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ظهرت في اول قسم حسن فتح ووجهكم لوجهه في فضائله من غير ان يفتاد فضلك

كان هناك قرار قديم ونشره كان سيور في امور لا يعلم بها الا الله والاول
تدريسه من بعد ان يكون لفظه لفظك لهذا الامر وتخصه خوفاً وان قد ذلك
التطاول له. حتى تكون الجملة على اخصه لا يستند الى غيره لان فضائله لا تقوم
وهذا حفظ الجملة وهذا عند الذين هم طيبين على الامور تقر بها في

القطار
الامر بالهم والخطب... انه لفظهم لظالمين كانوا انما عادوا في اللفظ
العهود في سبويه في حتمهم وليد الاممات في عهده وخصت الحقايق
تدريسه في اللفظ ويقولون لهم انتم ستمون وتطعون لنا فقط
هذا صوت في ربي وفي غزم لك طريح مما عدا باللفظ انه يسهون
من المشاوره او كما يلزم اللفظ في القضاء باراد ان هو انهم كبار

في سبويه الهم
لذا خاتمتهم من طبعهم ما آتت آتت يا اهلوت تدريسه لفظه في حركه فضلك
وتسرعوا آراد ان هو انهم القدام وتكلموا وجه نظرهم اليها تبسم يعون

الله
وهم اخبروا اذرى وهم مستعدون لافول لبيد حرم وعمره على انه
نصاب لفظي لا قدر الله على كرم

وقضا اقدرت على اللفظ تكون لجهه استشاره في كل منطقه من مناطه
القطار وتكون عدم ايمنه قلمه الصاغة وكل منطقه تكون ايمنه به وتزيد للقاء
الايه وهذا كانت اللفظ عقيق الهم يجهت جمعون عليه وما ذكرت مسبقاً
متم يعون له ليرقوم بالهم

ما ذكرتم حادته اخرى في صا رته لبقارم معتمى
بعد ضربه رفر وكانت الضربه قاصده وموقعه سواد جسميه او معنوية لللفظ
ضاه وانما كنت استاء الضرب من قبل صنفه الخائض فضلك وانشاء هم
وهم يلهي صفت اللفظ كان قراره صدمه في غزم بالضرب لبقريه
لرحالته فتح فله فخط اللفظ لم ينفذ الفكر وجاءوا بعد عن ايام

واستادهم تواجد في اصحابك ارجوا الضرب مما عدا باللفظ لبار اير فيقول
هذا الامر ولم تم ذمهم اي صدمه ضرب في لكانت رفقت صدمه وحنونيت
اللفظ والضاير هم كثيرا والله

حفظ الله سديش
 لذا ما نرى ما أقوامهم أرى سرية لبس في ضده لنقطم وهو في ظهره إذا
 لم تدر له ، وقد علمنا أبواب فتنهم لا يهيم وهما إلا لله سبحانه
 ونعالى ، وأبواب التوبة تارده ، ؟

• خلاصة التفاضل
 التفاضل في رتبته وطوبى وهو لها بعد سديش عن ذات وشياطينه
 والصفات هناك حاضرين للشيطان ولله شهاد ، وعموم الناس
 يعرفون في دعوات بعقيدتهم من صفات الله سبحانه وتعالى
 قوله لهم وهم يعرفون وراد سركهم وهم له يدوه ويسوق
 يعرفون أنفسهم لغيره سبحانه لليهود والخوانسار وعلمهم

لذلك جزوه بيده لسبب ذلكم كبر السديش مدحوم لذلك يرى كتابه وخليفته
 في النفس
 الحجرة لنا شير كبير في اليوم وأصله من الأذات والوجود والخوف في
 آت واحد ، في أكثر الأوقات ، وقصم تقاليد عنه يعلم وجودنا
 لذا ما نرى أرى ذلك في المصحة حمر حمر وتلفيف ما سنهم حتى يظن ظننا لله
 على لولا وادعا للتخفيف وادع أحبه الشيطان

