



Detentions

As a precautionary measure, the following are advised to avoid writing any word of comment, posting a Like, engaging in any event or opening any discussions. It is also strictly forbidden to peek out of windows that overlook neighbors, alleys, side passages and paths that have traditionally provided a safe exit from many dangers:

- A journalist describing a complaint of torture by a citizen;
- The head of a syndicate desperately attempting to represent the members who elected him;
- A diligent lawyer who is aware of the gaps in the existing legal system and who does not accept a patched job;
- A university student active in social networking who is angry about practice in some hospitals because he just lost a sister who died due to a medical error, but he was told that it is "God's will";
- A street vendor who sells cheap goods that we all need such as pins, mouth masks, bandages, and banners, all used in the past in marches in which all the aforementioned would have participated at one time when situation was understandable [clear]; those were the days when Abu Ammar, God bless his soul, would say "Calm down my sons", and we did because we knew he cared.

Editor in Chief

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Discharge of debts the feature of discussions on the crisis in the Electricity Company: owed NIS7.8 million in debts

Muntaser Hamdan

The controversy surrounding the decision proposed by the PA Council of Ministers on a travel ban for non-payment of debts in the electricity sector dissipated rapidly once the government confirmed that a ban on travel by an individual can only be implemented in accordance with the law. The controversy surrounding the decision proposed by the PA Council of Ministers on a travel ban for non-payment of debts in the electricity sector dissipated rapidly once the government confirmed that a ban on travel by an individual can only be implemented in accordance with the law. Despite the government's commitment to abide by the law on the default of electricity bill payments, the problem involves two parallel issues. The first is that those committed to paying their bills are rapidly subjected to interruptions in power if they fail to pay the JDECO bills, while densely populated communities exist that fail to pay, but no action is taken against them. This gives rise to the feeling among those who pay that they are paying the bills of others. The second issue is that the failure to pay for electricity by large communities contributes to the growth of the deficit in the PA's public budget.

According to reports by JDECO submitted to the government, the size of the accumulated debts by defaulters totals NIS7.8 billion. Thus, government assistance to the Company to cover its debts will, in a way or another, lead to money being deducted from other public services.

The government: debts should be collected and theft stopped
Dr. Ehab Bseiso, a government spokesman, said: "This problem needs to be addressed seriously as debts have been accumulating for years. When any government attempts to address matters, things become chaotic. In fact, the continuation of this situation may pave the way for the Israeli Electric Corporation to take control of JDECO on the pretext of the accumulation of debts, which should not be allowed to happen." The government seeks to take action and decisions in line with the Palestinian Basic Law, especially as the deprivation of travel of any individual should be ordered by a court.

Bseiso said: "The government is committed to this within the rule of law and the framework of judicial independence." He clarified that any measures taken to introduce debt clearance to the electricity sector would provide exemptions for cases involving sickness or humanitarian issues, once investigated, with continuous efforts to settle the debts in such cases without resorting to interruptions in power or the application of the ministerial decision.

What is 'debt clearance'?

Government clarification of the rationale behind the proposed decision on debts to the electricity sector comprises several items.

Most importantly, electricity distributors are guaranteed the right to cut the power supply to any consumer who fails to pay three successive bills, after ensuring that all procedures for the collection of electricity have been fulfilled, and after sending a written warning of power interruption 14 days in advance. If the consumer fails to settle their arrears in spite of the first written warning and following the accumulation of six unpaid bills, the distributor will deliver to them a second and final written warning that includes all the information of the first warning and notifies the consumer that his case has been transferred to the Palestinian Power Authority and listed as requiring debt clearance for services to be resumed.

He added: "If the consumer's debts were not settled following the second warning and according to item three of the proposed

decision, the distributor will submit a list of defaulters to the Palestinian Power Authority. This will then be transferred to the Palestinian Electricity Regulatory Council (PERC), which, in turn, will send a written warning via the electricity distributor declaring the actions that will be implemented if the debt is not settled within one week from receiving the third warning."

If the consumer does not respond, the PERC will transfer the case back to the Palestinian Power Authority, which will transfer the case to the Ministry of Interior to be added to a list of people who require clearance to receive the services mentioned as per item three of this rule. Bseiso confirmed to Al-Hal that clearance will apply to those who fail to pay electricity bills; it does not mean that there is a travel ban because this is contrary to the Palestinian Basic Law which provides for the freedom of

movement of citizens.

