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In the Name of God, Most Gracious, Most Merciful

TEHRIK-E TALIBAN PAKISTAN (TPP) CHARTER

Organizational Structure of TPP

With the comments of Shaykh ((Abu Yahya)) and Shaykh Mahmud al-((Hasan))

#### 1. THE AMIR:

We praise God because the Movement has a one Amir who was appointed to that post in consultation with the decision makers, he can issue orders to us that are based on the Shari'a and we have to obey him (in what we can do).

Comments: From the above paragraph, we gather that the structure covers something that in the past as well as on a situation that currently exists, because it states, "who was appointed to that post in consultation," and thus it covers the case of an Amir who is present and was already appointed. Such a structure should at first specify the procedure of appointing the Amir, so that with the passage of time the set structure will remain in control of the situation. Thus the points that we should concentrate on are:

First: What is the practice that is observed in appointing the Tehrik (hence "Taliban Movement" "Movement") Amir, and that everyone should abide by? There is no doubt that the best way is to consult with the decision makers, the people in power, the Amirs of the groups, and then to consider the public opinion.

Second: What are the attributes of the Amir who is chosen to head the Taliban Movement? The organizational structure doesn't mention any of the attributes, of which are honesty, sincerity, truthfulness, religious knowledge, experience, and noble-mindedness, etc.

Third: What are the conditions for dismissing the Amir? What are valid reasons that permit the Shura Council to dismiss the Amir from his post?

Fourth: How do we deal with the Amir's absence, be it a result of his being killed, detained, or suffering from a permanent

disability that will hinder the performance of his duties? It is mandatory to appoint a deputy Amir who can manage the affairs for a specific period of time till the Shura Council meets and appoints a new Amir.

The Amir's Authority:

According to the Shari'a, the Emirate is the supreme authority to implement God's laws (this attribute is that of the high Imam the Muslim Caliph; the Amir of the believers. As to the other Emirates, they are to be considered separately (refer to the book al-Ahkam al-Sultaniyah written by al-Mawardi"). The Amir has the authority to establish all institutions which he will name as Committees (hence Committees), and the right to appoint and dismiss the heads of these institutions.

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Thus the Amir has the right to:

1. Dismiss at anytime and without a reason the heads and the members of the Movement's Committees, in the same way 'Umar Bin al-Khattab dismissed Khalid Bin al-Walid (May God be pleased with them) during the war, and none can ask him why he did it. (The fact is that 'Umar didn't dismiss Khalid without a reason. The scholars said that he dismissed him lest the people believe that victory was linked to him, and he dismissed him to safeguard the religion of the people. The books on the al-Sirah noted that 'Umar wrote to the Muslim governors telling them that he didn't dismiss Khalid due to resentment or betrayal but due to the fact that "people glorified him and were fascinated by him, and I became wary that they would empower him, and I wanted them to know that only God is the creator, and I wanted them to avoid a sedition to take place." Other history books mention that 'Umar regretted what he did).

2. The Amir can make a decision based on the opinion of any of the Shura Council members, and none has the right to dispute or oppose him except if the decision conflicts with the Shari'a. God said, "Consult them in the affairs, then when you have taken a decision, put your trust in God". My own opinion on this matter is to abide by the opinion of the majority to avoid whimsical decisions and avoid decisions based on absolute personal cravings, because a true decision is more likely to be based on the opinion of the majority.

On this subject, the scholars said that the right to make a decision is that of the diligent Imam. However, in the absence of knowledge and experience, and with the complexity of the events that require careful deliberation and deep knowledge, then the right thing (and only God knows what it is) is for the Amir to be obliged, and by that I mean absolutely obliged to abide by the opinion of the majority members of the Shura Council. If a tie occurs, then the Amir's opinion counts.

The procedure that was mentioned in the organizational structure will undoubtedly result in a conflict and will have the Amir side with the sect that agrees with his opinions, and that will result in a grudge, hatred, and in discrimination; which are evils that are expected to take place, and thus it is a must to shut the door that leads to it. There are scholars who said that if an appointed Amir lacks the attributes that qualify him to carry out the hard work required by the Emirate, then it is permissible to appoint two Amirs to complement each other to take care of the Emirate's affairs and fulfill its required duties. If the multiplicity of Amirs in a single location can be harmful to the situation and can result in rivalry, then based on all of the above-mentioned reasons, the Amir is obligated to abide by the majority opinion of the Shura council.

