The Hamas Charter (1988)

Overtly anti-Semitic and anti-West, radical Islamic in outlook, it stresses Hamas’ ideological commitment to destroy the State of Israel through a long-term holy war (jihad).

The front cover of the Hamas charter, printed in Qalqilya in 2004. It shows Sheikh Ahmad Yassin, who gave the charter its final form.
Overview

On January 25, 2006, the day Palestinian Legislative Council elections were held, Dr. Mahmoud al-Zahar, senior Hamas leader in the Gaza Strip and candidate for the post of foreign minister, stated that Hamas was committed to the ideology of its 1988 charter. He noted emphatically that “the movement [would] not change a single word in its charter,” which calls for the destruction of the State of Israel, and would not become a purely political movement, but quite the opposite, it would continue its policy of “resistance” (i.e., terrorist attacks) (Reuters, Gaza, January 25).

The Hamas charter referred to by Mahmoud al-Zahar was formulated during the first year of the previous round of the violent Israeli-Palestinian confrontations (1987-1993). It was edited and approved by Ahmad Yassin, the movement’s founder and leader (who died in a targeted killing in March 2004), and issued on August 18, 1988. It is Hamas’s most important ideological document and as of this writing, copies continue to be circulated in the Palestinian Authority-administered territories. It makes extensive use of Islamic sources (the Qur’an and hadith1) to assure its religious Islamic basis.

The main points of the Hamas charter:

- The conflict with Israeli is religious and political: The Palestinian problem is a religious-political Muslim problem and the conflict with Israel is between Muslims and the Jewish “infidels.”

- All Palestine is Muslim land and no one has the right to give it up: The land of Palestine is sacred Muslim land and no one, including Arab rulers, has the authority to give up any of it.

- The importance of jihad (holy war) as the main means for the Islamic Resistance Movement (Hamas) to achieve its goals: An uncompromising

1 Supplements to and clarifications of the Qur’an, originally an oral tradition, later written down and codified.
jihad must be waged against Israel and any agreement recognizing its right to exist must be totally opposed. **Jihad is the personal duty of every Muslim.**

* **The importance of fostering the Islamic consciousness:** Much effort must be invested **fostering and spreading Islamic consciousness** by means of **education** [i.e., religious-political indoctrination] in the spirit of radical Islam, based on the ideology of the **Muslim brotherhood**.

* **The importance of Muslim solidarity:** A great deal of importance is given to Muslim solidarity, one of whose manifestations is aid to the needy through the establishment of a network of various “charitable societies.”

* **In addition, the charter is rife with overt anti-Semitism:** According to the charter, the Jewish people have only negative traits and are presented as planning to take over the world. The charter uses myths taken from classical European and Islamic-based anti-Semitism.

The translation of the charter, which follows below, is of the 2004 edition, published in an ornate format in **Qalqilya** and issued to celebrate the 17th anniversary of the movement’s founding. Copies were among the documents found by IDF soldiers in the **Islamic Club** in Qalqilya on September 27, 2005.

Sheikh **Ahmad Yassin**’s picture appears on the front cover of the 2004 Qalqilya edition. A picture of his temporary successor, ‘**Abd al-‘Aziz Rantisi** (who died in a targeted killing in April 2004) appears on the back cover. On the insides of the front and back covers there are **pictures of prominent terrorists who died during the confrontation (shaheeds) and of jailed Qalqilya residents**. Some of the Qalqilya terrorists took part in suicide bombing attacks, for example, **Sa’id Hutri**, who blew himself up at the **Dolphinarium Club in Tel Aviv** on June 1, 2001, killing 21 civilians and wounding 83, the overwhelming majority of all of whom were teenagers; and **‘Abd al-Rahman Hammad**, who was head of the Hamas terrorist-operate infrastructure in Qalqilya and who planned and organized the attack.

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2 Various, slightly different versions can also be found on the Internet.
Suicide bomber Sa’id Hutri, who blew himself up at the Dolphinarium Club in Tel Aviv, killing 21 teenagers.

‘Abd al-Rahman Hammad, head of the Hamas terrorist-operate infrastructure in Qalqilya, who planned and organized the attack.

The following sections include:

- An analysis of the Hamas charter
- A translation (Appendix A)
- The original Arabic document (Appendix B)
Analysis of the Hamas Charter

The Hamas charter is the document which sets out the movement’s ideology as it was formulated and honed by its founders. It includes its radical Islamic world view (conceived by the Muslim Brotherhood in Egypt), which has basically not changed in the 18 years of its existence. With regard to Israel, the charter’s stance is uncompromising. It views the “problem of Palestine” as a religious-political Muslim issue, and the Israeli-Palestinian confrontation as a conflict between Islam and the “infidel” Jews. “Palestine” is presented as sacred Islamic land and it is strictly forbidden to give up an inch of it because no one (including Arab-Muslim rulers) has the authority to do so. With regard to international relations, the charter manifests an extremist worldview which is as anti-Western as Al-Qaeda and other terrorist organizations.

That worldview brings in its wake the refusal to recognize the State of Israel’s right to exist as an independent, sovereign nation, the waging of a ceaseless jihad (holy war) against it and total opposition to any agreement or arrangement that would recognize its right to exist. At the beginning of the charter there is a quotation attributed to Hassan Al-Bana, that “Israel will arise and continue to exist until Islam wipes it out, as it wiped out what went before.”

Overt, vicious anti-Semitism, with both Islamic and Christian-European origins, is used extensively throughout the document. The all-out holy war (jihad) against the Jewish people is legitimized by presenting the Jews in a negative light and demonizing them as wanting to take over not only the Middle East but also the rest of the world. One of the jihad’s deadliest manifestations is suicide bombing terrorism, which was developed mainly by Hamas during the 1990s and has become its leading “strategy” in the ongoing violent Israeli-Palestinian confrontation.

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3 The Hamas platform made public during the Palestinian Legislative Council election campaign was based on the charter, made relevant to the internal Palestinian arena (with great emphasis placed on the need for internal reforms). For further information see our Special Bulletin "News of the Israeli-Palestinian Confrontation (January 1-15, 2006)."

4 The founder of the Muslim Brotherhood and an important figure in the Hamas pantheon, apparently killed by the Egyptian security forces in 1949.
The Jews are also presented as worthy of only humiliation and lives of misery. That is because, according to the charter, they angered Allah, rejected the Qur’an and killed the prophets (the relevant Qur’an verse from Surah Aal-'Imran is quoted at the beginning of the charter). The document also includes anti-Semitic myths taken from The Protocols of the Elders of Zion (mentioned in Article 32) regarding Jewish control of the media, the film industry and education (Articles 17 and 22). The myths are constantly repeated to represent the Jews as responsible for the French and Russian revolutions and for all world and local wars: “No war takes place anywhere without the Jews’ being behind it” (Article 22). The charter demonizes the Jews and describes them as brutally behaving like Nazis toward women and children (Article 29).

The charter views the jihad (holy war) as the way to take all of “Palestine” from the Jews and to destroy the State of Israel, and Hamas’s terrorist attacks are seen as links in the jihad chain carried out during the Israeli-Palestinian conflict. Article 15 states that “the jihad to liberate ‘Palestine’ is the personal duty [ ]” of every Muslim, an idea expounded by ‘Abdallah ‘Azzam.5

The charter emphasizes the battle for Muslim hearts and minds, or, “the spread of Islamic consciousness” ( ), within three main spheres: the Palestinians, the Arab Muslims and the non-Arab Muslims (Article 15). The process of fostering and spreading that “Islamic consciousness” ( ) is defined as its most important mission. Clerics, educators, men of culture, those active in the media and information services and the generally educated public all have the responsibility to carry it out ( ).

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5 Abdallah Azzam was a Palestinian from the village of Silat al-Harithiya near Jenin, who was Osama bin Laden’s ideologue, and later became a popular figure for Hamas. For further information see our Special Bulletin "Who is Dr. Abdallah Azzam…..". His book defining jihad as the personal duty of every Muslim was published in 1984 and it is reasonable to assume it influenced the Hamas charter.
As part of the battle for hearts and minds, the charter places a special emphasis on education [i.e., indoctrination] in the spirit of radical Islam, based on the ideas of the Muslim Brotherhood. Fundamental changes must be made, it states, in the educational system in the PA-administered territories: it must be “purified,” purged of “the influences of the ideological invasion brought by the Orientalists and missionaries” (Article 15), and the younger generation should be given a radical Islamic education based exclusively on the Qur’an and the Muslim tradition (the Sunnah). The means used for ideological recruitment, as detailed in the charter, are “books, articles, publications, sermons, flyers, folk songs, poetic language, songs, plays, etc.” When imbued with “correct” Islamic belief and culture, they become an important means of raising morale and building the psychological fixation and emotional strength necessary for a continuing “liberation campaign” (Article 19).

The charter stresses the importance of Muslim solidarity according to the commands of the Qur’an and Sunnah, especially in view of the confrontation taking place between Palestinian society and the “terrorist Jewish enemy,” described as Nazi-like. One of the expressions of that solidarity is aid to the needy (one of whose main manifestations is the network of various “charitable societies” set up by Hamas, which integrate social activities and support of terrorism).

The charter makes a point of the ideological difference between Hamas, with its radical Islamic world view, and the secularly-oriented The Palestine Liberation Organization, but pays lip service to the need for Palestinian unity needed to face the Jewish enemy. It notes that an Islamic world view completely contradicts The Palestine Liberation Organization’s secular orientation and the idea of a secular Palestinian state. Nevertheless, notes the charter, Hamas is prepared to aid and support every “nationalist trend” working “to liberate Palestine” and is not interested in creating schisms and disagreements (Article 27).6

6 In reality, throughout its history Hamas has refused to obey the Palestinian Authority leadership, both when Arafat was in charge and now under Abu Mazen. Its policy is one of independent terrorism and the refusal to disarm, and it has established itself in the PA-administered territories as a kind of alternative Palestinian Authority so that when the time comes, it will be able to take over the government, as indeed happened.
‘Abd al-‘Aziz al-Rantisi, Ahmad Yassin’s successor as Hamas leader, as he appears on the back cover of the charter. Rantisi is described as dealing with policy and information, but he is shown holding a gun and there are masked terrorists in the background. Under his picture it says, “Oh lord, take as much of our blood as will satisfy you,” intended to encourage self-sacrifice for the sake of Allah (i.e., to encourage suicide bombing attacks).

