

U.S. District Court
Middle District of Florida

GOVERNMENT EXHIBIT

Exhibit No.: 400

Case No.: 8:03-CR-77-T-30TBM

UNITED STATES OF AMERICA

vs.

SAMI AMIN AL-ARIAN, ET AL

Date Identified: _____

Date Admitted: _____

Exhibit #: 400
Overt Act: 230(1)
Translator: STIPULATED

Description: The By-Laws Of The Islamic Jihad In Palestine

IN THE NAME OF GOD THE MOST GRACEFUL AND MERCIFUL

THE INTERNAL BY-LAWS

FIRST SECTION

Principles, Goals and Slogans

Based on the introduction that clearly demonstrates the necessity of collective work requiring organization and programming according to the specified outlines of the by-laws. We necessarily should present this Organization, its characteristics and features, in order for the member to stand on solid grounds without deviating or drifting.

One: Definition

The Islamic Jihad Movement in Palestine is a revolutionary jihad Movement embracing Islam as Religion and State. It is the vanguard of the Islamic Revolutionary Movement. It is led by the Secretary General of the Movement, Dr. Fathi Shiqaqi, on the basis of consultation within specialized organs.

Characteristics

- 1- Divinely: It draws its goals, principles, conduct, and thinking from the approach of the Great Islam.
- 2- Jihad: Jihad is the solution to liberate Palestine and topple the infidel regimes.
- 3- Comprehensive: It takes Islam in its totality and details and does not believe in sectioning and partitioning.
- 4- Unionist: It believes in the Islamic Unity based on justice, equality and love.
- 5- Avant-Gardist: It leads the Arab and Islamic masses in the defense of their entity.
- 6- Universal: It considers all the land a land of Islam that should be liberated from tyranny.
- 7- Humanistic: It gives back the human being his value that was violated by the West and the Zionists.
- 8- Ethical: It affirms the public and private morals and ethics of the society and the individual, which were approved and dictated by Islam.
- 9- Security: In its action, contacts and activity. It gives security its real dimension.

- 10- Consultative: As an original and solid basis for decision making and compliance.
- 11- Independent: By not linking its fate to the fate of any foreign or local party.
- 12- Distinct: It is considered to be distinct within the ranks of the Islamic Movement and it has a distinctive outlook.

Principles and Basic Thoughts of the Movement:

- 1- Our Ideology is Islamic, represented by the Ideology of the righteous forefathers and the pious Companions, may God be pleased with them.
- 2- Harmonization between Heritage and modernity: it absorbs from Heritage what is agreeable with the Islamic foundations, and from modernity what is not in contradiction with them.
- 3- Our education is a practical struggle through an educational methodology through the event and by shunning the compromise and patching methodology.
- 4- The Islamic unity with the struggling Islamic Forces is a duty. It's to be realized through a union based on plurality on the road to a complete union.
- 5- Shunning denominational thinking and doctrinal isolation.
- 6- Distrusting the scholars of the Sultans and not to follow or learn from them.
- 7- Prohibits the inter-Islamic conflict and considers the fighting between a Muslim and another forbidden.
- 8- The masses are the instrument of the revolution against the oppressors. They are the real and strategic dimension.
- 9- No concurrence between faith and disbelief. The community of disbelief is one, and there is no concurrent thinking between secularism and its branches, and the Movement.
- 10- The policy, strategy and tactics of the Movement should be in accordance with the Islamic Concept.
- 11- Palestine is part of the Islamic Ideology, and the renunciation of any of its parts is a renunciation of the Ideology.

The Political Constants of the Movement

- 1- The Palestinian Cause is the Central Cause of the modern Islamic Movement, and is the pivot of today's global conflict.
- 2- The comprehensiveness of the conflict as a struggle against the trilogy of disbelief and oppression: (The West, the Regimes and Israel.)
- 3- The Islamization of the struggle against the Zionist enemy, and the rejection of national and domestic claims to curtail and marginalize the struggle.
- 4- The rejection of any peaceful solution for the Palestinian Cause, and the affirmation of the jihad solution and the martyrdom style as the only option for liberation.
- 5- Considering the Islamic Movement in the World as the sole legitimate representative of the people and the real alternative to the infidel regimes.
- 6- The Arab regimes and the Zionist Movement are two faces of the same currency, and are the result of the Western attack on the Islamic Nation.
- 7- The rejection of the internal conflict with the National Forces and not to break up the Inter-

Palestinian Unity.

- 8- The refusal to join the Institutions of the PLO as long as it does not adopt explicitly the Islamic Solution.
- 9- Refusal to join the Parliaments of the infidel countries and to work with their institutions, and the rejection of any alliance with them.
- 10- The regimes of partition and "westernization" are infidel regimes. Action should be taken to topple and destroy their basis.
- 11- It is allowed to cooperate with the non-Islamic Nationalist Forces fighting against the common enemy.
- 12- Supporting the oppressed movements and populations in the world against all kind of colonialist and oppressive Forces.

The general and specific goals of the Movement:

The ultimate goal: to please God, the Great and the Exalted.

The current goal: setting off a state of Islamic Revival.

The general goals:

- 1- The shaping of the Palestinian identity into a committed Islamic form.
- 2- Setting off a state of general popular revolution.
- 3- The realization of the Islamic unity through collective jihad.
- 4- The liberation of the Holy Land from the Zionist occupation.
- 5- The establishment of an Islamic Movement on the Land of ascension.

The specific goals (Provisional):

- 1- Setting off a state of continual attrition of the abilities and capacities of the enemy, and striking its economic and financial sources.
- 2- The creation of a state of terror, instability and panic in the souls of Zionists and especially the groups of settlers, and force them to leave their houses.
- 3- The creation of a psychological barrier between the Jews and the Muslim Palestinian people and the creation of a conviction that the coexistence is impossible, and resisting the heralds of the idea of Arab-Israeli coexistence.
- 4- Working on the liberation of economical and labor slavery from the enemy's claws, and acting towards the realization of the economical independence.
- 5- Acting towards the subversion of the capitulation Plan existing between the Arab regimes and the Zionist entity.

The Slogans of the Movement

- 1- Islam is the only solution for the Conflict.
- 2- Neither East nor West, only Islam.

- 3- Jihad is the way to liberation.
- 4- Our struggle is a struggle of existence not borders.
- 5- Jihad is the way to Unity and Union is the way to consolidation.
- 6- Martyrdom awards life.
- 7- No Movement without the masses.
- 8- No Peace without Islam.
- 9- The Muslim Populations are the depth of the Intifada.
- 10- The Intifada is everyone's property and should not be given up.
- 11- No place for traitors and no mercy for hirelings.
- 12- Patience is faith and despair is infidelity.
- 13- Know your enemy, you liberate your country.
- 14- Blood is the dower for Freedom.
- 15- Victory or Martyrdom, the way for jihad.

The Activist Principles

- 1- The belief in the unity of the struggling Islamic Movement "the realization of affiliation".
- 2- Allegiance to Islam and to the principles of the Movement "the liberation of allegiance".
- 3- Obedience and commitment to the leadership of the Movement "soldiering a commitment".
- 4- Sacrifice and effort without clamor and propaganda "Secrecy of sacrifice".
- 5- Balance between current and organization "the strength of the Establishment".
- 6- Self-criticism is the symbol of organizational purity.

Means and Methods of the Movement:

These means and methods are often evolutionary and changing. It is necessary for them to be suitable with reality and consistent with the changes. The most important means and methods of action are:

- 1- Adoption of the guerilla war system.
- 2- Adoption of the popular revolutionary methodology and giving resistance the general popular face.
- 3- The continual purification of hirelings and conspirators who are not qualified for repentance and retraction, and reforming the deviationists who did not go far in their liaison.
- 4- Utilize and spread the security consciousness to prevent a downfall.
- 5- Presenting the tragedy of the Palestinian people and the utilization of all the platforms available for that.
- 6- Introduction of technology means to the activity.
- 7- Concentration on spreading the thoughts of the Movement, and the use of all the available means, especially in mosques, schools, universities and institutions.

The Norm of the Islamic Jihad Movement in Palestine

The Islamic Jihad Movement considers every Muslim living on the Land of night journey and ascension, or gives his time and effort to work for the liberation of Palestine, as its natural dimension ... in any place or region.

The Identity of the Islamic Jihad Movement

It is a Movement with a Palestinian aspect and an Islamic dimension taking Palestine as the center to manage the struggle, and Islam as its ideology.

The position of the Movement vis-a-vis the non-Muslims in Palestine:

Christians are "People of the Book," and have the same rights we have, and it is not permissible to touch them, unless they are loyal to the enemy and his allies.

The position vis-a-vis non-Islamic Movements

* Dialogue and intellectual engagement is a sacred right, and freedom of opinion cannot be confiscated, with the necessity of preservation of the Nation's Ideology, civilization and affiliation.