3. Consequent to his taking the opinion of the Shura Council, the Amir has the right to approve agreements and peace treaties between the government and the regions that are under the control of the Taliban Movement, as long as such treaties don't harm the interests of the Muslims.

4. Any of the groups don't have the right to sign on a peace treaty or an agreement without the approval of the Amir.

5. The Amir is in charge of the cases of the members who are dissatisfied with Movement. (This subject covers an existing problem that needs to be solved, and the right thing is not to include this subject in the organizational structure, or to include it in a different way. It should have been covered as, "In the event there are persons or Movement groups who are dissatisfied and have complaints, then it will be the Amir who will look into their problem"). Also, the Amir has the right to have a dissatisfied person moved from his group and directly attached to the Central Authority, in the same way 'Umar bin al-Khattab attached 'Ubadah bin al-Samit and told Mu'awiyah (May God be pleased with both of them) that he ('Ubadah) isn't under his control.

6. The Amir has the right to summon members of a certain region to come over for a special reason, and the person in charge of the region can't forbid them to go. (This is one of the main issues that will create problems, because the local Amir will lose the respect of his team members. In the event the Amir needs certain members from other areas, then he has to request their presence via the Amir of the locality and not to summon them directly without the knowledge of the local Amir).

(The reason behind this procedure is that the summoned people might be involved in important work in their area, and the Amir isn't informed of their work, and maybe they are posted in a location, cannot be replaced, and their absence might lead to a state of chaos and internal problems.) (In page 130 of Volume 7 of his book the "Bidayat and Nihayat" Ibn Kathir wrote that 'Umar Bin al-Khattab told Abu Bakr to write to Khalid and tell him that he can't give a sheep or a camel without receiving an order from you. Abu Bakr did write Khalid who wrote back and told him to leave him alone and mind his own business).

7. When the Amir assigns people their responsibilities, then the people in charge cannot interfere in the business of others (This information was mentioned in the book "al-Sayr al-Kabir" and the purpose behind it is still ambiguous to me).

8. When the Amir assigns the regions to people to be in charge, then none of them can interfere in another's region without the permission of the Amir.

9. The Amir has the right to appoint, dismiss, and replace the people in charge of the regions, as well as the heads of the committees.

10. When the Amir assigned the responsibility of questioning and interrogation to a committee, the rest of the committees and regions don't have the right to dispute their work, and if they do then they will be punished as guilty people (a mere dispute doesn't make of them guilty people, till the reason of guilt is known. In any case, such a term should be avoided).

The above are the ten.

Comments:

First Comment: After covering the Amir and his responsibly, they should have clearly covered the Deputy Amir, how to select him, and his duties, to include his taking over the responsibilities of the Amir in case the Amir's absence, and the period he can remain in charge. The important point is that the Amir should have a deputy, and I believe that the Amir should select his deputy and ask the Shura Council to approve him. The deputy will not be a deputy, till the Shura Council approves his appointment.

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The second comment:

After we covered the Amir, his deputy, their attributes, and responsibilities, we should cover the Shura Council, their membership count, the attributes of their members, the duties of the Shura Council, how they reach crucial decisions to include their meetings timetable, and whether it should be on a monthly, bimonthly, or a six-month basis.

My opinion on the selection of the Shura Council members is for the citizens (the Mujahidin Taliban) of each region to choose its members, and the number of members from a region should be based on the population density and the power of the Movement in the region. All of the chosen persons will form the Shura Council. Thus the Shura Council will have members from Swat, Bajaur, Orakzai, and from Masud.

