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Make Ready for Them All Thou Canst [Referencing Quran: Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the enemy of God and your enemy, and others beside them whom ye know not. God knoweth them. Whatsoever ye spend in the way of God it will be repaid to you in full, and ye will not be wronged.]

Recruitment**Introduction**

Thanks to God and peace and prayers be on the last prophet, the prophet of victory and the prophet of mercy, Muhammad Bin ‘Abdallah and his followers until the day of judgment.

Without doubt, discipline is the backbone of military action in all phases, starting from training and ending with combat. However, in secret action, security is the perimeter that protects the secret action from the furtive enemies of the Islamic move and its path in all phases, starting from birth until reaching the final goal.

In order for a movement to be born without deformity or disruption, the founders must put their utmost efforts in creating the core of the group and its cadres. Moreover, for the movement to continue without deadly errors and crippling mistakes, it has to pay attention to recruiting and put great effort into keeping the purity of its ranks from penetration that can lead to its harm or death. Recruiting occurs always for two purposes, and they are:

- 1- Gain members for the movement.
- 2- Cooperate with local people to obtain services. This type falls into two forms:
 - A- Members paid for the information they provide (agents).
 - B- Members unpaid for the information they provide (collaborators).

The first purpose [in number 1] is extremely significant because any mistake can harm the movement without knowing or avoiding it. Such mistakes stay in the organization, watching all its movements, reaching its leadership, or becoming one of the decision makers in it. At that time, the group will start turning into the enemy's way, whether it likes it or not, causing its next recruitment to be a competition to win good members so that other movements do not become stronger by having them while they're [the good members] in fact being taken into the enemy's visions, such as:

- 1- Movements that have a touch of Islam, yet in reality they follow a distorted course and do not lead their members to the Islamic objectives. In fact, its members do not properly understand the religion, similar to the democratic movements.
- 2- Its transformation into a dissident movement is considered a part of the Islamic groups, when in fact it is a germ decaying and deforming the religion and is not related to it in any way, but aiming to destroy the society and Islam for which it came to revive.
- 3- It may be a movement that follows a passive form of religion close to the Sufi school that cares about being humble towards other people and purifying the soul, but does not care about

- managing the society or even interfering in the restoration of its politics.
- 4- It may drive it away from its religion, like the Sufi communities that do not recognize religion except on annual occasions and becoming closer to it through polytheistic worship that does not relate to the religion.
 - 5- It may transform it into a barbaric form that legitimizes everything and prohibits nothing and everything is permissible. They believe in no customs or traditions; in fact, they created a new God for them who is nothing but a rebellious devil.

Ultimately, the people lose confidence in all these forms of movements as they do not fulfill the people's desires. The democratic movements did not save the people from oppression, but rather ruled oppression to be legal and voted on. The dissidents [of Islam] made matters worse and drove people to hate the religion and even its name. Negativity pushed society to live in humiliation and submission, and dressed it in a sheep-like skin in the name of asceticism and humbleness. They made people forget the honor of Islam and its singularity. That is why they turned away from Islam, and lived like the Sufis in delusions, and in the shadows of old pagan rituals surpassed by human knowledge. The latter changed people into a crazed animal that anyone with a conscious or sound character disdains. After the people lose confidence in all of these movements and accept the secularist system, the enemy will support the people's wish and give his blessing to destroy them all and in phases depending on their significance.

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The second purpose [concerning cooperating with local people] has a limited danger as long as it stays away from the body of the movement. In the worst case, it may harm a movement's wing that may be replaceable with the passing of time. This should not make us ignore or slack [this purpose] when we do it. On the contrary, we have to give it its proper consideration, equal to the benefit that it brings to the group.

The first purpose is called the organization security and the second one is categorized under the organizational activity security. We will discuss each procedure in detail separately.

Part One

The organization Security

The organization security (personnel): Its purpose is to safeguard the organization from penetration. These are the series of measures taken to protect the human minds from theft, and to ensure that trusted and faithful individuals handle secrets and documents.

Safeguarding the organization's security is achievable by preventing penetration and subjecting the organizational process to gradual phases through which we conduct studies and organize and gather sufficient information about every person we intend to recruit.