* Rejection of all the forms of marginal fighting, considering that rifles are only to be aimed at the enemy, with the possibility of cooperation and tactical alliance with the Movements and the parties rejecting the Peace Plan in the region.

The position vis-a-vis the Islamic Movements

* The position originates from what God said ("Believers are brothers.") Fighting or conflict are not permissible. They should be treated with kindness or in the same manner, if that does not lead to a bigger harm.

The position vis-a-vis the Arab regimes

They are considered regimes of infidels and tyranny, and there should not be cooperation or openness. They should be exposed by all legitimate means, and work should be done to topple them.

The position vis-a-vis Peace Plans:

The peaceful solution based on recognizing the right of Jews in Palestine or in part of it is a solution that contradicts the logic of the Koran . It is a forfeiture of an endowed Islamic land no one has the right to renounce; and all the International and Arab Conferences seeking this end are only a mirage and a deception to gain the most possible time in the interest of the enemy, and the realization of the de facto policy. The struggle will stay open until the realization of the Second

Islamic Internationale.

The struggle in Palestine:

It is a cultural struggle between Islam and the West, represented by the Zionist Project on the Land of Palestine. This struggle should be looked at from a Koranic point of view represented in:

- 1- The inevitability of the gathering of Jews in Palestine;
- 2- The inevitability of the Zionist elevation and mischief;
- 3- The inevitability of the Islamic ennoblement.

Patriotism and Nationalism

There is no contradiction between Nationalism and Patriotism on one side and Islam on the other, if what is meant is the love of the Homeland, the defense of its borders and the preservation of its land. And by the second, the love of the family, the clan and the people, and the support for them against the oppressors and the defense of their rights. These conceptions are inseparable from the greatest invocation which is Islam. But, if it is a bond, a connection and an identity to other than the Great Islam, it will be infidelity and apostasy, and it should be fought and rejected.

The position vis-a-vis Education:

Education in the Movement is practical and operational, based on ethical foundations, and realistic, far from the abstract theory or the arid thinking. It is an education in faith, in security and in the military at the same time. The member's personality must be shaped through burning in the fire of the battlefield, and in the sacrifice of the cherished and the dear for the sake of Islam.

The position vis-a-vis the regimes of the Islamic countries:

It is the same position regarding the Arab regimes since they are considered the manifestation of Colonialism and an embodiment of the status of partition and Westernization. The Islamic regime in Iran is excluded because it is considered the strategic dimension of the Islamic revolution in the region.

The struggle equation in Palestine:

The people of Palestine are the "People of the Garrison." They are the tip of the spear directed towards the Zionist Entity. The toppling of the Arab regimes is a part of the toppling of the Zionist entity, considering that these regimes are the defensive fence for that Entity.

Jihad against the regimes of disbelief cannot be separated in any way from the jihad against the regime of the Enemy.

The perspective of the Movement towards the Woman

She is considered to be the primary school that gives birth to heroes, educating and preparing them to carry the guardianship against the occupation and injustice. So, she should be educated and enlightened to carry the guardianship. She is also a participating and effective part of the battle for liberation. She can engage in the political and military battle against the Enemy.

The position vis-a-vis the New World Order

The position of the Movement vis-a-vis the New World Order that started to crystallize after the fall of Communism under the leadership of the United States and the West, is a position of animosity worse than it was in the former situation. It is considered to be the greatest danger to Islam and Muslims, and especially after raising the slogan of fighting Islamic fundamentalism in the world.

The position vis-a-vis Joining Parliaments

It is a position of opposition to that style and method of work. It is considered a deviation from the true Islamic principles, and some kind of flattery to these regimes that would give them legitimacy.

The position vis-a-vis the election to public Institutions

It is subjected to the precept of local interpretation. It can be joined if that is in the interest of Islam, Muslims and the Movement. It should not be relied on or adopted as the only method in the operation of changing in the society.

The Movement and the comprehension of priorities

The Islamic Jihad Movement presents priorities in the work inside the Occupied Territories, and considers a first priority the emphasis on military activity to strain the Enemy and paralyze his thinking, then look at other sides in the form of an order of priorities depending on capability, effort and ability.

The movement's understanding of the infidelity issue

The Movement considers the Arab societies of today, including the Palestinian Society, as neutralized Islamic societies that should be moved from the negative state of inertness to the state of revolution, and the revolt against tyranny represented by the Occupation and the tyrannical regimes. The infidelity is an individual situation or a specified partisan situation, the individual may join through understanding, intention and determination.

The Movement's perspective towards International Organizations

It is a supercilious tool to pass the plans of the Great Satan - America - which makes the wrong right, and the right wrong. It is a colonialist Organization working on subverting Islam and

fighting the oppressed by all ways and means. Because of that, all its decisions are null and not binding, and it is not allowed to rely on or invoke them. It is an international forum that may be joined to create a balance, and the power to break the Western monopolization of decision making.

The position of the Movement vis-a-vis the Arab League:

It is a materialization of disunity and dissension, and the confirmation of the Arab break-up. It is the symbol of Arab defeatism and it is an organization created by colonialism that should not be trusted or relied upon. It may be joined in order to transform it into a tool to change the Arab reality towards the best.

The Internal By-Laws

Second Section

The Organizational Structure

The most important issue the by-laws should organize, plan its characteristics and determine its orientation, is the method used to build and program the organizational structure in general and we mean here the political formation, that formation based on three foundations:

- 1- The Ideology: Placed in the by-laws in theory able to be put into practice.
- 2- The leadership: Oversees the transformation of these laws into a practical reality.
- 3- The base: Exercises the activity according to the law of the by-laws and the order of the leadership.

General principles for leadership

The first mission the by-laws have to organize and define is the establishment of the leadership and the way to choose it.

The methods used in other Movements are based on election or appointment.

* And as a result of experience and practice, the Islamic Jihad Movement has a vision of interpretation combining these two methods in the choice of the action leadership. This vision was necessary and urgent for security reasons on one side, and on the other, because the adoption of a method in a final, absolute and unique way has caused some mistakes in the practical reality. And we say: in the practical reality and we mean that, considering that the election method is the ideal

method and the most used in the action theoretically. But reality confirmed that this method may lead sometimes to uncover the action leadership, leading to a fatal blow, as is the situation when blows were directed to numerous movements working on the scene. The importance of adopting both methods in the choice of the leadership appears through opening the interpretation door and not being isolated within a tight unilateral vision.

The importance gets bigger in the beginning of the organizational action, or when it is reformulated according to constant basis and foundations.

Its importance also appears in the protection of the Movement's cadres, and not uncovering all the capacity and abilities of the member and his active domain to others. Also, the importance of this idea appears in the neutralization of the enemy organs' ability to continue the surveillance of the action leadership, or to paralyze its activity by death or arrest.

And finally, the importance of this combination idea appears through the practical reality that allows sometimes the emergence of a suitable method on the expense of another method, in a given time and place.

* And one of the most important foundations of the organizational work is to be distant from the individualist leadership style, and we saw that it is better in the political activity domain to have a collective leadership, to avoid the emergence of the illness of individualism and its dangerous phenomena like hegemony, autocracy in opinion and decisions, insisting on what is wrong, having an individualist vision and equating the Truth to the men. Decisions in this case are obligatory considering that they were issued by way of consultation and using the collective method.

* The consultation is binding because decisions are consultative not central, emerging from a position of dialogue that becomes central, and not to be contested, omitted or overstepped after the discussion and the decision making.

And to preserve the continuity of the Movement and its perpetuity, there is another interpretation for the organizational work, and that is the establishment of a committee for supervision and guidance of the work, to follow-up and rectify, in a way that preserves and prevents the Movement from every deviation or misstep. And these interpretations are the best proof of the evolutionary capacity of these by-laws.

The Committee for Guidance and Follow-up

The Islamic Jihad Movement, and through the bitter experiences, adopted the idea of a committee for guidance and follow-up ... We will identify its most important functions, their definition and the method of presentation.

The Committee for Guidance and Follow-up:

* Definition:

It is a group of knowledgeable members in the Islamic action with the characteristics of universal thinking, the ability of planning, meticulous observation and good evaluation with a strong and pure allegiance.

* The features and characteristics of the Committee for Guidance and Follow-up

- 1 - To relatively be of a certain age according to the rules of work, something that generates wisdom and non-hastiness.
- 2 - Longtime affiliation to the Islamic thought and commitment to it.
- 3 - Deep understanding of Islam and the strategic traits of the Islamic action.
- 4 - The ability to analyze and link the information.
- 5 - The ability to plan and link the theory to the practice.
- 6 - The ability to discover the error before it happens.
- 7 - Considering the action base, leadership and elements as equals before the Law.
- 8 - The ability to evaluate the work and its guardians without distinction and personal sympathy.
- 9 - The strength in opposing the corruption and the firmness facing subversion and dissension operations.