The Shura Council member should be respected by the Mujahidin and the rest of the people, and should be a knowledgeable person who gives advice to others. The Shura Council should include trustworthy scholars who will say the truth without being afraid to be criticized by the people, and without complying with the Amir's opinions and statements. The Imam al-Bukhari said, "The Imams that came after the Prophet used to consult with knowledgeable people on the things that were permissible, and to rely on the least complicated findings that were mentioned in the Book and the Sunna , and would not trespass these but would emulate the Prophet, May God bless him" . Of the most important duties of the Shura Council, is to form the General Policies of the Movement, to have the Amir account for his shortcomings, negligence, and overstepping his duties. Thus the organization structure should clearly and in detail cover the Shura Council.

Quote:

"Third: The document didn't cover the subject of calling the Amir to account, which is an important issue that we should give more priority to than the atheists who call their president to account, do. The Emir is nothing but a human being who does the right thing, makes mistakes, oppresses others, and is a just person. Thus there should be a way to have him account for his actions in front the Shura Council. It is a fact that the Amir has his own rights and duties, and if he neglects or manipulates his duties, and doesn't give them due attention, then he has to be brought to account through a clear and disciplinary procedure."

Unquote

## 2. THE FINANCE COMMITTEE:

This is to be a central committee with regional smaller committees. The committee is to have a director general who is a scholar and two assistants.

The person in charge of a region is to appoint two members to collect fines from the imprisoned criminals. (What is the method to be used to collect the fines? What is the type of crime that mandates the collection of a penalty fee? How are these penalties evaluated? Is this an additional penalty, or is the money imposed because the man is a criminal? We note that this penalty issue opened the door wide open for reckless jihadist people to unjustifiably seize the money of the people and collect it in an easy way; and more so if the person in charge is an ignorant person seeking revenge. In short, it is strictly forbidden to take money from the Muslims, be they believers, or disobedient and immoral persons, and none can unjustly usurp this money. Imposing fines has its rules and regulation and the Hanafi sect forbids it). The two members are to collect contributions and alms money from the Muslims, and none else has the right to collect the contributions and fines.

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-- The duties of the Central Finance Committee:

1. The Central Finance Committee is to make sure that none collects contribution to the Movement except the movement members in the regions who are assigned that job. If anyone does that then he will be punished as a criminal.

2. The Committee is to verify the Shari'a permissibility of receiving penalty money from the fined prisoners (this is an important point for which specific regulations are to be set and observed by the members of the committees in the various regions, who rely on their personal judgment).

3. On a monthly basis, the Central Finance Committee will ask for the details of the money collected and will audit this account. The finance people in the regions are to register the collections and expenditures on a daily basis to enable them to present a monthly report to the central committee.

4. The Central Finance Committee will on a tri-monthly basis submit to the Movement's Amir a full detailed report on collections and expenditures.

5. The Central Finance Committee will take half (fifty percent) of the money collected in all the regions, in support of the Center.

6. If a region is in need of money, then it will submit a request to the Central Committee, which will extend the money to it.

7. The region's finance committee is in charge of the region's expenditures.

8. Fines will only be collected from the Idol Worshippers and their supporters. (This concise statement needs to be clarified through set points that the members are to abide by, and anyone that neglects these points will be called to account for. The term "Idol Worshippers Supporters" can be misunderstood by the Jihadists, and can lead into mistakes by usurping the money of the sinless people. I already wrote to you a list of my suggestions (regulations) to control this subject, and haven't yet received your reply. I am including a copy of this list for your attention.)

In the name of God, Most Gracious, Most Merciful

We praise the Lord, and pray that blessings and peace be upon His Messenger, His People, and His companions,

The following are some of the regulations that are to be adhered to in kidnappings that are often carried by the Mujahidin, and that resulted in grave mistakes and injustice that might call on

God's wrath and the delay or denial of victory. Based on these regulation and restriction, the Amirs and their followers will be forced to account for their actions and transgressions.

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First: It is not permitted to kidnap a person to collect money for personal gain, even if that is intended to enable the person to deploy to carry Jihad in the Jihad arenas. The one and only purpose of exchanging the kidnapped person with ransom money is to benefit Jihad as a whole, where the collected money will be deposited in the treasury, and then the Amirs will distribute this money after they consult with others.

Second: No person is allowed to carry a kidnapping operation without the knowledge and permission of his Amirs, after they are informed of all the operation's details and circumstances, and thus the Amirs become responsible for the operation and its consequences.

