

Planning & Development Dept
225 N Webster Ave
Norman, OK 73069

FILED IN THE OFFICE
OF THE CITY CLERK

ON 02/10/26 *rw*

Dear Planning & Development Dept,

With everything happening everywhere - let's stand firm OKLAHOMA. We can't afford to let these Islamic Society Groups take over our City or our Country. See the write ups below. This is now trying to happen in Norman. Stand tall for OUR America! The people of Broken Arrow had their committee meeting on the 12th of Jan and won. Let's follow suit. I am writing this protest letter to prevent the Islamic Society from having the rezoning done. Planning commissions and city council are the two chances to get the Norman Islamic society rezoning denied - they want to build a huge "youth center?????" After buying 3 homes and demolishing them. This is hitting too close to home. I am not there much - my son lived in the house at 1306 McKinley - until last year and now it's rented out. I want them to feel safe. I've had a couple run ins with people from the mosque there and they are not nice.

I've attached several disturbing papers on letting the Islamic Society Groups into our country. Congressman Keith Self has officially launched the Sharia Free America Caucus and declared Texas ground zero in this fight. I believe Oklahoma is following suit, so why is this something even being discussed to let the rezoning be approved. Let's keep this from happening and the Islamic Society getting stronger and stronger. They will never get into my household so please let's also keep it out of our city and country. I live over an hour away but I'm going to try and make the meeting. I wanted to send this just in case. #GodBeTheGlory

The Islamification of Oklahoma...

I want to make you aware of an important issue_ affecting our community and encourage your participation.

Tonight, the Broken Arrow City Council will hear matters related to a proposed Islamic mosque development. This meeting matters because of what is being proposed to be built, how it impacts our area, and whether leaders are asking the right questions before approving major cultural changes.

Across Oklahoma and the nation, we are seeing a steady expansion of Islam.

While America guarantees freedom of religion, it also requires local governments to carefully evaluate land use, traffic impact, transparency, and long-term community effects.

These conversations must happen and it must be noted that Islam is much more than a mere religion. Islam is an oppressive and regressive political system that is incompatible with Western Civilization.

This is not about hatred or fear. It is about wisdom, accountability, and protecting the character of our community.

Citizens have every right to ask:

How will this development affect surrounding neighborhoods?

Who is funding it, and with what oversight?

Will it comply fully with local laws and community standards?

Kimberly Nelson

Healthy communities are built when citizens show up, speak calmly, and insist on transparency. I encourage you—if you are able—to attend the Broken Arrow City Council meeting tonight or to stay informed and engaged in the process.

We can be firm without being hateful. Courageous without being cruel, and faithful while remaining respectful.

Let's pray for our city leaders, for wisdom in decision-making, and for peace rooted in truth.

I believe as a Christian we all have a right to believe and worship as we believe. As an American that we should be able to build a church or a synagogue or a mosque where ever zoning would normally permit it. I also believe that if a culture or religion has a teaching that violates our Constitution or State and local laws that those practices should not be allowed and in some cases be prosecuted. Such as the marriage statutes in Sharia law which allow child marriage and race, spousal abuse and other codified Islamic abominable practices.

THE OKLAHOMA AG INVESTIGATION INTO FUNDING FOR THE ISLAMIC CENTER OF BROKEN ARROW IS LEGIT! I am on board with this 100%.

The American people have good hearts. We are a people of peace. We desire freedom for all. I love my Muslim friends.

I encourage you to read this sourced summary of the Muslim Brotherhood and why the Attorney General of Oklahoma is concerned that 'funding' for the project comes from them.

There are serious questions about the governance, funding, and potential ideological ties of the proposed Islamic Center in Broken Arrow as it relates to the Muslim Brotherhood.

The AG investigation is legit.

READ CAREFULLY

☞ The Broken Arrow issue is NOT about peaceful Muslim families practicing their faith freely.

☞ The Broken Arrow issue IS about preventing POLITICAL Islam and foreign ideological influence in Oklahoma.

Here are 10 FACT-BASED reasons communities across the world push back against Muslim Brotherhood-linked institutions:

1 ☐ The Muslim Brotherhood is a POLITICAL movement, not merely a religious identity.

The stated goal of the Muslim Brotherhood is to reorder society under Islamic law. SOURCE: ☐ FBI background on Holy Land Foundation trial exhibits:

<https://www.investigativeproject.org/documents/misc/20.pdf>

2 ☐ The Brotherhood uses mosques, charities, and schools as political infrastructure.

3 ☐ Hamas originated as the Palestinian branch of the Muslim Brotherhood.

This is a historical fact, not my opinion. SOURCE: ☐ U.S. State Department, Hamas designation:

<https://www.state.gov/foreign-terrorist-organizations/>

Kim. Kim-Nelson 7

4 Hamas is a U.S.-designated terrorist organization.

Any ideological or financial overlap is a legitimate national-security concern. SOURCE: [📄 Treasury Department sanctions overview](#)):

<https://home.treasury.gov/policy-issues/terrorism-and-illicit-finance>

5 The Brotherhood's own motto includes "Jihad is our way."

This comes directly from Brotherhood literature. SOURCE:

[📄 Middle East Forum documentation](#):

6 Multiple countries have banned or designated the Muslim Brotherhood as extremist.

These 'bans' of the Muslim Brotherhood come from Muslim governments of Egypt, Saudi Arabia, the UAE, and others. SOURCE:

[📄 UK Government background briefing](#):

<https://www.gov.uk/government/publications/muslim-brotherhood-review-main-findings>

7 U.S. prosecutors identified Brotherhood-linked groups operating "in plain sight."

SOURCE: A recent Federal trial exhibits the Hamas support network:

[📄 https://www.investigativeproject.org/3913/hamas-muslim-brotherhood-and-islamic](https://www.investigativeproject.org/3913/hamas-muslim-brotherhood-and-islamic)

8 Lack of transparency in funding is a legitimate red flag — anywhere.

That is why the Oklahoma Attorney General is reviewing this project. SOURCE: [📄 Oklahoma AG announcement \(media coverage\)](#):

9 Communities have the right to say NO to foreign political ideologies.

Religious freedom should not allow the importing of political movements hostile to Constitutional law.

SOURCE: [📄 Supreme Court clarity on religious freedom vs. governance](#):

https://www.law.cornell.edu/wex/first_amendment

10 Oklahoma citizens, you can defend religious liberty AND protect your community at the same time.

Transparency, lawful funding, and zero ties to extremist ideologies should be the minimum standard.

Keep vigilance. Love everybody. Don't be shamed into no action.

Congressman Keith Self has officially launched the Sharia Free America Caucus and declared Texas ground zero in this fight. **This may be from Texas but it could lead to this in Oklahoma. Governor Stitt is against their Sharia Law also.**

Texas spoke — and our leaders listened.

For years, Texans alongside myself and RAIR Foundation USA have been sounding the alarm, exposing what many tried to ignore. Now it's out in the open, and it's being addressed at the federal level.

Let's be absolutely clear:

This movement did not come from think tanks.

It did not come from paid policy papers or academic theories.

It did not come from grant-funded discussions behind closed doors.

Kimi Kimb Nelson 3

This came from the people — from grassroots Texans who refused to stay silent.

It came from sustained investigative work exposing real-time networks, tactics, developments, and institutional capture happening right here in Texas.

Congressman Self didn't mince words. He called Sharia what it is — a system incompatible with the U.S. Constitution, American liberty, and our way of life — and he backed it up with what Texans are witnessing right now:

- ▲ Muslim-only housing developments advancing, including The Meadows and EPIC City
- ▲ EPIC City now under investigation by the State of Texas
- ▲ Escalating incidents of Islamic intimidation and enforcement behavior
- ▲ Unauthorized Quran distribution inside a taxpayer-funded public high school

That last point should stop every parent in their tracks.

📍 Congressman Self also urged Texans to vote in favor of the March 3 proposition to ban Sharia, issuing a stark warning:

“As Texas goes, so goes the nation — and as the nation goes, so goes the world.”

The momentum is undeniable:


- ✓ 33 members of Congress
- ✓ 18 states involved

This is what happens when citizens refuse to surrender their country.

We did this. YOU did this. TEXAS did this. **OKLAHOMA can do this!**

Washington is finally being forced to respond — not because it wanted to, but because the people demanded it.

It is We the People who will save America. Hard work always pays off.


Kimberley S. Kunze-Nelson
164501 N 2960 Rd
Marlow, OK 73055

**My property in Norman:
1306 McKinley Ave
Norman, OK 73072**

Kimberley Nelson 4



KUNZE, KIMBERLEY SUE
164501 N 2960 RD
Marlow OK 73055-2077

NOTICE OF REQUEST FOR REZONING

January 23, 2026

DEAR CITIZEN:

The purpose of this letter is to formally provide you with *Legal Notice* that Islamic Society of Norman has requested rezoning from R-3, Multifamily Dwelling District and R-1, Single-Family Dwelling District, to a SPUD, Simple Planned Unit Development, for properties generally located south of E. Lindsey Street between McKinley Avenue and George Avenue. You, as the owner of property within 350 feet of the applicant's property are being notified by mail so that you may have the opportunity, if you so desire, to express yourself as to whether or not this request should be approved. The Planning Commission will conduct a Public Hearing on the requested rezoning on **Thursday, February 12, 2026**, at 5:30 p.m. in the Council Chambers of the Norman Municipal Building located at 201 West Gray Street, Norman, Oklahoma. At that meeting, the public is invited to appear and protest or support the request for the rezoning. Any protest must be in **writing and include a signature** and be filed with the City Clerk **prior to 5:00 p.m. on Monday, February 9, 2026**, in order to be reported to the Planning Commission. *If the property owner of record with Cleveland County is a corporation, trust or other non-individual entity, you MUST provide your affiliation with the entity and your authorization to sign on its behalf or your protest can not be reflected on the protest map.* Any protests received after that deadline will be reported to the City Council. **Please be advised that e-mail transmissions cannot be considered as legal protest or support.** The subject property is more particularly described as follows:

Lots 14 through 22 and Lots 28 through 36, all of Block 4 in HARDIE-RUCKER ADDITION to Norman, Oklahoma, recorded in PL Book 1, Page 10A at Cleveland County, Oklahoma and Lot 23A of Lot Line Adjustment recorded in Book 2925, Pages 397-400 at Cleveland County, Oklahoma, more particularly described as follows:

COMMENCING at the Northwest Corner of Section 5, Township 8 North, Range 2 West of the Indian Meridian, Cleveland County, Oklahoma, also being the Northwest Corner of said HARDIE-RUCKER ADDITION Plat;

THENCE N 89°46'40 E, along the north line of the Northwest Quarter of said Section 5, a distance of 1320.00 feet to the Northeast Corner of said HARDIE-RUCKER ADDITION Plat;

THENCE S 00°13'46" E, along the east line of said HARDIE-RUCKER ADDITION Plat, a distance of 33.00 feet;
THENCE S 89°46'40" W a distance of 30.00 feet to the Northeast Corner of said Lot 23A, being the POINT OF BEGINNING;
THENCE S 00°13'46" E, along the east line of said Lots 23A through 36, a distance of 356.67 feet (Plat=356.85 feet) to the Southeast Corner of said Lot 36;
THENCE S 89°46'40" W, along the south line of Lot 36, a distance of 138.63 feet (Plat=138.75 feet) to the Southwest Corner of said Lot 36;
THENCE N 00°13'55" W, along the west line of said Lots 36 through 32, a distance of 125.02 feet (Plat=125 feet) to the Northwest Corner of said Lot 32 and the Southeast Corner of said Lot 14;
THENCE S 89°48'42" W, along the south line of said Lot 14, a distance of 138.63 feet (Plat=138.75 feet) to the Southwest Corner of said Lot 14;
THENCE N 00°14'03" W, along the west line of said Lots 14 through 22, a distance of 231.57 feet (Plat=231.85 feet) to the Northwest Corner of said Lot 22; THENCE N 89°46'40" E, along the north line of said Lots 22 and 23A, a distance of 277.28 feet (Plat=277.5 feet) to the POINT OF BEGINNING.

Tract contains 81,556.67 square feet or 1.872 acres, more or less.

Basis of Bearings is based on the north line of the Northwest Quarter of Section 5, Township 8 North, Range 2 West as being N 89°46'40" E.

Said Ordinance will be brought up for hearing and final passage at a City Council meeting subsequent to the Planning Commission meeting, and may be continued from time to time. Should you have a question regarding this letter of notice or the enclosed map, please call the Norman Planning Department at 405-307-7112.