* The responsibilities of the Committee for Guidance and Follow-up:

- A - To help create an operational leadership that starts working immediately in case of the absence of the established leadership by reason of death, arrest, deportation, resignation and dismissal ... by consulting with abroad, and by presenting candidates to them.
- B - To guide the bases of the action in the form of bulletins, advice and recommendations about the rightest and the best path to realize the goals sought indirectly.
- C - To uncover the places of error, danger and deviation in the activity of the Field leadership, and to try to correct and set on the best way and the right method.
- D - To advise the leadership abroad through exchanged reports on how to implement and adopt means and methods adequate with reality, and inform the leadership about the situation as it is, so the brothers abroad can plan the general strategy of the Movement inside and abroad in a correct, exact and realistic way.
- E - A monthly evaluation of the development of the Movement and its achievements, and work on developing the factors helping to enrich the action and provide it with the best means and methods, the most effective and practically able.
- F - To present recommendations to the leadership abroad regarding the nature of exterior relations, and the best ways and means to deal with these forces and their use in planning the strategy of the Movement.
- G - To investigate the financial, ethical and security deviations directed only against the Field leadership, and send recommendations in this regard to the leadership abroad for decision.
- H - Programming the educational foundation and planning its policy to help faithful cadres graduate with a good level, and the understanding of the nature of the Movement, its goals, its principles, and the devotion and allegiance to it in all circumstances and conditions.
- I - To supervise the action, evaluate it and present an outline regarding the best and the more appropriate and realistic of the means and methods.

The relation between the Guidance Committee and the General Leadership of the Movement abroad:

- 1 - The decisions of this Committee and its recommendations are not binding for the leadership abroad, and do not have the executive competency regarding changing, modifying or replacing the Field leadership. It acts as its advanced Political Bureau.
- 2 - This Committee is considered as the one that investigates facts for the leadership abroad, and what it issues is subject to be trusted and executed more than any opinion issued by any other party in the Interior.
- 3 - The leadership abroad has the authority to enlarge the Committee by adding members having the said characteristics ... and to dismiss members in whom it does not find the competency to do this kind of important work, and to explain the reasons behind the removal.
- 4 - This Committee would be the eyes and the spyglass through which the leadership abroad sees the actual situation either inside the Movement or around it.
- 5 - Keeping a quick and secret contact channel between the Committee and the leadership abroad, through which consultations and stands' coordination are done in the best interest of the Movement inside and abroad.
- 6 - It is not permissible or allowed in any situation for anyone other than the leadership abroad to know the members of this Committee. It is also not permissible for any of the members to overstep it and leak information about the names of its members and jeopardize the security of this Committee, especially considering the fact that it is the safety valve of the Movement in general.
- 7 - The Committee is in fact an internal "Shuri" (Advisory) council when the security situation is stabilized.

The relationship between the Committee and the action Field leadership

- 1 - This Committee is the trusted adviser - and the wise guide - for the Field leadership. It supplies it indirectly with the best of its thoughts and planning.
- 2 - The decisions of the Committee are not binding, and the Field leadership is not obliged to comply with ... But in case the Field Command adopts a decision with the decision or the advice of the Committee - and it failed or was negative - the Committee would have the right to hold the Field leadership responsible.
- 3 - The Committee of Guidance and Follow-up is in charge of choosing the security methods and ways to send its decisions to the action Command in a very secret manner ... through a closed or external channel.
- 4 - Under no circumstance should any member of the field leadership know anything at all about this committee or its members. And if it is proved that any of the members of the Field leadership are trying to discover the names of the Committee members or maneuver to uncover them, or propose for discussion the names of its members or make it a subject of discussion, they will be held responsible immediately and fired from their posts in the Organization.
- 5 - The Committee has the complete right to examine any document or organizational paper and has the right to follow any movement in the field - and stands firmly against attempts to escape supervision or accountability - and especially in cases of complaints.

The manner of assorting and forming the Committee for planning and follow-up

This Committee cannot be subjected to the candidacy and election rule, because the total secrecy of this committee is the most important element in its protection and continuity ... therefore the continuity of the Movement and its existence.

It is formed through consultation with abroad ... in a confidential and private matter. And the best way to form it and create it is: to choose a number of members, not less than three, and adding to this number depending on the security of the Movement, the evolution of its work, and the availability of allegiance characteristics. These people would choose a group characterized by the ability to perform this role.

It is required :

- 1 - That the Committee would be comprehensive in covering the totality of the arena of action in all domains, so it would have competent members in the fields of special planning and security, political, financial, social, cultural and syndicate planning.
- 2 - That the Committee be balanced - the refusal of creating axis and groups in it. It should be balanced in its conduct and composed in its thinking.
- 3 - That the Committee be practical and realistic so its plan would not be isolated from reality, imaginary, or confined to momentary and simplified thinking.

The General Leadership of the Islamic Jihad Movement

Its legitimacy:

This Command draws its legitimacy from God, His Prophet and the believers in the Movement and the workers for the interest of Islam and Muslims... It is like a heart for the Movement and a head for a body.

The Truth (God), The Exalted and Sublime, said: "Obey God and obey the Prophet and the leaders among you" and "If they return to God and the Prophet and the leaders to know what to draw"; and the Prophet, may God bless him and peace be upon him, "Listen and obey" and his saying, "Every one of you is a guardian and responsible for his congregation". And also, "If you were three, then let one lead"; and from the consensus of people of authority and the Shura (Advisory) body and specialists inside the Movement.

The most important duties of this Command:

- 1 - Planning the strategy of the Movement for all the regions and the countries where there are bases for jihad activity.
- 2 - To act as the official and media authority and the supreme representative of the Movement's interests with any side and before any body.
- 3 - Issuing orders, decisions, laws and general principles that represent the ideology of the Movement, its direction and position regarding all the international and local matters.

- 4 - To offer moral, financial, military and political support to the arms of action in the Occupied Territories, and to supply them continuously and steadily for their continuity and existence.
- 5 - To conclude alliances and important strategic agreements and to preserve the interest of the Movement in these alliances. And to implement programs for unity with Muslims.
- 6 - Dismissal and expulsion of members who put the Movement in dangerous positions, or against whom there is an absolute proof of security or ethical or financial deviation.
- 7 - Justice and equality in dealing with the members of the Movement, and considering everybody as equals in rights and obligations.

The Field Leadership

Definition:

It is the executive organ of the Movement's strategy and its tactics, it oversees directly the applied steps of the Movement's action.

The characteristics of the Leadership member

- 1- A powerful personality and a command talent "like seriousness, determination and flexibility".
- 2- The management experience and the art of dealing with members and masses.
- 3- An adequate political and cultural awareness for this important position.
- 4- The appropriate security experience and the work according to confidentiality.
- 5- The absence of handicaps that limit movement.
- 6- The understanding of the equation of dealing with other Movements, and a good awareness of the logic of alliances.
- 7- The ability to use all the capacities and energies and make it work in the field.
- 8- Sincerity, devotion, sacrifice, effort and generosity vis-a-vis the Movement.
- 9- A good understanding of the strategy and tactics of the Movement in concordance.
- 10- The follow-up of the local and international events and the use of the reality in the service of the Movement.
- 11- The ability to make a decision and enforce it.

The legitimacy of the leadership:

The Command derives its legitimacy from the Koranic texts and the prophetic tradition mentioned above ... then from the consent of the Central leadership .. and also from its capacities in the field ... and the respect and love of the base.

The method of selection:

For security reasons, it is decided that the Central leadership selects this Command - after consultation with the Committee for Planning and Follow-up, based on competence and integrity.

It should be known for its sincerity and total allegiance to the Movement, and also its distance from deviation in the security, ethical and financial domains, with good behavior towards others.

The missions of the action Field Leadership:

- 1 - Seriousness and sincerity in the organizational work and the commitment to the principles, goals and slogans of the Movement, and the activation of the organizational base to understand these rules and principles as obligations.
- 2 - The activation of the cadres, cells and members with daily work, and guiding their steps to achieve the best level of performance at work.
- 3 - The continual and industrious work to elevate the level of organization and enlarge its basis, and move the masses to advanced positions of support and backing.
- 4 - The issuance of decisions and binding orders to the bases of field action to comply with and execute meticulously.
- 5 - The coordination of work and activity in all the areas of work under its control, in harmony and complimentary.
- 6 - (missing)
- 7 - The consolidation of traditions and good ethics and fighting illnesses that appear in the relations between members and during work.
- 8 - The commitment to the universality of the action and not to be confined to one side at the expense of another side, and giving the importance and the priority to the sides in conformity with the situation and the reality the Movement goes through.
- 9 - Procuring the work capacities and requirements to the active bases without lingering and lassitude for fear of losing the occasion or a position in the interest of the Movement.