Khreisheh: other solutions

Dr. Hasan Khreisheh, second deputy speaker of the Palestinian Legislative Council, confirmed that any act implemented by the government without legal authority would be illegal. He said: "The government may not impose any measure except via the law. If the proposed decision on a travel ban for defaulters was implemented, half of Palestinians, especially those living in refugee camps, would be prevented from travelling." He continued, "This does not mean that people should not be committed to the payment of their dues and debts. This can be addressed by rescheduling these debts on the basis of clear procedures."

Rebei: debts are not crimes

Gandi Rebei, a lawyer from the

Independent Commission for Human Rights (ICHR), considered the enactment of a law that prevents citizens from travelling due to their debts as unprecedented globally, especially as accumulated debts are not classified as crimes that require a ban on travel.

Rebei added: "Debts are not crimes and the government cannot enact a law to punish defaulters by preventing them from travelling. If this happened, it would be the first precedent of its kind in the world." He explained that we are talking about residents and debts resulting from the accumulation of the costs of electricity and water supplies. These services must be paid for by the consumer and measures to regulate the payment of debts can be introduced without prejudicing the basic rights of the individual, which is a serious matter that cannot be justified or legislated for."



Shut up

Aref Hijawi

Do you know the story of the journalist who told the Prime Minister to “shut up”? Do you know what happened afterwards?

Read below and find out.

Andrew Marr issues book after book. His successive series of documentaries are based on his books rather than the other way round; he writes the book first. His latest book is A History of the World. I promise you, it is a great book. I am saying this and I have read The History of the World by Wales, History of the World by J.M. Roberts, and A Study of History by Toynbee, translated by Nicolas Ziadeh. So, I am not someone who has come across something for the first time and is impressed. What leads me to a discussion with you, my dear reader, about the book is the author's opinion about us. But I will delay this for a short while.

Andrew Marr says that he is not a historian who has examined original documents, but merely a reader of history books. He constructed his book from the foundations of two thousand books that he has read. You may say that all he did was summarize what he read. Yet, this is far from the truth since Marr cooked the history of the world and simmered it in his head to fill his book with analysis and vision. Marr rejects the term “discovery of America” and describes it as an “invasion” since America was discovered by the Vikings hundreds of years before Columbus and the Europeans actually invaded a peaceful population.

I was reading this book while the world was talking about the brutality of ISIS fighters. Marr recounted in the chapters of his book what was known to him of the history of the Arabs and Muslims from the emergence of Islam up to the present day. So what was his conclusion? That Arabs and Muslims are the origin of European civilization and are the least brutal of all nations in the entire world. They are the best rulers of other peoples. The greatest religious tolerance experienced by humankind was that practiced by Arabs and Muslims throughout their history.

I wish to add two things, plus another separate point. The first is that the book is great, not because it did us justice, but because it is a superior and enjoyable read. The second thing is that the author, Andrew Marr, who was the editor of the Independent for several years, has never received a penny during his life, whether from Saudi Arabia or any other Arab party, and does not know any Arabs or Muslims. The other separate point is that Andrew Marr is a media celebrity. He has a TV program that attracts millions of audiences on BBC One and another radio program. He is the presenter who, a few months ago, told his Prime Minister, David Cameron: “Prime Minister, shut up. I’m really, really sorry, we have run out of time.” If you doubt the truth of this, check YouTube by entering ‘shut up’ and Andrew Marr. The absurdity is that the Prime Minister apologized, saying: “I’ve gone on, sorry.”

When the BBC was asked about the incident, the response was that there was no issue of note.

There is no ISIS in the West Bank: the task of enlightening people is the responsibility of every individual



Zeinab Hamarsheh

The media recently reported that some individuals in Palestine belong to the Islamic State of Iraq and Syria (ISIS). This report provoked a storm in the Palestinian media and public and was addressed by mosque forums and in the speeches of imams.

The Israeli Security Agency, Shabak, claimed that at least ten Palestinians from the 1948 territories have joined ISIS fighters in Syria and Iraq. This claim awoke new fears that incite political and social tensions.

In a special interview conducted by Al-Hal newspaper, Brigadier General Adnan Dumeiri, the PA security spokesman, confirmed that the West Bank and Palestinian territories do not have members of the ISIS extremist organization. He emphasized that most Palestinians with combative tendencies are directing their efforts against the Israeli occupation in Jerusalem and Palestine, and not towards armed religious fanaticism.