The Hamas charter vs. its election platform

A comparison of the Hamas charter and its January 3, 2006 platform during the Palestinian Legislative Council election campaign shows that it did not moderate or disguise its commitment to the charter’s basic principles in any meaningful way. Its radical Islamic position was reiterated in both the platform and the statements of its leaders during the campaign, as was its commitment to “resistance” (i.e., terrorism), proof of the charter’s relevance to the present time.

Nevertheless, there is a difference between the two documents, primarily in emphases and the way certain issues are dealt with. The charter relates to Hamas’s fundamental ideological position, while the election platform stresses its desire for civilian reform in areas such as corruption, the war on unemployment, the status of women, political rights, etc. They are all dealt with as part of “Change and Reform” (����������), Hamas’s slogan and the name of its political party during the elections.
The Charter of the Islamic Resistance Movement – Hamas
Palestine, 1st day of Muharram, 1409 years after the hejira, August 18, 1988.

In the name of Allah the merciful and compassionate
“[Ye faithful,] you are the best of nations ever given to mankind: you command the doing of good, forbid the doing of evil and believe in Allah. It would have been better for the People of the Book if they had [also] believed [in Allah]. [Although] some of them are believers, most of them are sinful. They will never [be able] to do you any harm, only [become] an annoyance, even if they do try to fight you, they will [immediately] flee and then they will not be rescued. Humiliation will follow them wherever they go, except if they grasp the rope Allah extends to them and the rope [Muslim] men extend to them. Allah’s wrath pours down upon them and they will be stricken with poverty, and that because they denied the signs of Allah and unjustly killed the prophets. It is their retribution for having disobeyed and transgressed (Surah [3] Aal-'Imran, Verses 110-112).

“Israel will arise and continue to exist until Islam abolishes it, as it abolished what went before,” (the words of) the shaheed, imam Hassan al-Bana, may Allah have mercy upon him.

7 The translation is based on the version distributed in Qalqilya compared with versions appearing on the Internet with minor change was added by the editor.
8 In the present version, the word “Hamas” appears after the full name of the movement on the front cover, and before its full name on the title page. The word “Hamas” means “zeal” in Arabic, an internal urge motivating someone to do something. In addition, Hamas is an acronym for “Islamic Resistance Movement.”
9 The version of the Hamas charter translated here was not written on the date noted, but it appears on most versions and therefore was added here. It related to the day Hamas was officially founded.
10 I.e., the Jews and Christians.
11 In preparing this document, the following English translation of the Qur’an were used: Internet sites, by M. A. S. Abdel Haleem, OUP, 2005, Oxford Classics, paperback edition with corrections, first published 2004. The final versions of Qur’an quotations were edited by the translators of the Hamas charter. We also made use of the MEMRI translation into English of the Hamas charter as it appears on their Website:
http://memri.org/bin/articles.cgi?Page=archives&Area=sd&ID=SP109206
12 Hassan al-Bana founded the Muslim Brotherhood in Egypt in 1928 and was its General Guide. He was killed in 1949, apparently by the Egyptian security forces as a result of the murder of Mahmoud Fahmi al-Nukrashi, the Egyptian prime minister assassinated by the terrorist wing of the Muslim Brotherhood several weeks earlier.
“The world of Islam is going up in flames. [Therefore,] each one of us must pour water, if only a drop, to extinguish [them] insofar as one can, without waiting for others.” [So said] Sheikh Amjad al-Zahawi,13 may Allah have mercy upon him.

In the name of Allah the merciful and compassionate

Introduction

Praise be to Allah from whom we are seeking aid, mercy and guidance, on whom we rely and to whom we pray. May a prayer and peace be upon the messenger of Allah, his family, his friends, his companions,14 those who have followed Him, those who have spread his 15 and have kept his Sunnah,16 [may] a prayer and peace [be upon them] always, as long as heaven and earth exist. And to the matter at hand:

Listen, oh [Muslim?] people: in the midst of calamities and sea of suffering, from within the heartbeats of the true believers and the purification of [their] hands and forearms before prayer, from the awareness of duty and assent and obedience to the will of Allah, there came the call [of our movement] and a meeting was organized, an assembly was established, education17 in the path of Allah came into being, and the will [power and] firm determination to fulfill its function while overcoming all obstacles and difficulties, and [with] continued preparation and the willingness to sacrifice everything held dear for the sake of Allah.

Finally, the core [of the movement] was formed and began plowing its way through the stormy sea of hopes and wishes, of longings and heartfelt desires, dangers and obstacles, pains and challenges, at home [in Palestinian] and abroad.

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13 Al-Zahawi (a Kurdish name) was a senior Sunni Muslim cleric in Iraq, who was active in the Palestinian cause and to this day is an important symbol in the global jihad. He was head of the Iraqi Association of Religious Scholars and one of the founders of the Association for the Rescue of Jerusalem, which was established with the cooperation of the World Islamic Conference. Among those present at the conference were Sayyid Qutb, one of the leading ideologues of Islamic fundamentalism. During the conference funds were raised to help solve the Palestinian problem. Al-Zahawi was also head of an Islamic group in Iraq called The Association of Islamic Brotherhood between 1949-1953. He apparently met Hassan al-Bana. Today there is an Islamic battalion in Iraq named after him, fighting the coalition forces.

14 The companions of the prophet, the : the first faithful comrades of Muhammad.

15 That is those who spread the , the Islamic message. In other words, those who spread the religion of Islam worldwide.

16 That is, anyone who follows the Sunnah of the prophet Muhammad appearing in the oral tradition ( ) which was later written down.

17 In the copy of the Hamas charter in our possession, the text reads “Arabness,” that is, the identity of all Arabic speakers, instead of “education” but in other editions the word is “education,” and “Arabness” was probably a textual error.
The seed ripened and sprouted, and the plant took root in the soil of existence, far from the sensation of fleeting emotions and despised haste. The Islamic Resistance Movement set out to perform its duty, striding along the path of its lord.\(^{18}\) It held hands with every jihad warrior\(^{19}\) for the sake of liberating Palestine. And the souls of its jihad warriors meet those of the jihad warriors who have sacrificed their lives for the soil of Palestine since it was conquered by the companions of the prophet of Allah, may Allah’s prayer and blessing of peace be upon them, and to this very day.

This is the charter of the Islamic Resistance Movement (Hamas). It reveals its face, its identity, explains its position, makes its desires known, speaks of its hopes and calls [upon those who hear] for aid, to support it and join its ranks. **That is because our battle against the Jews is great and fateful, and all honest means are necessary for it.** [The battle] is the [first] step which necessitates [taking] other steps after it. [It is] a battalion, and [other] battalions from the great Arab and Muslim world must support it, one after the other, to conquer the enemy and realize the victory of Allah. This is how we will see them [i.e., the Arab/Muslim battalions] approaching from the horizon, [as it is written in the Qur’an:] “Shortly you will certainly know what he announces” [Surah 38 Sad, Verse 88], [and in addition:] “Allah wrote, indeed I will prevail, I and my messengers. Allah is strong and mighty” ([Surah 58 Al-Mujadalah, Verse 21]) [and also] “Say, this is my way. I and those who follow me call I [upon you] for Allah with certainty. Glory be to Allah. I will among those who join other gods with Allah see correctly, and may the name of Allah be praised, and I will not be with those who join other gods with Allah [i.e., polytheists] ([Surah 12 Yusuf] Verse 108).

\(^{18}\) In the original, “fighting the jihad.”

\(^{19}\) In the original, ﺭ الفلسطيني, that is, jihad warriors. Jihad, according to Muslim tradition, has many interpretations, among them the struggle against evil impulses, the contribution of money to Islam and fighting in an Islamic army. Jihad in the connotation of the Hamas charter means fighting a holy war for the sake of Allah to spread Islam worldwide.
Chapter One

Defining the [Hamas] movement

The ideological tenets

Article 1

The path of the Islamic Resistance Movement is the path of Islam, from which it draws its principles, concepts, terms and worldview with regard to life and man. It turns to [Islam] when religious rulings are required and asks [Islam] for inspiration to guide its steps.

The relationship between the Islamic Resistance Movement and the Muslim Brotherhood

Article 2

The Islamic Resistance Movement is the branch of the Muslim Brotherhood in Palestine. The Muslim Brotherhood is a global organization and the largest Islamic movement in modern times. It excels in profound understanding and has an exact, fully comprehensive perception of all Islamic concepts in all areas of life: understanding and thought, politics and economics, education and social affairs, law and government, spreading [i.e., indoctrinating the tenets of radical] Islam and teaching, art and the media, by that which is hidden and by martyrdom and in the other areas of life.

Structure and composition [of the organization]

Article 3

The basic structure of the Islamic Resistance Movement is founded on Muslims who have put their faith in Allah and worship him as is fit [as it is written in the Qur’an], “I created the jinns and humans only for the purpose that they worship me ([Surah 51] Al-Dhariyat [Verse] 56). They have recognized their duties towards themselves, their families and their homeland. They have feared Allah in all these matters and flown the banner of jihad in the faces of tyrants to expel them from the land [□□], and to

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20 The Muslim Brotherhood movement was founded in Egypt by Hassan al-Bana in 1928. It is devoutly Muslim and has inspired all Islamic movements established to date. The relationship between Hamas and the Muslim Brotherhood is close because the former’s founder and spiritual leader, sheikh Ahmad Yassin, belonged to the Muslim Brotherhood at the beginning of his career and even set up a branch in Gaza.