The obligation of the member towards the leadership:

- 1 - Respect and honor for this leadership.
- 2 - Total compliance with the orders of this leadership.
- 3 - Allegiance, love and loyalty to this leadership and feeling of brotherhood towards it.
- 4 - Speaking about this leadership with respect.
- 5 - Confidence and trust in the leadership.
- 6 - Offering advice to the leadership and helping to discover the danger spots.
- 7 - Offering assistance and participation in the success and the facilitation of the missions of the Command and not obstruct or incapacitate.
- 8 - Not to take the opportunity and glee when the leadership makes a mistake ... Every human can make mistakes.
- 9 - Not to vilify and defame the leadership.
- 10 - Not to carry out any conspiracy against it, or try to uncover it to the street and expose its security and safety to dangers.

The relation between the Field Leadership and the bases of work:

- 1 - The leadership should work on bringing the people of competence closer and consult with them regarding their specialty and benefit from their knowledge - and choose the right man for the right place.
- 2 - This relationship should have real and fruitful cooperation and the integration with the other action bases.
- 3 - That the brother in charge be similar in his conduct to the action base.
- 4 - That there would not be a barrier or an obstacle between the leader and the bases of action in the system of inquiry and accountability. We are all equal before God's Law.
- 5 - That he would be flexible, tolerant and kind - An atmosphere of fellowship and friendship should prevail between the leadership and the bases of action.
- 6 - That the leadership considers ability and capacity when commissioning and not to overburden the bases of action.
- 7 - To be a good example either in his conduct or in his ethical dealing with them.
- 8 - Working on lifting the morale of the action bases and not demoralizing or minimizing the importance of the work the active brothers do.
- 9 - Acting on adopting brothers in difficulties and living their crisis with them on all material and moral levels.

The decentralization of the Leadership:

It was decided after the study of the organizational reality of the movement, that the style of a decentralized leadership be adopted inside the Occupied Territories, for several reasons:

- A - Security reasons: imposing on the Movement to be spread according to the topographic situation so, for example, three independent group leaderships would be established.
- B - To preserve continuity: decentralization surely leads to preserving the existence of the leadership - and not causing any vacuum even if it was for a second, unlike the smashing blows that used to neutralize the Movement for several months or more.
- C - To avoid individualism and centralization: and that what the brothers experience when one person takes the leadership singlehandedly inside the Occupied Territories, which creates in him the idea of being infallible and sinless, and this may lead him to dominance and vanity and other similar illnesses of leadership.
- D - To associate the most possible number of competencies, energies and abilities: to enrich the action and open horizons before the aspiring brothers through exposing their talents (...) the field operation that would prove itself despite the attempts at suppression.
- E - Not giving the opportunity for self-seekers, and those who infiltrate the Movement either for their own interest or for the Zionist interests, or any other party they conspire with, to infiltrate the action bases.
- F - Also, decentralization of the leadership opens the door for honest competition between these Commands, for each one to prove its capacity, thereby enriching the power of the Movement.

The Leadership is an entrustment contract and not honorific:

Numerous brothers who were lucky and occupied high positions in the leadership inside the Occupied Territory: the leadership should not be looked at as if it was a prominence or an eminent social position, or a grand rank that should not be held accountable or questioned for its mistakes, or to think that God chose him for that position where no one else can succeed. But the brothers in the leadership should know that the leadership is sorrow and regret at the Judgement Day .. and it is a heavy trust, whoever preserves it and does what he has to do in rights and obligations towards it, will escape and God will save him from the pain of the Day when no money and no sons will help. Only the one who comes with a good heart. And whoever betrays it and recoils, then fire would be the worst grave and fate.

Therefore, the brothers, guardians of the situation, should put God before their eyes at any time - remember death in their thoughts day and night and not sleep if they oppress anyone and accuse without evidence as clear as the sun in the middle of the day. Nevertheless, this mission should be as a written contract with the entrustment of the Central leadership, and the recommendation of the Committee for planning and follow-up, and this assignment will be for a year, to be renewed for one or all of these commands, or for a member of these leaderships or terminate him totally and completely and establish another Field leadership.

The renewal is done one month before the end of the specific year, and if the renewal does not take place, the Central leadership would nominate the new leadership, so it would receive the task from the old Committee in a total form and in all the fields and with all the capacities and it is not permissible in any of the cases to disrupt the operation of taking over. And whoever causes a disruption would be considered a traitor and should be held accountable.

The structural methodology of the Field leadership

The Central Leadership abroad

The liaison and the connecting link

" The regions coordinator"

The Field Leadership (a)

Mobilization, organization, security

(The Current)

The Field Leadership (b)

Mobilization, organization, security

(The Current)

The Field Leadership (c)

Mobilization, organization, security

(The Current)

- A- Mobilization (The Current's Action):
The mission of this unit is to act inside the neutral population environments, and try to get these populations closer to the ideas of the movement to generally mobilize it and reach a current degree where they support the Movement and endorse it, and we will be talking in details about that in another place.
- B- The Organ:
It is the unit that grabs the populations supporting the ideology of the Movement, and tries to screen the crowd in order to prepare whoever is qualified to join the cadre of the organized political apparatus, and work according to the obligatory vision inside the Movement - It has another discourse -
- C - Security:
It is the unit that studies the situation of every person the organ would like to enlist in the ranks of the Movement - so no infiltration or penetration take place from the side of the Zionist Enemy or anyone who carries animosity against it from other forces ... and this also is the subject of a long discussion in the appropriate place.

The adequate equation in the choice of the action Leadership:

God to whom be ascribed all perfection and majesty gave us generously the best and the most righteous method for all the questions of our lives, and made the Sharaa (Islamic Law) the light of the brain for guidance in the limits decided and given to him.

And in the field of choosing the leadership, God to whom be ascribed all perfection and majesty, established the Shura (Advisory) method as one of the basis that should be followed, as he said: "and he ordered them to consult with each other", and "And consult with them", and what the Prophet, God's blessing and peace be upon him: "Whoever consults never fails."

And to realize this great principle that should be followed, those who were examples among us, the most gracious of the Earth populations, the Companions of the Prophet, established different methods and forms for that.

And as here we are in that position, we will work the Muslim brain striving to find the best ways and the safest methods in choosing the action leadership inside the Occupied territories, where the security situation does not allow the establishment of the consultative principle openly, the way it is established in independent states, or in Parties and Movements that are not hunted by the occupying infidels and oppressors, and the situation is totally different with the Islamic Jihad Movement in Palestine.

With the attestation that after the stabilization of the situation, and the transfer of the Movement into new action positions, like becoming a political party, it should be committed to the method of open elections, considering that the security danger ended, and there is no more need for the principle of consultation and the general open elections to be disregarded.

And our interpretation is based on the creation of practical, realistic and secure replacements in the doctrine of the leadership in the Occupied Homeland based on the dualist idea in the choice to balance and combine the specialization and the competence and the opinion of the collective

through a referendum that is considered a poll and an unannounced election.

The dualist rule in the choice of the Leadership:

This rule is based on two complementary and separable methods and styles of choices: the specialization and the plebiscite.

- 1 - The specialization (competence): those are the members who distinguish themselves over others in one of the fields, and they have a qualitative knowledge surpassing their fellows regarding this situation or that matter. For instance, if there had to be a selection of a brother to lead the cultural Committee, he should be the most cultivated and knowledgeable among the brothers in the issues of Islamic and non-Islamic ideas, and he should have a good vision in understanding and analysis. Likewise, if we wanted to choose a commander for the security organ, he should be the best among the brothers in understanding and applying the security concepts, and outmatch all the others in that field, to the point where no one could argue with him about it ... and he would have the necessary essential characteristics for that position, so there would be a consensus regarding his competence and capacity in that field inside the ranks of the Movement ... or at least, there should not be on him any perceivable objection.
- 2 - The Plebiscite (Opinion Poll): The second method is to do a monthly, or more, plebiscite process, where the bases of the Movement will be asked to evaluate its action rules, and the evaluation will be effected according to previous knowledge by these brothers, and it would be preferable if every brother would present his point of view in a sealed envelope that should not be open or examined by any responsible, and would be presented in confidentiality to the people concerned. This referendum would be as the undeclared, unintended and indirect elections, so no one would be able to predict or tell who will be in the leadership position, and as a result that would protect this leadership from being known or the target of any blow.
That would be the substitution for direct elections because of the dangerous security situation. And throughout the process of alertly combining the selection through the fields of specialization and the repetitive referendum, we put the hand very correctly on the best kinds of position leaders. And based on that, a recommendation would be submitted to the Central Leadership outside the country with a list of names of the brothers in a consecutive order so the first would be more important than the second and as such. And from this list, the new Command will be chosen and would be assigned to the missions of its position, as we said, for a year, during which evaluation and follow-up would be done, and by that we acquire the best type of leadership and the best safe methods at the same time.

Is it allowed to object to the internal leadership?