Third: The money of the Muslims should never and in no way be targeted, whether the Muslim is a believer or an immoral person, and no matter how rich they are and their possessions are. The Prophet said, "It is forbidden for a Muslim to target a Muslim, be it his blood, money or Honor" (Hadith narrated by Muslim).

Fourth: If a mistake took place and a Muslim was kidnapped and an amount (be is a small or big) of money was taken; the full sum of the money is to be returned to him, because no money can be taken from a Muslim except if he willingly gives it.

Fifth: The following are the sects whose money can be directly targeted or obtained as a result of exchanging it with their members.

1. The Qadyanis.
2. The Agha Khans.
3. The Hindus.
4. Prominent Shi'a merchants.
5. The country's officers and chiefs of intelligence.
6. The companies for which there is confirmed proof that they directly cooperate with the Americans in its war on the Muslims in Afghanistan. That should be based on clear and confirmed information.

Sixth: Money will not be demanded except after verifying that the targeted side is a member of the above-mentioned sects, and

it is not permitted to target others based on doubts, guesses, or fantasies.

Seventh: Avoid kidnapping the women and children of the above sects, lest that action distorts the image of Jihad and the Mujahidin, and it is forbidden under all circumstances to kill the women and children.

Eighth: It is not permissible to betray the kidnapped members of the above-mentioned sects, and all promises given to them should be fulfilled. If, for example, we ask the kidnapped, "Inform us with the location of Malik, or pay us such an amount of money, and we will release you", then if he did point to us the location of Malik, or he paid the requested money, it is not permissible to kill him, and generally speaking the promises should be kept, and betrayal should not take place. God said, "And fulfill every covenant. Verily, the covenant will be questioned about" (Quran 15.35). God also said, "Verily, God guides not the plot of the betrayers" (Quran 13. 52), and said, "Verily, God does not like anyone who is a betrayer, a sinner" (Quran 5.107).

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Ninth: Try hard to well treat the kidnapped prisoner and extend to him to a comfortable accommodations, food, and medical treatment as much as possible. It is forbidden to torture the prisoner, and care should be given to avoid neglecting him and become very lenient with him lest he escapes.

Tenth: Every person who is assigned a kidnapping operation is to read this note, fully understand its details and abide by them.

Eleventh: Anyone who breaches what is written in this document will be questioned and punished for violating the rights of the Muslims and unjustly usurping their money.

God is aware of all intentions; He orders justice, and doesn't like the traitors.

#### Comments:

1. If a person or the person in charge expends the money without informing the Finance Committee, then he will be severely punished.

2. The term "idols" refers to the government security and judicial organizations, the non-governmental organizations (NGO's), or others who preach errant notions.

3. The Idol Supporters are the persons who vocally or by other means support the infidel government in its current war. (This is a wide field that really cannot fully specify the preceding statement, because we should take into consideration the person's situation, his ignorance, the effect of the media on his thoughts; which media distorts Jihad and the Mujahidin by stressing on the ugly actions of the unrestrained Mujahidin. We cannot rely on this item to judge taking the money of the ignorant or shedding their blood as lawful; which issues have been pondered by the true scholars who discussed them for years, and haven't reached a conclusion on them. The religion requires us to rely on the Shari'a laws and criteria, to refrain from straying, exceeding the proper bounds, and we should differentiate between Shari'a real evidence that is known to the layman and scholar, and personal decisions that the scholars disagree on).

An explanation of the above can be through a person asking himself the simple question of, "How long did it take you till you gathered the knowledge on the Jihad issue and on judgment and rule, and what were you before you learned this information? Then your answer and your excuses (for for ignorance) will make you understand the situation of others, to be a just person, and refrain judging others based on the knowledge that you spent years to gain.

### 3. THE INFORMATION COMMITTEE (THE RUMORS COMMITTEE)

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-- This Information Central Committee is to be composed of five members with a person in charge. Each person in charge of a region will appoint two persons to carry this work. The goal of this committee is to gather the opinions of the people, to reveal to the people the tyranny of the enemy, to counteract the false rumors of the enemy, and to present to the people the achievements of the movements' al-Shabaab (the word Shabaab to be deleted).