21 “Fully comprehensive,” that is, faith that includes all aspects of life. What is implied is a comprehensive (i.e., totalitarian) political viewpoint dictated by the Islamic faith.
clean [the tyrants’] pollution from the faithful, [and to remove] their malice and evil, [as it is written in the Qur’an] “No and again no, we show the truth to senselessness, and [the truth] will smash its head and it will quickly fade away, [and you will be those who cry out your distress, in punishment for the accounts you are related by]” ([Surah 21] Al-Anbiyaa [Verse] 18).

**Article 4**

The Islamic Resistance Movement welcomes every Muslim who adopts its worldview and its way of thinking, who adheres to its path, keeps its secrets, wishes to join its ranks to fulfill the duty [sic], and Allah will grant him his reward.

**The dimensions of time and space as they relate to the Islamic Resistance Movement**

**Article 5**

The dimension of time for the Islamic Resistance Movement is [manifested in] the adoption of Islam as a way of life. [Time] continues from the day the Islamic mission was born and the first generation of the faithful who trod the path of righteousness [22]. Allah is its purpose, the messenger [the prophet Muhammad] is its exemplary figure and the Qur’an is its constitution.23 The dimension of space is every place Muslims are found who have adopted Islam as their way of life, in every corner of the globe. Thus it [Hamas] strikes root in the depths of the ground and spreads to encompass the sky.

“For see to what Allah has likened a good word: to a beautiful tree whose roots are firmly planted and whose branches reach the sky, and whose fruit is always given at the right time, with the permission of its master. Allah gave [such] parables to men so that they might heed” ([Surah 14] Ibrahim [Verses] 24-25).

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22 This is an expression of the connection between Hamas and Salafist radicalism. It is the source of the interest in returning to the values of the first generation of Islam.

23 For some reason, the charter uses the word ��ur (meaning a modern, secular constitution) and not ��ur (religious Muslim law). However, once the Qur’an becomes the constitution (e.g., Saudi Arabia), there is no difference between its being described as law or constitution. Thus Hamas supports an Islamic constitution whether it exists or not, making it a genuinely fundamentalist Islamic movement.
Uniqueness and Independence

Article 6

The Islamic Resistance Movement is uniquely Palestinian. It has faith in Allah and adopts Islam as its way of life. It acts to fly the banner of Allah over all of Palestine, because people of all religions can live in the shadow of Islam in tranquility and security for their lives, property and rights. However, in the absence of Islam a conflict develops that injustice, corruption grows, more conflicts are created, and [eventually] war breaks out.

How great is the Muslim poet Muhammad Iqbal, who wrote:

“When faith is lost there is no safety and no life for anyone who does not revive religion. He who is content with life without religion has made obliteration of the self his life’s companion.”

The universality of the Islamic Resistance Movement

Article 7

Muslims who adopt the path of the Islamic Resistance Movement and act to support it, to adopt its positions and to strengthen its holy war are spread over the face of the earth, making the movement universal. The movement is qualified for that because of the clarity of its worldview, its noble purpose and the exalted quality of its goals.

That is how the movement should be considered, how its value should be judged and how its role should be recognized. Whoever denies its right, refrains from supporting it or whose vision is impaired and who works unceasingly to blur its role, is like someone contesting fate [as determined by Allah], and who closes his eyes to the facts, either intentionally or unintentionally. When he opens his eyes, he will realize that the events have passed him by. Then he will become exhausted in his [useless] effort to justify his previous position, unable to sustain it any longer [compared to someone who] preceded him [and joined the movement and] has preference [over him].

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24 A Indian Muslim poet and philosopher from Kashmir (1873-1938). In 1928 he published a book in English about the need for renewing the spirit of Islam called . Although he was knighted by the British authorities in India, his publications, mostly reformist in nature, are also used by conservative Muslims to support their point of view.
The injustice incurred by one’s close relatives is more painful to the soul than a sharp, powerful blow from the sharpest sword.25 [As it is written in the Qur’an]: “We brought to you [Muhammad] from on high the [holy] book [i.e., scripture] with the truth, confirming the scripture[s] that came before it and with final authority over them. Therefore, judge between them according to everything Allah brought down [to you], and do not do follow their whims which deviate from the truth which has been revealed to you. Each of you was given a law and a path. If [Allah] had so willed, he would have made you one community of believers, but he also desired to test you with what he has given to you. Therefore, aspire among yourselves to be first in good deeds, for you will all return to Allah, and then he will clarify for you all the matters you did not agree upon” ([Surah 5] Al-Ma’idah [Verse] 48).

The Islamic Resistance Movement is [also] one link in the chain of holy war in its confrontation with the Zionist invasion. [The movement] has had a strong connection with and is linked to the holy martyr [ ] Izzedine al-Qassam and his jihad warrior brethren [ ] from among the Muslim Brotherhood since 1936. From there it is closely related and connected to the next link [namely] the holy war of the Palestinians, and to the efforts and holy war of the Muslim Brotherhood in the war of 1948 and the jihad operations of the Muslim Brotherhood in 1968 and afterwards.

Actually, the links are distant from one another [in time], and the obstacles placed before the jihad warriors by the followers of Zionism stopped the jihad from continuing. Nevertheless the Islamic Resistance Movement aspires to bring the promise of Allah to pass, no matter how long it takes. As the prophet [Muhammad], may the prayer of Allah and his blessing of peace be upon him, said: “The time [Judgment Day] will not come until Muslims fight the Jews and kill them and until the Jew hides behind the rocks and trees, and [then] the rocks and trees will say: ‘Oh Muslim, oh servant of Allah, there is a Jew hiding [behind me], come and kill him,

25 A line from a well-known (ode), a classical, rhymed form of Arabic poetry, from the Jahiliyyah era (the pre-Islamic period of ignorance and paganism), one of the seven (the so-called “hung” poems, written on material and hung on walls, considered the oldest collection of classical Arabic pre-Islamic poetry) written by the poet Taratfah ibn al-‘Abd, following his numerous quarrels with his cousin.
except for the [salt-bush tree], so it is the tree of the Jews” ([Hadith] recorded in [the reliable collections of] Al-Bukhari and Muslim26).

The Islamic Resistance Movement’s motto

Article 8

Allah is its purpose, the messenger [the prophet Muhammad] is its exemplary figure and the Qur’an is its constitution, jihad is its path and death for the sake of Allah is the most exalted wish.27

Chapter Two

Goals

Causes and targets

Article 9

The Islamic Resistance Movement was born in an era in which Islam was absent from daily life. As a result, balances were upset, concepts were confused, values altered and evil people took power. Injustice and darkness prevailed, cowards behaved like tigers, homelands were taken by force and people were driven out and wandered purposelessly all over the earth. The Country of Truth disappeared and was replaced by the Country of Falsehood, [consequently] nothing was left in its rightful place. That is the state of affairs when Islam vanishes from the scene, everything changes, and those are the causes.

As to the goals [of the Islamic Resistance Movement], they are: a war to the death against falsehood, conquering it and stamping it out so that truth may prevail, homelands may be returned [to their rightful owners] and the call of the muezzin may be heard from the turrets of the mosques, announcing the [re]institution of an Islamic state, so that Muslims might return and everything return to its rightful place, with the help of Allah, [as it is written in the Qur’an:] “If Allah did not urge people not to lay hands upon one another, the land would [certainly] be in disarray,

26 Hadiths are collections of the Muslim oral tradition which were written down. Those of Al-Bukhari and Muslim are among six such collections which are considered most reliable by Muslims. The tradition regarding the Jews who hid behind the rocks and trees on Judgment Day is very popular among Muslims and its only goal is to defame the Jews. The fact that the story is found in hadiths which are deemed reliable only makes the story more “authentic.”

27 This has the Muslim Brotherhood’s original motto since the movement’s inception in 1928.

16
but Allah bestows his grace on all human beings” ([Surah 2] Al-Baqarah [Verse] 251).

Article 10

The Islamic Resistance Movement, while making its way forward, with all its might [offers] support to anyone oppressed and protects anyone who feels he was unjustly treated. It does not spare any effort to institute justice and wipe out falsehood, in word and deed, both in this place and in every place it reaches and wherever it can have influence.

Chapter Three

Strategy and means

The strategy of the Islamic Resistance Movement

Palestine is Islamic Waqf [religious endowment] land

Article 11

The Islamic Resistance Movement believes that the land of Palestine is a religious Islamic endowment \([\textit{waqf}]\) for all Muslims until Resurrection Day. It is forbidden to relinquish it or any part of it or give it up or any part of it. It does not belong to any Arab country, or to all the Arab countries, or to any king or president, or kings or presidents, or to any organization or organizations, whether they are Palestinian or Arab, because Palestine is sacred Islamic endowment land and belongs to Muslims until Resurrection Day. Its legal status is in accordance with Islamic law \([\textit{al-shari'ah al-islamiyyah}]\). It is subject to the same law to which are subject all the territories conquered by Muslims by force, for at the time of the conquest [the Muslim conquerors] consecrated it \([\text{i.e., Palestine}]\) as a Muslim religious endowment for all Muslim generations until Resurrection Day.