Secretary,
Norman Planning Commission
225 N. Webster Ave. (P.O. Box 370)
Norman, OK 73069 (73070)

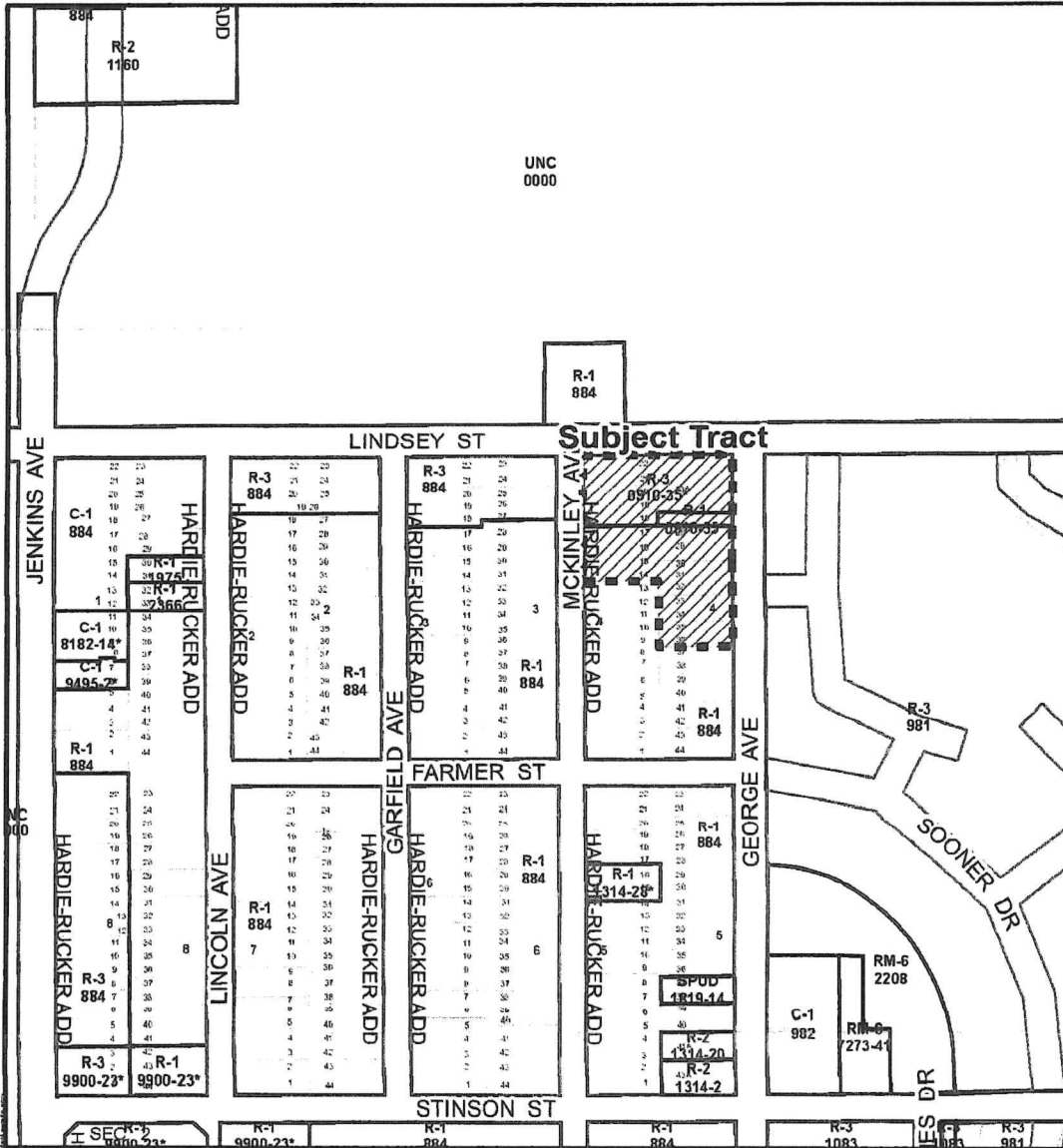
Protest letter

Planning & development dept
225 N Webster Ave
Norman, OK 73069
old library

City Clerk
Rm
Development Center
hallway to lobby
Planning Dept



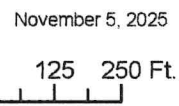
225 N. Webster Ave.
Norman, Oklahoma 73069



Location Map



Map Produced by the City of Norman
Geographic Information System.
The City of Norman assumes no
responsibility for errors or omissions
in the information presented.



بسم الله الرحمن الرحيم
الحمد لله رب العالمين و الصلاة و السلام على سيد المرسلين

مذكرة تفسيرية

للهدف الإستراتيجي العام للجماعة في أمريكا الشمالية

١٩٩١/٥/٢٢

المحتويات :

- ١- مقدمة في التفسير .
- ٢- مفهوم التوطين .
- ٢- عملية التوطين .
- ٤- مؤسسات التوطين الشاملة .

GOVERNMENT
EXHIBIT
003-0085
3:04-CR-240-G
U.S. v. HLF, et al.

ISE-SW 1B10/ 0000413

بسم الله الرحمن الرحيم
الحمد لله رب العالمين و العاقبة للمتقين

التاريخ : ٢٢ / ٥ / ١٩٩١

الأخ الحبيب / فضيلة المسؤول العام حفظه الله .
الأخ الحبيب / أمين مجلس الشورى حفظه الله .
الأخوة الاحبة / أعضاء مجلس الشورى حفظهم الله .
السلام عليكم و رحمة الله و بركاته ... و بعد

أتمنى على الله تعالى أن تكونوا و أهليكم و من تحبون ممن حولكم على أحسن حال ترضيه مز و جل .
أتوجه اليكم بخطابي هذا راجيا أن يحظى اهتمامكم و ينال حسن رعايتكم لأنتم أهل المسؤولية و أصحاب
الأمانة . بين أيديكم « مذكرة تفسيرية » اجتهدت في تدوينها حتى لا تبقى حبيسة الصدر و العقل . و لكي
أشارككم جزءاً من المسؤولية الملقاة على عواتقنا في قيادة الجماعة في هذه البلاد .
و لعلّ الذي شجعني على أن أقدم بالمذكرة في هذا الوقت بالذات هو احساسني « ببارقة أمل » و اشراقه خير
تبشر بأننا بدأنا ندخل مرحلة جديدة من مراحل العمل الاسلامي في هذه القارة .
و الأوراق التي بين أيديكم ليست ترفاً زائداً أو خيالات و هواجس مرّت في مخيلة أحد إخوانكم . و إنما هي
آمال و طموحات و تحديات أرجو أن تشاركوني فيها أو معظمها . و لا أتمنى لها العصمة و الصواب المطلق .
و إنما هي اجتهاد يحتاج منكم الى دراسة و نظر و تفصيل و تأصيل .
و طلبي من إخواني... أن يقرأوا المذكرة و يكتبوا ما شاءوا من تعليقات و تصويبات . مع العلم أن الذي بين
أيديكم ليس غريباً أو طرْحاً جديداً منبتاً لا أصل له . و إنما هو محاولة لتفسير و شرح بعض ما جاء في
الخطة بعيدة المدى . و التي اعتمدها و أقررتها في مجلسنا و مؤتمرننا عام (١٩٨٧) .
فلا تصحّل أخي الكريم بإلقاء هذه الاوراق بعيداً لكثرة انشغالك و همومك .. كل الذي أطلبه منك أن تقرأها و
تعلق عليها . علّنا نستكمل مع بعضنا مشروع خطتنا و عملنا الاسلامي في هذه البقعة من العالم . و لكن
فعلت لأكوننّ لك من الشاكرين الممتنين .
كما و أرجو من أخي الكريم أمين المجلس حفظه الله أن يدرج موضوع المذكرة على جدول أعمال المجلس في
اجتماعه القادم .

و جزاكم الله خيراً و حفظكم ذخراً لدعوته

أخوكم / محمد أكرم

(١)

بسم الله الرحمن الرحيم
الحمد لله رب العالمين و العاقبة للمتقين

الموضوع : مشروع لمذكرة تفسيرية للهدف الاستراتيجي العام للجماعة في أمريكا الشمالية
الوارد في الخطة بعيدة المدى .

أولا : تستند هذه المذكرة الى :

- ١- الهدف الاستراتيجي العام للجماعة في أمريكا و المعتمد من قبل مجلس الشورى و المؤتمر التنظيمي لعام [١٩٨٧] و هو « تمكين الاسلام في أمريكا الشمالية أي : ايجاد حركة اسلامية فعالة و مستقرة بقيادة الاخوان المسلمين ، تنهني قضايا المسلمين محليا و عالميا ، و تعمل على توسيع القاعدة الاسلامية الملتزمة ، و تهدف الى توحيد و توجيه جهود المسلمين ، و تطرح الاسلام كبديل حضاري ، و تدعم دولة الاسلام العالمية أينما كانت » .
- ٢- الاولوية المعتمدة من قبل مجلس الشورى لعمل الجماعة في دورته الحالية و السابقة و هي: «التوطين» .
- ٣- تطور العلاقة ايجابيا مع الاخوة في الحلقة الاسلامية في محاولة الوصول الى الوحدة الاندماجية .
- ٤- الحاجة الدائمة للتفكير و التخطيط المستقبلي و محاولة استشرافه و العمل على « تطويع » الحاضر ليستجيب و يتلائم مع احتياجات و تحديات المستقبل .
- ٥- ورقة الاخ فضيلة المسؤول العام حفظه الله التي أرسلها مؤخرأ الى أعضاء المجلس .

ثانياً : مقدمة في مذكرة التفسير :

- لكي نبدأ بالتفسير لابد من « استحضار » السؤال الاتي و - وضعه نصب أعيننا لأن علاقته مهمة و لازمة بالهدف الاستراتيجي و بمشروع التفسير الذي نحن بسنده- ، و السؤال هو : « كيف تصب أن ترى حركة الاسلام في أمريكا الشمالية بعد عشرة أعوام ؟ » أو « استصحاب » الجملة التالية -عند التخطيط و العمل- و هي : « العمل الاسلامي في أمريكا الشمالية عام (٢٠٠٠) : رؤية استراتيجية » .
- و لابد -أيضا- من إستحضار و إستصحاب « عناصر » الهدف الاستراتيجي العام للجماعة في أمريكا الشمالية و سأكررها « مرقمة » متعمداً و هي :
 - ١- ايجاد حركة اسلامية فعالة و مستقرة بقيادة الاخوان المسلمين .
 - ٢- تنهني قضايا المسلمين محليا و عالميا .
 - ٣- توسيع القاعدة الاسلامية الملتزمة .
 - ٤- توحيد و توجيه جهود المسلمين .

٥- طرح الاسلام كبديل حضاري .

٦- دعم إقامة دولة الاسلام العالمية أينما كانت .

- و لابد من التأكيد على أنه أصبح من الواضح و من « المعلوم من الواقع بالضرورة » أنّ الجميع متفقون على أننا نريد أن « نوطن » أو « نمكّن » الاسلام و حركته في هذه البقعة من الارض .
- فلا بد - إذن - من تبني فهماً مشتركاً لمذلول التوطين أو التمكين . نفسّر في سياقته و على أساسه الهدف الاستراتيجي العام - بعناصره الستة - للجماعة في أمريكا الشمالية .

ثالثاً : مفهوم التوطين :

وردت هذه الكلمة في « معجم » و وثائق الجماعة بمصطلحات متعددة . بالرغم من أن الجميع قصد بها أمراً واحداً . و نعتقد أن الفهم في المضمون مشترك . و سنحاول هنا تفسير الكلمة و « مرادفاتها » تفسيراً عملياً ذو دلالة حركية واقعية و ليس تفسيراً لغوياً فلسفياً . مع التأكيد أن تفسيرنا لا يكتمل الا بعد استيعاب تفسيرنا « لعملية » التوطين ذاتها و التي ترد في الفقرة اللاحقة . فنقول بإختصار ما يلي :

التوطين - « ان يكون الاسلام و حركته جزءاً من الوطن الذي يحيا فيه » ،
التأسيس - « ان يتحول الاسلام الى مؤسسات ثابتة الأركان تقوم عليها قواعد الحضارة و البناء و الشهود » ،
الاستقرار - « ان يكون الاسلام مستقراً في الارض التي يتحرك عليها اهل » ،
التمكين - « ان يكون الاسلام متمكناً من نفوس و عقول و حياة اهل البلد الذي يتحرك فيه » ،
التأصيل - « ان يكون الاسلام أصيلاً و ليس طارناً أي متأصلاً «متجذراً» في تربة البقعة التي يتحرك عليها و ليس نباتاً غريباً عنها » .

رابعاً : عملية التوطين :

- و لكي يكون الاسلام و حركته « جزءاً من الوطن » الذي يحيا فيه و « مستقراً » في ارضه و « متأصلاً » في نفوس و عقول أهله و « متمكناً » من حياة مجتمعه و له « مؤسسات » ثابتة الأركان يقوم عليها البناء الاسلامي و يتحقق بها الشهود الحضاري . فلا بد أن تخطط الحركة و تجاهد من أجل امتلاك « طاقات » و أدوات هذه العملية لإنجاز المهمة العظيمة كمسؤولية « جهادية حضارية » تقع على عاتق المسلمين و على رأسهم الاخوان المسلمين في هذه البلاد . و من هذه الطاقات و الأدوات ما يلي :

١- تبني مفهوم التوطين و ادراك دلالاته العملية :

ركّزت المذكرة التفسيرية على البعد الحركي و الواقعي لمفهوم التوطين و على دلالاتها العملية دون الالتفات الى الاختلاف في الفهم بين من هو المقيم و غير المقيم ؟ أو من هو المستوطن أو غير المستوطن؟

و نعتقد أن الذي جاء في الخطة بعيدة المدى بهذا الصدد فيه الكفاية .

٢- إحداهن نقلة نوعية في منهجية تفكيرنا و عقليتنا لتناسب مع تحديات مهمة التوطين :
المقصود بأحداث النقلة - و هو تعبير إيجابي - هو الاستجابة للتحديات الكبيرة لمهمة التوطين ، و نعتقد أن أية استجابة تفييرية تبدأ بمنهج التفكير و مركزه العقل أولاً . و لكي يتضح ما نقصد بالنقلة التي ننادي بها كمنفتح يؤهلنا لخوض ميدان التوطين ، نقول باختصار شديد ...أن يتحقق :

- الانتقال من عقلية التفكير الجزئي الى عقلية التفكير الشمولي ،
- الانتقال من عقلية التخطيط الجزئي «المبتور» الى عقلية التخطيط الشمولي «المتواصل» .
- الانتقال من عقلية الحذر و التحفظ الى عقلية المجازفة و التحرر المنضبط .
- الانتقال من عقلية تنظيم النخبة الى عقلية التنظيم الشعبي ،
- الانتقال من عقلية الوعظ و الارشاد الى عقلية البناء و الإشهاد ،
- الانتقال من عقلية احادية الرأي الى عقلية تعددية الرأي ،
- الانتقال من عقلية التصادم الى عقلية الاستيعاب .
- الانتقال من عقلية الفرد الى عقلية الفريق .
- الانتقال من عقلية الترقب الى عقلية المبادرة ،
- الانتقال من عقلية التردد الى عقلية الحسم ،
- الانتقال من عقلية المبادئ الى عقلية البرامج ،
- الانتقال من عقلية الانكار المجردة الى عقلية المؤسسات الحقيقية [و هنا بيت القصيد و لب المذكرة] .

