

Date/Time Recorded:

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Participants:

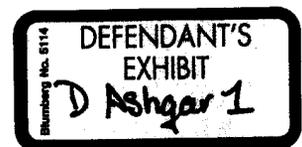
Ab = Abdel Haleem Al Ashqar, a.k.a. Aboul Hasan

Sh = Shukri Abou Baker, a.k.a. Abou Mohamed

Om = Omar Yehya, a.k.a. Abou Mohamed

Abbreviations:

<i>Italics</i>	Spoken in Foreign Languages
IA	Inaudible
UI	Unintelligible
PH	Phonetic
[]	Background Conversation / Noise/Translator's comments
SC	Simultaneous conversation



Sh: Yes. I am telling you there is no objection if every organization introduced something. Even, I mean...er, it does not have to be directly related to it even any person who has any new developments or cases to present, he can do that. It is not a condition, I mean, to be specified.

Om: You mean without specification, or should we make...er? [SC]

Sh: No. There will be, I mean, there will be subjects revolving around the general work [heavy breathing] [SC].

Om: Specified.

Sh: I mean, still, he who has the ability to write and formulate ideas, he should bring them in writing, I mean. It is not...er.

Om: Ok. Should...er, I mean, should we predetermine the subjects? Because, for example, if one, or two came to you, this guy contacted another..., I would contact X person and tell him, "Do you want to...er". Or we could tell him, "Come on, for instance, write a paper". What are the *guidelines* which we will put for him? He will ask you, "What I will write about?"

Sh: Yes.

Om: I mean, should we tell him, for instance, "You write for us about the subject of the media, you write about the subject of charity, and you write about...er, for instance, about that", you know what I mean?

Sh: Yes.

Om: Or, should we leave it..., that's it. We, for example, write a letter, a general letter about what is the goal of the meeting and tell him, "Write a general paper in this field"? This is the question, I mean.

Sh: My opinion is to designate people to write.

Om: They will do the writing.

Sh: People, certain people who are designated to write.

Om: Any specific subjects?

Sh: I think, no less than a paper, for example, to analyze what is going on...er, the nature of the upcoming stage in regards to..., in regards to the political situation.

Om: Yes.

Sh: The situation of...

Om: Like recommendations, you mean.

Sh: The region's policy...er., the Palestinian-Arab region, the shape of the situation during the self rule, what can happen? The nature of the...er, the...er, I mean, the political relations, how are they going to be in the region. I think it is essential to know what the future of the charitable and national organizations under the self rule area will be. At least, even if theoretically, I mean from the *legality* standpoint, what can happen to them; does the self rule have the authority to shut them down? It doesn't? Er..., the address to the American public, how can it be developed and modified. What does the opposition line represent for the Palestinian's point of view inside and the American point of view abroad. Is it considered radical groups? Is there anything against the law that is taken against it? Do they still have the right to express their opinion without any reservation and fear of being targeted by the law? There are some legal issues, I mean, that we need to know as well. I mean, the brothers contacted me before now and asked me to do the sermon on Friday. You see?

Om: Where?

Sh: Here in Richardson.

Om: Hm.

Sh: So far, I am refusing to do so.

Ab: Why?

Sh: Because, I don't think I should play the role of an Imam now and a guide for the nation because the stuff I'm going to say, *wether you like it or not*, will be held against me because I'm a person in charge in the Foundation. So, I can't get up on the pulpit and be a hypocrite. I should talk in a clear, daring and strong way on the pulpit. So, I told them, "Brothers, I have to think about it until tomorrow morning. We will see. However, in principle, I am opposed". They are putting pressure on me to deliver the sermon on Friday because there is nobody else in the city who will talk about this subject and [UI] will talk about this subject.

Om: Yes.

Sh: You see? So, this is an issue that I'm working on. But, I have no [UI] I mean, if someone puts pressure on me, I will go up and deliver the sermon and it could be

because of a Friday sermon that one gets the Foundation in grave trouble.

Ab: Ok, excuse me, my brother, I'm...er, I mean, your words are reasonable if they are implemented in their entirety, However, Abou Ibrahim for example, is the president of the Foundation, and he preaches in the biggest mosque.

Sh: [UI]

Ab: So, I don't know how do you...

Sh: I mean, Abou Ibrahim, he is more of...

Ab: Yes.

Sh: ...an imam, my brother.

Ab: No. Abou Ibrahim, is more known as the president of the Holy Land Fund.

Sh: No. I mean...

Ab: I resort to God...

Sh: No, from the legal point of view, my position..., my position is more dangerous than Abou Ibrahim's because, I'm *the executive director*....

[Heavy breathing].

I mean, I am the one who faces people. Abou Ibrahim is an employee of the mosque or an Imam. So, when he talks as an Imam, as a religious guide, still has the..., I mean, two formal positions. The religious position is stronger or more dominant in him than..., then being the *chairman*. Normally, a *chairman* is an honorary position. As for me, to step on the pulpit now and talk..., attack and speak honestly and then the next..., the next hour the *media* comes to me at the office of *Holy Land Foundation*? Of course, they will ask who is this Shukri? They will tell them, "He is the *Executive Director*". They will come to my office and conduct an interview with me. Thus, my role will shift from a charitable foundation to an organization for preaching, guidance, political awareness and public mobilization. I mean, there is..., there is fear in it, there is fear. It is still easier for Abou Ibrahim because he is a Sheik, my brother, he remains a Sheik. I mean, no matter how much..., no matter how much the media speaks about him in the past, they did not mention the fact that he is a *chairman* of the *Holy Land Foundation*. His social position is that he is an Imam. His Imam position remains stronger and he still has *leverage* to preach the way he desires, to direct the public.

[SC].

Ab: By God... [SC]

Sh: This is what I mean. But, as far as for us over here, I mean *under the spot...er.*, it is possible that one can say something, expressing his opinion, and he'll be surprised that latter on, it was, one way or another, at least in the media, it will represent the Foundation's point of view. [SC]