The right to give an opinion is a sacred procedure guaranteed by the Holy Koran for the Islamic Community, and man should tell his point of view in a fraternal and sincere way far from distortion, fabrication, intrigue and falsification, and based on that, any member of the Movement

has the right to say his word and reveal his opinion.

But according to the applied and permitted rules of conduct in the Movement, and in the fields where it is allowed to object according to the Sharaa (Islamic Law), the internal by-laws and Constitutions of the Movement ... and we will discuss here two important sides of opposition, the “subjective objection” and the “objective objection”.

First- The “subjective objection”:

It is the situation where the objection on the Field leadership is presented by one of the members who has the right to be informed or to directly deal with the same leadership on personal levels.

This objection has three aspects:

- The security aspect ... by raising a doubt and presenting evidence and accounts regarding the ground on which this doubt and its allegations are based.
- The ethical aspect ... when definite information is available about the corruption of his past or ethical impurity in his general behavior or the opinion of his environment on that.
- The financial aspect: and it is the process of making sure that his hand is not clean on the financial level, and that he has a proven past on that level, with the availability of witnesses and the certitude, or his dealing or trading in undesirable material.

When the member verifies and is sure of these objections and proves with a definite legal evidence, in a way where there is no room for doubt, the fact of concealing that would be considered treason of the Movement and its leadership; therefore, it should be uncovered and its reality exposed.

Second - The objective objection:

Also in this situation, the member can present his objection on matters related to the practical reality and the capacity of the leader to serve the goals of the Movement, an example of which is if he thinks that there are brothers who are more competent than the brother in charge. Or finds that this person is not well liked and maybe his presence would lead to hatred and disputes. Or if he is convinced that this person is good for this field and not good for that field based on the rule of the right man in the right place.

These objections have a legal basis in what the Prophet, God's blessing and peace be upon him, said: “And if authority is given to the unfit, then wait for the coming of the moment”.

The method for presenting the objections:

The objection should be presented in a sealed envelope, with the words “Personal to the Secretary General of the Islamic Jihad Movement Dr. Fathi Al-Shiqaqi”, written on it, and should be given to his superior. In this case, if the envelope were opened, damaged, delayed or destroyed,

this would be a sign of the truthfulness of the accounts against the persons in charge, and the person responsible would be strongly punished. It would be considered treason and deviation from Islam and the internal action by-laws of the Movement.

And if the envelope is received, the Movement would have the right to discuss this evidence and accounts and formulate opinions and recommendations, and whatever is issued by the leadership will be followed no matter what ... and it would not be permissible to be reviewed by anyone at all.

The obligations of the Field Leadership vis-a-vis the Movement and its cadres.

- 1 - Secrecy and concealment regarding the secrets of the Movement and the protection of these secrets more than the self-protection or the protection of money or a son, and considering that the disclosure of any of these secrets either inside or outside the interrogation pits is a treason to the Movement, its principles and its ideas.
- 2 - The protection of the members and the elements of the Movement, not embroiling them in the fires of a lost battle, or playing with their safety and lives, and thinking logically in dealing with them.
- 3 - Choosing the contact and liaison elements from the most loyal and the strongest and toughest members in the Movement, and providing them a thorough security education that will enable them to face the enemy and its agents with strength and force.
- 4 - Building the base of sacrifice for the continuity of action, and considering that the sacrifice concepts are the foundation and basis in the reality of the relationship between the leadership and the cadres.
- 5 - Spreading among the members the spirit of martyrdom, and infusing the principles of altruism, the thoughts of relying on God and calling for his help, and that the work be completely for God, be He exalted, without association with pleasure or fancy.
- 6 - Attending to the well-being of the members and providing them with everything they need without avarice or parsimony, and simplifying the way before them to work properly, preventing confusion, missteps, singleness and improvisation.
- 7 - That you would be the best successor to whomever has pledged himself to God and has been martyred, incarcerated or deprived of his family, wealth or children, to the extent that peace and tranquility is provided to individuals.

How the administrative decisions of the Movement are made:

Advice and administrative recommendations:

- * The three Field leaderships should meet weekly at least to discuss work matters, make decisions and recommendations, and issue orders to the Movement base. The decision is made by the majority, and the minority would be the first to be practically obligated by these decisions and orders without doubt and languish.
- * This Leadership has to respect appointments and give them some kind of sanctity and reprimand anyone who arrives late to the leadership committee meeting without a valid excuse, something that generates inaction at work.

- * Putting the general interest of the Movement before the personal and private interest, considering that the leadership is the symbol of the Movement and the dynamo that mobilizes it; if it fails, the whole Movement fails.
- * The brothers in the tripartite Committee in every region should consider any one of them as an equal commanding member with the same level the others have, meaning three persons in charge with the same level, degree and rank.
- * Leading the committee is an internal right between the three brothers, a secret or open vote could be used if they find it necessary, without the interference of anyone from the outside.
- * The liaison person with the brother delegated by the Central leadership abroad would be chosen by the liaison ring, and it is not permissible for anyone inside the Committee to object on that because this matter was done according to the security arrangements and is not based on priorities or preference.
- * It is not permissible for the brother who acts in the Committee as liaison with abroad to open the sealed letters before they are delivered to the Committee, and he also should not omit, condense or forget any verbal order sent to it.
- * The brother acting as a liaison with the Committee is considered directly responsible for the security of the Committee. The Committee, or its liaison person, in case the relationship was still established, is also responsible for the security of that person.

The orders and decisions carried by the liaison person are of two kinds:

- * One strategic and the other tactical. The first should not be changed or replaced, because it is considered the defensive fence of the Movement's Ideology, its program and its thesis. As to the other type, it is preferable to comply with considering that it is issued by brothers who have good experience in planning. But in case of modification or replacement, responsibility should be taken in case of failure or mistakes.
- * The brothers in charge of the tripartite Committee should prepare a monthly list of their requests and financial and cultural needs, etc., prepare and submit a working budget to the liaison member for approval or modifications, so the monthly allowances of the region would be paid.
- * When the brother, liaison member and "work coordinator" requests from this Command any report or information in any of the fields, it is not permissible at all to hide it or not cooperate.
- * The brother, work coordinator has the right to call for an emergency meeting if he wants to with the tripartite Committee for matters he finds necessary to discuss. The Committee has no right to delay the meeting for whatever reason or situation, because this only happens in cases of emergency.
- * The brothers in the tripartite Committee are responsible for all the action bases and all the activities in all of the subcommittees emerging from this action Field leadership Committee, but the general committees are not under its responsibility and work at its service and in attendance to its activities. And the openness on it is done according to security methods delimited by the general Committees. These Committees are: the financial Committee, the Committee for culture and information, the general Committee for syndicate and student

action, the public relations Committee and the judicial Committee.

- * In case of the absence of a member of the Field leadership Committee, the meeting takes place exactly at the same fixed time, and it should not be delayed in any situation, and all the decisions that are made with the approval of two members will be binding and the third person cannot object to it, but he is allowed to present his point of view regarding these decisions, and they have the right to be convinced or not.
- * The decisions made by the field action leadership are considered to be binding for all the action bases and the subcommittees without exception. To disapprove would be considered a violation of the rule of compliance and adherence, and that would impose the adoption of the necessary measures to correct the situation.
- * The field leadership has no right and is not allowed at all to dismiss, expel or block any brother from working in an arbitrary, quick and unexpected way. It is not permissible to make it public before writing the convincing reasons or convince the brothers in the Central Command for fear of confusion, error or bad judgment ... but this leadership has the right to stop the contact with this member or element and stop his activity without any announcement for a certain period of time until a final decision is made.
- * The Committee has the right to punish any of its members according to measures determined by the by-laws, and physical punishment should not be used against any member. But it should be presented to the judicial Committee which is authorized to use such a right and order carrying out the punishment if the member does not decide to carry it out by himself.
- * If any member discovers a matter of contradiction with a legal text having proof in the Koran or the Sunna, he should bring attention to it and not take opinions because the Islamic rule is that what is in opposition to the text cannot be followed.

The field action coordinator in the regions:

He is one of the members the Movement entrusted and assigned to the most important of its missions. He is a linking ring, and the official and only contact, between the Central leadership and the field leadership inside. He should not be surpassed by the Movement in making contacts through means and channels not going through him, and every contact that does not take place according to this link is considered unofficial and a violation of the competencies of others.

And the most important characteristics he should have are:

- 1- Strength and toughness in accomplishment.
- 2- Complete secrecy and not leaking information.
- 3- The ability to conceal his movements and activity.
- 4- The ability to make quick decisions.
- 5- A strong personality and worldly wisdom in dealing.
- 6- Experience in organization, security and action.
- 7- Talent, managerial experience and the power to connect, follow-up and cover-up.

This brother has total liberty to determine the methods, ways and means to be used to contact both leaderships, according, of course, to the requirements that provide him with safety and security.

The Field leadership has to protect his safety and confidentiality, and should not in any situation discuss his personality and characteristics or give indications about him or investigate him.