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These phases are:

First: Observation and Categorization phase

In this phase, it is the beginning of comparison between the required and defined specifications by the organization and the individual intended for recruitment that are represented in the initial judgment any person gives in the form of a question. A minimum level of information must be available about the person without direct contact between the two. This phase can be called the initial targeting phase.

Second: Investigation and information gathering phase

After the individual passes the first phase without an initial objection, we begin gathering detailed information about him in complete secrecy and without his knowledge. The following points are to be investigated:

A- Knowing his past:

His past needs to be free of any control point that could affect his future. For example, the individual had a previous relationship with a political movement, and the reason he left it is unknown to the public but is known to certain individuals or the authority. This could be embezzlement, perverted behavior, or any other reason. Such past enables the enemy to control this individual in exchange for not revealing his secrets and forcing him to work on his behalf.

B- Knowing his current political convictions:

This can be done by asking others of his relatives, friends, colleagues, and coworkers. Political convictions of every person usually are known through discussions with others.

- To him, democracy may be the most suitable political conviction to establish successful governments, or the appropriate method to gain power.
- He may believe that communism is the most suitable political conviction, and the true example for equality between the members of society, and that the differences among social classes that exist in the democratic regime are the reason for the misery of nations. He also may adopt a third or fourth method, etc.

C- Knowing his current intellectual convictions:

It is essential to know the intellectual convictions of the individual since it is the most important issue because they are what personnel uniformity and harmony are based on. Therefore, clarity of the curriculum, and ideology and its adoption by all members of the organization, make the disagreements between organization members within the framework of disputable issues. However, ambiguity of the ideology may result in huge disagreements. The requested information about the individual that should cover the previous points could be categorized as follows:

His childhood, status among his school friends, old friends, imprisonment, the reason for leaving his previous organization, family financial status if available, education level, occupation, other skills, his marriage, neighbors, current friends, foreign and domestic travels and their purpose, the number of family members, etc.

Accordingly, we must gather as much information as possible. This information is gathered indirectly without the investigated person's knowledge through the following methods:

- 1- Exciting others who know the intended person without informing them of the purpose of the conversation.
- 2- Observation and secret search
- 3- Search of available records, especially civil records.

This way, we continue gathering information until certain of the previous points. We stop gathering the moment there is an indication that the person is not suitable. At the end of this phase, we must certify the accuracy of the information from more than one person.

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After completing the two previous phases, the person must be classified as follows:

- A- Loyal and trustworthy: An individual with complete loyalty to God the Almighty and the chances of his surrender to outside pressure are difficult.
- B- Not loyal: An individual not completely loyal to his religion, and considers himself loyal to another party since he embraces ideas foreign to his society and country.
- C- Untrustworthy: An individual who is suspicious from a security point of view due to some mistake, where he loses his will if subjected to an external pressure.

Third: Establishing relationships:

In this phase, it is necessary to establish a relationship between the recruiter and the recruited person to explain to him the nature of this religion, and develop an intellectual unity as a base for operation. These relationships should be as follows:

- 1- Social relationships to join the individual with the group and share in its concerns and hopes.
- 2- Ideological relationships to unify the vision and style of work.
- 3- His assessment: several tests are done to ensure the individual's psychological, physical, and mental health, in addition to psychological tests designed to measure his ability to hide secrets, his emotional stability, cooperation, and the swiftness of his actions, his manners, and morale, and assign to him to the appropriate place.

4- Categorizing:

- A- Open member
- B- Secret member
- C- Leader

Measures of Personnel Security for Each One of the Above

- 1- The open member:
 - A- He must not be inquisitive and inquire about issues that are not of his concern, so that he may not spoil certain missions his brothers are about to accomplish.
 - B- He must not keep with him names, addresses, and phone numbers of people that he knows. And if he has to do so, he must save them in a safe place.
 - C- During security tension and arrest campaigns, he must minimize his movement especially

within the tension areas. He must pay attention to his Islamic appearance and not sleep at home at that time, but rather in a safe place designated for such occasions.

- D- Must not be very talkative of what he knows or hears, especially about the important missions related to his group.
- E- His communications with certain members in special sensitive positions (i.e. army or police) must be done in a strategic and very safe place so that he may later on transport them to their specific group leader. When dealing with these members, the place, the time, and the amount of information gathered from them must be taken into consideration so they do not get exposed early before having a chance to contribute to the group. As for dispatching and receiving letters, this must be done within the general framework only and must not contain any information that could be beneficial to the enemy, and must be burnt immediately after being read.
- F- Phone conversations must not contain any material that could be important to the enemy.