٣- فهم المراحل التاريخية التي مرّ بها العمل الاسلامي الاخواني في هذه البلاد :
يمتد كاتب المذكرة أن فهم و استيعاب المراحل التاريخية للعمل الاسلامي الذي قاده و يقوده الاخوان المسلمين في هذه القارة مفتاح مهم جداً في العمل من أجل التوطين ، تلحظ من خلاله الجماعة سيرها و اتجاه حركتها و منحنيات و منعطفات دربها . و سنكتفي هنا بذكر عنوان [العنوان هنا يعبر عن السمة الغالبة للمرحلة] كل مرحلة من هذه المراحل [و لعل التفصيل يكون في دراسة مستقبلية أخرى] ، و أغلب الظن أن المراحل هي :

- أ- مرحلة البحث عن الذات و تحديد الهوية ،
- ب- مرحلة البناء الداخلي و إحكام التنظيم ،
- ج- مرحلة المساجد و المراكز الاسلامية ،
- د- مرحلة انشاء المؤسسات الاسلامية -الطور الاول - ،
- هـ- مرحلة انشاء المدارس الاسلامية -الطور الاول- ،

و- مرحلة التفكير في الحركة الاسلامية العنصرية -الطور الاول- .
 ز- مرحلة الانفتاح على الحركات الاسلامية الاخرى و محاولة الوصول الى صيغة للتعامل معها -الطور الاول-
 ح- مرحلة احياء و استكمال انشاء المؤسسات الاسلامية -الطور الثاني- :
 نعتقد أن الجماعة على أبواب هذه المرحلة في طورها الثاني فليها أن تدلف الباب و تدخلك كما دخلته أول مرة .

٤- فهم طبيعة دور الاخ المسلم في أمريكا الشمالية :
 إن عملية التوطين « عملية جهادية حضارية » بما تحمل الكلمة . و لابد أن يستوعب الاخوان أن عملهم في أمريكا هو نوع من أنواع الجهاد العظيم في إزالة و هدم المدنية او الحضارة الغربية من داخلها و «تخريب» بيوتها الشقية بأيديهم و أيدي المؤمنين لكي يتم جلاؤهم و يظهر دين الله على الدين كله . و دون هذا المستوى من الاستيعاب . فاننا دون التحدي و لنا نمذ أنفسنا للجهاد بعد . فقدر المسلم ان يجاهد و يعمل حيثما كان و حيثما حلّ حتى قيام الساعة و لا مفرّ من هذا القدر الا لمن اختار القعود .. و لكن هل يستوي القاعدون و المجاهدون .

٥- ادراك أننا لانستطيع أن نقوم بمهمة التوطين بمفردنا أو بمعزل عن الناس :
 إن مهمة بهذه المسامة و الضخامة كمهمة التوطين . تحتاج الى جهود عظيمة و مضيئة . و لن يستطيع الاخوان - بإمكاناتهم و مواردهم البشرية و المالية و العملية - أن يقوموا بهذه المهمة بمفردهم أو بمعزل عن الناس . و الذي يعتقد هذا فهو مخطئ و الله أعلم . أما دور الاخوان فهو المبادرة و الريادة و القيادة و رفع الراية و دفع الناس بهذا الاتجاه . لم يعملون على توظيف و توجيه و توحيد جهود و قوى المسلمين لهذه العملية . و من أجل ذلك لابد أن يتعمق عندنا فقه « التحالفات » و فن « الاستيعاب » و أدب « التعاون » .

٦- ضرورة تحقيق المزوجة و الاندماجية المتوازنة بين العمل الخاص و العمل العام :

نظن أن ما كُتب حول هذا الموضوع كثير و فيه الكفاية و لكن يحتاج منا الى تأطير زمني و عملي بحيث يتحقق المطلوب بشكل متدرج و متوازن و متواكب مع متطلبات عملية التوطين .

٧- القناعة بأن نجاح توطين الاسلام و حركته في هذه البلاد هو نجاح للحركة الاسلامية العالمية و اسناد حقيقي للدولة المنضوذة بإذن الله تعالى :

هناك فهم - تخالفه هذه المذكرة - و هو أن تركيز عملنا في محاولة توطين الاسلام في هذه البلاد سيؤدي الى تقصيرنا و إخلالنا بدورنا في أداء واجبنا تجاه الحركة الاسلامية العالمية في دعم مشروعها في قيام الدولة . نعتقد أن الاجابة من شقين : الاول- ان نجاح الحركة في أمريكا باقامة قاعدة اسلامية ملتزمة ذات قوة و فعالية و تأثير سيكون خير عون و دعم و اسناد لمشروع الحركة العالمية .

(٥)

و الثاني - هو أن الحركة العالمية لم تنجح بعد في « توزيع الأدوار » على فروعها فتحدد لهم المطلوب منهم كأحد المشاركين أو المساهمين في مشروع قيام الدولة الإسلامية العالمية . و يوم أن يتم هذا فسيكون لابناء الفرع الاخواني الامريكي أياد و مواقف بيضاء يفخر بها الآباء .

٨- استيعاب المسلمين و كسبهم بكل فئاتهم و ألوانهم في أمريكا و كندا لصالح مشروع التوطين و جعله تخطيطهم و مستقبلهم و أساس حياتهم الإسلامية في هذه البقعة من العالم:

هذه المسألة تحتاج منا الى « فقه للتعامل مع الاخرين » . فالناس معادن و الناس كإهل مائة . نحن نحتاج الى اعتماد المبدأ الذي يقول « خذ من كل الناس ..أفضل ما عندهم » ، أفضل ما عندهم من تخصصات و خبرات و فنون و طاقات و كفاءات . و المقصود بالناس هنا من داخل الصف أو خارجه من الافراد و المؤسسات . و سياسة « الأخذ » تكون بما يحقق خدمة الهدف الاستراتيجي و عملية التوطين . و لكن التحدي الكبير الذي أمامنا هو : كيف نربطهم جميعا في « فلك » خطتنا و «دائرة» حركتنا لتحقيق «مناط » مصلحتنا ؟ و ليس لنا خيار - في ظني - الا التحالف و التفاهم مع من يرغب في ملتنا ، و يرضى بمذهبنا في العمل . و الساحة الإسلامية الأمريكية مليئة بهؤلاء ينتظرونالرواد .

المهم أن توصل الناس الى مستوى ادراك التحدي الذي أمامنا كمسلمين في هذا البلد و الاقتناع بمشروعنا في التوطين . و ادراك مصلحة اللقاء و التعاون و التحالف . حينها لو طلبنا المال سيأتي طائلاً ، و لو طلبنا الرجال لجاؤوا صفوا . المهم أن تكون خطتنا هي « المعيار و الميزان » في علاقاتنا مع الاخرين . و هنا ينبغي تسهيل نقطتين . الاولى : نحن بحاجة الى ادراك و فهم موازين القوى الإسلامية على الساحة الأمريكية [و لعل هذا يكون مشروع دراسة مستقبلية] ، و النقطة الثانية : ان الذي توصلنا اليه مع الاخوة في « اكنا » يعتبر خطوة في الاتجاه الصحيح و بداية الخير و أول الفيث ، يحتاج منا إنماءً و ترشيداً .

٩- اعادة النظر في هياكلنا التنظيمية و الادارية و نوعية القيادات و أساليب اختيارها بما يتلائم مع تحديات مهمة التوطين :

ستسكت المذكرة عن التفصيل في هذا البند لحين آخر مع انه أمر بدهي و فيه قول كثير .

١٠- تنمية و تطوير مصادرها و مواردنا و امكانياتنا المالية و البشرية بما يتناسب مع ضخامة المهمة الكبيرة :

لو استعرضنا الموارد البشرية و المالية التي يملكها الاخوان لوجدتهم في هذا البلد لشمرنا و شمر خبرنا بالفخر و الاعتزاز ، و لو ضمنا اليها موارد أصدقائنا و حلفائنا و من هم في فلكنا يسبحون و لرايتنا ينتظرون . لأدركنا أننا يمكن أن نخوض بحر التوطين و نستعرضه لإعلاء كلمة الله سبحانه .

١١- اعتماد المنهج العلمي في التخطيط و التفكير و اعداد الدراسات التي تحتاجها عملية التوطين :

نعم نحتاج الى هذا المنهج . و نحتاج الى العديد من الدراسات التي تعين في هذه العملية الجهادية الحضارية . و لعله نكتفي هنا بذكر بعضها بإيجاز :

- تاريخ الوجود الاسلامي في أمريكا .
- تاريخ العمل الاسلامي الاخواني في أمريكا .
- الحركات و المنظمات و المؤسسات الاسلامية : تحليل و نقد
- ظاهرة المراكز و المدارس الاسلامية : تحديات و احتياجات و احصاءات .
- الاقليات الاسلامية .
- الجاليات الاسلامية و العربية .
- المجتمع الامريكي ، تركيبة و سياسة .
- نظرة المجتمع الامريكي الى الاسلام و المسلمين ... و غيرها كثير من الدراسات التي يمكن ان نوجه اليها اخواننا و حلفائنا لاعدادها اما من خلال دراستهم الاكاديمية أو من خلال مراكزهم العلمية أو من خلال تكليفاتهم الحركية . المهم أن نبدأ .

١٢- الاتفاق على « آلية » مرنة و متوازنة و واضحة لتنفيذ عملية التوطين ضمن « اطار زمني » محدد و متدرج و متوازن و متواكب مع متطلبات و تحديات عملية التوطين .

١٣- فهم المجتمع الامريكي من جوانبه المختلفة فهماً « يؤهلنا » من القيام بهمة توطين دعوتنا في وطنه و « إستراتيجياتها » على أرضه .

١٤- تبني « فقه » مدوّن يتضمن قواعد و مبادئ و سياسات و تفسيرات شرعية و حركية تتلائم مع حاجات و تحديات عملية التوطين .

١٥- الاتفاق على « معايير » و موازين تكون بمثابة « حاسة الاستشعار » أو « برج المراقبة » للتأكد من أن أولوياتنا و خططنا و برامجنا و هيكلنا و قياداتنا و اموالنا و مناشطنا كلها تسير باتجاه عملية التوطين.

١٦- تبني صيغة عملية مرنة يتكامل فيها عملنا المركزي مع عملنا المحلي .
[البنود من ١٢ الى ١٦ سيورد فيها التفصيل لاحقاً] .

١٧- ادراك دور و طبيعة عمل « المركز الاسلامي » في كل مدينة بما يحقق عملية التوطين :

إن المركز الذي نسمى له هو الذي : يُمكّن « محور » حركتنا و « محيط » دائرة عملنا و « نقطة » ارتكازنا و « قاصدة » انطلاقنا و « دار أرقمنا » لتربيتهنا و اعدادنا و إنفاذ سراياتنا بالاضافة الى انه « محراب » عبادتنا .

(٧)

حتى يتحول المركز الاسلامي - بالفعل - لا بالقول الى نواة « لمجتمع اسلامي » صغير يكون انعكاساً و مرآة لمؤسساتنا المركزية . ينبغي أن يتحول المركز الى « غلية نحل » يُخرج شهداء حلو المذاق . فيتحول بذلك المركز الاسلامي الى مكان الدرس و الاسرة و الكتيبة و الدورة و الندوة و الزيارة و الرياضة و المدرسة و النادي الاجتماعي و ملتقى المرأة و محضن الناشئة و الناشئات و مكتب صنع القرار السياسي المحلي و مركز توزيع صحفنا و مجلاتنا و كتبنا و أشرطتنا السمية و المرئية .

باختصار نقول : أننا نريد أن يصبح المركز الاسلامي « دار الدعوة » و « المركز العام » بالمضمون أولاً قبل الاسم ، و على قدر امتلاكنا و توجيهنا لهذه المراكز على مستوى القارة .. على قدر ما يمكننا القول أننا نسير بنجاح نحو توطين الدعوة في هذه البلاد .

أي أن يكون دور « المركز » كدور « المسجد » على عهد رسول الله صلى الله عليه و سلم عندما انطلق يباشر « توطين » الدعوة في عهدنا الاول في المدينة المنورة، و من المسجد إستأنف الحياة الاسلامية و قدم للعالم أروع و أبهى حضارة عرفتها الإنسانية .

و هذا يحتم أن تتحول - بحد حين - المنطقة و الشعبة و الأسرة الى « غرف عمليات » للتخطيط و التوجيه و المراقبة و القيادة للمركز الاسلامي ليكون مثلاً و نموذجاً يُحتذى .

١٨- اعتماد نظام يؤكد على ان « فرز » العاملين و « توزيع الادوار و « تقليد » المناصب و المسؤوليات يكون على أساس التخصص و الرغبة و الحاجة و بما يحقق عملية التوطين و يسهم في إنجاحها .

١٩- تمويل مبدأ التفريغ لمسئولي المواقع الرئيسية في الجماعة الى قاعدة و أساس و سياسة في العمل ، و بدونها قد تتمطل عملية التوطين [و الكلام حول هذا الموضوع يحتاج الى تفصيل و تأصيل] .