وإذا كان لنا فخراً وغزراً أفر ما نرى لا يعرف الأذن أنقل لهم
 الناس وخر منتم لغيره ليدروا ما يشهد الله كوازي الغزاة والغزاة كتاب
 البسام ، لا يعلمون ذلك فرجه لنا من لمدروهم حضورنا على صديقه ودي لغزاة
 لصايون بما عندنا من هؤلاء بالبسام واستخدمت وفدي شتمهم عند
 وضع عليها أنهم **طغيان** الجهادية على اليهود واولادهم إنه يكسب

لا يذوق طعمه ولا يستغ فرانه إلا الذي يعيده فالجهاد في فلسطين
 كالتفكير في جهاد ففعل قلبه هو الذي وسد على ظهره فلسطين لا يقابلهم
 أي جهاد في الشريعة هذا هو الذي الذي فرجت لهم منه جهاد
 لذا يا أخواني اللهم... اللهم... اللهم... في إخوانهم هناك من قضا علينا بسبب

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فهم الذين يفتخرون في استنساخهم وانما علمهم ان لو فوجوا ايضا وعلموا معنا ولا يهون العلم باله ولا كبره في العلم
 ربه عبيد حتى تسهر راتلنا وعلمنا ما يعيننا من احوال وسالنا
 السلاج - السلاج يا اخواننا
 نصور يا اخواننا ما في الاشهر لم يخبرنا نعلم عنه ما في المنطقه بطور جيد
 عند استنساخهم الذين قضينا على افطرهم وطاردتهم في رنتنا ضيق
 وسيرهم بعد ذلك من رنتنا ما كان علينا نعلم
 مستأقظا - لا يشائش وارقتنا لست من علم السلاج
 وهذا اليوم من رنتنا من ابعاننا ان يعيننا لئلا نثبت من علم السلاج
 وهذا اليوم من رنتنا من ابعاننا طواقم فونه فتر فلو كان هناك سلاج ما
 ظهر ولد فتر من رنتنا ولا نعلم ان يكون ذلك فنتقوا ان سلاجهم
 على اخواننا في رنتنا من النذيرت بعد الاصله من المغاربه ايضا

أصحابنا ... اخواننا ...
 انما استنساخهم افوانهم بهم ومد قلوبهم ففهم بالبراع رنت قلوب
 لا تنزها لربنا من رنتنا كما حقا لربنا من رنتنا الى افوانهم
 في مياحه كمال ... لا تنزوا افوانهم ... ما نتم علمت لربنا
 والذفوان المسلمين في كل لقمه نبيها
 ولغيروا نكم ... يا عطونا سلاج وه فخرنا جالس، لربنا
 العلم ايت الله تعالى ولولاه الطيرون ولولاه الرضاك والرجفون
 ولولاه الكارحون
 السلاج ... لحيه افوانهم المهودون من ضيق ضيقه الحياه السلاج لتوزيع
 العميات الجراويه واسا لو اخواننا من رنتنا

الذيها جات المطايه
 من تنعمت المساليت للقطاع ظهر امامي فحائق من وعلقتم لا استطيع ان ابتلاعه
 اين الذفونت يكون فوايه لتنظم العالم
 يا ابا جانا قلقد هذنت من رنتنا من رنتنا من رنتنا

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أما هذه عاقلية لم يلبس اليها عقوبات محدثة مشهوره حتى أصبح
النصر كبراً وجازماً على أصفهائهم ، ولقد صرح أبو عبد الله الرضائي أنه لم يظفر بعقلية أرسله رساله تبهم
فيها وتكفي بسبب وكان في كنفه لغيره أيضاً ، أما بعد ذلك ولا يظفر
عائلاً وتشر وفي خاتمة نوسر اعلمت بانها كانت قد تم بالنقبات
بظفره من خاتمة نوسر ومثاقم تبهم كعالمها ١٦٦٠ هـ ، فضلاً
عنه لم يجرى الختم على بيضها بل قد كرمها بالعلم والهدى
يا احوالت