Dumeiri explained that all Palestinians are focused on Jerusalem and ending the occupation. He said: “I do not believe that ISIS has this focus.” He emphasized that no members or supporters of this organization exist in Palestine and he prayed “not to have such a phenomenon in the future as it is incompatible with the Palestinian psyche or with Islam.” He stressed that any struggle that is not related to Palestine is suspect.

68% believe

ISIS are true Muslims

Different opinions about ISIS exist in Palestinian society and opinion polls conducted by local organizations showed that 68% consider it to be a truly Muslim organization.

Saad Za’tari, imam of Taibeh Mosque in Hebron, believes that many people are ignorant about real Islam and those with weak personalities tend to support such groups. Members of other groups act on their dedication to Islam and believe that such organizations represent God’s true religion, Za’tari said. These people hear or see acts carried out by ISIS such as the expulsion of Christians, the punishment of adultery etc., and believe that these actions are inherently Islamic, although they are completely opposed to the compassion of Islamic Sharia.

Za’tari told Al-Hal that the Salafists as an Islamic orientation have existed since the times of the Prophet and are completely unrelated to ISIS and its philosophy. He added that ISIS did not emerge from the Salfists, but from the Muslim Brotherhood, known for its

opposition to the Salafists. He added that ISIS, Al-Qaeda, and the Al-Nusra Front emerged from the same seed, i.e., the Muslim Brotherhood calls for these others to follow its philosophy based on Takfir, a blasphemous philosophy that calls for rebellion against rulers. Za’tari said that this sect appeared at the time of Prophet Mohammad and was known as AlKhawarej. The Prophet cautioned people more than once and at every period and location regardless of the different names adopted over time. Za’tari praised the imams of the mosques who address this issue and discuss it with people during Friday [prayers] and in religious classes to raise awareness of what is right and what is wrong in this regard.

Mafarja: they

mislead Muslim youth

Hasan Nimr Mafarja, Professor of Sharia and Islamic Studies, pointed out that ISIS rely on renowned Islamic academics in the Muslim world to mislead young people with their philosophy. Our youth have a tendency to compliance and lack research and documentation skills, as well as being isolated from their heritage and having poor understanding of Fiqh (doctrinal) terminology, so they tend to believe without questioning.

Mafarja gives the task of enlightening the public to every Arab who understands the reality and original roots of this organization. He called for public awareness to be raised, specifically young people via the media, on the dangers of ISIS to individuals, families and the community at large.

Oweida: barbaric actions, not Jihad

Modern political theories consider this organization to be a terrorist group. This was confirmed by Dr. Basam Oweida, a specialist in political Islam who supports the existence of Palestinian Islamic movements such as Hamas and Al-Jihad. Although he does not agree wholeheartedly with them, he believes that they have the right to resist the occupation, just as all Palestinians do. The Arab political spectrum and international conventions stipulate the right to resist and fight the occupation, but ISIS is a terrorist movement like Al-Qaeda.

Oweida added that the wild and barbaric acts of these movements are driving the community and the world back to the Middle Ages. It is the role of every enlightened Arab to try to eliminate ISIS. The Arab countries should unite in the fight against this organization before the United States takes over. He blamed the US for financing this organization; if it were not for the recent killings of American journalists, the US would not have intervened to hit ISIS.

Oweida explained that it is impossible for an organization like ISIS to emerge from modern political theories composed of various political sciences and democracy. It has emerged from injustice, poverty and ignorance in the Arab world. It is an organization that employs religion and religious people to penetrate into every Arab home, but there is no link between ISIS and modern political theories.



Al Hal is a monthly newspaper that has been issued since 2005, it’s a critical daring newspaper that discuss controversial delicate issues that varies between political, economic, social and cultural themes, with the participation of a group of professional outstanding journalists in West Bank and Gaza, in addition to Media students at Birzeit University, Al Hal has contributed to uncovering lots of cases that are not being publicized in daily newspapers or being banned for censorship; subjects of Al Hal are handled through reporting ,investigative reporting, articles and interviews along with criticizing caricatures in every edition, The newspaper has in parallel to the paper edition a digital version that showcases best articles in multimedia, check our newspaper website following this link:

<http://hal.birzeit.edu>

Journalist Amira Hass in dialogue with Al-Hal:

My basic principle is to struggle against the occupation and I will not be neutral on this

Interview by Mahmoud Awadallah

Amira Hass is a left-wing journalist who holds Israeli nationality, but her opinions differ from those of Israelis. She has toured the streets of the West Bank and the Gaza Strip for over two decades writing about the suffering of Palestinians under the Israeli occupation. Reporters Without Borders in the World Press Freedom Index ranked her as one of 100 journalists around the world who hold the title of 'information hero'. She is the only Israeli journalist who lives with Palestinians in Gaza and Ramallah. She was arrested twice by Israeli occupation forces for entering the Gaza Strip. She also writes a well-known column about the life of Palestinians under occupation in Haaretz newspaper.