٢٠- ادراك أهمية النقلة « المؤسساتية » في عملنا الحركي ، و الجهاد من أجل تحقيقها على أرض الواقع بما يخدم عملية التوطين و يمهّل نتائجها بأذن الله عزّ و جلّ :

إنّ سبب تأخير هذا البند على أهميته القصوى هو لأنه يمثل سر و لب هذه المذكرة . و يمثل أيضاً المظهر العملي و المقياس الحقيقي لنجاحنا أو إخفاقنا في سيرنا نحو هدف التوطين . و الحديث عن المؤسسات العقلية أو الظاهرة « المؤسساتية » لا يحتاج منا الى تفصيل كثير . و يكفينا أن نقول أن أول رائد لهذه الظاهرة كان نبينا محمد صلى الله عليه و سلم إذ انه وضع الاساس لأول مؤسسة حضارية و هي المسجد فكانت بحق « المؤسسة الشاملة » . ثم هكذا كان فعل رائد الدعوة الاسلامية المعاصرة الامام الشهيد حسن البنا رحمه الله عندما أحسّ هو و إخوانه بضرورة اعادة « تأسيس » الاسلام و حركته من جديد . فأقام المؤسسات بكل أنواعها : الاقتصادية و الاجتماعية و الاعلامية و الكشفية و المهنية و حتى العسكرية . و يجدر القول أننا في بلد لا يفهم الالفة المؤسسات و لا يحترم و يحسب وزناً لأي مجموعة بدون مؤسسات فاعلة و مؤثرة و قوية .

(٨)

و من حسن الطالع أن بيننا من إخواننا من سبقونا بالقول والعمل من عنده هذه «اللزعة» أو العقليّة أو الميل لإنشاء المؤسسات . مما يدفعنا الى القول بشجاعة و صراحة - كما قالها ذات مرة السادات في مصر «نحن نريد أن نقيم دولة المؤسسات» - كلمة حق أراد بها الباطل . و أنا أقول لآخواني دعونا نرفع شعار الحق لإقامة الحق « نحن نريد أن نقيم جماعة المؤسسات » . إذ ان بدونها لن نضع أقدامنا على الطريق الصحيح .

- و من أجل أن تتم عملية التوطين لابد أن نخطط و نعمل من الآن على تهيئة و اعداد أنفسنا و إخواننا و تجهزتنا و أقسامنا و لجاننا لكي تتحول الى مؤسسات شاملة بشكل متدرج و متوازن و متواكب مع الحاجة و الواقع . و الذي يشجعنا على ذلك - بالإضافة الى الذي ذكر سابقاً - هو أننا نملك « أنوية » لكل مؤسسة من المؤسسات التي ننادي بوجودها . [انظر الى الملحق رقم (١)] .

-كل الذي نحتاجه هو أن نُحْكِم ربطهم و نُتَسَّق عملهم و نَجْمَع عناصرهم و نوحّد جهودهم مع غيرهم ثم نصلهم بالخطّة الشاملة التي نسمي لها .

فعلى سبيل المثال :

عندنا نواة لمؤسسة « اعلامية و فنية شاملة » : نملك مطبعة + جهاز صف حروف متطور + مركز سمعيات و بصريات + مكتب اخراج فني + مجلات و صحف بالعربية و الانكليزية [الافاق و الامل و السياسي و الى فلسطين و المقتطفات الصحفية و الزيتونة و الراصد الفلسطيني و مجلة العلوم الاجتماعية ...] + فرقة فنية + مصورين + مخرجين + مقدمي برامج + محررين + بالإضافة الى خبرات اعلامية و فنية اخرى .

مثال آخر :

عندنا نواة لمؤسسة « دعوية تربية شاملة » : عندنا قسم الدعوة الاسلامية في الاسنا + مؤسسة الدكتور جمال بدوي + المركز الذي يديره الاخ حامد الفزالي + مركز الدعوة الذي تسمى له لجنة الدعوة الآن و الاخ شاكِر السيد + بالإضافة الى جهود دعوية هنا و هناك ... » .

و هكذا يمكن أن نقيس على جميع المؤسسات التي ننادي بايجادها .

-التحدي الكبير الذي أمامنا هو أننا كيف نجعل من هذه الأنوية أو العناصر « البعثرة » مؤسسات شاملة مستقرة « متوطنة » مرتبطة بحركتنا و تدور في فلك خطتنا و تأتمر بتوجيهنا . و لا يمنع - بل ينبغي - أن يكون لكل مؤسسة مركزية لزوعها المحلية و لكن ارتباطها بالمركز الاسلامي في المدينة شرط .

-المطلوب : أن نسمي لتهيئة الأجواء و السبل لتحقيق « الاندماج » بحيث تكون الاتسام و اللجان و المناطق و الشعب و الاسر هي لب و جوهر المؤسسات - بعد حين - .

أي أن تحصل النقلة و التحول كما يلي :

(٩)

- ١- قسم التنظيم + قسم الامانة = المؤسسة التنظيمية و الادارية = المركز العام
٢- قسم التربية + لجنة الدعوة = المؤسسة الدعوية و التربوية
٣- قسم الاخوات = المؤسسة النسوية
٤- قسم المال + لجنة الاستثمار + الوفد = المؤسسة الاقتصادية
٥- قسم الناشئة + قسم المنظمات الشبابية = المؤسسة الشبابية
٦- اللجنة الاجتماعية + لجنة الزواج + م. الرحمة = المؤسسة الاجتماعية
٧- اللجنة الامنية = المؤسسة الامنية
٨- القسم السياسي + لجنة فلسطين = المؤسسة السياسية
٩- محكمة الجماعة + اللجنة القانونية = المؤسسة القضائية
١٠- قسم العمل المحلي = تتوزع أعماله على بقية المؤسسات
١١- مجلاتنا + المطبعة + فرقنا الفنية = المؤسسة الاعلامية و الفنية
١٢- مؤسسة الدراسات + دار النشر + دار الكتاب = المؤسسة الفكرية و الثقافية
١٣- الجمعيات العلمية و الطبية = المؤسسة العلمية و التعليمية و المهنية
١٤- المؤتمر التنظيمي = المؤتمر التأسيسي الاسلامي الامريكي
١٥- مجلس الشورى + لجنة التخطيط = مجلس شورى الحركة الاسلامية الامريكية .
١٦- المكتب التنفيذي = المكتب التنفيذي للحركة الاسلامية الامريكية
١٧- المستشار العام = رئيس الحركة الاسلامية و الناطق الرسمي لها .
١٨- المناطق + الشعب + الاسر = القيادات الميدانية للمؤسسات و المراكز الاسلامية.

خامساً : مؤسسات التوطين الشاملة :

- ثم نسعى و نجاهد من أجل أن تصبح كل مؤسسة من هذه المؤسسات المذكورة أعلاه « مؤسسة شاملة » على مدى الايام و السنين و ما نُذّر لنا أن نكون في هذه الديار ..المهم يكفيننا اعتزازاً أننا وضعنا اللبنة و يأتي من بعدنا أقوام و أجيال تكمل المسيرة و الطريق و لكن بهدي سابق واضح المعالم .
و لكي يتضح القول بمفصدا من المؤسسة الشاملة المتخصصة . نذكر هنا ملامح و مظاهر كل مؤسسة من المؤسسات « الواعدة » :

١- دعوية و تربوية [المؤسسة الدعوية و التربوية] : بحيث تشمل على :

- مؤسسة نشر الدعوة (مركزية و فروع محلية) .
- معهد لتخريج الدعاة و المربين .
- علماء و دعاة و مربين و مبشرين و مقدمي برامج .
- فنون و تقنية الاتصال و التبليغ و الدعوة .

- محطة تلفزيونية .

- مجلة دعوية متخصصة .

- محطة اذاعية .

- المجلس الاسلامي الاعلى للدعاة و المربين .

- المجلس الاعلى للمساجد و المراكز الاسلامية .

- جمعيات الصداقة مع الاديان الاخرى ... و ماشابه ذلك .

٢- سياسيا [المؤسسة السياسية] : بحيث تشمل على :

- حزب سياسي مركزي .

- مكاتب سياسية محلية .

- رموز سياسية .

- علاقات و تحالفات .

- المنظمة الامريكية للعمل السياسي الاسلامي .

- مراكز معلومات متطورة ... و ماشابه ذلك .

٢- اعلاميا [المؤسسة الاعلامية و الفنية] : بحيث تشمل على :

- جريدة يومية .

- مجلات اسبوعية شهرية و فصلية .

- اذاعات .

- برامج تلفزيونية .

- مركز سمعيات و بصريات .

- مجلة للطفل المسلم .

- مجلة للمرأة المسلمة .

- مطبعة و أجهزة صف حروف .

- مكتب اخراج .

- استديو تصوير و تسجيل .

- فرق فنية للتمثيل و الانشاد و المسرح .

- مكتب تسويق و انتاج فني ... و ماشابه ذلك .

٤- اقتصاديا [المؤسسة الاقتصادية] : بحيث تشمل على :

- بنك اسلامي مركزي .
- اوقاف اسلامية .
- مشاريع استثمارية .
- مؤسسة للقروض الحسنه ... و ماشابه ذلك .

٥- علميا و مهنيا [المؤسسة العلمية و التعليمية و المهنية] : بحيث تشمل على :

- مراكز بحث علمي .
- معاهد تقنية و تدريب مهني .
- جامعة اسلامية .
- مدارس اسلامية .
- مجلس للتعليم و البحث العلمي .
- مراكز لتدريب المعلمين .
- جمعيات علمية في المدارس .
- مكتب للتوجيه الاكاديمي .
- جهاز للتأليف و المناهج الاسلامية ... و ماشابه ذلك .

٦- ثقافيا و فكريا [المؤسسة الثقافية و الفكرية] : بحيث تشمل على :

- مراكز للدراسات و البحوث .
- منظمات ثقافية و فكرية مثال : [جمعية العلماء الاجتماعيين - جمعية العلماء و المهندسين ...] .
- معهد للفكر و الثقافة الاسلامية .
- دار نشر و ترجمة و توزيع للكتاب الاسلامي .
- مكتب للتدوين و التأريخ و الوثائق .
- مشروع ترجمة القرآن الكريم و الحديث الشريف ... و ماشابه ذلك .

٧- اجتماعيا [المؤسسة الاجتماعية الخيرية] : بحيث تشمل على :

- نواهد اجتماعية للشباب و ابناء و بنات الجاليات .
- جمعيات محلية للرعاية الاجتماعية و الخدمات مرتبطة بالمراكز الاسلامية .
- المنظمة الاسلامية لمكافحة الامراض الاجتماعية للمجتمع الامريكي .
- مشاريع المساكن الاسلامية .
- مكاتب الزواج و القضايا العائلية ... و ماشابه ذلك .

(١٢)

٨- شبابيا [المؤسسة الشبابية] : بحيث تشمل على :

- منظمات شبابية مركزية و محلية .
- فرق و نوادي رياضية .
- فرق كشفية ... و ماشابه ذلك .

٩- نسويا [المؤسسة النسوية] : بحيث تشمل على :

- جمعيات نسوية مركزية و محلية .
- معاهد التدريب و التشغيل الفني و التدبير المنزلي .
- معهد لتدريب الداعيات .
- دور الحضانه الاسلاميه ... و ماشابه ذلك .

١٠- تنظيميا و اداريا [المؤسسة الادارية و التنظيمية] : بحيث تشمل على :

- معهد للتدريب و التنمية و التطوير و التخطيط .
- خبراء بارزين في هذا المجال .
- أنظمة عمل و لوائح و دساتير تصلح لادارة اعقد الاجهزة و المؤسسات .
- مجلة دورية في التنمية و الادارة الاسلاميه .
- امتلاك مخيمات و قاعات للانشطة المختلفه .
- بنك للمعلومات و الحصر و الاحصاء البشري .
- شبكة اتصالات متطورة .
- آرشفيف متطور لقرائنا و انتاجنا ... و ما شابه ذلك .

١١- أمنيا : [المؤسسة الامنية] : بحيث تشمل على :

- نوادي للتدريب و تعلم وسائل الدفاع عن النفس .
- مركز يعنى بالشؤون الامنيه [فنيا و فكريا و تقنيا و بشريا] ... و ماشابه ذلك .

١٢- قانونيا : [المؤسسة القانونية] : بحيث تشمل على :

- مجلس فقهي مركزي .
- محكمة اسلامية مركزية .
- جمعية المحامين المسلمين .
- المنظمة الاسلاميه للدفاع عن حقوق المسلمين ... و ما شابه ذلك .

و الله ولي التوفيق

الملحق رقم (١) :

قائمة بمؤسساتنا و مؤسسات أصدقائنا
[تخيل لو أنها كلها تسير وفق خطة واحدة !!!]

- 1- ISNA = ISLAMIC SOCIETY OF NORTH AMERICA
- 2- MSA = MUSLIM STUDENTS' ASSOCIATION
- 3- MCA = THE MUSLIM COMMUNITIES ASSOCIATION
- 4- AMSS = THE ASSOCIATION OF MUSLIM SOCIAL SCIENTISTS
- 5- AMSE = THE ASSOCIATION OF MUSLIM SCIENTISTS AND ENGINEERS
- 6- IMA = ISLAMIC MEDICAL ASSOCIATION

- 7- ITC = ISLAMIC TEACHING CENTER
- 8- NAIT = NORTH AMERICAN ISLAMIC TRUST
- 9- FID = FOUNDATION FOR INTERNATIONAL DEVELOPMENT
- 10-IHC = ISLAMIC HOUSING COOPERATIVE
- 11-ICD = ISLAMIC CENTERS DIVISION
- 12-ATP = AMERICAN TRUST PUBLICATIONS
- 13-AVC = AUDIO-VISUAL CENTER
- 14-IBS = ISLAMIC BOOK SERVICE
- 15-MBA = MUSLIM BUSINESSMEN ASSOCIATION
- 16-MYNA = MUSLIM YOUTH OF NORTH AMERICA
- 17-IFC = ISNA FIQH COMMITTEE
- 18-IPAC = ISNA POLITICAL AWARENESS COMMITTEE
- 19-IED = ISLAMIC EDUCATION DEPARTMENT

- 20-MAYA = MUSLIM ARAB YOUTH ASSOCIATION
- 21-MISG = MALASIAN ISLAMIC STUDY GROUP
- 22-IAP = ISLAMIC ASSOCIATION FOR PALESTINE
- 23-UASR = UNITED ASSOCIATION FOR STUDIES AND RESEARCH
- 24-OLF = OCCUPIED LAND FUND
- 25-MIA = MERCEY INTERNATIONAL ASSOCIATION

- 26-ICNA = ISLAMIC CIRCLE OF NORTH AMERICA
- 27-BMI = BAITUL MAL INC
- 28-IIIT = INTERNATIONAL INSTITUTE FOR ISLAMIC THOUGHT
- 29-IIC = ISLAMIC INFORMATION CENTER

ISE-SW 1B10/ 0000427

Bate #ISE-SW/ 1B10/ 0000413

In the name of God, the Beneficent, the Merciful
Thanks be to God, Lord of the Two Worlds,
Prayers and peace be upon the master of the Messengers

An Explanatory Memorandum
On the General Strategic Goal for the Group
In North America
5/22/1991

Contents:

- 1- An introduction in explanation
- 2- The Concept of Settlement
- 3- The Process of Settlement
- 4- Comprehensive Settlement Organizations

Bate #ISE-SW/ 1B10/ 0000414

In the name of God, the Beneficent, the Merciful
Thanks be to God, Lord of the Two Worlds
And Blessed are the Pious

5/22/1991

The beloved brother/The General Masul, may God keep him
The beloved brother/Secretary of the Shura Council, may God keep him
The beloved brothers/Members of the Shura Council, may God keep them
God's peace, mercy and blessings be upon you.... To proceed,

I ask Almighty God that you, your families and those whom you love around you are in the best of conditions, pleasing to God, glorified His name be.