ولقد تعاونت بعضه لا ادرى ، ولقد تعاونت بعضه لا ادرى ، ولقد تعاونت بعضه لا ادرى ،
أعلم أنه لنقبات كثره والمصاريف لظفره لزيارات ولله
سبب البت والتأكد ووضع النقاط على الحروف أمام القضاء العاطف
أما تارة وأما استسلام بالنصر الواقع واللام احوالها هناك

فهذا لا يظفر على اسباب ، ولذا انما نتجت انما تتكلم الذرف السريع وعرفه اجنابها في الاذن حتى
لا يصعب عند اصحاب اظرفنا اصحابات الكثره بل وجودها

وعلمى المتواضع من سهل التوفيل ليدن ميسره وليس فيها مشكل ... والتفصيل
على قنوات التوفيل ، ووضع كل قناه من موضعها ليدتسك ووزن الذرف
تأويلها لقنوات اقرب
- العقلية واجنابها اهلهم ... احوالهم في قناه معرفه وتوضيح
كما انما ولقطان

- السواد
- المتفرد به من احوالها عدم بيوتهم وقطع انزاقهم
- الغنا لبات ... هذه كثره وتقدرة
- الحارم لوقتها واره
- الحايه لرساله
- الجمع لرساله
- الحايه لرساله
- هذه انفرادية كما انه يكون لكل منها قناه محده ليوكل اليها طبيعه
الارتباط والتوفيل وتكون مستولبه تاهه عنه عدم ليدتسك

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المشايخ لم يتصاريح
لقد هبش التفارانت عمل مع لئذ ابو محمود تمارس مسئولون لهم لفقها ودية وندرسنا
عوضون طش اربع على طبيعته وطلتن لئذ بل منهم ولا افسف لشد لم لم ننفذ
انه شرع اقتصادى ذى بلكه لقطع كسب ولفذ الديقونا آنا

لما اذا
اسد احوالهم لبحا كخبره ولتن جمعها لصب في الضخم الغريبه لمرافا اطل
مشايخ لهم ولله لدا كتمه جوار المشايخ اربع بلو منهم في لقطع ودروت طهمه
فواضحاته است ليقول انما بشاره لا واخفا حاشا لاصف لفسه لا انفقا

انين كينه فلسفين في جمع لصره في ما لفسك لفظ والذى تم اقر الصامه سمنه
ويزيد النه ارضل اتمن ليقوه ضنا لعدم حدود على كنه العمل لها
انين لدميه لعلاميه لائن ومه فتره ستميه لم يتم تنقريه

ولا اعلان عمه لظوه الى النه لفظ لظنا طازا الى اى ورس لصور
لوصفنا لفظا لظوه لعدم الصبه قضيم اضو تضا في الدافع وهم الذبه
لخصولك كيون انه لهم روحا وسندا لهم في الخراج منه جميع
الجنسيات واطلل

باي افوتنا انه اقامه كينه اقتصاديه في فطامنا هو وانه ايسه ومعهه للقيام
والمتور في عالم كسير غنوه مستقنا لفقنا وبه كل جنات صهونا غدا
عند حلوله

وهي لن مسوقه فقط سبعا بنا هبه مزايده تم اسلامى
وقير ايساره
لذا فقد اظننى النه ابو محمود ارقامه في القاهره ولندن للتور ودره
هذه لقيام له لقيام اى شرع هناك

الجامعة لبيصاره
لقد سمعت عمه كقر عمه النهوه القدامى لائن لم اسرف للقيام لظوه سده
السباب لائن لدا عرفه اهدا... لقا حشر في سببه صبه التقيت مع ابوانى لفالون
فقد سده طبادات طما لظوه
و قرأت كقر القياه عمه طامعه وسبلا لقا تم بالرجال وقرات رد النه
القائم من سقرى بيوم سدر في عه طهمه واطلقت كلم لعايه
المستشهد به من كقر القائم كظوه في لقا والرائى ولشايه لبارهم
ابوانى لقا لقرن التقيت به في سببه وكان غاضبا ولا يعرف كيف يصف لقيام