It happened thus: after the commanders of the Islamic armies conquered Al-Sham\(^{28}\) and Iraq, they sent the Muslim Caliph, Omar bin al-Khattab, [messages] in which they consulted with him about [the fate of] the conquered land – whether to divide it among the soldiers or to leave it to its owners [or act in some other way]. After consultations and deliberations between the Muslim Caliph, Omar bin al-Khattab, and the companions of Allah’s messenger \((\textit{sahabat al-rasoul})\), \(\text{may Allah’s prayer and}

\(^{28}\) “Greater Syria,” which includes present day Syria, Lebanon, Jordan and Israel and the lands of the Palestinian Authority.
blessing of peace by upon him, the decision was made whereby the land would remain
in the hands of its [original] owners, who would be able to enjoy it and its fruits. With
regard to [the right] of possession of the land and of the land itself, [it was decided
that] it would be sacred to Muslims forever until Resurrection Day, but its owners
would have the right to enjoy [only] its fruits. That endowment exists as long as the
sky and earth exist. Therefore any act performed in opposition to Muslim law with
regard to Palestine is null and void, [as it is written in the Qur’an:] “For this is indeed
certain truth, and therefore praise the name of your exalted lord” ([Surah 56] Al-
Waqi’ah [Verses] 95-95).

The homeland and particular nationalism [al-wataniyyah] from the
Islamic Resistance Movement’s point of view

Article 12

From the point of view of the Islamic Resistance Movement, particular nationalism
[30] is part of the religious faith. There is nothing more serious or
profound which reflects that type of nationalism than the fact that the enemy has
trampled on Muslim soil. In such a situation, launching a holy war [against] him
and confronting him become the personal duty [fardh ‘ayn] of every Muslim man
and woman: the woman goes out31 to fight [the enemy] without her husband’s
permission, and [even] the slave [is obliged to go out to fight the enemy] without
the permission of his master. There is nothing like it in any other political
system,32 and that is an indisputable fact. If all the various national particularist
[movements] are linked to [and characterized by] physical, human or regional factors,
then the Islamic Resistance Movement is also characterized by all of the above.
Moreover, and most important, it is [also] characterized by divine motives33 which
breathe life and soul into it, since it is strongly linked to the source of the spirit and [to
him who] gives [it] life. It [i.e., Hamas] waves the divine banner in the sky of the
homeland, strongly joining together heaven and earth, [as the widely known Muslim
Arab saying states:] “When Moses came and threw down his rod, it was the end of

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29 That is, forever.
30 Refers to the nationalism of a specific nation, while ⬤ ⬤ ⬤ refers to pan-Arabism (i.e., a supra-state Arab nationalism).
31 That is, she must go out.
32 Except for the Muslim régime.
33 In the religious, not national sense.
magic and magicians,” 34 [and it is written in the Qur’an that:] “True guidance has become distinct from error; therefore, whoever rejects false gods and believes in Allah has grasped the firmest hand-hold, one that will never break, for Allah is all-hearing and all-knowing” ([Surah 2] Al-Baqarah [Verse] 256).

**Peaceful solutions, diplomatic initiatives and international conferences**

**Article 13**

[Diplomatic] initiatives, the so-called peaceful solutions and international conferences to find a solution to the Palestinian problem, contradict the Islamic Resistance Movement’s ideological position. Giving up any part whatsoever of [the land of] Palestine is like ignoring a part of [the Muslim] faith. Accordingly, the particular nationalism of the Islamic Resistance Movement is [also] part of its faith. On garner of Allah over their homeland, [and it is written in the Qur’an that:] “Allah always prevails [in the end], although most people do not realize that” ([Surah 12] Yusuf [Verse] 20).

Sometimes the call is heard for an international conference to discuss a solution for the [Palestinian] problem. There are those who agree [to that proposal] and those who reject it for one reason or another. They demand the fulfillment of a certain condition or conditions in return for their agreement to hold a conference and to participate in it. The Islamic Resistance Movement is very familiar with both sides of the conferences and their [negative] positions regarding Muslim interests in the past and present. Therefore, the Movement does not consider such frameworks capable of meeting the demands [of the Palestinians] or of restoring their rights or of bringing justice to the oppressed. **Thus such conferences are but one of the means used by the infidels to prevail over Muslim land, and when have the infidels treated the faithful justly?**

[as it written in the Qur’an that:] “the Jews will never be pleased with you, nor will the Christians, until you have followed their religion. Say therefore, Allah’s guidance is the only true guidance. But if you were to follow their desires after the knowledge

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34 It is a well-known Arabic saying, an echo of the story of Moses (and Aharon) and Pharaoh, as mentioned in the Qur’an – e.g., Surah Yunis (Surah number 10) and Surah Daha (Surah number 20) – the gist of which is that Moses, through the power invested in him by Allah managed to do away with several magicians. The sentence, in this context, is used to show that the Hamas doctrine regarding particular nationalism and its components is like Moses’ rod, which can void every other act of magic or any other act which reflects another particular nationalism, such as Zionism. Therefore, Hamas’s aim is more probably an attempt to show that through the power of Allah the Jewish religious claim on Palestine becomes invalid (even though Moses is considered a Jewish prophet).
that has come to you, then you would find no one to protect or guard you from Allah” ([Surah 2] Al-Baqarah [Verse] 120).

There is no solution to the Palestinian problem except jihad. Regarding the international initiatives, suggestions and conferences, they are an empty waste of time and complete nonsense. The Palestinian people are far too noble to have their future, rights and fate toyed with, [as the noble hadith states:] “The men of Al-Sham are the scourge [of Allah] in his land. Through them he wreaks vengeance on whomever he wishes among his servants. It is forbidden for the hypocrites among them to overcome the true believers among them; but rather they will die in sorrow and grief” (told by Al-Tabarani with a chain of transmitters to Muhammad, and by Ahmad [ibn Hanbal] with an incomplete chain of transmitters to Muhammad, which [i.e., the incomplete chain] may be the accurate record, but [only] Allah knows [the absolute truth]).

The three spheres

Article 14

The problem of the liberation of Palestine has three spheres: the Palestinian, the pan-Arab and the Islamic. Each has a role to play in the struggle [siraa’] against the Zionists and [also has] duties. Neglecting one of the spheres is a terrible mistake and shameful ignorance, for Palestine is Islamic land. In it is the first of the two directions of the worshippers at prayer, and the third [most holy place] after the first two. It is also the destination of the night ride of the prophet of Allah, may Allah’s prayer and blessing of peace be upon him, [as it is written in the Qur’an:] “Praised be him who took his servant on a night ride from the sacred mosque to the farthest mosque [ ] whose precincts we blessed, to show him some of our signs. He alone is the all-hearing, the all-seeing” ([Surah 17] Al-Israa’ [Verse] 1).

That being the case, the liberation [of Palestine] is the personal duty of every Muslim, wherever he may be. [Only] on that basis can [a solution for] the

35 See Note 29, above.
36 The author of important collections of . Three of the collections are called Al-Kabir (“The large [book]”), Al-Awsat (“The middle-size [book]”) and Al-Sadghir (“The small-size [book]”). This hadith gives the seal of authorization to the Muslim rights over “Palestine” and the right to expel the Jews from it.
37 Jerusalem and Mecca, , i.e., Jerusalem’s epithet in Islam is the first of the two directions of worshippers. That is because initially Jerusalem was turned to in prayer as it is in Judaism, but later Mecca was chosen as the direction.
38 Mecca and Medina.
[Palestinian] problem be considered, and every Muslim must fully understand that. On the day the [Palestinian] problem is treated on that basis, [that is, on the day] when all the capabilities of the three spheres are mobilized, the current situation will change and the day of liberation will be nearer, [as is it written in the Qur’an:] “The fear of you [believers] in their [the Jews’] hearts is greater than their fear of Allah, because they are a people devoid of understanding ([Surah 59] Al-Hashr [Verse] 13).

The jihad for the sake of liberating Palestine is a personal duty

Article 15

The day enemies steal part of Muslim land, jihad [becomes] the personal duty of every Muslim. With regard to the usurpation of Palestine by the Jews, it is a must to fly the banner of jihad. That means the propagation of Islamic awareness among the masses – locally [in Palestine], the Arab world and the Muslim world. The spirit of jihad must be disseminated within the [Islamic] nation, the enemies must be engaged in battle and [every Muslim must] join the ranks of the jihad warriors [mujahideen].

It is therefore necessary that religious scholars [‘ulamaa], educators, media personalities, the educated public and especially the younger generation and the leaders if the Islamic movement take part in [this] campaign to create awareness [i.e., indoctrination]. In addition, fundamental changes must be made in the school curricula to free them from the influences of the intellectual [western] invasion they have been subjected to by Orientalists and missionaries. That invasion took the region by surprise after Salah al-Din al-Ayoubi [Saladin] defeated the Crusader armies. The Crusaders then realized that the Muslims could not be conquered unless the way had [first] been prepared by an ideological invasion to muddle the [Muslims’] thoughts, distort their heritage and defame their ideals, and [only] then could a military invasion take place. [All] that happened in preparation for the [western] imperialist invasion, when [General] Allenby announced on his entrance to Jerusalem: “Finally the Crusades are over,” and General Gouraud stood on Salah al-Din’s grave and said: “Salah al-Din, we have returned.” Imperialism reinforced the intellectual invasion and deepened its roots, and it still [does so]. All that paved the way for the loss of Palestine.

Therefore, what must be done is [the following:] to instill in the minds of all the Muslims generations that the problem of Palestine is religious, and on that basis
it must be dealt with. After all, there are holy sites [in Palestine] which are sacred to Islam: Al-Aqsa mosque is there, and it has an indissoluble tie to the holy mosque [in Mecca] [and will have] as long as the heaven and earth endure, because of the night ride of the prophet of Allah, may Allah’s prayer and a blessing of peace be upon him, and his ascension to heaven from there, [as it says in the hadith:] “Being stationed on the frontier for the sake of Allah [for only] one day in the life of him in whose hands rests Muhammad's soul41 [i.e., Allah], I which I could participate in an invasion for the sake of Allah and to be killed in it, and after that [if I do not die, I will desire again] to fight and then to die, and after that [if I do not die, I will desire again] to fight and then to die” (as is told [in the collection of hadiths of] Al-Bukhari and Muslim).
general forces supporting and standing by him. [Likewise] it is necessary to be familiar with events as they happen, to be up-to-date and to study their analyses and interpretations. It is also necessary to plan for the present and the future\textsuperscript{42} and to examine everything that happens so that the Muslim jihad warrior will live his life aware of his purpose, aim, path and what takes place around him, [as it is written in the Qur'an:] “My son, something whose weight is but the weight of a mustard seed,\textsuperscript{43} even if it is within a rock or in the sky or in the depths of the earth, Allah will find [and bring] it [to light]. Allah is most kind and knows everything inside out. My small son, say the prayer and command what is right and forbid that which is wrong and bear everything that happens to you steadfastly. That is a sign of treating things with firmness. Do not treat people with contempt or behave arrogantly in public. Allah does not like any person behaving with arrogance” ([Surah 31] Al-Luqman [Verses] 16-18).

