

[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
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 Bassem (NFI)
Mu = Muin (LNU)
Ar = Abdel Rahman
Ni = Nihad (LNU)

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Ni: ...UI. Three, citing the international permanent rights in validating the legitimacy of resistance to the occupation and citing historical examples from the past of resistance to occupations in the West and the East.

UM1: There is a resolution from the UN.

Ni: What?

UM1: There is a UN General Assembly resolution..., an official resolution and the entire world has approved it.

Ni: Yes. This is in reply to...

UM1: ...UI. I mean that there is one already.

Ni: Four, stressing the democracy of the opposition and national coalitions to expose the national cover the [*Palestinian Liberation*] Organization currently relies on. Five, focusing on the struggle with Israel by showing the history and the continuity of the suffering at several levels. The second axis is supporting charity work and economic projects. We will speak about media coverage for charitable works. Making people aware of the extent of the human suffering such as in prisons, orphans, educational institutions and the means for their financial support. Second, propagating the work done by the Fund and its projects in an indirect manner meaning without telling people "Go ahead and donate to the Fund", but we should say "There is a need and stuff like that". The third axis is unifying the direction of media activism in America and the Orient in addressing the [*Palestinian National*] Authority. By that I mean that the brothers over there say stuff which Westerners don't try to understand. They talk about something and we might be talking about something else. Therefore, we should try to make them understand how people here think even the media people and how to address them. What are the terms they should focus on, the terminology and stuff like that...

UM1: Talking about whom you mean?

Ni: The leadership over there. Tell them about the sensitive points here to discuss them. That means we should omit the...UI style. We speak with the anchor man as if he is...UI.

Sh: The president of the state.

Ni: Yes. Attacking the media people is a very bad thing for the Americans. The same thing...UI, you're addressing all the people. The fourth and the last axis is keeping up with the internal events and incidents and breaking the Western black-out of them. First, putting out a video tape ...UI through brother Ghassan. Putting out a video tape, a study or a booklet about the main issues such as the refugees, Jerusalem, the neglected needs to make people familiar with them. I suggested something I called "The Forgotten Majority". We put out a tape, huh, about the forgotten majority and hold meetings in the inside about the suffering so that people know that the project has neglected them and, therefore, the Islamic duty of people is to support them. Second, noting incidents of violations of citizens' rights and Islamic rights. Meaning that if we feel there has been a violation of people over there under this agreement we present their case. We adopt..., we adopt people's suffering, people who suffered because of this agreement and present their case here. Finally, dispatching a delegation representing the Muslim community like the brothers mentioned to visit Jerusalem and Palestine. What concerns me here is..., is providing media coverage for it. I mean, they shouldn't go and benefit from the visit and

we get nothing. No, they take a camera with them, make a documentary and we distribute it to people over here so that they know...UI their presence and, therefore, we can get their support for the direction of the Movement. Finally, there is a suggestion to the Fund: if we couldn't make brotherhoods between the Islamic University, for instance, and other universities here before we can sponsor it, we can make brotherhoods between students. I mean, support the students over there. We can have a rich Muslim student over here - not even necessarily an Arab or a Muslim - adopt students over there. Brotherhood students program. And this will be..., will be done regardless there is or there is not a [Palestinian] Authority...

Om: This is dangerous [laughter] ...UI Brotherhood.

Ni: Ok. May God reward you well for your good listening and...

Sh: This..., this is a discussion now...

[UI brief group laughter and talk].

Sh: Brother...UI will answer the questions which were posed like he mentioned even though we surrounded him and didn't let him speak freely. But, the question is..., allow me to pose a question. I still feel that all of that still doesn't answer the following question :What do you want? What do you want to get from the Muslim public through your media address. What are you exactly, exactly trying to do. And also from the non-Muslim public, Ok? What do you want from these people.

Ni: Yes. Now?

Sh: Yes.

Ni: Responding..., responding to people's need over there on the media, political and financial levels. I will give you an example: people in Gaza have a problem. Your energy here is limited. If you hear of a false rumor, you want to discredit it, huh? If people need money, we would provide media coverage. We encourage people to donate to you. If there is a political issue, a Samah's input, for instance, about this or that, we inform people to contact their representatives, I mean the...UI and others, print circulations and send them to them. I have a long list of circulations which I didn't mention. Let's not get into details. If you, brothers, have questions or answers for the brothers we can send them via fax... There is a sample containing 15 questions...er, suggested questions and answers in case the media inquired or something. In my view we will be suggesting many things of this kind. The method of question and answer...UI.

