

[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)

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Mu:

... 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.

GOVERNMENT  
EXHIBIT  
Philly Meeting-13E  
3:04-CR-240-G  
U.S. v. HLF, et al.

Mu:

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, [serving] 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.

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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-Naem 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.

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Mu: ... 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.

...

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.

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UM2: ... 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.

... 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.

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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.