-- The Three Branches of the Committee:

1. The Audio Information Branch: Will record and publish the teachings of the scholars. The FM stations in all of the regions will be under the control of this division.

2. The Video Information Branch: Will use films to air the Government's acts of oppression, and the accomplishments of the Mujahidin.

3. The Reading Material Branch: will issue a local monthly magazine to reveal the three subjects (Acts of oppression, the Movement's point of view, and the Mujahidin accomplishments) to the people. Also, this branch will periodically convene scholars' meeting, will publish what took place in these meetings, and will publish interviews with others.

-- Comments:

1. None except the Central Information Committee is allowed to publish any material, and if they do then they will be punished.

2. All of the regions are to send their audio and video declaration at the agreed time to enable the Central Committee to publish them at the right time.

3. It is forbidden to publish anything other the Movement opinions. No personal opinions are to be published.

4. THE INTELLIGENCE COMMITTEE:

This five-member committee is the central "eyes" of the Movement, and it should have secret branches in each region.

The Goals of the Committee:

1. Follow up on internal affairs, and be aware of the persons who want to create a state of unrest within the Movement, and thwart its work.

2. Follow upon on the enemy's agents and block their way.

3. Guard and protect the Amirs, the Movement's high ranking officials, and attach to them reliable guards.

4. To on a daily basis, collect, analyze, and comment on information.

5. Detain and interrogate the spies.

6. Search for the reasons behind conflicts, and their sources.

7. Collect the enemy's secrets, and follow and lay surveillance on the enemy.

8. Search for pro Movement persons who are within the enemy's rank and file. Get hold of spying equipment.

Comments:

1. The Committee members are true people who work hard for the movement without being influenced by the wishes of the Amir or of a prominent person while they are performing their duties.

2. The Committee will follow up on the mistakes that can be harmful to the Movement and the religion.

Quote:

"Controls should be set for following up on the Muslims and refrain from spying on them and on the citizens. It is very important to differentiate between the true advisor who calls for the truth, be it in the face of the Amir and other persons, and the persons who seeks unrest to really split the rank and file without being suspected."

"There are also those who aren't of the same rank and can't be placed on the same level, and there are groups whose Amirs, commanders, and members don't accept to receive the true word and advice from any person and to receive it without constraining and frightening the person. No matter how powerful and famous these groups are, they will fail because they insist to move forward in the wrong path that is based on their whims, and these groups can't be counted on to support the religion and the Shari'a. We have to encourage all the people to be courageous in uttering the truth without being afraid of being rebuked by anyone; instead they should be appreciated and respected. If these persons are mentally and physically scared, then they will keep things to themselves and will not utter them lest they be accused of splitting the ranks of the Mujahidin,

and of creating a state of chaos. This indeed will separate the unity and the call of the Mujahidin, because people can unite based on the religion, and can't agree by basing themselves on never-ending whims."

#### 5. THE JUDICIAL COMMITTEE:

The Central Judicial Committee is composed of five well-versed scholars to be headed by the most scholarly of them, who will be the supreme judge. Also, each region will have its own local committee that is headed by a judge who decide the time and place to convene judicial meetings.

The Goals of the Judicial Committee:

1. To convene judicial meetings at the time that is approved by the Movement.

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2. The Judicial committee will base itself on the Quran and the Sunna in issuing its judgment on people.

3. Each case is to be put in record, and then it is to be divided into the following four stages; Introduction, Defense, Cassation, and Appeals, all of which will be based on details noted in jurisprudence books.

4. Put an end to administrative corruption as related to the duties of this committee.

5. The Central Committee is to give lessons to teach the Movement's and other true scholars the judicial ethics and regulations.

6. Separate the Movement's internal issues from the duties of the Judicial Committee.

Comments:

1. Since the Judicial Committee is an import one with full authority, the Amir and the people under him are to be treated the same in this committee, and the committee can summon anyone to appear in front of it.

2. No prisoner is to be punished without permission from the judicial authority; otherwise the person who breaches this will be punished.

3. All the murder cases are to be referred to the Central Judicial Committee, and the person in charge of a region, or the local judicial committees aren't permitted to issue their judgment on murder cases.