[UI brief group talk].

UM1: I might be able to get out with a goal I already know through Shukri...UI.

Om: We should ask until how long can we..., to what extent we can address the Muslim community, the Palestinian community and the Americans with the same tone, the same address. Can we?

Ni: Yes.

Om: For instance, can we address a Muslim Palestinian who...UI with the same address we say to an American?

Ni: Yes.

Om: How?

Ni: I..., I... This is what I feel. I'm comfortable that when I address a Muslim or an observant or a non-observant Palestinian it will be one address. I don't say needless things, that's true, I can't say that over there, huh. But, I can speak about the legality of the occupation and cite examples from their history, huh,...

Sh: [You mean] the illegality of occupying Palestine.

Ni: It is possible.

Om: Ok, for instance, the statement we issued at the [Islamic] Association [for Palestine]... I speak now as if I'm outside the [Islamic] Association [for Palestine]..., the Fund and the [Islamic] Association [for Palestine] and on which ten Islamic organizations signed..., I doubt that a lot of Muslims will read it and understand what is in it.

Ni: Really?

Om: They won't get an idea what the statement wants.

Ni: It is full of essay-type wording.

Om: Not essay-type...

Ni: Yes, it is long.

Om: No, not that. It is because we kept prolonging it, diluting it and making it like water, talked about the effect of the state, let's keep this sentence and this sentence will be rejected, let's take it out. At the end, a person must be very smart and either know that we are opposed and, consequently, understood from the statement that we are opposed, or he is intelligent and he understands that we are opposed but cannot speak.

Ni: Ok, fine.

Om: But, for a simple..., for a simple Muslim young man can read this statement and get out with 1, 2, 3, 4, 5, 6. Even our faith, the religious aspect of the issue was not mentioned and you cannot...UI. Despite that, I believe that the best way, the easiest way and the most certain way to reach the Muslim community in regards to Palestine is the religious aspect. This is the most certain one. There is no..., there is no room for discussion. I don't debate him about a profit or a loss. I won't say "Give me an opportunity or give me Jerusalem or give me...". They might give a state tomorrow.

UM1: ...UI in the first place.

Om: I know, regardless. But, when I stand up and tell him that Sharia says so and so, the Jews are God's enemy, for instance... I won't say "God's enemy". I will say it in a way..., citing the Islamic aspect, that the Islamic aspect prohibits that. Provide the edict of a particular sheik. Ten edicts won't leave a room for doubt with him.

Ni: Ok.

Om: So, how can I apply that?...UI.

Ni: The first statement of the [*Islamic*] Association [*for Palestine*] was clear.

Om: Ok, fine, fine. There is a double standard.

Ni: Just a second. And the second statement..., why did the brothers make it diluted? Because it was signed by twelve organizations and each one of them wanted to change something about it. Why was this statement issued in their name? Because we wanted to provide legality or cover for the bottom line, that this is a historical document and the entire Muslim community or its ranking people believe that. As for those who want to know the opinion of the [*Islamic*] Association [*for Palestine*] shouldn't read this statement. Go and read the [*Islamic*] Association [*for Palestine*]'s first statement.

UM1: That one was clear.

Ni: Its language was clear.

Om: That's true. That's why I'm saying that the problem we're facing is that even Muslims who want to live in this country rejected our first statement. They found it strong so they, toned it down, toned it down and toned it down until it reached the lowest level which was agreeable by all and which turned out to be far different from the first original statement. How about if the Americans came on board as well?

Ni: Yes. Excuse me. Let me...

Om: I mean, if the Americans came on board... Also, there are even Islamic organizations which refused to sign. They said that this is still too much. They said that we must surrender even more.

Ni: You must understand.... Let's be honest. The weakness, my brothers,... Pray on the prophet. The weakness, by God, is not from the public. The weakness comes from the scared leaders.

Om: Regardless of that...

Ni: No. Stay with me. My brother, I see another thing. Did you see the programs which were aired after the signing and the interviews with the people, the children who are born here, who are non-observant, their statements sounded radical. People seek glory. Those who are scared are the leaders and let's not name names.

UM1: Regardless....UI.

Om: We don't want leaders other than the existing ones. They signed the statement.

Ni: And that's why they signed the statement. That's why we modified the language a bit. Unfortunately, people even...UI that our private language which we adopt and which we bear responsibility for is strong and clear.