I send this letter of mine to you hoping that it would seize your attention and receive your good care as you are the people of responsibility and those to whom trust is given. Between your hands is an "Explanatory Memorandum" which I put effort in writing down so that it is not locked in the chest and the mind, and so that I can share with you a portion of the responsibility in leading the Group in this country.

What might have encouraged me to submit the memorandum in this time in particular is my feeling of a "glimpse of hope" and the beginning of good tidings which bring the good news that we have embarked on a new stage of Islamic activism stages in this continent.

The papers which are between your hands are not abundant extravagance, imaginations or hallucinations which passed in the mind of one of your brothers, but they are rather hopes, ambitions and challenges that I hope that you share some or most of which with me. I do not claim their infallibility or absolute correctness, but they are an attempt which requires study, outlook, detailing and rooting from you.

My request to my brothers is to read the memorandum and to write what they wanted of comments and corrections, keeping in mind that what is between your hands is not strange or a new submission without a root, but rather an attempt to interpret and explain some of what came in the long-term plan which we approved and adopted in our council and our conference in the year (1987).

So, my honorable brother, do not rush to throw these papers away due to your many occupations and worries. All what I'm asking of you is to read them and to comment on them hoping that we might continue together the project of our plan and our Islamic work in this part of the world. Should you do that, I would be thankful and grateful to you.

I also ask my honorable brother, the Secretary of the Council, to add the subject of the memorandum on the Council agenda in its coming meeting.

May God reward you good and keep you for His Daw'a
Your brother/Mohamed Akram

(1)

In the name of God, the Beneficent, the Merciful
Thanks be to God, Lord of the Two Worlds
And Blessed are the Pious

Subject: A project for an explanatory memorandum for the General Strategic goal
for the Group in North America mentioned in the long-term plan

One: The Memorandum is derived from:

- 1- The general strategic goal of the Group in America which was approved by the Shura Council and the Organizational Conference for the year [1987] is "Enablement of Islam in North America, meaning: establishing an effective and a stable Islamic Movement led by the Muslim Brotherhood which adopts Muslims' causes domestically and globally, and which works to expand the observant Muslim base, aims at unifying and directing Muslims' efforts, presents Islam as a civilization alternative, and supports the global Islamic State wherever it is".
- 2- The priority that is approved by the Shura Council for the work of the Group in its current and former session which is "Settlement".
- 3- The positive development with the brothers in the Islamic Circle in an attempt to reach a unity of merger.
- 4- The constant need for thinking and future planning, an attempt to read it and working to "shape" the present to comply and suit the needs and challenges of the future.
- 5- The paper of his eminence, the General Masul, may God keep him, which he recently sent to the members of the Council.

Two: An Introduction to the Explanatory Memorandum:

- In order to begin with the explanation, we must "summon" the following question and place it in front of our eyes as its relationship is important and necessary with the strategic goal and the explanation project we are embarking on. The question we are facing is: "How do you like to see the Islam Movement in North America in ten years?", or "taking along" the following sentence when planning and working, "Islamic Work in North America in the year (2000): A Strategic Vision".

Also, we must summon and take along "elements" of the general strategic goal of the Group in North America and I will intentionally repeat them in numbers. They are:

- [1- Establishing an effective and stable Islamic Movement led by the Muslim Brotherhood.
- 2- Adopting Muslims' causes domestically and globally.
- 3- Expanding the observant Muslim base.
- 4- Unifying and directing Muslims' efforts.

5- Presenting Islam as a civilization alternative

6- Supporting the establishment of the global Islamic State wherever it is].

- It must be stressed that it has become clear and emphatically known that all is in agreement that we must "settle" or "enable" Islam and its Movement in this part of the world.

- Therefore, a joint understanding of the meaning of settlement or enablement must be adopted, through which and on whose basis we explain the general strategic goal with its six elements for the Group in North America.

Three: The Concept of Settlement:

This term was mentioned in the Group's "dictionary" and documents with various meanings in spite of the fact that everyone meant one thing with it. We believe that the understanding of the essence is the same and we will attempt here to give the word and its "meanings" a practical explanation with a practical Movement tone, and not a philosophical linguistic explanation, while stressing that this explanation of ours is not complete until our explanation of "the process" of settlement itself is understood which is mentioned in the following paragraph. We briefly say the following:

Settlement: "That Islam and its Movement become a part of the homeland it lives in".

Establishment: "That Islam turns into firmly-rooted organizations on whose bases civilization, structure and testimony are built".

Stability: "That Islam is stable in the land on which its people move".

Enablement: "That Islam is enabled within the souls, minds and the lives of the people of the country in which it moves".

Rooting: "That Islam is resident and not a passing thing, or rooted "entrenched" in the soil of the spot where it moves and not a strange plant to it".

Four: The Process of Settlement:

- In order for Islam and its Movement to become "a part of the homeland" in which it lives, "stable" in its land, "rooted" in the spirits and minds of its people, "enabled" in the live of its society and has firmly-established "organizations" on which the Islamic structure is built and with which the testimony of civilization is achieved, the Movement must plan and struggle to obtain "the keys" and the tools of this process in carry out this grand mission as a "Civilization Jihadist" responsibility which lies on the shoulders of Muslims and - on top of them - the Muslim Brotherhood in this country. Among these keys and tools are the following:

1- Adopting the concept of settlement and understanding its practical meanings:

The Explanatory Memorandum focused on the Movement and the realistic dimension of the process of settlement and its practical meanings without paying attention to the difference in understanding between the resident and the non-resident, or who is the settled and the non-settled

and we believe that what was mentioned in the long-term plan in that regards suffices.

2- Making a fundamental shift in our thinking and mentality in order to suit the challenges of the settlement mission.

What is meant with the shift - which is a positive expression - is responding to the grand challenges of the settlement issues. We believe that any transforming response begins with the method of thinking and its center, the brain, first. In order to clarify what is meant with the shift as a key to qualify us to enter the field of settlement, we say very briefly that the following must be accomplished:

- A shift from the partial thinking mentality to the comprehensive thinking mentality.
- A shift from the "amputated" partial thinking mentality to the "continuous" comprehensive mentality.
- A shift from the mentality of caution and reservation to the mentality of risk and controlled liberation.
- A shift from the mentality of the elite Movement to the mentality of the popular Movement.
- A shift from the mentality of preaching and guidance to the mentality of building and testimony
- A shift from the single opinion mentality to the multiple opinion mentality.
- A shift from the collision mentality to the absorption mentality.
- A shift from the individual mentality to the team mentality.
- A shift from the anticipation mentality to the initiative mentality.
- A shift from the hesitation mentality to the decisiveness mentality.
- A shift from the principles mentality to the programs mentality.
- A shift from the abstract ideas mentality the true organizations mentality [This is the core point and the essence of the memorandum].

3- Understanding the historical stages in which the Islamic Ikhwani activism went through in this country:

The writer of the memorandum believes that understanding and comprehending the historical stages of the Islamic activism which was led and being led by the Muslim Brotherhood in this continent is a very important key in working towards settlement, through which the Group observes its march, the direction of its movement and the curves and turns of its road. We will suffice here with mentioning the title for each of these stages [The title expresses the prevalent characteristic of the stage] [Details maybe mentioned in another future study]. Most likely, the stages are:

- A- The stage of searching for self and determining the identity.
- B- The stage of inner build-up and tightening the organization.
- C- The stage of mosques and the Islamic centers.
- D- The stage of building the Islamic organizations - the first phase.
- E- The stage of building the Islamic schools - the first phase.

(4)

F- The stage of thinking about the overt Islamic Movement - the first phase.

G- The stage of openness to the other Islamic movements and attempting to reach a formula for dealing with them - the first phase.

H- The stage of reviving and establishing the Islamic organizations - the second phase.

We believe that the Group is embarking on this stage in its second phase as it has to open the door and enter as it did the first time.

4- Understanding the role of the Muslim Brother in North America:

The process of settlement is a "Civilization-Jihadist Process" with all the word means. The Ikhwan must understand that their work in America is a kind of grand Jihad in eliminating and destroying the Western civilization from within and "sabotaging" its miserable house by their hands and the hands of the believers so that it is eliminated and God's religion is made victorious over all other religions. Without this level of understanding, we are not up to this challenge and have not prepared ourselves for Jihad yet. It is a Muslim's destiny to perform Jihad and work wherever he is and wherever he lands until the final hour comes, and there is no escape from that destiny except for those who chose to slack. But, would the slackers and the Mujahedeen be equal.

5- Understanding that we cannot perform the settlement mission by ourselves or away from people:

A mission as significant and as huge as the settlement mission needs magnificent and exhausting efforts. With their capabilities, human, financial and scientific resources, the Ikhwan will not be able to carry out this mission alone or away from people and he who believes that is wrong, and God knows best. As for the role of the Ikhwan, it is the initiative, pioneering, leadership, raising the banner and pushing people in that direction. They are then to work to employ, direct and unify Muslims' efforts and powers for this process. In order to do that, we must possess a mastery of the art of "coalitions", the art of "absorption" and the principles of "cooperation".

6- The necessity of achieving a union and balanced gradual merger between private work and public work:

We believe that what was written about this subject is many and is enough. But, it needs a time and a practical frame so that what is needed is achieved in a gradual and a balanced way that is compatible with the process of settlement.

Bate #ISE-SW 1B10/ 0000418 (Cont'd)

7- The conviction that the success of the settlement of Islam and its Movement in this country is a success to the global Islamic Movement and a true support for the sought-after state, God willing:

There is a conviction - with which this memorandum disagrees - that our focus in attempting to settle Islam in this country will lead to negligence in our duty towards the global Islamic Movement in supporting its project to establish the state. We believe that the reply is in two segments: One - The success of the Movement in America in establishing an observant Islamic base with power and effectiveness will be the best support and aid to the global Movement project.

Bate #ISE-SW 1B10/ 0000419

(5)

And the second - is the global Movement has not succeeded yet in "distributing roles" to its branches, stating what is needed from them as one of the participants or contributors to the project to establish the global Islamic state. The day this happens, the children of the American Ikhwani branch will have far-reaching impact and positions that make the ancestors proud.

8- Absorbing Muslims and winning them with all of their factions and colors in America and Canada for the settlement project, and making it their cause, future and the basis of their Islamic life in this part of the world:

This issues requires from us to learn "the art of dealing with the others", as people are different and people in many colors. We need to adopt the principle which says, "Take from people... the best they have", their best specializations, experiences, arts, energies and abilities. By people here we mean those within or without the ranks of individuals and organizations. The policy of "taking" should be with what achieves the strategic goal and the settlement process. But the big challenge in front of us is: how to connect them all in "the orbit" of our plan and "the circle" of our Movement in order to achieve "the core" of our interest. To me, there is no choice for us other than alliance and mutual understanding of those who desire from our religion and those who agree from our belief in work. And the U.S. Islamic arena is full of those waiting..., the pioneers.

What matters is bringing people to the level of comprehension of the challenge that is facing us as Muslims in this country, conviction of our settlement project, and understanding the benefit of agreement, cooperation and alliance. At that time, if we ask for money, a lot of it would come, and if we ask for men, they would come in lines. What matters is that our plan is "the criterion and the balance" in our relationship with others.

Here, two points must be noted; the first one: we need to comprehend and understand the balance of the Islamic powers in the U.S. arena [and this might be the subject of a future study]. The second point: what we reached with the brothers in "ICNA" is considered a step in the right direction, the beginning of good and the first drop that requires growing and guidance.

Bate #ISE-SW 1B10/ 0000419 (Cont'd)

9- Re-examining our organizational and administrative bodies, the type of leadership and the method of selecting it with what suits the challenges of the settlement mission:

The memorandum will be silent about details regarding this item even though it is logical and there is a lot to be said about it.

10- Growing and developing our resources and capabilities, our financial and human resources with what suits the magnitude of the grand mission:

If we examined the human and the financial resources the Ikhwan alone own in this country, we and others would feel proud and glorious. And if we add to them the resources of our friends and allies, those who circle in our orbit and those waiting on our banner, we would realize that we are able to open the door to settlement and walk through it seeking to make Almighty God's word the highest.