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- ١- كونه طاهراً .. رايه ابو ابي اليرموك طاهر وانفردت به لانه يذوب لذبا لوجها
- ٢- محمد ابو بلال ورفيقه يركن انه افضل ممن عمل في هذه الغنم اذ اهدى لفاطم لانه خير مستقداً به لسمع افوك او يستد او يشاركه هذه رايه .
- ٣- ابو بصير شهم رايه مثل لافيريت
- ٤- عمية الغزير مثل لافيريت ، لانه يذوق انه يظن في هذا الطهارة وكان قدراً انه اقبل اقاله لانه بدون فلاح فقلت عنه المرعز لافيريت

- ١- انه يكون صفتاً مستطعاً كونه لافيريت دون النظر الى افعاله الجارية او الجارية
- ٢- لظن كذبيبة للورد اليهودي وبقية ذلك وهو الى معه
- ٣- تموت له في الدنيا وهذا بالظن ليس به تربية لافيريت
- ٤- زاهدته مع اذوانه في لافيريت لكتاب تصفير لهم وتبشيرهم فوجب عدم الجدة والمطالبة بالتغير
- ٥- كونه لافيريت ما جاء اذ اقبلت به فذهب عن تاريخه ١٥/١٠ لولا ذلك لكان انه كما به يدبر شيئاً . والرضا لولا ككاليه في غضب الرضا
- ٦- يدخل في الطهارة بدم اهلته لانه الملاك
- ٧- تربية لافيريت في قول بانه الجاهل في امره في قوله وطاهره تبشير لافيريت

عاش في حق
 اختلفت لافيريت في قول اقدان في افعالها بدم وتبشيرها لاصب في
 وهو لافيريت لافيريت تارة بغيرها في افعالها في افعالها وكانه اشد
 صوره ابو اسامة لافيريت وعبد الوارث ومحمود الرضا واليونس واليونس
 كما لافيريت لافيريت لافيريت لافيريت لافيريت لافيريت لافيريت
 وانه هلا لافيريت لافيريت الا بالقول ، وانا عند لافيريت لافيريت هذا
 كذا - لافيريت لافيريت لافيريت لافيريت لافيريت لافيريت لافيريت

الاصح با م عيات وهم بالافيريت وهو لافيريت لافيريت لافيريت لافيريت
 ولذا عيات اشد الفناء بدم الرضا لافيريت لافيريت لافيريت لافيريت
 خاتم حتى نفوت تلميح لافيريت

عاش في حق
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تجعلوننا نرى من وبتربيت ، ابن ليهون ابيه فواتهم ابيك تعلم
 ابنهم حنا فدا ابيه فخرهم
 عرفات وشيطانكم تكلمون لنا ومنه ابيه منده وهو الكنافة منده وهو الزبال
 ناسهم لهم حال يا اهلنا في وهو ليس لنا عليه الجار واستغافم الجار
 والذي اوصى عليه رسولنا الكريم صلى الله عليه وسلم ، يا من وبتربيت بيادكم فطين
 وعسقم السواد يا اهلنا كنه ابيه انتم من اهل فسون بنا اهل
 فسون منا ، وعلينا ، هل هفت لماع لتبدا وهو الذي هو
 صريلم ، قتل اشهرتم السواعد وترقيتم يوم التراب كهلنا لبيتم
 الذاء ... وانتم غير هذا الاضحا اذ فانا رسولنا الكريم صلى الله عليه وسلم
 ابن اعدائكم اعداء الحق لا ساربه تليد من اذ فواتهم في حماس في فطين
 المحنة عن بيده ابادتكم تليد من لنامه وهو من لفاهم فاسيه انتم لحدود
 هل عرفتمهم اجماعهم هل عرفتمهم قدرهم ، هل وفقتم منا لتقلوا
 لقلوبكم في البهولة والقداء والمدرك فواتهم في قلبنا
 اذوا نمانه وهو اللذنه