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2- The Secret member

In addition to the aforementioned measures of personnel security for the open member, this member must do the following:

- A- Must pay attention to his appearance so it may not reflect the Islamic orientation, such as beard, dress, teeth cleaner [TC: Siwak in Arabic], Koran, and religious booklet.
- B- Must not speak using brothers' well-known terms, such as "God bless you," "God willing," "God will help," or "Peace be upon you," when entering and leaving, etc...
- C- There must be a cover set up in advance for each and every place of his move such as an apartment, assigned country, store, or mode of transportation.
- D- He must be aware of all information listed and related to the identity card he is carrying.
- E- He must not interfere in the "group of commanding good deeds and forbidding bad actions," so he does not bring attention to himself and spoil his assigned mission.
- F- His contact with the overt personnel must be secure, and should not take place except in case of extreme emergency.
- G- It is preferable to become fluent in the dialect of the country that he is associated with and that is listed on his identity card, or the country he resides in while executing his mission. This way no one will recognize that he is a stranger, or learn from his dialect that he is from the highland or from the sea area.
- H- Avoid visiting popular Islamic places like mosques, stores, libraries.
- I- Sending or receiving letters using secret ink or codes.
- J- When talking on the phone only use special codes.

3- The Leader

Whether he is in the public or secret work, the leader has special importance for the following reasons:

- A- The vast amount of information he has.
- B- The difficulty of replacing a leader on the leadership level.

Therefore, the aforementioned security measures that pertain to the members should be very strict

with regard to the leadership. That is why big capacities should be allocated for the safety of leadership.

Important Note

For married brothers, the following must be taken into account:

- 1- They must avoid talking to their wives regarding Islamic work matters.
- 2- Brothers who are in security danger must avoid movement with their wives when the latter are dressed in Islamic fashion that might draw attention, i.e. wearing the veil.

Fourth: Preparation

- 1- Legal and political education.
- 2- Security training for instilling the spirit of religion and morality through:
 - a. Security flyers
 - b. Security stickers
 - c. Security awareness
- 3- Military training: individuals' training of any sort may not take place until after their security preparation sorting, based on their security's abilities and ranking them in their appropriate groups.

Fifth: Follow up

To ensure the execution of security instructions, so there will not be any penetration from the enemy. From time to time, some procedures might take place as follows:

- 1- Knowing the psychological developments so that the individual does not engage in an uncalculated action due to increased excitement.
- 2- Making sure that the member is current in all the recent security instructions, and testing each one of them separately.

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- 3- Preventing the brother's mistakes, and putting him in the suitable place.
- 4- Discovering any deviation and rushing to rectify it:
 - A- Evaluating the brother and moving him from the secret arena to the public one.
 - B- Expel the individual in the case where it was proven that he was involved.

Sixth: Reprimands

Certain considerations must be assessed when signing punishments relating to security.

- 1- The punishment must fit the committed violation to guarantee that it will not be repeated.
- 2- The dismissal of anyone proven guilty.

Conclusion:

- 1- Do not talk about yourself, your work, and other people's work.
- 2- Adhere to the principle of "need-to-know."
- 3- Do not carry any secret information to your home even if you intend to study it.
- 4- Avoid excitement and provocation.

- 5- Avoid talking in a loud voice, rather speak softly.
- 6- Always be aware of phone tapping.
- 7- Beware of gradual persuasion and methods thereof, review the lecture on gradual persuasion.
- 8- Leave any secret documents in their hiding place and do not move around while they are in your possession.
- 9- Make sure to lock perfectly and securely the secret information places and the (TC: illegible characters) archives hiding place.
- 10- Be cautious of listening devices.
- 11- Look for listening devices when you enter the work area.
- 12- Do not precede events.
- 13- Avoid general influences, like "evil friends, alcohol, and gambling".
- 14- Avoid problems generally in your neighborhood or workplace so you do not bring attention to yourself. People are usually interested in knowing of the persons who make troubles, they monitor them to avoid them or simply of curiosity. This might reveal your identity.

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[Same as document AQ-INSE-D-000-118 pages 10 (Chapter 3: Creating Agents) to Page 15 (point number 5)]

Part three:

Collaborators

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