UM1: If this tells you something, it tells you that the problem is..., the problem is not in the language of the address, not in media. Media is a tool to..., a tool to pass along what you have. The problem really is whether we reached a level of strength whereby we tell the Islamic organizations "This is the position of Islam in Palestine. Are you going to adhere to it or else...?". We didn't reach this stage. When we reach this stage the language of the address will be..., they will be looking for a way to manage his situation with.

Sh: What do you mean "...or else?". Are you going to close his center for him?

UM1: No. I won't close his center but you can use means..., legal means, legal means and legal reasons to use against him and tell him "Your position is either Islamic or non-Islamic. One or the other". As for the language of the address, everyone will tell you "By God, I'm scared of this guy. This guy is my neighbor and this guy is watching me".

UM2: You mean that they don't have an opinion in this issue, the Islamic organizations? I tell you, this is what I noticed, all the Islamic organizations such as ISNA, ICNA and others wish to see the day you issue a statement in your name and that's it. You are a specialized entity and you leave them alone.

Om: That's not what I mean.

UM2: But, there is no need for us to..., in order for us to cast legitimacy to... We represent the Islamic Palestinian legitimacy and end it at that. You see?

Om: Yes.

UM2: He will then come to you and tell you "I need to know your opinion regarding the Palestinian cause from the Muslim aspect". Here is the [*Islamic*] Association [*for Palestine*].

Ni: Of course, they don't want that...

UM2: But, if you keep contacting ISNA and ICNA, you will be forced to modify the language of the address.

Om: But, there is danger in that.

UM2: Because the other guy won't agree and the...UI won't agree because each one of them has his own..., his own worship.

Om: I believe there is a danger from this aspect if they forsake... I tell you honestly that the Jews are working on Islamic organizations here. Really working. To the point that the American Jewish Congress chairman calls the chairman of the Islamic Center of Los Angeles and invites him to attend the meeting. He arranged for him to come to the attend the meeting at the White House, to come attend the ceremony.

UM2: Alamodi attended that one.

Om: Alamodi attended. Alamodi... Why are then keen on...

UM2: Alamodi attended the signing of the agreement.

Om: He did, yes. They are keen on...

UM1: Omar is talking about Maher Hathout being called to the meeting and he declined.

Om: He declined. He declined. Maher declined. Maher declined. But, who invited him? The chairman of the..., a person who is very high in the Jewish community.

UM1: ...UI.

Ni: No, what happened is that the person who invited him to attend is a person connected to Washington, D.C. The chairman of the American Jewish Congress invited him to meet a very high-ranking Israeli person. He told me and he asked me not to mention the name but I...UI. They asked him..., they asked him to attend a meeting with Shimon Perez. He was coming to Los Angeles and they told him "Come and attend a meeting with Shimon Perez". He asked me as we are in charge of the Islamic...UI, "Should we attend?". I told him "I wouldn't attend". So, he said "Ok, fine. I won't attend".

UM1: ...UI. But, like the sheik said; we are reference for the people to check with. We should indicate the facts and should remain in constant contacts with these Islamic organizations that we issued a statement and "If you want to join us in the statement here it is". If they want to toy with you, trying to downgrade it or tone down its language or anything like that, it is fine, we can issue another statement if it doesn't harm the general content, you see, in the name of the organizations. But, our position should remain clear and we remain the reference. If someone erred like Abdel Rahman Alamodi when he brought the Counsel and stuff, we would swarm his head through the media outlets we possess. "Here is the Islamic position regarding the Palestinian cause. You don't represent the..., you don't represent the Islamic position regarding this cause". You see? I mean, when I find out that Abdel Rahman Alamodi attended, everyone should pick up the phone and contact him, seriously, so that he feels that he cannot appease the Americans at the expense of our cause.

Sh: He appeased them and said...UI.

UM1: At least..., at least..., at least we should tell him "Your position should have been honorable like Haider Abdel Shafi - a communist - who declined to attend". That's it.

UM2: He tried to meet with Clinton and...UI.

Ni: We show him a proof from Islam and tell him "Haider Abdel Shafi declined to attend".

UM2: This is politics.

UM1: What?

UM2: This is politics.

UM1: I understand. It is politics.

[UI brief group talk].

Ni: Surrender brings about surrender. Alamodi started in a wrong way.