4. The issuance of judgments based on tribal traditions, or on other laws that aren't based on the Shari'a are to be considered as terrible crimes for its perpetrator to be punished.

5. The provisional detention or punishment of a person prior to raising the case to the judicial council is a terrible crime. The Judicial Committee is the party that issues the punishment or the reprimand.

6. THE "ENJOIN WHAT IS JUST AND FORBID EVIL COMMITTEE":

The Central "Enjoin what is Just and Forbid Evil" Committee is to be composed of five members, and will have regional branches.

The Goals of the Committee:

1. For all the Mujahidin and the common people to observe the Holy Shari'a.

2. This mobile committee is to give sermons and classes at the Mujahidin centers.

3. The Mujahidin are to give their attention to reading the Qur'an and to adhere to the Prophets traditions.

4. The prayers committee is to function as a branch of the "Enjoin what is Just, and Forbid Evil Committee", and is to encourage the Mujahidin and the people to hold group prayers, and will execute punishments when and if needed.

5. The forbidden goods are to be banned in the marketplaces of the Taliban controlled regions; such forbidden goods are films, lewd photos, etc.

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6. Taliban will be forbidden to maltreat the common people.

Quote:

"We regret to note that this isn't what is taking place, and that there are never ending complaints being received from the regions under the control of Taliban. It is not a problem for (by this, I mean the Mujahidin) to write lists and administrative regulations, but the problem is the actual implementation of these regulations. Whoever compares the love and support extended here in Waziristan to Jihad and the Mujahidin during the early years, and to that of today's hate and annoyance, will definitely become aware of the failure of our policies in gaining the people to our side and in dealing with them."

"They will also become aware that we are dealing with them in a disrespectful snobbish way which is an injustice that is not acceptable to God. And we note that there was a lot of money unjustly taken, a lot of blood unjustly shed, suspicions, false statements, and false fatwas that were base on pre-Islamic tribal pretexts, and it is only God who knows everything."

"My true and frank opinion on this issue is that, for us to achieve what we seek in our Jihad and to reap the benefit of the sacrifices given by our best people, we have to completely review our policies, and be truthful in assessing and criticizing our findings without worrying about enraging this and that person, because the interest of Jihad and the Mujahidin is the main issue. The first thing for us to do is to well treat the people, give them their due respect, be kind to them, have mercy on them, consider their situation and avoid assigning them things that they can't do, forgive them if they deserve forgiveness, punish them if they deserve punishment, and treat them in the same way the Mujahidin are treated, etc."

"The most important of all, is to safeguard their blood, not to accuse them falsely, avoid pre-Islamic revenges, don't unjustly punish a person for the crimes of others, be wise in dealing with them, rely on Islamic jurisprudence, on a wise policy, and don't be rash and over enthused, and don't exceed the proper bounds."

Comments:

1. The committee members should be knowledgeable on the true Shari'a fundamentals of "Enjoin what is Just and Forbid Evil".

2. the committee should be just in its enforcing "Enjoin what is Just and Forbid Evil".

#### 7. THE PRISONERS' COMMITTEE:

The Central Prisoners' Committee is to be composed of five members, and there will be three members in the regions. The Committee is to give its attention to the legitimate prisoners' rights and to judge their cases based on the Shari'a laws.

The Committee Duties:

1. At the time being, the Movement will have three in-country prisons, and the Amir has the right to name these prisons.

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2. No official has the right to imprison a person in a "personal/private" prison, but he is obliged to deliver the prisoner to the person in charge of the Prisoners' Committee to send to a prison.

3. The Committee will question the prisoners according to the Shari'a laws, and will take the arrest warrants from those who arrested the prisoners, and submit them to the judiciary authority.

4. the Prisoners' Committee will verify that the prisoners have their legal rights.

5. The Prisoners' Committee has to present within a week, the prisoners to the judiciary authority to be tried.

6. The Prisoners' Committee is to create the regulations on how to deal with the various kinds of prisoners. The regulations are to be based on the Shari'a laws.