**The role of the Muslim woman**

**Article 17**

The role of the Muslim woman in the battle for liberation is no less important than that of the [Muslim] man, for she is the maker of men. She has a supremely important role in guiding the coming generations and educating them. Indeed, [our] enemies have long since understood the importance of her role. Their view toward her is that if they can guide her and raise her as they please, devoid of Islam, then they will win the battle [against us]. Therefore you discover that they devote a great deal of continuous effort to their attempts [to achieve that] using the media, movies and curricula [which they wield] through their proxies within the Zionist organizations, the latter assuming all sorts of names and forms, such as The Organization of Freemasons,\textsuperscript{44} Rotary clubs [i.e., Rotary International],\textsuperscript{45} espionage groups and others, all of which are nothing more than dens of

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\textsuperscript{42} The version we used does not contain the word “present” but it does exist in other versions.

\textsuperscript{43} For previous references to mustard seeds in religious literature, see Matthew 13:31 and 17:20, Mark 4:31 and Luke 13:19.

\textsuperscript{44} The Freemasons are an international order which, because of its secretive nature, is often used in anti-Semitic literature as part of an international Jewish plot of the sort that appears in Th��s��r of Zi��.\textsuperscript{45}

\textsuperscript{45} The Rotary is an international organization founded at the beginning of the 20\textsuperscript{th} century in Chicago which has since opened branches all over the world. Its members are businessmen and philanthropists, and its purpose is to provide aid for the needy and to bring people of all groups and nations together. As a strong, active worldwide organization backed by rich individuals, it is tempting to say it is run by Jews and part of the anti-Semitic myth of the world Jewish conspiracy to take over the world, as noted in Th��s��r of Zi��.\textsuperscript{45}
sabotage and saboteurs. These Zionist organizations have enormous material resources which enable them to play roles inside the [i.e., in this context, Islamic] societies [keeping them functioning] without any Islamic participation in them, thus alienating [Muslims] from it. Therefore, the followers of the global Islamic movement [i.e., Muslim fundamentalists] 46 must [all] take part in countering the plans [or plots] of those saboteurs. On the day Islam [will be in a position to] direct life, it will eradicate the organizations [deemed] hostile to humanity and to Islam.

Article 18

The woman in the home of a jihad warrior and a jihad warrior family, whether she is a mother or a sister, fills the most important role of taking care of the home, raising the children according to the moral ideas and values derived from Islam and educating her children to follow the precepts of [the Islamic] religion in preparation for the role in the jihad that awaits them. Therefore, much attention must be paid to the schools and curricula of the Muslim girl's education so that she may grow up and be a proper mother, aware of her role in the battle [for the] liberation [of Palestine].

She must also have enough perception and awareness to conduct household affairs. Being economical and avoiding waste in the family’s expenses are part of the necessary requirements for surviving in the difficult conditions prevailing. Thus she must always be aware [that] the money available [to her] is like blood which must run through the veins solely for the purpose of continuing the life of young and old alike, [as it is written in the Qur’an:] “Muslim men and women who are faithful and devout, true, brave, modest, give charity, fast, are chaste and often call upon Allah – for them Allah has prepared mercy and a great reward” ([Surah 33] Al-Ahzab [Verse] 35).

The function of Islamic art in the battle for liberation

Article 19

Art has its own rules and standards, by which it is possible to determine whether it is Islamic or 47. The issues of Islamic liberation need Islamic art which will uplift the spirit without making one aspect of a person more prominent than the other; on the contrary, it must raise all aspects of the individual in a balanced, harmonious fashion.

46 The term fundamentalist Muslims (al-islamiyyin) use to refer to themselves.  
47 Refers to the period of ignorance in the Arabian peninsula before Islam, during which the belief in material artifacts (paganism) was more prevalent, prominent and appreciated than spiritual matters.
Indeed, the human being is a unique and wonderful creature, [made from] a handful of clay\textsuperscript{48} [combined with] a spiritual soul [of Allah]. Accordingly, Islamic art relates to humans based on that basis, while [i.e., pagan] art relates only to the body, and gives predominance to the aspect of clay\textsuperscript{49}.

Therefore, if books, articles, publications, sermons, treatises, folk songs, poetry, [patriotic] songs, plays, etc., contain the characteristics of Islamic art, they are among the elements needed for ideological recruitment. They are also the refreshing nourishment necessary to continue the journey and provide rest for the soul, for the way is long and the suffering great and the souls become weary. That is, Islamic art renews activity, sets [things] in motion, and awakens within the soul sublime meaning and sound behavior. There is nothing that can repair the soul if it is in retreat except the change from one state to another. These are all very serious things and not to be taken lightly, for the jihad warrior nation knows no jest.

**Mutual guarantees and [Muslim] solidarity**

**Article 20**

Muslim society is [characterized by] solidarity. Indeed, the messenger [the prophet Muhammad], may Allah’s prayer and his blessing of peace be upon him, said [in the hadith]; “Blessed are the sons of the al-Ash'ariyyun tribe.\textsuperscript{50} When they were required to make an effort either in an area where they had settled or during [long] journey, they would collect everything they had and divide it equally.” That is the Islamic spirit that must prevail in Muslim society. A society facing a cruel enemy who behaves like a Nazi\textsuperscript{51} that does not distinguish between man and woman, young and old, must wrap itself in such an Islamic spirit. For our enemy relies on collective punishment. It deprives people [i.e., the Palestinians] of their homes and possessions. It hunts them down in exile and wherever they gather. [The Zionist enemy] relies on breaking bones, shooting women, children and old people, with or without a reason. He opened detention camps to throw into them many thousands of people [i.e., Palestinians], [who live there] in subhuman conditions. In addition, he destroys homes, turns children into orphans and unjustly convicts thousands of young people so that they may spend the best years of their lives in the dark pits of their jails.

\textsuperscript{48} That is, the material aspect.

\textsuperscript{49} That is, emphasizes the materialistic side as opposed to the spiritual side.

\textsuperscript{50} A famous tradition relating to a tribe in the Arabian peninsula at the dawn of Islam, whose just behavior and solidarity, whatever situation they were in, became models in Islam.

\textsuperscript{51} The implied comparison between Jews and Nazis appears below as well.
The Jews’ Nazism includes [brutal behavior towards Palestinian] women and children and terrifies the entire [population]. They battle against [the Palestinians’] making a living, extort their money and trample their honor. In their behavior [towards these people] they are as bad as the worst war criminals. [Their] deportation [of people] from their homeland is in fact a form of murder. Therefore, to cope with such acts, solidarity must prevail and [these people] must face the enemy as one body. Accordingly, if one member of the body complains [of an injury which has led to the development of a high fever] then the other members identify with it by watching over it all night long and partaking of the fever [to ease the member’s suffering].52

Article 21
Mutual social responsibility includes providing material or moral aid to anyone in need or participation in carrying out part of one’s duties. [Therefore] members of the Islamic Resistance Movement must relate to the interests of the masses as though they were their own personal interests, and must spare no effort to realize and preserve them. They must prevent manipulations regarding everything that negatively influences the future of the [next] generations and [everything that] might harm their society. In fact, the masses are [members] of [the Islamic Resistance Movement] and [work] on their behalf, and the strength [of the Islamic Resistance Movement] stems from [the masses’] strength and [the Islamic Resistance Movement’s] future is [the masses’] future. The members of the Islamic Resistance Movement must therefore take part in [the Palestinians’] joys and sorrows, espouse the demands of the masses and everything which promotes [the movement’s] interest and [the Palestinian masses’] interests [at the same time]. The day such a spirit prevails, brotherhood will become more profound and there will be cooperation and mutual compassion, unity will become stronger and the ranks will stand closer together in the face of [our] enemies.

The forces which support the enemy
Article 22
[Our] enemies planned their deeds well for a long time [and managed] to achieve whatever they have, employing the factors influencing the course of events.

52 The reference is to a well-known hadith according to which Muslims are likened to the human body: when one of its members is hurt.
Therefore, they acted to pile up huge amounts of influential material resources, which they utilized to fulfill their dream. Thus [the Jews], by means of their money, have taken over the international communications media: the news agencies, newspapers, publishing houses, broadcasting stations, etc. [Not only that,] they used their money to incite revolutions in various places all over the world for their own interests and to reap the fruits thereof. They were behind the French Revolution, the Communist Revolution and most of the revolutions we have heard about [that happened here and there]. They used their money to found secret organizations and scattered them all over the globe to destroy other societies and realize the interests of Zionism. [Such organizations] include the Freemasons, the Rotary clubs [sic], the Lions [Club],53 The Sons of the Covenant [i.e., B’nai Brith] and others. They are all destructive espionage organizations which, by means of money, succeeded in taking over the imperialist countries and encouraged them to take over many other countries to be able to completely exploit their resources and spread corruption.54

[Their involvement in] local and world wars can be spoken of without fear of embarrassment. In fact, they were behind the First World War, through which achieved the abolishment of the Islamic Caliphate,55 made a profit and took over many of the sources of wealth. They [also] got the Balfour Declaration and established the League of the United [sic] Nations to be able rule the world. They were also behind the Second World War, in which they made immense profits by buying and selling military equipment, and also prepared the ground for the founding of their [own] state. They ordered the establishment of the United Nations and the Security Council [sic] which replaced the League of the United [sic] Nations, to be able to use it to rule the world. No war takes place anywhere in the world without [the Jews] behind the scenes having a hand in it [as it is written in the Qur’an:] “Whenever they fan the flames of war, Allah will extinguish them. They strive [to fill] the land with corruption, and Allah does not like the corrupt” ([Surah 5] Al-Ma’ida [Verse] 64).