UM1: I'm totally comfortable with the suggestion mentioned by brother Nihad. If you want to present the issues, go ahead and present them to the American, to the Muslim and others because you have obvious and fundamental issues. The second thing is, unfortunately, many of the Islamists don't discuss the cause don't present it in the real Sharia aspect. They present it in a political aspect which might carry a hint of Islamic jurisprudence. There is a difference.

Ni: They inject some color in it.

UM1: No, I'm seriously speaking. I'm telling you, I asked the brothers when Mohamed Siyyam came and delivered a lecture..., I took the summary of the jurisprudence sayings written in all the...UI. I read them to people. There is no one jurisprudent who says this peace treaty is legal at all because peace must be between Muslims and infidels and there isn't one person among those who prays.

Om: It is between infidels and infidels.

UM1: Yes. The second thing is that peace shouldn't be endless.

Ni: This is correct.

UM1: Therefore, when I read these things, these are legal matters, people will have...UI. You see? So, we are trying to ignore the legal position in matters in favor for political hues. This is what is ruining things.

Om: But, you still cannot show the legal position to the Americans...UI.

UM1: No, my brother. There are things I can warn against such as... I won't be naive to the point of telling the American "It is my right to enslave your daughter and...", like what Omar Abdel Rahman did in Detroit and said that "America will be a plunder for us". His words are correct [*Laughter and UI brief group comments*]. No, really. It was wrong.

Ni: By God, by God, I don't see any embarrassment in speaking about Islamic Sharia because it is...UI. If we can make people...UI it should be convincing. If we don't like it..UI

UM1: Is this your faith in God and your faith in Islam?

UM2: Even some of..., some of the members of the [*Palestinian Liberation*] Organization when they used to rush to U.S. TV, before the peace treaty issue was presented and stuff like that, when they were opposed to it..., I remember Hatem Hussein in the beginning of 80's and stuff, he used to say "We want our share in it. We want El Lod, Ramallah and stuff like that". And they used to cite examples saying "If someone comes to your house and stole something. Would you accept that or not?". The Americans used to hear this kind of talk. They liked it or not..., but the input was similar. So, the Americans..., we must address them from a position of right and justice and, at the same time, choose our words well. I mean we shouldn't mess up like Omar Abdel Rahman and fight and stuff like that. The guy who opposes the treaty, Netanyahu, found a way to address the American public opinion. They accept him, that's true, because he is an Israeli and like him more than us, of course, he is Jewish, you see? But, he found a path that is different from Rabin's, you see? He stressed his convictions in Palestine and stuff like that and rejected the treaty and told them "I would like peace also but, people in Palestine will do this and that". Stuff like that. We could also...UI.

Ni: What is important is that the language of the address is there even for the American. But, the issue is how to use it.

Sh: When we reach the Americans there is always a disagreement. I have a feeling - please forgive me for that - that we avoid speaking with the Americans as we are not trained in talking with them and we are intimidated. We are scared to talk. We don't really have a clear policy in dealing with them. It is easy to speak with someone from your country and tell him..., tell him "We're from Haifa to Yafo". And Al Sakhra band sings from Haifa to Yafo. You cannot sit down with an American and..., that we didn't even take...UI until '48 and that we must...UI.

Ni: Please, I meet with...UI in California, a Jewish...UI. I told her this stuff. I told her "I'm a

Palestinian from the camps, from Borj El Barajna in Beirut...".

Sh: Fine, fine. This..., this..., this is a private conversation. But, as a banner...

Om: There is a difference between you saying "I want to restore the '48 land" and when you say "I want to destroy Israel".

Sh: Allow me, my brother, allow me. There are two logics: the logic of the powerful..., there is the logic of the powerful when the power person is like Netanyahu, say what you want and whatever you say will be right.

UM1: No doubt, sheik.

Sh: And when you have all right but distant like this guy, El Sayyed Ali..., what is his name, the guy from Bosnia, he came to Clinton, he had all the right in the world at his side but it didn't help him any. He returned..., he returned empty-handed. America told him "Go back and you have nothing other than peace negotiations. We won't stand with you and we won't fire one bullet for your sake", even though..., even though all right and logic are at his side, the UN is siding with him and stuff like that.

UM1: And he delivered a good speech. He clapped for them and then..UI. It still didn't work.

Sh: Fine. My brothers, I say look at the Iranian media, for instance. What is our problem? It is that one organization is attempting to address all people and this is impossible to do, especially in regards to media. Ok. You need more than one party to express.... I mean, how is the American..., the American media? It is a directed media. The person who cares about fishing is directed to publish a newspaper..., a magazine for fishing. He who cares about...UI. There is a very, very..., I mean market segmentation and everyone who cares about an issue will find a newspaper he wants. We don't have this thing right now and I'm totally not convinced with what you said that we address the Palestinian, the Arab and the American using the same address. This, really, is...