(6)

11- Utilizing the scientific method in planning, thinking and preparation of studies needed for the process of settlement:

Yes, we need this method, and we need many studies which aid in this civilization Jihadist operation. We will mention some of them briefly:

- The history of the Islamic presence in America.
- The history of the Islamic Ikhwani presence in America.
- Islamic movements, organizations and organizations: analysis and criticism.
- The phenomenon of the Islamic centers and schools: challenges, needs and statistics.
- Islamic minorities.
- Muslim and Arab communities.
- The U.S. society: make-up and politics.
- The U.S. society's view of Islam and Muslims... And many other studies which we can direct our brothers and allies to prepare, either through their academic studies or through their educational centers or organizational tasking. What is important is that we start.

12- Agreeing on a flexible, balanced and a clear "mechanism" to implement the process of settlement within a specific, gradual and balanced "time frame" that is in-line with the demands and challenges of the process of settlement.

13- Understanding the U.S. society from its different aspects an understanding that "qualifies" us to perform the mission of settling our Dawa' in its country "and growing it" on its land.

14- Adopting a written "jurisprudence" that includes legal and movement bases, principles, policies and interpretations which are suitable for the needs and challenges of the process of settlement.

15- Agreeing on "criteria" and balances to be a sort of "antennas" or "the watch tower" in order to make sure that all of our priorities, plans, programs, bodies, leadership, monies and activities march towards the process of the settlement.

16- Adopting a practical, flexible formula through which our central work complements our domestic work.

[Items 12 through 16 will be detailed later].

17- Understanding the role and the nature of work of "The Islamic Center" in every city with what achieves the goal of the process of settlement:

The center we seek is the one which constitutes the "axis" of our Movement, the "perimeter" of the circle of our work, our "balance center", the "base" for our rise and our "Dar al-Arqam" to educate us, prepare us and supply our battalions in addition to being the "niche" of our prayers.

(7)

This is in order for the Islamic center to turn - in action not in words - into a seed "for a small Islamic society" which is a reflection and a mirror to our central organizations. The center ought to turn into a "beehive" which produces sweet honey. Thus, the Islamic center would turn into a place for study, family, battalion, course, seminar, visit, sport, school, social club, women gathering, kindergarten for male and female youngsters, the office of the domestic political resolution, and the center for distributing our newspapers, magazines, books and our audio and visual tapes.

In brief we say: we would like for the Islamic center to become "The House of Dawa'" and "the general center" in deeds first before name. As much as we own and direct these centers at the continent level, we can say we are marching successfully towards the settlement of Dawa' in this country.

Meaning that the "center's" role should be the same as the "mosque's" role during the time of God's prophet, God's prayers and peace be upon him, when he marched to "settle" the Dawa' in its first generation in Madina. from the mosque, he drew the Islamic life and provided to the world the most magnificent and fabulous civilization humanity knew.

This mandates that, eventually, the region, the branch and the Usra turn into "operations rooms" for planning, direction, monitoring and leadership for the Islamic center in order to be a role model to be followed.

18- Adopting a system that is based on "selecting" workers, "role distribution" and "assigning" positions and responsibilities is based on specialization, desire and need with what achieves the process of settlement and contributes to its success.

19- Turning the principle of dedication for the Masuls of main positions within the Group into a rule, a basis and a policy in work. Without it, the process of settlement might be stalled [Talking about this point requires more details and discussion].

20- Understanding the importance of the "Organizational" shift in our Movement work, and doing Jihad in order to achieve it in the real world with what serves the process of settlement and expedites its results, God Almighty's willing:

The reason this paragraph was delayed is to stress its utmost importance as it constitutes the heart and the core of this memorandum. It also constitutes the practical aspect and the true measure of our success or failure in our march towards settlement. The talk about the organizations and the "organizational" mentality or phenomenon does not require much details. It suffices to say that the first pioneer of this phenomenon was our prophet Mohamed, God's peace, mercy and blessings be upon him, as he placed the foundation for the first civilized organization which is the mosque, which truly became "the comprehensive organization". And this was done by the pioneer of the contemporary Islamic Dawa', Imam martyr Hasan al-Banna, may God have mercy on him, when he and his brothers felt the need to "re-establish" Islam and its movement anew, leading him to establish organizations with all their kinds: economic, social, media, scouting,

Bate #ISE-SW 1B10/ 0000421 (Cont`d)

professional and even the military ones. We must say that we are in a country which understands no language other than the language of the organizations, and one which does not respect or give weight to any group without effective, functional and strong organizations.

Bate #ISE-SW 1B10/ 0000422

(8)

It is good fortune that there are brothers among us who have this "trend", mentality or inclination to build the organizations who have beat us by action and words which leads us to dare say honestly what Sadat in Egypt once said, "We want to build a country of organizations" - a word of right he meant wrong with. I say to my brothers, let us raise the banner of truth to establish right "We want to establish the Group of organizations", as without it we will not able to put our feet on the true path.

- And in order for the process of settlement to be completed, we must plan and work from now to equip and prepare ourselves, our brothers, our apparatuses, our sections and our committees in order to turn into comprehensive organizations in a gradual and balanced way that is suitable with the need and the reality. What encourages us to do that - in addition to the aforementioned - is that we possess "seeds" for each organization from the organization we call for [See attachment number (1)].

- All we need is to tweak them, coordinate their work, collect their elements and merge their efforts with others and then connect them with the comprehensive plan we seek.

For instance,

We have a seed for a "comprehensive media and art" organization: we own a print + advanced typesetting machine + audio and visual center + art production office + magazines in Arabic and English [The Horizons, The Hope, The Politicians, Ila Falastine, Press Clips, al-Zaytouna, Palestine Monitor, Social Sciences Magazines...] + art band + photographers + producers + programs anchors + journalists + in addition to other media and art experiences".

Another example:

We have a seed for a "comprehensive Daw'a educational" organization: We have the Daw'a section in ISNA + Dr. Jamal Badawi Foundation + the center run by brother Hamed al-Ghazali + the Daw'a center the Daw'a Committee and brother Shaker al-Sayyed are seeking to establish now + in addition to other Daw'a efforts here and there..."

And this applies to all the organizations we call on establishing.

- The big challenge that is ahead of us is how to turn these seeds or "scattered" elements into comprehensive, stable, "settled" organizations that are connected with our Movement and which fly in our orbit and take orders from our guidance. This does not prevent - but calls for - each central organization to have its local branches but its connection with the Islamic center in the city is a must.

Bate #ISE-SW 1B10/ 0000422 (Cont'd)

- What is needed is to seek to prepare the atmosphere and the means to achieve "the merger" so that the sections, the committees, the regions, the branches and the Usras are eventually the heart and the core of these organizations.

Or, for the shift and the change to occur as follows:

(9)

- | | |
|---|--|
| 1- The Movement Department +
The Secretariat Department | - The Organizational & Administrative Organization -
The General Center |
| 2- Education Department + Dawa'a Com. | - Dawa' and Educational Organization |
| 3- Sisters Department | - The Women's Organization |
| 4- The Financial Department + Investment
Committee + The Endowment | - The Economic Organization |
| 5- Youth Department + Youths
Organizations Department | - Youth Organizations |
| 6- The Social Committee + Matrimony
Committee + Mercy Foundation | - The Social Organization |
| 7- The Security Committee | - The Security Organization |
| 8- The Political Depart. + Palestine Com. | - The Political Organization |
| 9- The Group's Court + The Legal Com. | - The Judicial Organization |
| 10- Domestic Work Department | - Its work is to be distributed to the rest of the
organizations |
| 11- Our magazines + the print +
our art band | - The Media and Art Organization |
| 12- The Studies Association + The
Publication House + Dar al-Kitab | - The Intellectual & Cultural Organization |
| 13- Scientific and Medial societies | - Scientific, Educational & Professional
Organization |
| 14- The Organizational Conference | - The Islamic-American Founding Conference |
| 15- The Shura Council + Planning Com. | - The Shura Council for the Islamic-American
Movement |
| 16- The Executive Office | - The Executive Office of the Islamic-American
Movement |
| 17- The General Masul | - Chairman of the Islamic Movement and its official
Spokesman |
| 18- The regions, branches & Usras | - Field leaders of organizations & Islamic centers |

Five: Comprehensive Settlement Organization:

- We would then seek and struggle in order to make each one of these above-mentioned organizations a "comprehensive organization" throughout the days and the years, and as long as we are destined to be in this country. What is important is that we put the foundation and we will be followed by peoples and generations that would finish the march and the road but with a clearly-defined guidance.

Bate #ISE-SW 1B10/ 0000423 (Cont'd)

And, in order for us to clarify what we mean with the comprehensive, specialized organization, we mention here the characteristics and traits of each organization of the "promising" organizations.

1- From the Dawa' and educational aspect [The Dawa' and Educational Organization]: to include:

- The Organization to spread the Dawa' (Central and local branches).
- An institute to graduate Callers and Educators.
- Scholars, Callers, Educators, Preachers and Program Anchors.
- Art and communication technology, Conveyance and Dawa'.

Bate #ISE-SW 1B10/ 0000424

(10)

- A television station.
- A specialized Dawa' magazine.
- A radio station.
- The Higher Islamic Council for Callers and Educators.
- The Higher Council for Mosques and Islamic Centers.
- Friendship Societies with the other religions... and things like that.

2- Politically [The Political Organization]: to include:

- A central political party.
- Local political offices.
- Political symbols.
- Relationships and alliances.
- The American Organization for Islamic Political Action
- Advanced Information Centers....and things like that.

3- Media [The Media and Art Organization]: to include:

- A daily newspaper.
- Weekly, monthly and seasonal magazines.
- Radio stations.
- Television programs.
- Audio and visual centers.
- A magazine for the Muslim child.
- A magazine for the Muslim woman.
- A print and typesetting machines.
- A production office.
- A photography and recording studio
- Art bands for acting, chanting and theater.
- A marketing and art production office... and things like that.

(11)

4- Economically [The Economic Organization]: to include:

- An Islamic Central bank.
- Islamic endowments.
- Investment projects.
- An organization for interest-free loans.... and things like that.

5- Scientifically and Professionally [The Scientific, Educational and Professional Organization]: to include:

- Scientific research centers.
- Technical organizations and vocational training.
- An Islamic university.
- Islamic schools.
- A council for education and scientific research.
- Centers to train teachers.
- Scientific societies in schools.
- An office for academic guidance.
- A body for authorship and Islamic curricula.... and things like that.

6- Culturally and Intellectually [The Cultural and Intellectual Organization]: to include:

- A center for studies and research.
- Cultural and intellectual foundations such as [The Social Scientists Society - Scientists and Engineers Society....].
- An organization for Islamic thought and culture.
- A publication, translation and distribution house for Islamic books.
- An office for archiving, history and authentication
- The project to translate the Noble Quran, the Noble Sayings....and things like that.

7- Socially [The Social-Charitable Organization]: to include:

- Social clubs for the youths and the community's sons and daughters
- Local societies for social welfare and the services are tied to the Islamic centers
- The Islamic Organization to Combat the Social Ills of the U.S. Society
- Islamic houses project
- Matrimony and family cases office....and things like that.

(12)

8- Youths [The Youth Organization]: to include:

- Central and local youths foundations.
- Sports teams and clubs
- Scouting teams....and things like that.

9- Women [The Women Organization]: to include:

- Central and local women societies.
- Organizations of training, vocational and housekeeping.
- An organization to train female preachers.
- Islamic kindergartens...and things like that.

10- Organizationally and Administratively [The Administrative and Organizational Organization]: to include:

- An institute for training, growth, development and planning
- Prominent experts in this field
- Work systems, bylaws and charters fit for running the most complicated bodies and organizations
- A periodic magazine in Islamic development and administration.
- Owning camps and halls for the various activities.
- A data, polling and census bank.
- An advanced communication network.
- An advanced archive for our heritage and production....and things like that.

11- Security [The Security Organization]: to include:

- Clubs for training and learning self-defense techniques.
- A center which is concerned with the security issues [Technical, intellectual, technological and human]....and things like that.

12- Legally [The Legal Organization]: to include:

- A Central Jurisprudence Council.
- A Central Islamic Court.
- Muslim Attorneys Society.
- The Islamic Foundation for Defense of Muslims' Rights...and things like that.

And success is by God.

Bate #ISE-SW 1B10/ 0000427

Attachment number (1)

A list of our organizations and the organizations of our friends
[Imagine if t they all march according to one plan!!!]

- 1- ISNA = ISLAMIC SOCIETY OF NORTH AMERICA
- 2- MSA = MUSLIM STUDENTS' ASSOCIATION
- 3- MCA = THE MUSLIM COMMUNITIES ASSOCIATION
- 4- AMSS = THE ASSOCIATION OF MUSLIM SOCIAL SCIENTISTS
- 5- AMSE = THE ASSOCIATION OF MUSLIM SCIENTISTS AND ENGINEERS
- 6- IMA = ISLAMIC MEDICAL ASSOCIATION

- 7- ITC = ISLAMIC TEACHING CENTER
- 8- NAIT = NORTH AMERICAN ISLAMIC TRUST
- 9- FID = FOUNDATION FOR INTERNATIONAL DEVELOPMENT
- 10- IHC = ISLAMIC HOUSING COOPERATIVE
- 11- ICD = ISLAMIC CENTERS DIVISION
- 12- ATP = AMERICAN TRUST PUBLICATIONS
- 13- AVC = AUDIO-VISUAL CENTER
- 14- IBS = ISLAMIC BOOK SERVICE
- 15- MBA = MUSLIM BUSINESSMEN ASSOCIATION
- 16- MYNA = MUSLIM YOUTH OF NORTH AMERICA
- 17- IFC = ISNA FIQH COMMITTEE
- 18- IPAC = ISNA POLITICAL AWARENESS COMMITTEE
- 19- IED = ISLAMIC EDUCATION DEPARTMENT

- 20- MAYA = MUSLIM ARAB YOUTH ASSOCIATION
- 21- MISG = MALASIAN [sic] ISLAMIC STUDY GROUP
- 22- IAP = ISLAMIC ASSOCIATION FOR PALESTINE
- 23- UASR = UNITED ASSOCIATION FOR STUDIES AND RESEARCH
- 24- OLF = OCCUPIED LAND FUND
- 25- MIA = MERCY INTERNATIONAL ASSOCIATION

- 26- ISNA = ISLAMIC CIRCLE OF NORTH AMERICA
- 27- BMI = BAITUL MAL INC
- 28- IIIT = INTERNATIONAL INSTITUTE FOR ISLAMIC THOUGHT
- 29- IIC = ISLAMIC INFORMATION CENTER



[Home](#) > ... > [Foreign Terrorist Organizations](#)

Foreign Terrorist Organizations

BUREAU OF COUNTERTERRORISM

Foreign Terrorist Organizations (FTOs) are foreign organizations that are designated by the Secretary of State in accordance with section 219 of the Immigration and Nationality Act (INA), as amended. FTO designations play a critical role in our fight against terrorism and are an effective means of curtailing support for terrorist activities and pressuring groups to get out of the terrorism business.