Al-Hal interviewed Hass and had the following debate:

* You have been prominent for a long time and have come up against the Israeli state, where some Israelis accuse you of being biased towards Palestinians. What would you say to that?

• When they tell me that I am biased towards Palestinians, I tell them it is not a matter of bias. The role of the press is to oversee those in power and the rule imposed on the Palestinians by Israel is a good example. My role as a journalist is to monitor this; it is not a matter of loving Palestinians, but of first understanding my role as a journalist, and second, of questioning power and domination.

* What is your position on the Israeli occupation?

• Of course, I do not deny that my basic principle is that I am opposed to the occupation. In this sense that I cannot, and will not, be neutral.

* Can you tell us about the circumstances and profile of the Israeli media during the last war? How did military censorship restrict your work?

• As in normal times, there is no official public or institutional censorship of the press during war time. Military censorship is usually imposed on specific aspects only that have nothing to do with me. Regarding the reports I publish, there is no censorship. I can publish reports in Haaretz based on Palestinian witnesses and analytical reports that criticize Israeli policies without being censored. The problem is not about censorship because we can practice our right of expression and freedom of information, but, unfortunately, the majority of Israelis do not want to read and know the truth.

* Do you think that the Israeli press covers Palestinian suffering in the West Bank, including East Jerusalem, in a professional manner?

• I prefer to avoid using the term "suffering" because it diverts attention away from those carrying out policies of oppression and theft to those who are the victims. I always say that I write about Israeli policy and occupation. My sources are not secret documents or political statements, but consist of people as witnesses and the stories of their life and resilience. Haaretz, the newspaper that I work for, encourages this approach in writing.

* What about other media outlets?

• The other Israeli media focused on the issue of the Israeli community as victims of Palestinian violence. They only covered Israeli aggression in a minor way and primarily as a replay of the official Israeli narrative. They consider the occupation as a normal state that is not newsworthy material. They write about shootings by



Palestinians or someone injured by a stone, but they do not write about daily life under Israeli occupation. With the exception of Haaretz, the Israeli media does not want to be professional in its coverage of Israeli policies towards Palestinians. For example, in Jerusalem, other Israeli media covered what is called "the Intifada of children". This could have covered examples of grave discrimination practiced in this city. Previously, this topic has not received the attention it deserves.

* The press in Israel reflects the reality of the occupation here. Is this true?

• The Israeli press is part of society in general and is not detached from it. As a result, it represents the readers who benefit from the current situation of occupation.

* From your observations, what is your assessment of the impact of the global economic boycott against Israel?

• Israeli society lives in a fake normality. There is no need to tell you why it is fake. Everything shakes this pretense of normality and confuses the community by creating cracks in their arrogance.

The boycott campaign has been able to achieve this over past years. But do not get the impression that Israel's economic or academic relationships are deeply affected. The boycott campaigns abroad raised public awareness. Examples can be seen in the boycott of companies that have direct investments in the Palestinian Territories occupied in 1967 and the Gaza Freedom Flotilla. Israeli businessmen have expressed fears of the expansion of this phenomenon. However, this does not mean that the Israeli economy will collapse as a result of this boycott, especially as the economy relies largely on sales of weapons and security expertise to other countries.

* What are possible means to make the campaign more effective?

• Two things would affect the Israeli occupation: the boycott of Israeli sports and the enforcement of an entry visa on Israelis to European countries. At present, Israelis travel to Europe without a visa. If Israelis are told that a visa is imposed on their entry to Europe because of Israeli violations of international law and failure

to respect human rights, they would understand that there is a price for the occupation and it is not all benefits.

* What about the effects of the Palestinian campaign initiated recently to boycott Israeli products?

• I find that this has no significant impact on Israeli companies. It has an important role in the Palestinian community, although I notice that many Palestinian stores are still selling Israeli products, even non-essential products, and do not comply with the campaign.