Ni: I didn't say that.

UM1: Ok, let's..., let's... Listen...

Sh: It is impossible. It will fire back. Even the ordinary Muslim, we shouldn't address him in the same manner we address the Palestinians.

UM1: Let's be practical. Sheik, sheik, let's be practical. You tell us what address you suggest

and we evaluate it. We discuss it. I mean, what would you say if you are addressing the U.S. media...UI.

Sh: Nihad's approach is right...

UM2: ...UI. This issue is very long and needs research. What is important is that everyone should give his opinion on how the address should be. How is the address divided. Is it going to be divided to five parts, four parts, three parts or two parts. How is it going to be? And, when you do speak, what should you say...UI. I believe that this is a very long subject and...

UM1: That's what I'm saying. That is why we should agree on it right now.

Sh: In light of the current crisis, I now see that addressing the American public in relation to the issue of the self-rule that we should not even mention the word PLO. We should not give the U.S. media the impression that our war is a partisan war, that these guys are PLO and we don't like them, or [mention] Yasser Arafat. It discredits us and them. Meanwhile, I can speak with the son of my homeland, I can discuss with him reasons he would understand. A Pakistani person would not understand anything. We ask a Pakistani "Where is Jericho?" and doesn't know where is Jericho in the first place. By God, by God, by God, there are Palestinian youths, Palestinian youths in...UI and they don't know. They ask me "Where is this Jericho? By God, I don't know it..." and they don't understand what I'm saying. I say that we cannot do the same thing for everybody. With the American people, we must focus with it in the next stage on the issues you brought up such as human suffering and the rights..., the issues which he understands, which suits the make-up of his brain. Once he understands that there is a personal friction between you and Abou Ammar or with...UI and there was some talk about PLO and stuff, I believe that he will change the issue from that of people's struggle regarding rights to that of a struggle of a faction with another. On the other hand, I say that we must discredit the legitimate Palestinian leadership with the Palestinian people in particular. We have to discredit them. We have to bring down this idol called Yasser Arafat, he must fall in the eyes of every Palestinian because he, until now, represents the symbol of the Palestinian cause. If he doesn't fall in the eyes of the people, people will still believe in him. This is an example, this is my understanding, see? So, the address will differ.

Ni: We're not in disagreement over this. Yes, there are different but parallel types of address. There shouldn't be contradiction. Address people according to their minds. When I speak with the American, I speak with someone who doesn't know anything. As for the Palestinian who has a martyr brother or something, I know how to address him, you see? But, if someone heard the two [addresses] he won't...UI.

UM1: There is no contradiction.

Ni: Yes. I mean he won't hold anything on me.

UM1: Regarding this point see, for instance, Talal El Malki from the opposition.

Sh: Riyadh Malki.

UM1: Riyadh Malki, yes. He is not an Islamist but he spoke in opposition to the agreement and the media until now has accepted it. They present it and they go and visit him and stuff like that. He speaks logically and in opposition. So, you could...

Ni: They accept it.

UM2: Yes, we will fight the self-rule like....UI.

UM1: They accepted it. See? So, you could say a word of truth and...UI. [UI brief group talk]. Ok, what do you want from the American people and... Let's ask what do we want from the American people and the U.S. Administration.

Sh: Answer this question.

UM1: Yes, yes. Let's discuss it. As for the U.S. Administration, Clinton said "I pledge full support for the accord". That's it. He told Arafat after he...UI him and Rabin, he told him "You have to do what you have to do", and Arafat said "Yeah, I'm ready to do what to be done...".

Ni: "I'm ready to do my part".