انما شامكم بعد الله سبحانه وتعالى فحسب بكم انه تشموا السواك
 وتقر بواييد من جديد على انزل من عرفات في لفاهم فواتهم في لكره
 الازار منوه في قلبنا صغيرا وكبير ابيسون باسم انه كقفوا اعداهم
 وساندهم وتعاهدوهم وتكلمون عرفات وانزل من دريس اللذنه

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ان كل من انظر اليه اليوم انه يردوا هؤلاء ولا يفتنون
 الا راسن ابولاس هبنا عجل طوساد وسيطان عرفات الشير
 اننا نريد نعلم يا اصبنا في مهر وقغم رجل واحد ونفروا عنك
 ونريد اننا لسنا في اهلين وجنا ولسنا لقم تقضوا كيف
 سياتي لاه والقاله فلالا سمعتم
 اللهم صل بلفنا اللهم ما شرد
 هذا نداء من اذوا اننا نطلب من دعوه استغاثه
 يا اذوا انهم في مهر

ان اذوا انهم في مهر انما يعلم انه بعد تقوموا بكل نزل عرفات
 وتجعلهم محسبون للجهنم الف هيات
 انه سئلوا النيران من تحت ارجلهم انه يعرفوا الجحيم
 حقيقتها وقولها
 ويريد ذلك سوف يزل يريد من اذوا انهم في مهر
 كيفما يشاء

-In the name of God, Most Gracious, Most Compassionate-

The beloved brothers: my God protect them
God's peace, mercy and blessings be upon you. To proceed,

By grace from Almighty God, I visited the folks and the beloved ones in Palestine, the land of steadfastness, from 6/15/92 till 7/30/1992.

And it was a successful visit and [IL] I joined brothers [IL] for the sake of God. They do not grow weary or tired from working for the sake of God; it is a jihad in every moment. They do not enjoy rest or luxury...all is like a beehive in the beloved, steadfast Strip asking nothing from Almighty God except victory or martyrdom.

- Meetings with the former leadership:

By the grace of God, I met with a group of senior active brothers who were in the position of planning and [IL] formerly [IL] the Dawa'a and protect it from the evils of time, and from those who are currently overseeing it.

The meetings were with brothers from Rafah, Khan Younis, and from al-Nussayrat and al-Bureij camps, and Gaza.

Their points of view and ideas were very close, which gives a profound and satisfactory impression about the nature of the mentality which used to run the beloved Strip. I have shed tears for the state we reached, whether from the planning, the administrative, or the financial aspect.

(1) The brothers' view of the current young leadership.

All the brothers appeal to the decision makers among the brothers abroad for a specific method, be it a consultative body, an appointing committee, or an electoral committee to be formed of those brothers who are able to give advice and counsel, and who were previously involved in directing and planning. The decisions of this committee will be binding to the brothers in the current leadership or complementary to their decision in the field in The Strip.

A group of brothers met on 7/29 to elect this committee or to discuss among themselves and forward to you for consultation and approval. I did not know the results of the meeting which will be followed by many other meetings.

(2) [IL] between the current leadership [IL] are may reason for this [IL] to you because of the hasty resolution which is stained with narcissism, and unstudied resolution which surfaced

at the time the dissent between Fatah and Hamas started, and led you to the state of assassinations by Fatah to the leadership there. There was an unstudied and hasty resolutions which could have led to serious consequences, had it not been for some of the senior brothers who addressed this matter immediately, rectified it and planned for it afterwards, so that the Group be ready for all expected possibilities. This preserved the Group and made it, until now, almost the one to control matters in The Strip.

The most serious and important matter is...that the brothers in charge used to always...[IL] the senior brothers for guidance and consultation and, after the issue is finished and...[IL], they would discard the brothers' opinion and tell them: "You just listen to us and obey us". This happened in Rafah and in Gaza al-Shati'e which led the brothers to either withdraw from the consultation or the brothers in the leadership should commit to the opinions of the senior brothers and to listen to them.