Designated Foreign Terrorist Organizations

Date Designated	Name
January 14, 2026	Lebanese Muslim Brotherhood
December 17, 2025	Clan del Golfo
November 24, 2025	Cartel de los Soles
November 20, 2025	Antifa Ost, aka Hammerbande
November 20, 2025	Informal Anarchist Federation/International Revolutionary Front (FAI/FRI)
November 20, 2025	Armed Proletarian Justice

[Cookie Settings](#)





Date
Designated

Name

November 20,
2025 Revolutionary Class Self-Defense

September 24,
2025 Barrio 18

September 18,
2025 Harakat al-Nujaba (HAN)

September 18,
2025 Kata'ib Sayyid al-Shuhada (KSS)

September 18,
2025 Harakat Ansar Allah al-Awfiya (HAAA)

September 18,
2025 Kata'ib al-Imam Ali (KIA)

September 5,
2025 Los Choneros

September 5,
2025 Los Lobos

August 12, 2025 Balochistan Liberation Army (BLA)

May 5, 2025 Viv Ansanm

May 5, 2025 Gran Grif

March 5, 2025 Ansarallah

February 20,
2025 Cartel de Sinaloa

February 20,
2025 Cartel de Jalisco Nueva Generacion (CJNG)

February 20,
2025 Cartel del Noreste

February 20,
2025 La Nueva Familia Michoacana

February 20,
2025 Cartel del Golfo (Gulf Cartel)

February 20,
2025 Carteles Unidos

February 20,
2025 Tren de Aragua



Date Designated	Name
February 20, 2025	Mara Salvatrucha (MS-13)
December 1, 2021	Segunda Marquetalia
December 1, 2021	Revolutionary Armed Forces of Colombia – People’s Army (FARC-EP)
March 11, 2021	ISIS-DRC
March 11, 2021	ISIS-Mozambique
January 14, 2021	Harakat Sawa’d Misr (HASM)
January 10, 2020	Asa’ib Ahl al-Haq (AAH)
April 15, 2019	Islamic Revolutionary Guard Corps (IRGC)
September 6, 2018	Jama’at Nusrat al-Islam wal-Muslimin (JNIM)
July 11, 2018	al-Ashtar Brigades
May 23, 2018	ISIS in the Greater Sahara (ISIS-GS)
February 28, 2018	ISIS-West Africa
February 28, 2018	ISIS-Philippines
February 28, 2018	ISIS-Bangladesh
August 17, 2017	Hizbul Mujahideen (HM)
July 1, 2016	al-Qa’ida in the Indian Subcontinent (AQIS)
May 20, 2016	ISIS-Libya
January 14, 2016	Islamic State’s Khorasan Province (ISIS-K)
September 30, 2015	Jaysh Rijal al-Tariq al Naqshabandi (JRTN)
April 10, 2014	ISIS-Sinai Province (formerly Ansar Bayt al-Maqdis) — ISIL Sinai Province Amendment (September 30, 2015)

Date
Designated

Name

Date Designated	Name
January 13, 2014	Ansar al-Shari'a in Benghazi
January 13, 2014	Ansar al-Shari'a in Darnah
January 13, 2014	Ansar al-Shari'a in Tunisia
December 19, 2013	al-Mulathamun Battalion, aka al-Murabitoun
November 14, 2013	Ansaru
November 14, 2013	Boko Haram
March 22, 2013	Ansar al-Dine (AAD)
September 19, 2012	Haqqani Network (HQN)
May 30, 2012	Abdallah Azzam Brigades — Marwan Hadid Brigades Amendment (November 2, 2017)
March 13, 2012	Jemaah Anshorut Tauhid (JAT)
September 19, 2011	Indian Mujahedeen (IM)
May 23, 2011	Army of Islam (AOI)
November 4, 2010	Jaysh al-Adl (formerly Jundallah) — Jaysh al-Adl Amendment (July 2, 2019)
September 1, 2010	Tehrik-e Taliban Pakistan (TTP)
August 6, 2010	Harakat ul-Jihad-i-Islami (HUJI)
January 19, 2010	al-Qa'ida in the Arabian Peninsula (AQAP) — Ansar al-Shari'a Amendment (October 5, 2012)
July 2, 2009	Kata'ib Hizballah (KH)
May 18, 2009	Revolutionary Struggle (RS)
March 18, 2008	al-Shabaab — al-Hijra Amendment (August 1, 2018)
March 5, 2008	Harakat ul-Jihad-i-Islami/Bangladesh (HUJI-B)

Date Designated	Name
June 17, 2005	Islamic Jihad Union (IJU)
December 17, 2004	ISIS (formerly al-Qa'ida in Iraq) — Islamic State of Iraq Amendment (January 26, 2012) — al-Hayat Media Center and Amaq News Agency Amendments (March 22, 2019)
July 13, 2004	Continuity Irish Republican Army (CIRA)
March 22, 2004	Ansar al-Islam (AAI)
January 30, 2003	Lashkar i Jhangvi (LJ)
October 23, 2002	Jemaah Islamiya (JI)
August 9, 2002	Communist Party of the Philippines/New People's Army (CPP/NPA)
March 27, 2002	al-Qa'ida in the Islamic Maghreb (formerly Salafist Group for Call and Combat) — AQIM Amendment (February 20, 2008)
March 27, 2002	Asbat al-Ansar (AAA)
March 27, 2002	Al-Aqsa Martyrs Brigade (AAMB)
December 26, 2001	Lashkar-e-Tayyiba (LeT) — Tehrik-e-Tahafuz Qibla Awwal, Tehrik-e-Hurmat-e-Rasool, and Al-Anfal Trust Amendments (June 26, 2014) — Al Muhammadiyah Students Amendment (December 30, 2016) — Tehreek-e-Azadi-e-Kashmir and Milli Muslim League Amendments (April 4, 2018) — The Resistance Front Amendment (July 18, 2025)
December 26, 2001	Jaish-e-Mohammed (JEM)
May 16, 2001	New Irish Republican Army (formerly Real IRA) — New IRA Amendment (June 30, 2023)
September 25, 2000	Islamic Movement of Uzbekistan (IMU)
October 8, 1999	al-Qa'ida (AQ)
October 8, 1997	Abu Sayyaf Group (ASG)
October 8, 1997	HAMAS
October 8, 1997	Harakat ul-Mujahidin (HUM) — Ansar ul-Ummah Amendment (August 8, 2014)

Date Designated	Name
October 8, 1997	Hizballah
October 8, 1997	Kurdistan Workers Party (PKK)
October 8, 1997	Liberation Tigers of Tamil Eelam (LTTE)
October 8, 1997	National Liberation Army (ELN)
October 8, 1997	Palestine Liberation Front (PLF)
October 8, 1997	Palestine Islamic Jihad (PIJ)
October 8, 1997	Popular Front for the Liberation of Palestine (PFLP)
October 8, 1997	PFLP-General Command (PFLP-GC)
October 8, 1997	Revolutionary People's Liberation Party/Front (DHKP/C)
October 8, 1997	Shining Path (Sendero Luminoso, SL)

Delisted Foreign Terrorist Organizations

Date Removed	Name	Date Originally Designated
July 8, 2025	al-Nusrah Front, aka Hay'at Tahrir al-Sham (ANF/HTS)	May 15, 2014
May 20, 2022	Aum Shinrikyo (AUM)	October 8, 1997
May 20, 2022	Basque Fatherland and Liberty (ETA)	October 8, 1997
May 20, 2022	Gama'a al-Islamiyya (Islamic Group - IG)	October 8, 1997
May 20, 2022	Kahane Chai (Kach)	October 8, 1997
May 20, 2022	Mujahidin Shura Council in the Environs of Jerusalem (MSC)	August 20, 2014
December 1, 2021	Revolutionary Armed Forces of Colombia (FARC)	October 8, 1997
February 16, 2021	Ansarallah	January 19, 2021
June 1, 2017	Abu Nidal Organization (ANO)	October 8, 1997
December 9, 2015	Libyan Islamic Fighting Group (LIFG)	December 17, 2004

Date Removed	Name	Date Originally Designated
September 3, 2015	Revolutionary Organization 17 November (17N)	October 8, 1997
July 15, 2014	United Self Defense Forces of Colombia	September 10, 2001
May 28, 2013	Moroccan Islamic Combatant Group (GICM)	October 11, 2005
September 28, 2012	Mujahedin-e Khalq Organization (MEK)	October 8, 1997
October 15, 2010	Armed Islamic Group (GIA)	October 8, 1997
May 18, 2009	Revolutionary Nuclei	October 8, 1997
October 8, 2001	Tupac Amaru Revolution Movement	October 8, 1997
October 8, 2001	Japanese Red Army	October 8, 1997
October 8, 1999	Manuel Rodriguez Patriotic Front Dissidents	October 8, 1997
October 8, 1999	Khmer Rouge	October 8, 1997
October 8, 1999	Democratic Front for the Liberation of Palestine -Hawatmeh Faction	October 8, 1997

Identification

The Bureau of Counterterrorism in the State Department (CT) continually monitors the activities of terrorist groups active around the world to identify potential targets for designation. When reviewing potential targets, CT looks not only at the actual terrorist attacks that a group has carried out, but also at whether the group has engaged in planning and preparations for possible future acts of terrorism or retains the capability and intent to carry out such acts.

Designation

Once a target is identified, CT prepares a detailed "administrative record," which is a compilation of information, typically including both classified and open sources information, demonstrating that the statutory criteria for designation have been satisfied. If the Secretary of State, in consultation with the Attorney General and the Secretary of

the Treasury, decides to make the designation, Congress is notified of the Secretary's intent to designate the organization and given seven days to review the designation, as the INA requires. Upon the expiration of the seven-day waiting period and in the absence of Congressional action to block the designation, notice of the designation is published in the Federal Register, at which point the designation takes effect. By law an organization designated as an FTO may seek judicial review of the designation in the United States Court of Appeals for the District of Columbia Circuit not later than 30 days after the designation is published in the Federal Register.

Until recently the INA provided that FTOs must be redesignated every 2 years or the designation would lapse. Under the Intelligence Reform and Terrorism Prevention Act of 2004 (IRTPA), however, the redesignation requirement was replaced by certain review and revocation procedures. IRTPA provides that an FTO may file a petition for revocation 2 years after its designation date (or in the case of redesignated FTOs, its most recent redesignation date) or 2 years after the determination date on its most recent petition for revocation. In order to provide a basis for revocation, the petitioning FTO must provide evidence that the circumstances forming the basis for the designation are sufficiently different as to warrant revocation. If no such review has been conducted during a 5 year period with respect to a designation, then the Secretary of State is required to review the designation to determine whether revocation would be appropriate. In addition, the Secretary of State may at any time revoke a designation upon a finding that the circumstances forming the basis for the designation have changed in such a manner as to warrant revocation, or that the national security of the United States warrants a revocation. The same procedural requirements apply to revocations made by the Secretary of State as apply to designations. A designation may be revoked by an Act of Congress, or set aside by a Court order.

Legal Criteria for Designation under Section 219 of the INA as amended

1. It must be a foreign organization.
2. The organization must engage in terrorist activity, as defined in **section 212(a)(3)(B) of the INA (8 U.S.C. § 1182(a)(3)(B))**, or terrorism, as defined in **section 140(d)(2) of the**

Foreign Relations Authorization Act, Fiscal Years 1988 and 1989 (22 U.S.C. § 2656f(d)(2)), or retain the capability and intent to engage in terrorist activity or terrorism.

3. The organization's terrorist activity or terrorism must threaten the security of U.S. nationals or the national security (national defense, foreign relations, or the economic interests) of the United States.

Legal Ramifications of Designation

1. It is unlawful for a person in the United States or subject to the jurisdiction of the United States to knowingly provide "material support or resources" to a designated FTO. (The term "material support or resources" is defined in 18 U.S.C. § 2339A(b)(1) as "any property, tangible or intangible, or service, including currency or monetary instruments or financial securities, financial services, lodging, training, expert advice or assistance, safehouses, false documentation or identification, communications equipment, facilities, weapons, lethal substances, explosives, personnel (1 or more individuals who maybe or include oneself), and transportation, except medicine or religious materials." 18 U.S.C. § 2339A(b)(2) provides that for these purposes "the term 'training' means instruction or teaching designed to impart a specific skill, as opposed to general knowledge." 18 U.S.C. § 2339A(b)(3) further provides that for these purposes the term 'expert advice or assistance' means advice or assistance derived from scientific, technical or other specialized knowledge."

2. Representatives and members of a designated FTO, if they are aliens, are inadmissible to and, in certain circumstances, removable from the United States (see 8 U.S.C. §§ 1182 (a)(3)(B)(i)(IV)-(V), 1227 (a)(1)(A)).

3. Any U.S. financial institution that becomes aware that it has possession of or control over funds in which a designated FTO or its agent has an interest must retain possession of or control over the funds and report the funds to the Office of Foreign Assets Control of the U.S. Department of the Treasury.