UM1: "My part", yes. So, the matter is over for the...UI, you see. They won't support you unless Samah is strong in the field and imposed itself on the [*Palestinian Liberation*] Organization. In this case, they will have no choice but to negotiate with it one way or another, you see? And what do you want from the American people? Money, you don't depend on it for your charitable economic projects in the first place. You can hide it and try to work...UI. As far as charity work, money comes mainly from the Islamic community. It won't give you much of anything, to you in particular because it is true you could deceive it with an assumed name but then it will recognize you. And the Jewish media now focuses on these things. It will expose you to it like it exposed other things, you see? So, what do you want from the American people? In reality, my belief is that you have to explain the truth to the American people but in a way the American people

will accept. We are callers..., we are people of Dawa'a and people of a right. I want to tell him that the agreement won't solve the Palestinian people's problem. It didn't promise anything in regards to the rights of the Palestinian people. You fooled Yasser Arafat and Israel has every right including Israel's right to live in security, sovereignty and dignity and stuff like that. Debate them politically using logic like Talal..., what is his name, Riyadh Malki. They gave him nothing in return. This is an injustice to the Palestinian people. I can easily say that on U.S. media and without any embarrassment. And I won't be a radical I will be radical if I became tense and attacked Yasser Arafat like you said. What you said is right. I don't have to attack Yasser Arafat because I want to appear as a Palestinian. I don't have to attack..., show the Palestinians in a divided and a radical form, people who attack one another and stuff like that. But, I also as a Muslim and a Palestinian...

Om: The entire world does that.

UM1: Yes, but it might....

Om: ...UI we are the only people who observe...UI. People in Israel do that and the Americans attack each other and...UI.

UM1: Yes, but what I mean is that the American mentality will accept things..., from anyone they like, you see? You can say your opinion and advocate your cause and you will be speaking in a correct and a positive way.

Ni: And logical.

UM1: And logical. So, why are we afraid of... And the other point is that the [Islamic] Association [for Palestine] ..., the [Islamic] Association [for Palestine] became prominent in the United States as an organization which has a certain characteristic and certain goals. Why should I hide the [Islamic] Association [for Palestine]? But, what is important is that the [Islamic] Association [for Palestine] deliver a good address. Someone who knows how to speak should come forward. Someone who knows how to... Like brother Nihad, for instance, may God reward him well and people like him, something like that. We should choose people well and choose the manner in which they will speak. But, this people must hear the truth. Otherwise, when are going to present Islam to the American people if we are going to retreat and surrender in everything. Why do all of these problems happen, Sheik Omar and other things? Because the American people are not familiar with Islam. Islam must present itself to the world. Do you have anything to say?

Om: Me, no.

UM1: Go ahead, Aboul Hasan.

As: ...UI. Is our priority right now is to appease the Americans? ...UI. I believe that we should present the issue as an Islamic issue but, until now, it hasn't taken its Islamic dimension. We have not reached..., I mean those who are closest to us, our brothers...UI until now. I don't know what is needed in order to reach the brothers. I feel that we are in the same trench...UI at the end stressing to the Muslim Brotherhood that their principles are correct. Really, turning of these principles into a reality, not only in the Orient but also here in America. How can we put people in the same trench with us, share the same feeling with us, move from the media reality to an actual implementation of these principles, where we feel that they really share...UI.

UM1: ...UI.

Om: By God, it seems that there are no principles...UI. No one left to protect the principles and believe in the principles other than Samah. As for the rest...

UM1: God is great.

Om: No one, by God.

As: I don't know how can we really reach the closest people to us, those who are in the first circle so that they can be with us and share with us. As for the bigger circle which is the Islamic Call, we haven't felt...UI in the past six or seven years. We didn't feel we have made an achievement. You see..., you find some of the Pakistani brothers contributing or some of our Indian brothers contributing. And it might be the outcome of the work of the [*Palestinian*] Liberation Organization with them. They used it donate to the [*Palestinian*] Liberation Organization and then they started to support the Islamists. We didn't really feel that we advanced the cause more than the advances it already had. This is one side. On the other side, the program is good, may God reward you well, my brother, and it is true that there is an advance in the work of the [*Islamic*] Association [*for Palestine*] as, in the past, everything was...UI. I mean, the [*Islamic*] Association [*for Palestine*] would distribute a statement to the public and this was the only means available to people to know what is the position of the Islamists towards the...UI. Also, yesterday, Friday, one of the imams delivered a speech, he is Lebanese, and he said that the Islamic Organization for Palestine in America is the [*Islamic*] Association [*for Palestine*]. He explained the situation saying that the situation is so and so. He read it...UI. It is true that the effort might be lacking depth but, it is clear and, God's willing, it will be...

Ni: But... [*UI brief group laughter and talk*].

As: ...but, it will get bigger, God's willing. Al Zaytouna newspaper is developing. It is true that it was able - in its last two issues - to give the reader who follows it a picture about why we reject the agreement. It is to be thanked for that. May God reward you well. But, sometime I feel...

END OF RECORDING.