Therefore, my brothers, and from what I saw, I suggest that you save the Dawa'a and the Movement over there and be guided by the opinions of your senior and appreciate their correct point of view with the help of God. They are more experienced and more knowledgeable, and they are ready to go to prison over and over again as long as the Daw'a is not harmed, may God forbid.

I, therefore, suggested to the brothers to form a consultative committee in all the Strip's regions. This committee is to be complementary to the leadership in each region, and be consultative and binding in its resolutions to the current leadership. All the brothers, may God protect them, agreed to that and, as I previously mentioned, they are preparing it so as to submit it to you.

And I will tell you about an incident, other than the clash incident with Fatah, After the Rafah strike - and the strike was crushing and painful to the brothers, whether physically or emotionally, and I was there at the time the eagles of treason struck, and I saw them chasing the brothers - a resolution was made in Gaza to strike Fatah men immediately, but due to the confusion of the brothers, the resolution was not implemented. Five days later, and during the presence of the reconciliation committee, they wanted to strike but the senior brothers stopped this matter. Had it been carried out at the time of Rafah's strike, it would have had greatly boosted the morale of the brothers and their supporters.

This is a drop in a bucket.

Therefore, my brothers, I suggest that you take action quickly regarding this point. It is serious one if not rectified, and we are on the threshold of a dissent that only Almighty God knows its extent. Also, October is near?!

* Activities of the Intifada,

The Intifada's head is wanted and its reward is prepared by Arafat and his demons and the youths over there are ready for martyrdom. All the people [IL] that they will have a state of their own and they are running after a mirage and an illusion that they will not find. They will find themselves an easy prey for the Jews, their supporters and collaborators.

There is fire inside the youths, but the elderly among the public see that this is enough, and: "Let us look after ourselves".

The stone still has a large impact and it became a symbol of identity, existence, and fear at the same time.

Fear at many times, and the issue that abandoning it will eliminate our existence... and.... Therefore, I see that there has to be a stone after a stone and that it must intensify anew in order for it to remain a reminder to those who run after the material gains and a deterrent to those who hide behind the devil's veils.

Yet, if we have another source of pride and glory, I cannot but convey to you the people's feelings and joy for the pride of the jihad and martyrdom, and for the bearers of the banner of dignity and glory, al-Qassam Brigades.

You do not know how happy people become when they watch those Mujahideen, and how proud they feel when they parade in their uniforms and weapons, and the extent of their honor when they carry out their Jihadist operations against the Jews and their tentacles. It is a feeling that no taste or enjoy its flavor except the one who lives it. Jihad in Palestine is different from any Jihad; the meaning of killing a Jew for the liberation of Palestine cannot be compared to any Jihad on earth. This is the meaning that I came out with from there.

Therefore my brothers,

God..., O God..., O God about your brothers over there in our beloved Strip.

They live now in permanent alert and cry out to you with their loudest voice: "Be with us and live with us. Do not rest, and do not twinkle until you care about us and provide us with what helps us of funds and weapons . Weapons, weapons, our brothers".

Imagine, our brothers, a heavy-weight leader about whom the commander of the Southern Region said upon his martyrdom, "We have now eliminated the most dangerous fugitive in the history of the Intifada" who was found with only a hand gun only, only. No machine guns or bombs.

This shows the extent of the Brigades' suffering due to the lack of weapons.

This in turn curtails our brothers' ability to confront the traitors of Fatah. Had there been weapons available, not a single pig among them would have appeared. But, since they are almost aware of that, they opened their fire on our brothers in Rafah and in al-Nussayrat, after the reconciliation, and also in al-Maghazi

Our beloved...our brothers,

It is an appeal for help from your brothers to you, and from hearts full of wounds, hearts that are not shaken by tornados and that are not moved by the wind to their brothers in the leadership of Hamas: do not forsake your brothers...you fill the earth and the Muslim Ikhwan are in every part of it.

And they tell you, "Give us weapons and take men whom the world will recognize", God willing, even if the criminals hate it, and even if the Christians and those who stir up sedition hate it.

And if the hatful hate it.

Weapons...to protect your brothers who are threatened by the eagles of treason, weapons to carry out the Jihad operations, and ask Khan Younis about the day of 7/22.