Other Effects of Designation

1. Supports our efforts to curb terrorism financing and to encourage other nations to do the same.

2. Stigmatizes and isolates designated terrorist organizations internationally.
3. Deters donations or contributions to and economic transactions with named organizations.
4. Heightens public awareness and knowledge of terrorist organizations.
5. Signals to other governments our concern about named organizations.

Revocations of Foreign Terrorist Organizations

The Immigration and Nationality Act sets out three possible basis for revoking a Foreign Terrorist Organization designation:

1. The Secretary of State must revoke a designation if the Secretary finds that the circumstances that were the basis of the designation have changed in such a manner as to warrant a revocation;
2. The Secretary of State must revoke a designation if the Secretary finds that the national security of the United States warrants a revocation;
3. The Secretary of State may revoke a designation at any time.

Any revocation shall take effect on the date specified in the revocation or upon publication in the Federal Register if no effective date is specified. The revocation of a designation shall not affect any action or proceeding based on conduct committed prior to the effective date of such revocation.

TAGS

[Bureau of Counterterrorism](#)

[Combating Violent Extremism](#)

[Counterterrorism](#)

[Sanctions and Designations](#)

[White House](#)

[USA.gov](#)

[Office of the Inspector General](#)

[Archives](#)

[Contact Us](#)

[Freedom 250](#)

[Privacy Policy](#)

[Accessibility Statement](#)

[Copyright Information](#)

[FOIA](#)

[No FEAR Act](#)



U.S. DEPARTMENT OF THE TREASURY

POLICY ISSUES

COVID19 Economic Relief

Tax Policy

Economic Policy

Terrorism and Illicit Finance

311 Actions

Asset Forfeiture

Financial Action Task Force

Money Laundering

Protecting Charitable Organizations

Sanctions

Terrorist Finance Tracking Program (TFTP)

Financing the Government

Financial Markets, Financial Institutions, and Fiscal Service

Consumer Policy

International

Small Business Programs



Terrorism and Illicit Finance

The Treasury Department performs a critical and far-reaching role in enhancing national security by implementing economic sanctions against foreign threats to the U.S., identifying and targeting the financial support networks of national security threats, and improving the safeguards of our financial systems.

The Office of Terrorism and Financial Intelligence marshals the department's intelligence and enforcement functions with the twin aims of safeguarding the financial system against illicit use and combating rogue nations, terrorist facilitators, weapons of mass destruction (WMD) proliferators, money launderers, drug kingpins, and other national security threats.

311 ACTIONS

Actions taken under Section 311 of the USA PATRIOT Act.

ASSET FORFEITURE

Effective law enforcement actions against criminal enterprises, from drug cartels to terrorist organizations, require depriving them of their enabling assets and profits that support or stem from their existence. The Treasury Forfeiture Fund (TFF) is derived from the forfeited assets of criminal enterprises.

FINANCIAL ACTION TASK FORCE

The Financial Action Task Force is an international policy-making and standard-setting body dedicated to combating money laundering and terrorist financing.



FINANCIAL SANCTIONS

Specially Designated Nationals (SDN) list, counter terrorism and counter narcotics sanctions, other sanction programs, country information, and recent actions of the Office of Foreign Assets Control (OFAC).

MONEY LAUNDERING

How Treasury combats money laundering at home and abroad.

TERRORIST FINANCE TRACKING PROGRAM

The Treasury Department initiated the Terrorist Finance Tracking Program to identify, track, and pursue terrorists and their networks. Since that time, the TFTP has provided valuable leads that have aided in the prevention or investigation of many of the most visible and violent terrorist attacks and attempted attacks of the past decade.

Policy paper

Muslim Brotherhood review: main findings

This review, requested by the Prime Minister, sets out the government's understanding of the Muslim Brotherhood and its links to extremism.

From: Prime Minister's Office, 10 Downing Street
([/government/organisations/prime-ministers-office-10-downing-street](#)), Cabinet Office
([/government/organisations/cabinet-office](#)), Foreign & Commonwealth Office
([/government/organisations/foreign-commonwealth-office](#)), Home Office
([/government/organisations/home-office](#)) and The Rt Hon Lord Cameron
([/government/people/david-cameron](#))

Published 17 December 2015

This was published under the 2015 to 2016 Cameron Conservative government

Documents

Muslim Brotherhood review: main findings (web version)
(https://assets.publishing.service.gov.uk/media/5a817cdaed915d74e6232892/Muslim_Brotherhood_Review_Main_Findings.pdf)

Ref: ISBN 9781474127127, HC 679
PDF, 365 KB, 11 pages

Order a copy (<https://www.gov.uk/guidance/how-to-buy-printed-copies-of-official-documents>)

Muslim Brotherhood review: main findings (print version)
(https://assets.publishing.service.gov.uk/media/5a8076bfe5274a2e8ab504ab/53163_Muslim_Brotherhood_Review_-_PRINT.pdf)

Ref: ISBN 9781474127110, HC 679
PDF, 388 KB, 12 pages

Order a copy (<https://www.gov.uk/guidance/how-to-buy-printed-copies-of-official-documents>)

This file may not be suitable for users of assistive technology.

► [Request an accessible format.](#)

Details

In April 2014, the Prime Minister commissioned an internal review of the Muslim Brotherhood. The review covers its origins, ideology, record in and out of government; and its organisation and activities in the UK and abroad.

Published 17 December 2015




OGI

All content is available under the [Open Government Licence v3.0](#), except where otherwise stated



© Crown copyright



Exclusive--The Hagel Speech that 'Wasn't': More Evidence Emerges of Failure to Disclose

by Joel B. Pollak

Breitbart.com

February 14, 2013

<https://www.investigativeproject.org/3913/exclusive-the-hagel-speech-that-wasnt-more>

New evidence has emerged that a 2008 address to the Arab-American Anti-Discrimination Committee (ADC) by former Sen. Chuck Hagel (R-NE), President Barack Obama's nominee for Secretary of Defense, was in fact a formal speech, contrary to the claims of the Obama administration. Steven Emerson of the Investigative Project on Terrorism (IPT) provided Breitbart News with a still image of what the IPT says is Hagel addressing the ADC conference behind a podium with the group's logo. Hagel was described as the event's keynote speaker.

Video or text of the speech is thought to exist but has yet to be found or provided. A reporter from the Washington Free Beacon was told by the ADC that the speech is in an archive, but that it was unavailable. The ADC reportedly responded to further requests for information about the speech by accusing the Free Beacon of racism and indicating that it had reported the Free Beacon to "authorities." The ADC also failed to turn over IRS 990 forms, according to the Free Beacon, which are meant to be publicly available upon request.

For his part, Hagel has attempted to excuse his failure to provide evidence of such speeches to the Senate, as requested, by testifying that many of his recent speeches were not written down, but extemporaneous: "I believe every paid speech I gave I didn't have a prepared text. I gave it extemporaneously, which is something I've been doing for long before I left the Senate." However, a speech without notes or teleprompters may still be a formal speech.

The ADC is known for taking staunch anti-Israel positions. According to the IPT, it has argued, for example, that Israeli leaders should be tried for war crimes. It also defended journalist Helen Thomas in 2010 when she said that Jews should go back to Europe and "[g]et the hell out of Palestine." It has expressed admiration for Hagel in the past for standing up against Israel when few others in Congress would, declaring during the Second Lebanon War that everyone else "a lot of blood on their hands for remaining silent and for re-arming Israel."

Hagel was the keynote speaker at the June 13, 2008 fundraiser for the ADC's political action committee, the NAAA-ADC PAC (which appears to be defunct). The event was restricted to ADC members. In the 2008 election cycle, the PAC gave donations to Barack Obama, former New Mexico governor Bill Richardson, and outspoken anti-war congressman Dennis Kucinich. In 2010, the last year in which it made contributions, it gave to Rep. Keith Ellison (D-MN) and to Rep. Nick Rahall (D-WV), both of whom are known for anti-Israel positions.

On Tuesday, the Senate Armed Services Committee voted, on straight party lines, to report Hagel's nomination for consideration by the full Senate. Several Republican Senators said that they were concerned about the emergence of new speeches that Hagel had not previously disclosed. Senate Majority Leader Harry Reid rejected requests for a hold on Hagel's confirmation, and on Friday, the Senate is expected to face a cloture vote on Hagel's confirmation. Republicans say they have the 41 votes necessary to block a vote from coming to the floor.

Related Topics: [Joel B. Pollak](#)

[Click here to see the top 25 recent comments.](#)





1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be supported by a valid receipt or invoice to ensure transparency and accountability. This is particularly crucial for businesses operating in a highly regulated industry where compliance is a top priority.

2. The second section delves into the various methods used for data collection and analysis. It highlights the need for a robust system that can handle large volumes of information efficiently. Modern software solutions are often preferred over manual processes due to their accuracy and speed. Additionally, the document stresses the importance of data security, ensuring that sensitive information is protected from unauthorized access and potential breaches.

3. The third part of the document focuses on the role of technology in streamlining operations. It explores how automation can reduce human error and save valuable time. For example, automated reporting tools can generate comprehensive summaries of financial performance with just a few clicks. Furthermore, the integration of different systems allows for a more holistic view of the organization's activities, facilitating better decision-making at the executive level.

4. The final section discusses the challenges faced by organizations in implementing these changes. One major hurdle is the resistance to change from employees who are accustomed to traditional ways of working. Effective communication and training are essential to overcome this barrier. Another challenge is the high cost of acquiring and maintaining advanced technology. However, the long-term benefits of increased efficiency and reduced risk often outweigh the initial investment.

5. In conclusion, the document underscores the necessity of adopting a proactive approach to business management. By embracing innovation and maintaining rigorous standards, organizations can position themselves for long-term success in a competitive market. Regular audits and reviews are also recommended to ensure that all processes remain up-to-date and effective.





LII > Wex > **First Amendment**

First Amendment

Overview

The First Amendment of the United States Constitution protects the right to freedom of religion and freedom of expression from government interference. It prohibits any laws that establish a national religion, impede the free exercise of religion, abridge the freedom of speech, infringe upon the freedom of the press, interfere with the right to peaceably assemble, or prohibit people from petitioning for a governmental redress of grievances. It was adopted into the Bill of Rights in 1791. The Supreme Court interprets the extent of the protection afforded to these rights. The First Amendment has been interpreted by the Court as applying to the entire federal government even though it is only expressly applicable to Congress. Furthermore, the Court has interpreted the Due Process Clause of the Fourteenth Amendment as protecting the rights in the First Amendment from interference by state governments.

Freedom of Religion

Two clauses in the First Amendment guarantee freedom of religion. The Establishment Clause prohibits the government from passing legislation to establish an official religion or preferring one religion over another. It enforces the "separation of church and state." However, some governmental activity related to religion has been declared constitutional by the Supreme Court. For example, providing bus transportation for parochial school students and the enforcement of "blue laws" is not prohibited. The Free Exercise Clause prohibits the government, in most instances, from interfering with a person's practice of their religion.

Freedom of Speech / Freedom of the Press





The most basic component of freedom of expression is the right to freedom of speech. Freedom of speech may be exercised in a direct (words) or a symbolic (actions) way. Freedom of speech is recognized as a human right under article 19 of the Universal Declaration of Human Rights. The right to freedom of speech allows individuals to express themselves without government interference or regulation. The Supreme Court requires the government to provide substantial justification for interference with the right of free speech when it attempts to regulate the content of the speech. Generally, a person cannot be held liable, either criminally or civilly for anything written or spoken about a person or topic, so long as it is truthful or based on an honest opinion and such statements.

A less stringent test is applied for content-neutral legislation. The Supreme Court has also recognized that the government may prohibit some speech that may cause a breach of the peace or cause violence. For more unprotected and less protected categories of speech see advocacy of illegal action, fighting words, commercial speech, and obscenity. The right to free speech includes other mediums of expression that communicate a message. The level of protection speech receives also depends on the forum in which it takes place.

Despite the popular misunderstanding, the right to freedom of the press guaranteed by the First Amendment is not very different from the right to freedom of speech. It allows an individual to express themselves through publication and dissemination. It is part of the constitutional protection of freedom of expression. It does not afford members of the media any special rights or privileges not afforded to individuals in general.

Right to Assemble / Right to Petition

The right to assemble allows people to gather for peaceful and lawful purposes. Implicit within this right is the right to association and belief. The Supreme Court has expressly recognized that a right to freedom of association and belief is implicit in the First, Fifth, and Fourteenth Amendments. Freedom of assembly is recognized as a human right under article 20 of the Universal Declaration of Human Rights. This implicit right is limited to the right to associate for First Amendment purposes. It does not include a right of social association. The government may prohibit people from knowingly associating with groups that engage in and promote illegal activities. The right to associate also prohibits the government from requiring a group to register or disclose its members or from denying government benefits on the basis of an individual's current or past membership in a particular group. There are exceptions to this rule where the Court finds that governmental interests in disclosure/registration outweigh interference with First Amendment rights. The government may also, generally, not compel individuals to express themselves, hold certain beliefs, or belong to particular associations or groups.

The right to petition the government for a redress of grievances guarantees people the right to ask the government to provide relief for a wrong through litigation or other governmental action. It works with the right of assembly by allowing people to join together and seek change



from the government.

Federal Material

U.S. Constitution

- [First Amendment](#)
- [Fifth Amendment](#)
- [Fourteenth Amendment](#)
- [Freedom of Expression: Is There a Difference Between Speech and Press?](#)
- [Religion and Expression](#)
- [Obscenity](#)
- [Right of Association](#)

International Material

Conventions and Treaties

- [Human Rights Treaties](#)

[Last reviewed in December of 2022 by the [Wex Definitions Team](#)]

Wex

- [CIVICS](#)
- [human rights](#)
- [the Constitution](#)
- [wex articles](#)
- [wex definitions](#)
- [constitutional law](#)
- [government](#)
- [individual rights](#)