It should try hard to respect and carry out the decisions he transmits and not hide any information from him no matter how minimal it is, and in the case of his absence for any reason, the leadership abroad would appoint a replacement with a new alias.

The method of appointment of the brother work coordinator:

This is done through coordination between the Central leadership and the Committee for guidance and follow-up, and choosing him would be subject to a complicated operation of search and investigation and to an anticipated security evaluation. There should be an almost unanimous opinion about his competency from the brothers inside and abroad.

The time period of his stay:

The period is not specified in advance, but is the subject of accord between the Central leadership and the Committee for guidance and follow-up, and as long as there is no opposition from these two parties, or if he does not fail in his mission or request to be relieved from his job, he stays in that position and will only be replaced in cases of security necessity anticipated by realistic circumstances.

The tasks he is responsible for:

- 1- Coordinating the action in all regions through the Field leadership.
- 2- Transmitting the decisions and orders from abroad to the Inside.
- 3- Transmitting the advice and recommendations from the Guidance Committee to the action leadership.
- 4- Delivering the complaints and protests in sealed papers and also the polls.
- 5- Presenting the necessities and the requests essential for work to the Central leadership.
- 6- Transferring finances and special materials to the action leadership.
- 7- Contacting abroad through the available means of contact; no one other than him from the action leadership, has the right to do so, unless he suffers a blow and nobody else replaces him.
- 8- He has the right to define the form of the relationship and the contact with the Field leadership depending on his security circumstances.
- 9- Following up the work of the secretaries of the general and specialized committees, and finding out the qualified and the non-qualified, to help evaluate the work in a continual and periodic way.
- 10- Handing over the material, the papers and the documents and all the things available with the leadership member or the field leadership group in case of resignation or dismissal to the new group.

The Committees of organizational action or “general” current:

Our adoption of the idea of collective action leadership, considering that it is the safety valve against deviations and individualism generated by the work according to the single-handed authoritative style of leadership, prompts us to program the organizational and general activity within field action Committees that would be responsible directly for the daily action operation in this field or that. And these fields are two parts: one performs an internal and organizational activity through the action field leadership, and the other one is general.

First - The general Committees:

These Committees perform their work in a general way, covering all the regions without exceptions, and are not subjected to geographical partition, as is the situation with the special and internal organizational Committees.

Also, it is not programmed according to a narrow vision depending on a specified and confined criteria. These Committees serve the organizational work and do not deviate from its vision to the strategic project and the tactical plan or the organizational by-laws.

Their activity is followed up secretly in a way defined by the Committee of follow-up to know the qualified, the non-qualified and abilities and capacities to do such work.

The most important characteristics that should be available in the members of these Committees in general are:

- 1- The availability of a specialization in the appropriate field to work with one of the Committees based on the rule of the right man at the right place.
- 2- The depth of affiliation and understanding of Islam and the vision of the Movement, its principles, goals, means and methods.
- 3- The creative ability and the advancement in the area of responsibility, and the follow-up of the events and the internal and external matters continuously.
- 4- The ability to analyze and link situations; discover and predict weakness and power elements before their happening and place early the treatment and the prevention.
- 5- To enjoy respect and an acceptable position with the brothers along with having a pleasant personality.
- 6- Not having any physical or ethical or security imperfection.

The types of general Committees

During this period, it is possible to adopt several Committees performing their work in a general and unlimited way on a designated region, or for instance, subordinated to a field leadership but not to the other. They serve all the regions equally and serve the allegiant or neutral masses in some situations in an open, unrestricted and untied way, and these Committees are:

1- The general cultural and information Committee:

Definition: It is the committee that works on preparing the newsletters, the articles and the publications serving the base of the Movement and the masses of the Occupied Homeland in general, and covers with its activity the local, Arab and International information fields.

The functions of this Committee:

- 1- Prepares the internal mobilization program for the sons of the Movement in all the cultural and political and security (...) and other fields and sciences.
- 2- Prepares, types and presents the internal circulars and organizational papers to the action leadership according to a systematic security plan.
- 3- Publishes the communiques, the leaflets and the general booklets that are distributed periodically to the masses.
- 4- Follows-up the events and the international and the local news and analyzes them or presents a mature political vision periodically and continuously.
- 5- Works on spreading political and security awareness through seminars or audiotapes or videotapes.
- 6- Presents the ideology of the movement to the people in an attractive way to attract the biggest number of sympathizers to the Movement.
- 7- Edits studies carrying the spirit of the Movement and exposes the Zionist reality and the Movement's position on this reality and its vision that is different from the other Islamic or secular organizations inside the Occupied Homeland.
- 8- Contacts the international and local media to cover the actions of the Movement's sons in all the fields and not give others the opportunity to steal the sweat and the effort of the Movement's sons in any of the fields.
- 9- Issuing a monthly mass magazine representing in general the thinking of the Movement and its positions to the people of the Occupied Homeland.
- 10- Not to publish a book or a booklet or an internal or external circular for a specified price without the written consent of the General leadership, so our intellectual productivity does not become a bought and sold product.

The characteristics of the members of this Committee:

- 1- A keen awareness of politics, security, the Movement and organization.
- 2- A deep and wide consciousness in the Islamic Ideology.
- 3- Knowledge of the Islamic thought of the other Islamic Movements and organizations and the points of difference or convergence in the Islamic and Arabic world.
- 4- A total and thorough understanding of the reality of the secular, communist and other ideologies.
- 5- Understanding of the current state of international politics and the equation of the big powers in their struggle against their enemies.
- 6- A good understanding of the Palestinian question and its dimension in all fields, and an

- understanding of the Zionist idea and the reality of the struggle.
 - 7- A good understanding of the reality of the Palestinian people outside and inside the Occupied Homeland, and the best approach to deal with it.
 - 8- The ability to convince and to have a dialogue with the masses and the other forces.
 - 9- A good knowledge in the information and artistic or similar fields.
 - 10- A rapidity in movement and travel and covering information for the interest of the Movement.
- 2- The financial Committee

Definition:

It is a group of brothers competent in the financial and investment field, and has the consensus of the General leadership in regard to the confidence and the financial purity in a practical and concrete way.

The characteristics of this Committee are:

- 1- Complete and absolute integrity and honesty in a way that leaves no room for criticism, opposition or suspicion.
- 2- The ability to have a good action in financial management and a successful secure investment.
- 3- The capacity of financial planning and the distribution of the available amounts of money according to the work rules in a way that covers all the fields.
- 4- Saving, if it is possible, of some money, and the establishment of a treasury reserve of this money for emergency situations and extreme needs.

Duties and tasks of this Committee:

- A- Controlling the Movement finances and directing the spending in the different fields of action.
- B- Establishing an order of priorities for spending depending on the importance of the job to be done and based on the availability of the financial resources.
- C- Approving every incoming or outgoing financial document related to the treasury and dealing with committees based on that and the request of financial reports.
- D- Objecting to any Committee budget and reducing it, if it raises convincing objections.
- E- Spending the money from the reserve treasury according to a plan to be approved by the leadership.
- F- Establishing projects sure to be good investments with guaranteed returns to shield the Movement from the failed and non-studied projects, and that based on an elaborate investment plan of the type of the project and its capacities
- G- Writing a monthly report to the Central leadership of all the debits and credits in the treasury of the Movement.

- H- Presenting recommendations and ideas to the Central leadership on the best methods and ways to invest money.
 - I- Sending money from abroad through a good, convenient way and without any intervention from anyone in the Movement; no one has the right to know the incoming and the outgoing to the Committee with the exception of the Central leadership abroad.
 - J- The financial Committee presents a financial report to the Guidance Committee only if this one gives the reason behind its request.
- 3 - The Judicial Committee

Definition:

These are the brothers who are in charge of resolving internal conflicts and disputes. They call to account the violators of the internal programs and by-laws, and examine the complaints presented by the brothers against the leadership or other.

The characteristics to be available in the members of this Committee:

- 1- A strict understanding of the rules of the Sharaa (Islamic Law), the doctrine and the original basics of the rules of religion and the fundamentals of its application.
- 2- Specialization in the Islamic penal Code and knowledge of the restrictions that obligate the leadership to accordingly punish the member.
- 3- Fearing God, Justice in sentencing and impartiality.
- 4- Allowing both sides in case of a dispute, complaint or discord to give their points of view freely and without fear.
- 5- A strong personality, not influenced by emotions and talks.
- 6- Devotion to the unity of the Movement, and putting the general interest before the private interest in examining the cases.
- 7- Acting according to the rule of eliminating the bigger damage, then the smaller one.
- 8- Deliberate about the sentence and not rush for fear of making mistakes.
- 9- Not submit to pressure, extortion or bargain.
- 10- The ability to distinguish and discern between alibis, evidence and proofs according to the (Islamic) Law vision and personal experience.