53 All voluntary international organizations. The Lions, like the Rotary, was founded in the United States at the beginning of the 20th century to aid the needy all over the globe, and it has many branches. Its Website is http://www.lionsclubs.org.

54 All myths based on Christian European anti-Semitism, as expressed in . They repeat ad nauseam the libel that the Jews want to take over the world and are responsible for every evil that exists.

55 The Islamic Caliphate state.
In fact, the forces of imperialism in the capitalist west and Communist east support the [Zionist] enemy as stoutly as possible with both material and manpower. They alternate with one another [in giving support]. On the day Islam appears [in all its might] all the infidels will join forces to confront it for [all] the infidels are one community,56 [as it is written in the Qur’an:] “Oh ye who believe, do not become close to those who are not of your own faith, for they will not spare any effort to corrupt you. They are happy with your misfortune and hatred [for you] burns in their mouths, but what they hide in their hearts is worse. We have made that clear to you with signs, if only you [could] understand” ([Surah 3] Aal-‘Imran [Verse] 118).57 It is not a matter of chance that the verse ends with the words, “if only you [could] understand.”

Chapter Four
Our position regarding:
A. The [other] Islamic movements
Article 23
The Islamic Resistance Movement respects and has great estimation for the other Islamic movements. Even if it disagrees with them regarding a position or view, it agrees with them regarding [other] positions and views. It considers those movements, as long as they demonstrate good intentions and faithfulness to Allah, as acting within the realm – gate(s) – of and as long as they operate within the general Islamic sphere, for every [qualified Muslim religious scholar who issues independent religious edicts] has a share [in it].

Therefore, the Islamic Resistance Movement views those movements as potentially available [to be used by it], and asks Allah for [wise and right] guidance for everyone [i.e., every member of the movements]. It does not for a moment forget that it waves the banner of unity and invests much effort to bring [unity] to bear in accordance with the Qur’an and Sunnah. [For it is written in the Qur’an:] “Hold fast to the rope of Allah – all together; do not split into factions, and remember Allah’s favor when he

57 Some of the versions of the Hamas charter read “It is not a matter of chance the verse ends with the words ‘if only you will understand.’”
58 Ijtihad: the making an independent legal judgment by a qualified Muslim scholar (mu jt ) based on an intensive study of religious Muslim law. It means that they do not deviate from the religion of Islam and their use and actions are within the acceptable framework of Islam.
brought your hearts together when you were enemies. His kindness turned you into brothers, and saved you when you were on the brink of the pit of fire. In this way Allah makes his signs clear to you so that you may be rightly guided” ([Surah 3] Aal-‘Imran [Verse] 103).59

Article 24

The Islamic Resistance Movement forbids the libeling and defaming60 of individuals or groups. A true believer does not defame or curse. In addition, a distinction must be made between [defamation] and taking a stand or having an opinion or behaving in a certain way. The Islamic Resistance Movement has the right to identify a mistake and to warn [people] of it while striving to clarify the truth and adopting it in relation to any specific issue about which an objective attitude is taken [by Hamas]. Wisdom is what the true believer is searching for, and he should therefore embrace it wherever he finds it,61 [as it is written in the Qur’an:] “Allah does not like bad words to be spoken in public unless because someone has been treated unjustly. Allah is all-hearing and all-knowing. Whether you do good openly or whether you hide it or whether you show forgiveness for evil, surely Allah is most forgiving” ([Surah 4] Al-Nisaa’ [Verses] 148-149).

B. The national movements in the Palestinian arena

Article 25

[The Islamic Resistance Movement] behaves toward them with mutual respect, appreciates their circumstances and the factors surrounding and influencing them, and supports them as long as they are not loyal to the Communist east or the Christian [Crusader] west.62 The Islamic Resistance Movement assures anyone who immerses himself in or identifies with it that it is a jihadist and moral movement and aware in its world view and its dealings with others. It loathes opportunism and wants only good for people, be they individuals or groups. It does not strive for material gains or a good reputation or the profits that arise from that -- [as it is written in the Qur’an:] “Muster against them [the enemy] all the force you can” ([Surah 8] Al-Anfal [Verse]

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59 Mistakenly referred to in some versions of the Hamas charter as Verse 102.
60 The original Arabic uses two words which are virtually synonymous.
61 A well-known hadith encouraging the Muslim believer to do his best to seek the truth. In reality it enables Hamas to take a position suitable to it in any issue.
62 The term “Crusaders” in Arabic (salibi) as a reference to Christians has negative connotations, unlike the terms mashihi or nasrani, references to Christians as a religious minority.
63) -- and in order to perform your duty so that Allah might be pleased with you. [The Islamic Resistance Movement] has no aspiration beyond that.

It reassures all the national trends [i.e., groups] operating within the Palestinian arena for the liberation of Palestine that it lends support and aid to them and will never behave otherwise in word or in deed in the present and future. [The Islamic Resistance Movement] brings [people] together and does not separate [them], protects and does not cast aside, unites and does not divide, values every good word and genuine effort and commendable endeavor. It closes the door in the face of petty disagreements and does not heed rumors and biased words; it is fully aware of the right to self defense. Anything that opposes or contradicts these positions is a libel fabricated by the enemy or by his lackeys to spread confusion, divide the ranks and create destruction through marginal issues, [as it is written in the Qur'an:] “Oh ye true believers, when a sinful person comes to you with information, investigate what he says carefully lest people be harmed inadvertently, and you regret what you have done” ([Surah 49] Al-Hujurat [Verse] 6).

Article 26

The Islamic Resistance Movement treats other Palestinian national movements positively if they are loyal to neither east nor west. However, that does not prevent it from discussing new developments locally and internationally regarding the Palestinian issue in an effective manner which reveals the degree of [their] agreement or disagreement with national interests and based on [its] Islamic worldview.

C. The Palestine Liberation Organization

Article 27

The Palestine Liberation Organization is closest to the Islamic Resistance Movement and it is [considered] father, brother, relative [and] friend. Can any Muslim shun his father or brother or relative or friend? After all, our homeland is one, our catastrophe one, our fate one and we have a common enemy.

The circumstances under which the organization [the Palestine Liberation Organization] was founded and the atmosphere of ideological confusion prevailing in the Arab world following the intellectual invasion that the Arab world was subjected

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63 Part of a famous verse which serves as the slogan for radical Islamic movements from the Muslim Brotherhood to the Palestinian Islamic Jihad, and expresses their desire to frighten the enemy.
to, and is still influenced by, since its defeat at the hands of the Crusaders, Orientalism, [Christian] missionary [activity] and imperialism made the Palestine Liberation Organization adopt the ideology of a secular state and that is how we see it. However, a secular ideology is diametrically opposed to a religious ideology, and eventually positions, modes of behavior and the decision-making process are all based on ideology.

Therefore, despite our esteem for the Palestine Liberation Organization and what it is capable of developing into, and without belittling its role in the Arab-Israeli conflict, we cannot exchange the Islamic nature of Palestine in the present or future for the adoption of secular ideas. That is because the Islamic nature of Palestine is part of our faith and whoever does not take his faith seriously is defeated, [as it is written in the Qur’an:] “Who would despise the religion of Abraham except for the one who has made a fool of himself?” ([Surah 2] Al-Baqarah [Verse] 130).

Hence the day on which the Palestine Liberation Organization adopts Islam as its way of life we will be its soldiers and the fuel of its fire which will burn the enemy. However, until then – and we pray to Allah that it happens soon – the Islamic Resistance Movement will treat the Palestine Liberation Organization as a son treats his father, brother treats brother, relative treats relative. One suffers for the other when he is pricked by a thorn, supports him in his confrontation with his enemies and wishes he may go along the true path and [act with] wisdom.

Your brother [is also] your [guardian and supporting] brother. One who has no brother / is like someone who hastens into battle without a weapon [to guard and support him]. / Remember, a [person’s] cousin serves as his [second] wing [which guards and supports] him, / hence can the falcon fly with only one wing?  

D. Arab and Islamic states and governments

Article 28

The Christian [Crusader] conquest is evil, it does not stop at anything, it makes use of every despicable and vicious means to achieve its ends. In its infiltration and espionage operations it relies heavily on the secret organizations it gave birth to, such as the Freemasons, Rotary and Lions Club, and similar espionage

64 These are often-quoted verses written by the seventh-century Arab poet, Rabi’ah ibn ‘Amir ibn Anif, nicknamed Miskin al-Darimi.
groups. All those organizations, both covert and overt, act for the good of and are directed by Zionism. They aim to collapse society, undermine values, destroy the security of life and property, create [moral degeneration] and the annihilation of Islam. They are behind trafficking in drugs and alcohol, to make it easier for them to take over [the world] and to expand [and gain more territory].

Therefore, the Arab states bordering Israel are required to open their borders to the jihad warriors belonging to the Arab/Muslim nations, so that they may fulfill their role and join their efforts to those of the Muslim brethren in Palestine.

With regard to the other Arab/Muslim nations, they are required to facilitate the passage of the jihad warriors through their territory, which is the very least [they can do].

Nor do we forget to remind every Muslim that when the Jews conquered the holy [site] in Jerusalem in 1967 and stood on the threshold of the blessed Al-Aqsa mosque they cheered: Muhammad died and left [only] daughters.