* As a journalist who follows Palestinian affairs, what are your comments on the current Palestinian state of affairs?

• You will read about this in my forthcoming book.

* What do you have to say about the obstruction to your participation in a symposium at Birzeit University a few weeks ago?

• Suffice to say that this forms part of an internal Palestinian debate and is more of a debate on the positions, concepts and principles of the left-wing.

Amal...the first [female] carpenter in Gaza

Mohammad Akel

The jobs usually adopted by females as a profession did not interest Amal Abu Raqiq, a young woman from Nuseirat refugee camp. She penetrated a profession that was a male domain and challenged and competed with men to become probably the only female carpenter in the Gaza Strip.

Amal, aged 37, received vocational training in one of the women's centers and started working in the manufacture of wooden artifacts and furniture, regardless of it being described as a "male profession".

The difficult economic circumstances in which Amal lived with her aged parents in Nuseirat refugee camp in the center of the Gaza Strip prompted her to seek a job that would give her satisfaction psychologically and economically. She found this in carpentry and registered her carpentry workshop at the vocational licensing department.

Amal is interested in the art of wood engraving and participates in local festivals with her goods because her



Amal in the first carpentry workshop run by a female in the Gaza Strip.

family's economic conditions prevented her from pursuing higher education in fine arts. Amal manufactures house furniture that she sells to showrooms. She also

manufactures custom made furniture. Amal also engages in embroidery as a profession and uses it to decorate wood with fabrics.

Container:

a very special story of the establishment of a band at the checkpoint between Bethlehem and Jerusalem

Michael Attieh

Container is associated with the military checkpoint on the road between Jerusalem and Bethlehem. The name conjures up memories of the suffering of our people on their way to the city of peace. A search on Google of the word container brings up a band from Jerusalem that plays rock and roll, metal, reggae and rap, as well as other types of Western music in an Arabic style.

Six years ago, there was a musical band that sang rock and metal. With the emergence of new audiences who appreciated diverse and colorful music, this band was transformed into Container. This name was chosen for several reasons, most importantly, according to Evan Azazian, a guitar player and singer in the band, because the word "contains" signifies inclusion and integration that reflects the mix of more than one genre of music in the band's songs, such as rock, metal, punk, reggae and rap.

Azazian added: "The word container also refers to a solid, heavy and mobile item. We are a tough and mobile band and

this is what we express through our music, singing and tours. In addition, the container was the first thing we used to see on our way to rehearsals. We will never forget the container checkpoint on the road to Bethlehem, where Palestinians are forced to stop. This is what our musical band seeks to do, not as in stopping at a military checkpoint, but in standing up for music."

In 2013, Container launched its first album under the title "The Widow Maker". The first show was in Ramallah and was one of the largest by the band, who were surprised by the number of people in the audience, their appreciation of the band's music, and their interaction with the band. Three songs in the album relate personally to the band and tell the true story of a young man who was fond of staying up all night [in entertainment] until he had a stroke and reformed his lifestyle.

"We cannot give the band or its music a specific label," Evan says. The band tries to reach out to all groups in society. For example, they play rock music to please the older generation, who are fond of it, and rap for the younger generation. They play music and songs that suit

the nature of the location and the audience. Each of the six members of the band has a different musical orientation and together they try to satisfy these diverse desires. This is where creativity is sparked, since differences are the essence of existence.

"The band has many political songs that touch on reality because we cannot sing in isolation of the situation in which we are living. As young people from Jerusalem, we are not far from what is happening. We face harassment from the obstacles and practices [of the occupation]. The effect of this must show eventually [in our music], if not now, then in the long run."

Evan Azazian added that the ideas for the songs emanate from the reality of their lives. For example, there is a song called Bahdaleh (insult) that tells the story of a young man who feels he cannot bear the situation, the high prices, lack of jobs and other problems faced by Palestinian youth. They dream of emigrating for a better life and the words of the song say: "How are you quitting? How are you emigrating? Selling out your country and travelling."

Container consists of six people:



Members of the Palestinian band, Container

Zeina Khoury is the business manager and plans the shows. Ahmad Sharif is the guitarist and music distributor; George Abdallah on the base guitar; Suleiman Harb is the rap singer and pianist; Amer Yagmour on the rhythm guitar; Khalidoun Abu Nejme is the drummer; and Evan George Azazian is the singer. The members of the band have been neighbors and school friends since their childhood.