The duties of the judicial Committee

- A- Establishing the by-laws and the Codes to the reprimand rulings allowed by (Islamic) Law, and presenting it to the base.
- B- Warning against violations, exposing their dangers, explaining methods to avoid them, and punishing whomever causes damage by transgression and irresponsibility.
- C- Summoning any person against whom a complaint is presented, whatever his rank and position are in the Movement, and interrogating him under the rule that all people are equal like the teeth of the comb before the Law of God.

- D- Settling disputes and arranging reconciliations between the brothers and spreading the spirit of tolerance instead of conflict and discord.
- E- Eradicating the spreading of rumors about some of the brothers and holding accountable and punishing anyone who defames or vilifies a brother.
- F- Examining the complaints and objections presented against the persons in charge, and deciding and issuing the appropriate rulings.
- G- Putting an end to the arrogant and insolent and stopping them short and warning or punishing them when it is necessary.
- H- Not to issue sentences in absentia or as soon as hearing, and to ask every plaintiff to provide evidence, because he should do so, and the oath is upon whoever denies.
- I- Going back in rulings to the historic precedents during the era of the first Muslims, and if this is not available, exercising interpretations is permissible, and everybody should comply.

The obligations of the action bases, leadership and base, towards the Committee.

- 1- Total compliance with all the decisions it issues.
- 2- In case of refusal of any individual to carry out the decision issued by the Committee, he should be forced to carry it out by ways the Committee chooses.
- 3- In case a member refuses the request of the Committee to meet, he should be forced to do so by the Committee in a way it finds convenient.
- 4- Respect the members of the Committee, and not contest their integrity and the decisions issued by them, and if there is any complaint, it should be sent secretly to the Central action leadership.
- 5- The executive organ should support the brothers in the Committee and carry out everything they decide, for fear of inaction and negligence, or some may think that the Committee is only a routine form.

The internal system of sanctions

- 1- The final expulsion from the Movement - and this matter is a result of the incompetency of the member. Before its implementation, it should be presented to the Central leadership abroad for approval and adoption ... and in case of refusal, lesser sentences would be issued.
- 2- The temporary suspension of membership: this suspension is similar to the expulsion situation in regard to exercising organizational activity, but he deserves the right to affiliate himself with the Movement and act as a member.
- 3- Stripping from responsibilities either in a temporary or permanent way, and this depends on the type of the violation and its seriousness in regard to the Movement's body.
- 4- The organizational boycott: not dealing socially or personally, and imposing some kind of psychological discomfort that would create in the individual the respect for the group and his knowledge of the value of companionship so he would not go back to the violations.
- 5- The financial punishment: by not paying him allowances if he receives any, or by imposing a fine he should pay to the treasury of the Movement.
- 6- Assigning him to perform some practical menial missions.

- 7- The physical punishment: and that for the more dangerous and threatening violations against the security of the Movement, or as a result of a physical assault against others or such.
- 8- Rebuke and reprimand: and that for the minor violations and with the sensitive kind, considering that the strongly-worded tone would deter them from their violations.
- 9- Imposing the admission of guilt in the presence of witnesses, so it would not be repeated a second time.
- 10- Apologizing and asking pardon from whomever he harmed or did wrong to, and asking for the brothers' forgiveness.
- 11- Retaining all the violations and discussions and sentences investigated by the Committee.

The judicial Committee should work on defining the features of this internal system of sanctions in a specific and clear way, so every violation would specify the type of sanction in advance, in order to avoid unpredictability in sanctions. And it is preferable if the violations and the adequate sanctions are specified in general so the sanction would be appropriate to the violation.

4- The Committee for Syndicate and University action:

Definition:

It is a specialized group of brothers working in fields, institutions, syndicates and universities. Its duty is to manage the activity there according to the strategic vision of the Movement.

Its most important characteristics:

- 1- That the member be from inside the institutions or be one of those who worked there in the past and were aware of the way things are run.
- 2- That the member be competent in the field of elections and campaigning.
- 3- That he be well-versed in the code and internal regulations of the institutions, and the way to reach a good level of dealing with these laws.
- 4- That he be active and energetic, and not know frustration and despair.
- 5- That he have a likeable personality in his field of action.
- 6- That he have communication skills and an effective ability to convince.
- 7- That he be aware of the alliances games and how to take advantage of that.

The most important tasks of this Committee:

- 1- The distribution and the spread of the ideas of the Movement in the form of leaflets and bulletins, and supervising to ensure that the quantity is sufficient to the situation that needs to be addressed.
- 2- Implementing a realistic action and activity policy inside the institutions and the best methods to influence the persons working there.
- 3- Implementing practical plans to participate in the elections and placing a good election program sensitive to the people inside the institutions.
- 4- Adopting the cases and the general demands that realize benefit and advantage to the biggest

possible number of members of these institutions or the students of the Universities.

- 5- Spreading the Islamic awareness in general and the knowledge of the Movement's ideas, through meetings and reunions.
- 6- Working on presenting personalities that would have the confidence of the people in the institutions so they can represent the Movement as a pure facade so no one can object to them.
- 7- Establishing special archives for the activities of the Committee and the results of its work.

5. The public relations Committee

Definition:

It is the group that organizes and defines the relations with other forces and factions, concludes alliances and settles disagreements. It works on implementing common grounds for daily cooperation.

Characteristics of the members of this Committee:

- 1- The ability for successful political maneuvering and dialogue.
- 2- The ability to use diplomatic suggestions and methods in dialogue.
- 3- A good understanding of the strategic plan of the Movement, its principles, goals and methods, so he would not deviate.
- 4- Knowledge of the consistent framework that cannot be compromised and the variable framework that can be subject to bargain for the realization of the Movement's best interest.
- 5- A good knowledge of the reality of the ideas, principles and goals of the forces he is assigned to negotiate with.
- 6- A good knowledge of the negotiator's personality in front of him and ability to analyze his personality and understand his conduct to be able to influence him.
- 7- A strong and balanced personality so he would not cause the derision or irritation of the negotiator in front of him.
- 8- That he would have the advantage of a huge amount of patience and self-control, and be able to endure unkind expressions and try to overlook them.
- 9 - That he would be smart so he would not submit to the direction set by the opponent in a discussion, but work hard on managing the dialogue and leading the opposing negotiator.

The most important missions of this Committee:

- 1- To be the official speaking organ of the Movement in the matters it is authorized to discuss with other parties.
- 2- To be the official bridge to contact other forces; no one could involve himself in this position.
- 3- To establish a solid strategic plan on how to deal with other organizations and how to benefit from this relation.
- 4- That the rules and the general procedures of the Movement be defined along with specific

procedures in a way that clears the vision in front of a negotiator.

- 5- To work on settling the disputes, the discord and the conflicts that may take place between the Movement and the other forces.
- 6- To present exact and correct reports on the direction of any negotiation with these forces.
- 7- That it would be its mission and no one else's to make tactical alliances and the method to follow to protect the movement.
- 8- Establish common denominators to meet with the other forces for daily coordination directed against Zionist forces.
- 9- Implement special archives for the activity of the Committee to register all the meetings and the discussions.
- 10- Establish archives to evaluate and study all the central figures in other Movements, and planning a method on how to deal with and influence these Movements.

Remark : The choice of these committees is effected through the competency in the appropriate field according to the vision of the Central leadership supported by a strong base of reports in that regard.

The second kind of Committees

The special and regional Committees

These are the committees that operate under the authority of the field leadership according to the defined vision and within the boundaries of the region placed under their authority. The nature of this relationship between the Movement and these Committees is defined by the same field leadership that assigns the missions. These special Committees receive their budget via the field leadership which also designates them since they are part of its activity. And the field leadership has total liberty to dismiss any brother in the special Committee or all of it, and replace him with someone more competent and more giving.

These Committees are:

The regional political and organizational Committee:

Definition:

It is the group that plans the organizational activity related to the organization and preparation of political cells, and activates, follows and evaluates them permanently and continuously.

The most important characteristics of its members:

- 1- Energy and dynamism, so he would cover in his activity the biggest possible area in the region under his authority.
- 2- The ability to choose the members fit for the organizational political work and separate them from the general activity of the current.

- 3- The ability to convince others of the necessity to join the ranks of the Movement without fear or cowardliness.
- 4- Continual effort and sacrifice without asking for the enlargement of the Movement's base in a way appropriate to its nature.
- 5- Secrecy and confidentiality in preserving the secrets of the Movement from spreading or dispersion.
- 6- Respect of appointments and maintaining a good management of the sessions.
- 7- Modest and unpretentious with the brothers working in the lower rank.
- 8- Commitment and compliance with the decisions and orders of the Field leadership.
- 9- Complete adherence to the ethics and morals of Islam in dealing with the brothers working in the apparatus.
- 10- The ability to manage others and direct their affairs according to the interest of the Movement.