#### 8. THE PREACHING AND GUIDANCE COMMITTEE:

The Central Committee is to be composed of five members. This committee is to explain to the Mujahidin the theoretical principles and the position of the Movement on the general topics that the Mujahidin encounter on a daily basis. They will do that in order to have the Movement's Mujahidin aware of the faith, and the religion's theoretical principles.

The Duties of the Committee:

1. The committee will explain the Movement's points of view and the reasons behind carrying Jihad.

2. The committee will reply to the anti-Jihad claims made by the enemy and by foolish people.

3. The committee in cooperation with Information Committee is to convene periodical Shari'a classes to take place in all the regions.

4. The committee is to inform the Mujahidin about the current rule of the infidels, and will point to them the Shari'a judgment on this rule.

5. The committee is to form an education program for the Mujahidin members of the Movement.

6. It is the committee's duty to write books on above subjects, give lectures, and publish related booklets in cooperation with the Information Committee.

7. The committee is to educate the Mujahidin on the subject of the Shari'a policy and on the establishment and management of committees.

8. It is also the duty of the committee to keep the Mujahidin informed with the developments taking place in the Jihad military arenas.

9. THE REFORM COMMITTEE:

The Reform Central Committee is to be composed of five members, and is also to be known as the "Complaints Committee". The duty of this committee is to solve the problems that exist between the Mujahidin, and to have them swear allegiance in the presence of a unifying person.

The Duties of the Committee:

1. The committee will visit all the regions on a date that is set by the Emir, and will collect information on the region's Amir from the military commanders and from the Taliban people.

2. This committee will force the Mujahidin of a region to obey the one person in charge of the region, and the persons who violate this will be punished.

3. Reform and reconcile the quarreling people who are in the regions under the control of Taliban.

The Approach of the Committee towards the Discontented Members:

1. This committee will inquire from the Intelligence committee and through its own means on the discontent and annoyance of any group, towards the person in charge of the region.

2. Upon collecting information, the committee will convene a meeting to take place between the person in charge of the region and the discontented group. It will carefully listen to the group's complaints, and will base itself on the jurisprudence books to get rid of false suspicions and claims.

3. If the complaints prove to be true and they don't mandate disobeying the person in charge, then the committee will give its guidance to the person in charge to abandon his practices and will force the group to obey the Amir.

4. If in the meeting the reform committee couldn't reconcile the two sides, then it will raise the case to the local Shura Council.

Comments:

1. It is not permitted for the person in charge of any region to kill a person accused of being unjust with or without the permission of this committee.

Quote

"It is sufficient to know that the unjust people are fought but not killed, and there is a difference between fighting and killing. Also, what was covered on this subject, in no way applies to the real meaning of the unjust/transgressor as specified in the doctrinal writings and by the Muslim scholars. The term injustice as covered by the scholars in their doctrinal writings does not fit the person who disobeys the orders of his Jihadist Amir, but the unjust is a person who disobeys the High Amir (The Amir of the Faithful), draws his weapon, and will not

be satisfied by only disobeying the Amir. A lot of blood was unfairly shed under the claim of transgression, and it was understood by a lot of the Jihadist groups that the Muslims in general are to be under the wing and command of the Amir of the faithful. In short, it isn't permissible to kill a Muslim or a Mujahid because he didn't obey his Jihadist Amir, he isn't to be considered a transgressor, and the most of what he can be accused of, is that he didn't obey his Jihadist Amir. That doesn't mean that a transgressor is to be killed. Even if he disobeyed the Amir of the Faithful (the Muslim Caliphate), and even if that Amir was Abu Bakr al-Siddiq (May God be satisfied with him), then it isn't permissible to kill him based on this reason. The people who are lenient in shedding the blood of others under such flimsy excuses, are to fear God and be aware that God considers the end of the world isn't as important as the unjust killing and shedding the blood of a Muslim, and who consider that shedding the blood of the Muslims is regarded as lawful when based on mere suspicions and illusions. We should know that God is aware of whatever a person tries to hide. In short, it isn't permissible to kill and shed the blood of a Muslim because he quit a Movement, nor because of his being accused of being a transgressor. Not all wrongdoings are to be penalized by death, and we should know that this is nothing but a pre-Islam tribal law that the Mujahidin should look down at, should be the first to deal with, and refrain from supporting it with their deeds and words."