Thus Israel with its Judaism and Jews challenges Islam and Muslims. And the cowards shall know no sleep.65 [I.e., the Muslims will make the Jews so fearful they will not sleep at night.]

E. National and religious groups, institutions, educated people and the Arab/Muslim world

Article 29

The Islamic Resistance Movement expects these groups to stand by it and support it at various levels, to adopt its positions, support its activities and movements and acts to gain [other] support for it, so that Muslim peoples will give it [their] support, backing and a strategic depth on all levels: human, material, information, time and place. [That should be done] by organizing conferences, publishing committed pamphlets and creating mass awareness [through indoctrination] with regard to the Palestinian issue and what [dangers] it faces, what is plotted against it, and by recruiting Muslims through ideology, education and culture. Thus they [the Muslim peoples] will play a part in the decisive battle for liberation [just] as they contributed to the defeat of the Crusaders and the rout of Tatars and rescued humanity’s civilization. That [victory of

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65 A quote from a hadith.
the Muslim peoples] is not difficult for Allah [to achieve], [as it is written in the Qur’an:] “Allah wrote, for I will most certainly overcome, I and my messengers. Allah is strong and powerful” ([Surah 58] Al-Mujadalah [Verse] 21).

**Article 30**

Writers and the educated, media people, preachers in mosques, educators and the other sectors of the Arab/Muslim world: they are all called upon the play their roles, to fulfill their duties in view of the vicious invasion of Zionism and its infiltration into most of the countries [of the world] and its material and media control, and with all its ramifications in most countries of the world.

Indeed, jihad is not limited to bearing arms and fighting the enemy face to face. A good word, a good article, an effective book, support and aid – if the intentions are pure – so that Allah’s banner becomes supreme, all constitute the essence of jihad for the sake of Allah.

Whoever has prepared a warrior [to do battle] for the sake of Allah [is considered as having] fought [in the battle], and whoever remains behind [to take care of] the warrior’s family [is considered as having] fought [in the battle] (as told by al-Bukhari, Muslim, Abu Daoud and al-Tirmidhi in the collections).

**F. Followers of other religions**

**The Islamic Resistance Movement is a humane movement**

**Article 31**

The Islamic Resistance Movement is a humane movement which respects human rights. It is committed to the tolerance of Islam toward the followers of other religions. It is not hostile to them but only so far as they are hostile to it or whoever stands in its way to make it fail or frustrate is efforts.

Those who believe in the three [monotheistic] religions, Islam, Christianity and Judaism, can live side by side under the aegis of Islam in security and safety, for only under the aegis of Islam can there be complete security. In fact, ancient and recent history are the best proof of that. Therefore, the followers of other religions are called upon to stop fighting Islam in regard to sovereignty over this region. On the day that they become rulers, they will rule only by killing, torture and expulsion. That is because they are incapable of dealing with each other, let alone with the followers of other religions. Both the past and the present are full of examples proving that, [as
it is written in the Qur’an regarding the Jews:] “They do not ever go out as one man to
fight you, except from within fortified strongholds or from behind high walls. There is
much hostility among them. They seem to you to be united, but their hearts are
divided because they are a people which are devoid of understanding” ([Surah 59]

Islam provide rights to anyone who is eligible to have them, and prevents the rights
of others from being infringed upon. [As opposed to that,] the Nazi Zionists’ harsh
measures taken against our people will not prolong the duration of their invasion.
Indeed, the régime of injustice will last but one hour, while the régime of truth [will
last] until the hour of resurrection [i.e., Judgment Day]. [As it is written in the
Qur’an:] “Allah does not forbid you to respect and be just with those who do not fight
you because of your faith and do not drive you out of your homes. Allah loves those
who are just” ([Surah 60] Al-Mumtahinah [Verse] 8).

G. The attempt to isolate the Palestinian people

World Zionism and the forces of imperialism are trying in a subtle way and with
carefully studied planning, to remove the Arab states, one by one, from the
sphere of the conflict with Zionism, eventually of isolating the Palestinian people.

The aforementioned forces have already removed Egypt to a large extent,
through the treacherous Camp David accords [September 1978]. They are now
trying to draw other [Arab] states into [signing] similar agreements, so that they
may also be outside the conflict.

Therefore the Islamic Resistance Movement calls upon the Arab and Muslim peoples
to act in all seriousness and with all diligence to frustrate that monstrous plan [or plot]
and to alert the masses to the danger [inherent in] leaving the sphere of confrontation
with Zionism: today it is Palestine and tomorrow part of another country [   ], or
other countries [   ]. The Zionist plan has no limit; after Palestine [the Zionists]
aspire to expand to the Nile and the Euphrates. Once they have devoured the
region they arrive at, they will aspire to spread further and [then] on and on.
Their plan [or plot appears] in The Protocols of the Elders of Zion and their

66 The Arabic term (plural ) denotes not merely one Arab state of many, but a region
considered part of a larger Arab supra-state. It is mostly used in the Arab nationalistic ideology, which
is by nature secular.
present [behavior] is [the best] proof of what we are saying. Therefore, leaving the conflict with the Zionists is [an act of] high treason and a curse which rests upon whoever [does so]. [As it is written in the Qur’an:] “Whoever retreats [while fighting the infidels] before them on that day – unless he does so to return and fight again, or to join the other warriors – will have Allah’s wrath visited upon him and hell will be his abode. What a wretched fate!” ([Surah 8] Al-Anfal [Verse] 16).

Therefore, all forces and resources must be pulled together to confront this vicious Nazi Mongol invasion, lest homelands be lost, residents expelled, corruption spread all over the earth and all religious values destroyed. Therefore every man must know that he will bear responsibility before Allah, [as it is written in the Qur’an:] “Whoever does a good deed, although it may be as small as a grain, will realize his [reward in the afterworld], and whoever does an evil deed, although it may be as small as a grain, will realize his [reward in the afterworld]” ([Surah 99] Al-Zalzalah [Verses] 7-8).

Regarding the scope of conflict with world Zionism, the Islamic Resistance Movement sees itself as the spearhead or a step on the road [to victory]. It joins its efforts to the efforts of those who are active in the Palestinian arena and [expects] that additional steps will be taken at the level of the Arab/Muslim world. It is [best] prepared for the next stage [of the conflict] with the Jews, the war mongers, [as it is written in the Qur’an:] “We have sown enmity and hatred among them until Resurrection Day. Whenever they kindle the fire of war, Allah will extinguish it. They seek to fill the land with corruption, but Allah does not love those who corrupt” ([Surah 5] Al-Ma’idah [Verse] 64).

**Article 33**

The Islamic Resistance Movement starts off from these general views, which are coordinated and compatible with the laws of nature.[In addition,] it sails through the river of divine destiny [toward] confrontation with the enemy and the waging of a holy war against him to protect Muslim person, civilization and holy places, foremost among them is the blessed Al-Aqsa mosque. [All that is said and all that is done] to urge on the Arab and Muslim peoples, their governments and popular and official groups, to fear Allah in their outlook on and their dealing with the Islamic Resistance Movement. They should also, as Allah so wishes, support and back it and give it aid again and again until Allah’s supreme rule has been established. [In that way,] the
ranks will close and the jihad warriors will join together. Then the masses will set out and come from all over the Muslim world, answering the [Muslim religious] call of duty, again and again making the call to jihad heard, the call that will rend the heavens, and its voice will echo until liberation has been achieved. Thus the invaders will be defeated and the victory of Allah will come to pass, [as it is written in the Qur’an:] “Allah will provide aid for all those who come to his aid, for Allah is strong and mighty” ([Surah 22] Al-Hajj [Verse] 40).

Chapter Five
Historical proof throughout history [sic] regarding the confrontation with the aggressors

Article 34
Palestine is the heart of the globe, the place where the continents meet, the place that has attracted the greedy [aggressors] since the dawn of history. The prophet, may Allah’s prayer and blessing of peace be upon him, mentions in his noble hadith in which he addressed his revered companion, Mu’adh bin Jabel: “Mu’adh, Allah will enable you to conquer Al-Sham after my death, from El-‘Arish to the Euphrates, its men, women and handmaidens will be [permanently] stationed at the frontier until Judgment Day. Whoever among chooses [to dwell permanently in] one of the shores of Al-Sham or Jerusalem, will be in a [permanent] state of jihad until Resurrection Day.”

Indeed, many times a greedy [aggressor] coveted Palestine and took it by surprise with columns [of soldiers] to satisfy their greed. Thus the huge armies of the Crusaders invaded it in the name of their faith and flew the banner of the Cross over it. They succeeded in defeating the Muslims for quite a while, and the Muslims only succeeded in reconquering it after they gathered together under the banner of their [own] religion. Then they joined forces and cried [the Muslim battle cry] \( \text{Allah u Akbar} \) and set out to fight for almost two decades as jihad warriors under the command al Salah al-Din al-Ayyoubi, and were manifestly victorious: 67 The Crusaders were defeated and Palestine was liberated, [as it is written in the Qur’an:]

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67 Fath Mubin – mentioned in Surah 48 (Al-Fath) Verse 1 – it has positive connotations apparently linked to Muhammad’s victory after the Hudaybiyyah agreement, a 10-year cease-fire agreement signed in 628 AD (and lasting until 630 AD) between the prophet Muhammad and his enemy -- the infidels of (his own) Quraysh tribe, as a result of which he was later very successful on the battlefield.
“Tell the infidels, you will be defeated and brought together in hell. How terrible [will] the resting place [there be]” ([Surah 3] Aal-'Imran [Verse] 12).