The missions of this Committee:

- 1- Recruiting new members and elements to the Movement and adding a new blood to the organizational structure and the horizontal dimension.
- 2- Mobilizing these elements according to organizational programs and internal by-laws.
- 3- Spreading the spirit of loyalty, commitment and true soldiering in these elements.
- 4- Establishing a moral and psychological barrier between these elements and the ideas of the other Forces operating on the scene.
- 5- Deepening the concept of belonging and allegiance to Islam and Muslims and especially to the sons of the Movement.
- 6- Establishing the programs and activities that reinforce the unity and adherence of the sons of the Movement.
- 7- Managing the general political activity and distributing bulletins, publications, leaflets and such.
- 8- The ability to invent practical and effective methods to build a kind of coherence inside the one cell and consider it as one part of the whole body.

The Regional Security Committee

Definition:

These are the individuals who supervise the management of the security cells in the specific region, plan their activities and follow their movement.

The important characteristics of the member of the security Committee

- 1- A good level and performance of security perception.
- 2- A good memory.

- 3- The ability to analyze and link information.
- 4- Organization of the security cells and the ability to choose members.
- 5- Meddling largely with the masses and a good knowledge of the regions.
- 6- Staying away from the love of showing-off and vanity.
- 7- Keeping from lying, defaming and falsifying, and seeking the complete truth in reports.
- 8- The ability to restrain from talking and misuse of any word.

The missions of the security Committee:

- 1- Working on organizing members for the desired security cells.
- 2- Establishing plans and programs for appropriate internal security mobilization.
- 3- Providing all the apparatuses through the Field leadership with the best studies and preventive methods and such.
- 4- Preparing a geographical survey for every region and position to facilitate the work of the Movement.
- 5- Preparing a general topographical survey to identify the dangerous positions for the active cells of the Movement.
- 6- Preparing a repeated demographic survey for the population according to the appropriate organization adequate for this work.
- 7- Uncover infiltration operations and protect the Movement from the infiltration of its ranks by the Intelligence or the opposing forces in doing so.
- 8- Programming the reports and the releases in a way that does not leave room for suspicion.
- 9- Calling to account the deviationists, the degraded, the promoters of decadence and deviation.
- 10- Investigating the reality of the blows directed against the Movement, and establishing preventive measures for the future to guarantee the non - reoccurrence.
- 11- Presenting reports to the leadership either periodically and in general or when it is specifically requested by the leadership to designate new personnel or recruit new members to the Movement.

The Committee for Current action

Definition:

It is the group of brothers seeking to move the neutral masses to a position closer than before to the Movement. It prepares the programs to reach this goal.

The characteristics that should be available in this Committee:

- 1- A good understanding of the art of addressing the masses.
- 2- The ability to reach the street through the shortest ways and with lesser expenses.
- 3- A thorough understanding of Islam and its principles in general.
- 4- The call and the ability to transmit the idea, explain and detail it in a way that does not leave room for suspicion or doubt.

- 5- The propaganda and the ability to implement an informational program that embellishes the Movement in the eyes of the masses in general.
- 6- The instigation: the ability to direct and guide the masses against the enemy at any desired moment.

Its missions:

- 1- Establishing a practical program to be used to enter the hearts of the masses.
- 2- The use of methods and technology like videos, camcorders, photos, posters and such.
- 3- Preparing trips and visits to the archeological and sacred sites in the Holy Land.
- 4- Preparing seminars, speeches and festivals, and inviting the masses to attend.
- 5- Organizing seminars for education and cultural studies to bring people closer to Islam and the Idea the Movement believes in.
- 6- Organizing summer camps and encouraging students to join.
- 7- Establishing sports clubs and games such as Karate and such.
- 8- Managing the activity of women separately.

Several subcommittees ramify from the Current Committee. They actually constitute regrouped the Current Committee and they are:

- A- The Social Committee: It works on collecting donations and helping the poor and people in need in the region, offering the necessary living conditions, covering their medical and school expenses, and getting them closer to Islam in general and to the Movement in particular.
- B- The religious and cultural Committee: It works on publishing illustrated booklets for children and the distribution of gifts and toys to get the new generation to like the Movement. It also works on organizing trips and camps.
- C- The Committee for Daawa (Calling), preaching and guidance: Its mission would be managing the activity of the Daawa and building the base that loves the Movement. It also organizes seminars, lectures, festivals, and all the activities it chooses to present the Movement to the population, and prepares lecturers and speakers.
- D- The Sports Committee: This Committee manages the sports activity in general and tries to harmonize the education of the body with the education of the soul. It works on establishing sports clubs to attract the youths to the Movement.
- E- The Women's Activity Committee: It is formed of the women who manage women's affairs. It is not allowed for any man, whoever he is, to practice the Daawa or contact them. This mission would only be given to a woman.

The element of contact:

Definition:

He is the link connecting the arms of organizational work. He is like the missing ring that, if found, the Organization would be complete.

The most important characteristics that should be available in the contact element:

- 1- The high ability for camouflage and getting rid of any surveillance element if existent and a good practical knowledge of the art of surveillance.
- 2- A strong and rigid ability to endure hardships and especially interrogation and not divulge any secret of the Movement, whatever the result would be.
- 3- Secrecy, concealment and order, and not to talk about his appointments and activities. Also acts simply.
- 4- Staying away from vanity and pomposity, avoiding the limelight as much as possible, and limiting his acquaintances in the region where he operates.
- 5- The ability to absorb the blow and change its direction in a good, convincing way, and protect the active brothers.
- 6- Enjoying courage, sacrifice, generosity, and not to be stingy in giving oneself to the Movement if the situation requires that.
- 7- Not to act directly, openly and in person in the official meetings with the active members.
- 8- Total loyalty and honesty in delivering the letters or secret information that should not be opened, examined or exposed to others.
- 9- Integrity and being above-board and not to include his personal views or beliefs in advance in the verbal delivery process.
- 10- That he has a good experience in operational security, or has been arrested before, considering that he knows the most important active members and carries the most important papers.
- 11- The ability to move and travel quickly, and not use things that uncover his personality.
- 12- Being intelligent and able to analyze and connect events and having a strong memory.

The Committee for the prisoners and martyrs

Definition:

It is the group of brothers who are outside the active organizational frame and who do not have a relation with it. It takes care of distributing the allowances of the prisoners and the martyrs. It is a special Committee that does not have any relation with the other committees and its activity is directly linked to abroad.

The characteristics of this Committee:

- 1- It should be formed of trusted elements who know God's limits in preserving the needy and the orphans' money.
- 2- The members should not be active in any organ or any organizational Committee.
- 3- The members should be characterized by secrecy in action.
- 4- They should have available in them the element of honor and sympathy with others and conscientious sharing.
- 5- The ability to know the situation people are in.
- 6- To have a general knowledge of the needs of all their brothers
- 7- They should have available in them the ability for good money management.
- 8- Being just and treating all the brothers equally.
- 9- Should not intervene in the activity nor try to know the goal or the meaning of their situation.

The most important missions of this Committee

- 1- Receives from abroad the money specified for the families of the martyrs and prisoners.
- 2- Planning the quantity of these amounts and the ways to spend the money by establishing priority levels for the more needy among the brothers who suffer the most damage.
- 3- Writing a monthly report including all the money received and how it was spent.
- 4- The appropriation of some amounts for extreme emergency situations with the knowledge of the brothers.
- 5- Contacts the prisons to define the needs of the brothers there and cover these needs.
- 6- Hires lawyers to defend the brothers who are defendants in cases attributed to them.
- 7- Maintains a list of the new prisoners of the Movement and their addresses.
- 8- Conducts a social census of the situation of the martyrs' and prisoners' families and allocates allowances based on that.
- 9- This Committee should not intervene in the administrative management of the Movement or write reports on it, or intervene in its affairs at all, and also the administrative organ.
- 10- Establishes lists to be entered in the computer to be inspected by the accountability and follow-up Committee.

Its nature:

- 1- The committee should be composed of at least three persons.
- 2- Every one of its members should know every single detail regarding the available amounts.
- 3- Every one of them is considered to be equal in rights and ranks, and no one should have more power than the other.
- 4- Decisions are taken only by way of majority.
- 5- The member in contact with abroad from this committee does not have more authority that gives him more rights than the other brothers with him.
- 6- Its activity would completely and strictly cover all the regions.
- 7- The guidance and advice Committee has the right to observe and examine its activity and

present an evaluation abroad.

- 8- It would be called to account if it is proven that it was negligent in its duty toward the brothers or if it was not fit to protect their rights.

Remark:

The action field leadership, and the leaders of the general and special Committees follow these by-laws according to an operational plan projecting the daily activity of the operating brothers ... And the action plan is the living and practical interpretation of these by-laws, that is why the Movement acted on providing a programmed action plan more specified for the activity of the Committees. No member outside the field leadership has the right to examine it because of its importance on the security level. And based on that, it can not be presented in the by-laws.

And success is granted by God.