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2. It is permissible for the Amir to annex to himself (the Center) any of the discontented group.

3. If a person was killed as a result of an unclear incident, then the Committee has the right to question the Amir of the region and to have him appear in court.

#### **10. THE MARTYRS, PRISONERS, HANDICAPPED, ORPHANS, AND THE POOR COMMITTEE:**

The Central Committee is to be composed of five members, and should have an office with three members in each region. The goal of this committee is to help the families of the martyrs, and those handicapped as a result of carrying Jihad.

The Work to be carried by the Committee:

1. The committee is to prepare a list of all the martyrs and handicapped. The list will enable it to extend the best of help to the handicapped and the families of the martyrs.

2. Also a list of the prisoners is to be prepared, and all efforts are to be extended to help their poor relatives.

3. The needs of the families of the martyrs, the handicapped, and the orphans will be met in coordination with the Finance Committee, and as a result of the Zakat money , alms collected from the people, and the fifth of the captured money.

4. The committee is to register in detail all expenses, and on the due date send the list to the Central Committee.

5. The committee is to do two copies of all the lists and records, and to send one copy to the Finance Committee, and the other to the Amir of the Movement.

6. The duties of the committee include the establishment of clinics in all the regions.

#### 11. THE NEGOTIATION WITH THE ENEMY COMMITTEE:

This is a central Committee that is formed by the Amir or the Shura Council, and the Amir has the right to replace its members.

The Duties of the Committee:

1. Based on the existing situation and cases, the committee will negotiate with the enemy. The Committee will be headed by the Amir.

2. The committee on behalf of the movement has the right to sign on a consolidated agreement, or to declare a consolidated war. It also can declare a truce in a specific locality and to that under existing conditions to cover the interests.

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3. Only the committee members can establish relations with countries, otherwise whoever does that will be considered an agent.

-- RECOMMENDATIONS:

1. All of the Mujahidin of the Tahrik-e Taliban Pakistan (TPP) are to trust the rule of the Amir of the Believers Mullah Muhammad (('Umar)) Mujahid, and to consider him as their Amir.

2. The person who disobeys the person in charge of a Movement's region will be considered as disobeying the whole Movement, and whoever cooperates with him will be considered a criminal.

Quote

"Kindly refer to what I wrote on the subject of disobedience in this document. God willing I will write a complete study on this subject, because I have noticed that several Mujahidin consider disobedience as an excuse to make of the shedding of the blood of people a permissible practice. This is an aggression and an unjust practice that isn't permissible by God and his religion."

3. the money of the enemy that the Mujahidin get hold of without fighting a battle, will be considered as prize money to be turned over to the treasury.

4. The money collected by the Mujahidin during a battle, will not be that of the treasury, but will be distributed amongst the Mujahidin, and one fifth of it is to be turned over to the treasury.

5. All of the Mujahidin who participated in a battle; be it an offensive or a defensive battle, will share in the collected booty, and the Financial Committee will not try to account for that money.

6. A sect members will not challenge other sect members, will not argue or debate with them, and if they do then they will be punished as criminals.

7. Calling on a Movement's sect member to convert to another sect will be considered as creating a disturbance, and its perpetrator will be punished.

8. The Reform Committee is in charge of solving sectarian disagreements. If such disagreements result in a big disturbance, then the Reform Committee will disarm the concerned people, and have them to stay in their homes where they will be under the control and protection of the Amir.

9. Due to the fact that most of the people of the regions under the control of the Movement belong to the Hanafi sect, then the administration of justice and the issuance of judgment will be according to the Hanafi sect.

10. However if the plaintiff and the defendant are of the same sect then they will be judged according to the regulations of their sect.

11. The Immigrants are not to interfere in any local issues.

Quote

"This subject is to be looked into. I will separately send you my comments on this important subject."

12. Every member of the Movement is to take care of the Immigrants (Muhajirin) and consider them as a part of him.

13. In the tribal areas the "region (or link)" is called "Agency", and in the government controlled areas it is called "territory".

End of report

(End of translation)