* The financial needs:

In light of my field observation of the Strip, I came across some painful and bitter facts which I could not swallow; where are the Muslim Brotherhood and where is the International Organization...

Our beloved, someone who was concerned told me about the families of the detainees and the martyrs.

There are families who have not received aid for six months until the matter became an old- pressing issue to your brothers.

Abu Ayman al-Bureij told me that one of the detained brothers sent him a letter cursing him and accusing him thinking that Abu Ayman has [money] and does not disburse to his family, and many others. In Khan Younis I was told that a list of expenses which are late and needed in Khan Younis totaling \$16,000 was presented. There are families there where meat was not cooked in their house for six months. This is what is happening, my brothers, and you do not know about it. I do not know.

I know that the expenses are plenty and that the outcome exceeds the income, but we have to search, call out and put things into prospective before the International Leadership, either to rectify the situation or to give in to the reality and inform our brothers there so that they don't cling to a mirage.

Therefore, I appeal to you to take a quick action and find out the needs of the Inside so that the families of our brothers do not suffer more frustrations than what is already there. To my humble knowledge, the transfer channels are now open and without problems. Examining the delivery channels, placing each channel in its main purpose without using its funds for other channels means:

- The detainees and the needs of their families. Their funds are to be in a specific channel, and distributed throughout The Strip.
- The martyrs.
- Those afflicted among our brothers by the demolition of their homes and severance of income.
- The activities...and these are numerous and varying.
- The economic projects.
- The Islamic University.
- The Islamic Complex.
- The Islamic Society.

Each one of these channels should have a specific channel that is tasked with communication and delivery and which is held accountable for non-compliance.

* The Economic Projects:

I held working meetings with brother Abu Mahmoud Faris, director of the economic committee, and had open discussions on the issue of the projects on the ground. Unfortunately, not one worthwhile economic project has yet been implemented in the beloved Strip, which leads us to [ask] why?!!

- Where are the funds of the Charitable Works' Society, all of which are poured into the West Bank on what? By God, on projects that are worthless when compared to the projects set for the Strip, and without paying attention to the needs of the Strip and the needs of our brothers [IL].
- Where is Palestine Committee at al-Islah Society, which was established over a year ago. Have the brothers started to feel the futility of Palestine and work for it. Where is the media publicity now. For two years, not a single advertisement calling for donation to Palestine came out. Why, and to what extent will this feeling of the insignificance of the case of our brothers inside take us. They are the ones who believe that they have support and back up from all the nationalities and creeds abroad.

Our brothers, setting up an economic infrastructure in our Strip is a basic and important support for what is coming and what is hidden in the world of politics. Our economic institutions are the forefront of our future when they materialize.

They are the ones which will protect our youths when they are categorized as Islamist and non-Islamist.

Therefore, brother Abu Mahmoud gave me his accounts' numbers in Cairo and London to transfer to. And no project will take place over there without this channel.

* The Islamic University:

I heard from many of the senior brothers because I did not have the honor to meet the brothers from the young leadership, as I do not know anyone. This is similar to what happened in 1990 when I met with Abu Anas al-Faluji and others from the leadership of the regions.

I read the leadership report about the university and its Acting President. And, two days prior to my departure, I read the 24 page reply of Acting President brother and I reviewed it carefully.

- 1- All those quoted in the report of the Acting President differ with him and he does not heed their opinions.
- 2- I met Abu Anas al-Faluji in 1990 and he was very angry, and did not know how to deal with the Acting President.

- 3- The reconciliation committee: I saw Abu Ayman al-Bureij who was upset and he told me that the brother lies blatantly.
- 4- Abu 'Ala'a Rafah sees that the best thing to be done during this period is the removal of the Acting President because he is not ready to hear, see, or consult anybody and insists on his opinion.
- 5- Abu Hasan Sham'a has the same opinion as the others.
- 6- 'Abdel 'Aziz, like the others; it is not right to remain in this position and it is good that he is dismissed otherwise he will cling to it till the last breath.