Container has organized local shows in Ramallah, Jerusalem and Bethlehem, in addition to participating in Qaladia International Festival. They focus on Jerusalem in their shows to encourage people to visit the Old City and to promote Arab

and artistic tourism in Jerusalem instead of heading elsewhere.

Container addresses Palestinian youth, particularly students at Birzeit University who are always keen to follow any new trend. The message is: "There are always new innovations in music and many messages are conveyed in the lyrics of the band, in particular the work of Ahmad Sharif in terms of music distribution and composition. Old music should not be neglected or ignored, but we need to listen to modern music. Instead of turning to Western music, there are many Palestinian bands that we can be proud of. Container is a real call to pay attention to the development and support of existing Palestinian art and talents".

Salem Abu Al-Roos: a male matchmaker!

Abdel Baset Khalaf

Salem Mohammad Abu Al-Roos, aged 32, has spent the past six years working as a matchmaker for those who seek marriage. He is proud that he has been able to bring together hundreds of young men and women from various Palestinian governorates and the 1948 territories. He has even prompted some young women to travel to Jordan, the United States and Canada [for marriage]. Holding his mobile phone, the young man narrates: "This is the basic tool of my job. I ask for help from a large number of older women to bring about marriage contracts in different cities and villages. I make sure not to bring the bride and bridegroom together unless an official visit has been arranged by the family seeking the marriage to the house of the bride's family. Also, I never meet the girls."

The beginnings

Abu Al-Roos's story started in Al-Fara'a refugee camp when a friend asked him about a young woman that one of their relatives wished to marry. He succeeded

in fulfilling the request. Ever since, he has expanded his work to other cities and towns in all governorates, especially in Jerusalem and its neighborhoods because of the high divorce rate there. He works the least in the Negev and Beersheba district due to its geographic distance and because many families refuse to allow their daughters to marry far away from them.

He says: "It is not an easy job. It requires honesty and trust. No one should enter people's homes if they are not serious about the marriage request. No other reasons should be involved."

In the first stage of the job, Abu Al-Roos receives a telephone call from a young man who gives him his characteristics, age and the specifications of his request. Next, he meets him face to face. Then he contacts his female assistants, who start the search for a suitable [candidate]. He accompanies the groom in a visit to the father of the prospective bride in the presence of the family. They then agree on the details, and this is followed by Al-Jaha and the imam performs the

marriage contract.

Salem counts the main locations of his job: Al-Fara'a, Jenin, Tulkarm and its refugee camps, Qalqilia, Syneria village, Tubas, Nablus, Balata, Jerusalem, Ramallah, Hebron and some of its towns, plus Beersheba, Nazareth and Arab Shibli inside the Green Line.

[Awkward] moments

According to the matchmaker, he has received hundreds of requests for marriage from teachers, directors, hospital managers, businessmen, workers, doctors and divorced or widowed men. But he can never forget how he was deceived by one young man who concealed his poor health from the bride. He also got into trouble when another young man withdrew at the last minute in the presence of Al-Jaha and the imam. The wife of a man in his forties who was looking for a second wife came to the matchmaker's house to threaten him and offer him a bribe to give up. He cannot forget how one bridegroom tried to run away from the Shari'a court after he

abandoned a marriage to a girl whose father was insisting on it because he thought his daughter was sick; the bridegroom could not get out of it so sent Al-Jaha without attending himself.

Records

Abu Al-Roos maintains a special archive of the names of the married couples and their contacts as he often receives requests from their acquaintances. Once the marriage is concluded, he receives a commission to cover his time, travel expenses and communications. He does not specify the amount, leaving it to the discretion of the bridegroom, some of whom can be generous. The standard dowry paid for brides varies from a minimum of JD3500 to a maximum of JD5000. In some areas such as Hebron it is 300 grams of gold. Al-Roos says that he needs about NIS1200 a month for his telephone communications and research. Divorce has occurred between some of the couples he has matched, but these are few in number, he claims.

Abu Al-Roos was born in Deir Al-Balah in the Gaza Strip and



Abu Al-Roos performing his job of bringing two people together in a religious manner [lawful and permissible in Islam].

moved to live with his relatives in Al-Fara'a 17 years ago. He is married to two women and is a father of three girls and two boys. He emphasizes that he does not use his social networking accounts for marriage purposes. He states that work is slow in some seasons, especially in winter. He attends the wedding ceremonies of couples whose marriage he was responsible for.