it to exist, it had to change its specializations at least and start a college for engineering. But, the college of engineering right now has no labs or educational staff. We will try, God's willing, to sell these projects. May God reward you well.

UM1: Now, we give the stage for questions. I would like to find out from brother Omar and Shukri if they expect a change in the relationship of the [*Islamic*] Association [*for Palestine*] with the HLF, especially with brother Osama's suggestion that we stay away from convulsed political positions and political matters in the future. ...UI us at the [*Islamic*] Association [*for Palestine*] and elsewhere. We would like to hear from both about their future vision.

Om: I imagine that any agreement between us and the Fund, between the [*Islamic*] Association [*for Palestine*] and the Fund, is very important as long as it is within a correct legal frame. According to U.S. laws, when two U.S. organizations deal with each other, the law is what governs them, what they do according to the law. That's it. The dangers are..., just like we fear for [*the safety of*] the Fund, we must also fear [*for the safety of*] the [*Islamic*] Association [*for Palestine*] as well. I mean, if the [*Islamic*] Association [*for Palestine*] said or did something which might lead to its closure or cause a problem for it, we shouldn't do it as well. Therefore, I imagine that we should protect the two organizations because the [*Islamic*] Association [*for Palestine*] is not less important than the Fund as an organization. This is one. Two, we must deal..., if there is a joint product such as festivals, for instance, it should be based on a legal foundation. We consult an attorney about the way it should happen. In America now, there is...UI, there is a business for everything. This is regarding either taking part in joint projects, even selling the mailing lists or dealing among the non-profit organizations. All of that is within the law. I don't imagine that the joint projects will affect the relationship....

END OF RECORDING.