As for Ahmad, I sat with him and heard him and I found him, my brother:

- 1- Forming friendships for his personal interest without taking into consideration the interest of the Group or the University.
- 2- Giving [IL] to the Jewish enemy and considers it to be in the interest of the University.
- 3- His thirst for the position and this, of course, is not one of the Brotherhood upbringing.
- 4- Belittling his brothers in the younger leadership and branding them as incompetent and demanding change.
- 5- His pleading to postpone his dismissal from his position till 7/15 gives the impression that he was up to something. It also explains his strive for the position of the presidency and gives the impression that he is incompetent for this place.
- 6- He leaks some sayings such as that the Group and the Movement are infiltrated and especially by his deputy. Very important.

* Hamas and Fatah

Points of view differed between our brothers in the previous leadership but all agree that Fatah needs to be confronted, disciplined, and its members tamed in their dens. The most supportive among those was Abu-Usama al-Nussayrat, 'Abdel 'Aziz, Mahmoud al-Zahar, and Abu-Hasan. But we must be ready and prepared with all the prospects and capacities, especially weapons as only force can scare those. I agree with them and there is a lot of evidence to that — the steadfast al-Sheik Radwan prevented all Fatah members from leaving their houses and I saw the brothers with my own eyes chasing them while they were running away from them like sheep. Therefore, I suggest that this matter be given the utmost attention and to prepare for it with utmost care so that we cause them to miss the opportunity.

* Hamas and Fatah abroad

O decision makers, O our brothers abroad, O Muslim brothers, until when..., until when will you retreat and anticipate, until when will you wait, until when will you draw back.

The Brothers are the hope; they are the backbone that we lean on, and they are the aid after God. Until when do you let us sleep outside our homes, until when do you let us wait and anticipate. Where are the brothers, where is their force, where is their weight, where are they from us and us from them?

Arafat and his demons conspire against us, and from where, from Egypt the Quiver, from Egypt the men. Where are the men, our brothers, in Egypt. How about the neighbor's zeal and the neighbor's protection which our messenger, may God's blessing be upon him, commanded. You who watered Palestine with your blood and loved martyrdom. You seekers of Paradise, where are you from us. Do you stay up the nights with us? For us? Have your tears dried out not-to-cry our destiny which is your destiny. Have you rolled up the sleeves and anticipated the battle day, aren't you going to answer the appeal. And you are the best soldiers on earth as our messenger, God's peace and blessing be upon him, told us.

Your enemies, the enemies of the Islamic Movement, conspire against your brothers in Hamas in the occupied Palestine between your hands. They conspire against us from Egypt, from Cairo. What is your stand towards those. Have you made them aware of their size, have you made them aware of their status. Have you stood by us to teach those a lesson in heroism, redemption and support to your brothers in Palestine.

Our brothers in Egypt the Quiver,

We appeal to you, after Almighty God, and urge you to get ready and strike with an iron fist the men of Arafat in Cairo as your brothers in the Islamic Movement in Palestine, young and old, urge you to stand by them, to support and help them, and teach Arafat and his cronies a lesson he will not forget.

Bates #ISE-SW 1B62/ 0000942-0000950 (Cont'd)

FROM ISLAMIC REL COMMITTEE

8.12.1992 17:22

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Each individual among expect you today to defeat those and accept nothing but the head of Abu 'Ali Shahin, the Mossad's agent, and Arafat's biggest demon. Our beloved in Egypt, we want you to unite like one man and to make Arafat and others know that we are not alone in the field, that we are not an easy prey that he eats as he wishes. No, and a thousand no. Have you heard

O God, we have delivered the message, O God, be our witness.

This is an appeal from our brothers in Palestine and an appeal for help to their brothers in Egypt.

Your brothers in Palestine appeal to you to take an action that rocks Arafat and his demons and which makes them recalculate the Group's eminence.

To ignite fire under their feet, to know the true nature and strength of the Group.

And without that, he and his cronies will continue to wreck havoc however he wants inside and outside.