That is the only way to liberate [Palestine]. There is no doubt as to the true proof of history. It is one of the laws of the universe and one of the rules of existence. Only iron can break iron, and [the infidels’] false and faked faith can be overcome only by the true Islamic faith. Religious faith can only be confronted by religious faith. Eventually, justice will prevail, since justice is [always] triumphant, [as it is written in the Qur’an:] “We have already given our word to our servants the messengers, that they are those who will indeed be triumphant and that our battalions are the ones that will prevail” ([Surah 37] Al-Saffat [Verse] 171-173).

Article 35

The Islamic Resistance Movement has given to the defeat of the Crusaders at the hands of Salah al-Din al-Ayyoubi and the wresting of Palestine from their hands very deep thought, as it has done to the overthrow of the Mongols at ‘Ayn Jalout when their force was broken by Qutuz and Al-Zahir Baybars, who thus rescued the Arab world from the Mongol invasion which destroyed every vestige of human culture. [The Islamic Resistance Movement] takes those things seriously and draws inspiration and learns lessons from [all of] them. To be sure, the current Zionist invasion was preceded by Crusader invasions from the west and Mongol invasions from the east. As the Muslims withstood those invasions and made plans to confront them and [eventually] defeated them, thus it has the capability to face the Zionist invasion and to defeat it [as well]. That is not difficult for Allah, if intentions are pure and resolve is honest, and if the Muslims learn the lessons of the past, shed the influences of intellectual invasion and follows the practice of their ancestors.

68 I.e., Ein Harod in the Jezreel Valley in the northern part of the State of Israel.
69 Saif al-Din Qutuz was the Mameluke Sultan of Egypt from 1257 AD until his death in 1260 AD. The commander of his army, Al-Zahir Baybars (1223-1277 AD) defeated the Mongols at the battle of Ayn Jalut.
70 ☐ in the original: the first generation of distinguished Muslims, considered the ideal figures for devout Muslims, especially radical Muslims in the modern world.
Conclusion

The Islamic Resistance Movement [consists of] soldiers [for the cause]

Article 36

While making its way forward, the Islamic Resistance Movement again emphasizes to all the [Palestinian] people, and to all Arab and Islamic peoples, that it is not seeking glory for itself, material gain or social status. It is not directed against any one of our people since it does not wish to compete with any one of them or try to take his place, nothing of the kind. Moreover, it will not in any way oppose any Muslim or those non-Muslims who wish it well, here [in Palestine] or any other place. It will only serve as a support for any group or organization active against Zionist enemy and its lackeys.

The Islamic Resistance Movement regards Islam as its way of life. Islam is its faith [and ideology] which it professes. Whoever regards Islam as the way of life, either here or elsewhere, be it an organization, group, state or any other body, the Islamic Resistance Movement will serve as its soldiers and nothing else. We ask Allah to guide us and to guide [others] through us [along the straight past] and judge us and our people with the truth, [as it is written in the Qur’an:] “Our sovereign, judge between us and our people with the truth, for you are the best of judges” ([Surah 7] Al-A’raf [Verse] 89).

Our final prayer [is]: Praise be to Allah, lord of the universe.71

71 The usual closing words of Muslim speeches or sermons given in mosques.
Appendix B

The Hamas Charter
Original
بسم الله الرحمن الرحيم

لا تخلص من أثيوبيا يخرج الناس تنمرًا بنمرود وتهيئه عن المنكر ويؤمنون بالله ولو أن أهل الكتاب كان خيرًا لهم منهم المؤمنون وأكثرهم الفاسقون لأن يضرهم إلا الذي وإن يقاتلوكم يوم وئام يوم الأذى ثم لا يضرهم ضربت عليهم الذئبة أين ما فتقوا إلا بحبل من الله وحبل من الناس وبناء وغصب من الله وضربت عليهم السكينة ذلك بأنهم كانوا يقتلون بابات الله وينفخون الأنياب يغيرون حتى ذلك بما عصوا وكانوا يعنون (آل عمران: 110-112)

ستقوم إسرائيل وستظل قائمة إلى أن يبطلها الإسلام كما أبطل ما قبلها.

الإمام الشهيد حسن البنان رحمه الله.

إن العالم الإسلامي يحترق وعلى كل من أن يصب ولو قليلاً من الماء ليطفئ ما يستطيع أن يطفئه دون أن ينتظر غيره.

الشيخ أمجد الزهاوي رحمه الله.
بسم الله الرحمن الرحيم

المقدمة

الحمد لله نستعينه وتستغفره وتستهديه وتتوكل عليه، وتصلح ونسلم على رسول الله، وعلى آله وصحبه وسلم ومن والاه، ودعا بدعوته واستنبرسنته، صلاته وتسليمًا دامين ما دامت السماوات والأرض ويعيد:

أيها الناس:

من وسط الخطوب، وفي خضم المعاناة، ومن نبضات القلوب المؤمنة والسواعد المتوضنة، وإدراكًا للواجب، واستجابية لأمر الله، كانت الدعوة وكانالتلاقي والتجمع، وكانت العروبة على منتهج الله، وكانت الإرادة المصممة على تأدية دورها في الحياة، متعلقًا كل العقبات، متجاوزة مصاعب الطريق، وكان الإعداد المتواصل، والاستعداد لبذل النفس والنفس في سبيل الله.

وكان أن تشكلت النواة وأخذت تشق طريقها في هذا البحر المتلاطم من الأمان والأمان، ومن الآثار والثياب، والمخاطر والعقبات، والألام والتحديات في الداخل والخارج.

والتى نضجت الفكرة، وتمت البداية وضمت البتة بجدورها في أرض الواقع، بعيدًا عن العاطفة المؤقتة، والتسريع المذموم انطلقت حركة المقاومة الإسلامية لتأدية دورها ماضية في سبيل ربي، تتشارك سواعدها مع سواعد كل المجاهدين من أجل تحرير فلسطين، وتحملت أرواح المجاهدين بأرواح كل المجاهدين الذين جادوا بأنفسهم على أرض فلسطين، منذ أن فتحها صاحبة رسول الله ﷺ وحتى بومنا هذا.

وهذا ميثاق حركة المقاومة الإسلامية (حماس)، يعلي صورتها ويكشف عن هويتها، وبينين موقفها، ويوضح نطاقها، ويتحدث عن إمالها، ويبدع
إلى مناصرتها ودعمها، والالتحاق بصفوفها، فشعرنا مع اليهود جد كبيرة وخطيرة، وتحتاج إلى جميع الجهود المخلصة، وهي خطوة لا بد من أن تتبعها خطوات، وكتيبة لا بد من أن ندعمها الكتاب تلو الكتاب من هذا العالم العربي والإسلامي المترامي الأطراف حتى يتدحر الأعداء، ويتنزل نصر الله.

هكذا نلمحهم في الأفق قادمين «وللعل من تبعاً بعد حين» (ص: 88).

«كتب الله لأبلىً أنا ورسلي إن الله قوي عزيز» (المجادلة: 32).

«قل هذه سبيلي أدعو إلى الله على بصيرة أنا ومن آتمني وسبحان الله وما أنا من المشركين» (يوسف: 108).
الباب الأول
التعريف بالحركة

المادة الأولى:
حركة المقاومة الإسلامية: الإسلام منهجا، منه تستمد أفكارها ومفاهيمها وصوراتها عن الكون والحياة والإنسان، وإليه تتحكم في كل تصرفاتها، ومنه تستلهم ترشيد خطاها.

صلة حركة المقاومة الإسلامية بجماعة الإخوان المسلمين:

المادة الثانية:
حركة المقاومة الإسلامية جناح من أجنحة الإخوان المسلمين بفلسطين، وحركة الإخوان المسلمين تنظيم عالمي، وهي كبرى الحركات الإسلامية في العصر الحديث، وتمتاز بالفهم العميق والتصور الدقيق والعمولية التامة لكل المفاهيم الإسلامية في شتى مجالات الحياة. في التصور والاعتقاد، في السياسة والأعمال، في التربية والاجتماع، في القضاء والحكم، في الدعوة والتعليم، في الفن والإعلام، في الغيب والشهادة، وفي باقي مجالات الحياة.
المادة الثالثة:
تتكون البنية الأساسية لحركة المقاومة الإسلامية من مسلمين أبطروا ولاءهم لله، فبعدها حق عبادته وهم خلق الله، والإنس إلا ليبدونهم (المحاريب 20)، وعرفوا واجبهم تجاه أنفسهم وأهلهم ووطنهم، فاتقوا الله في كل ذلك، ورفعوا راية الجهاد في وجه الطغاة لتخليص البلاد والعبد من دنسهم ورحاسهم وشرورهم.

"قل: تُذْفَ بِالْحَقِّ عَلَى الْبَاطِلِ نَبِيًَّا نَمَّا هُوَ رَآئِيٌّ (الأنبياء 18).

المادة الرابعة:
ترحب حركة المقاومة الإسلامية بكل مسلم اعتقاد عقيدتها، واخذ يفكرها، والتزم منهجها، وحفظ أسراها، ورغب أن يتخلو في صفوفها لأداء الواجب، وأجره على الله.

المادة الخامسة:
بعد حركة المقاومة الإسلامية الزمانية، باختلافها الإسلام منهج حياة لها، يمد إلى مولد الرسالة الإسلامية، والسلف الصالح، قاله غايتها والرسول قدرتها والمسلمون، ويتمحور الإسلام منهج حياة لهم، فيistencia من بقاع الأرض، فهي بذلك تضرب في أعماق الأرض، وتمت لتنعيم السماء، وعلم أن يعذب الله مثلا، كلمة من جبهرة حقيقة، أصلها ثابت وفرغها في
المادة السادسة:
حركة المقاومة الإسلامية حركة فلسطينية متميزة، تعطي ولاءها للله.
وتتخذ من الإسلام منهج حياة، وتعمل على رفع راهبة الله على كل شبر
من فلسطين. ففي ظل الإسلام يمكن أن يتعايش أتباع الديانات جميعًا
في أمن وامان على أنفسهم ومواهبهم وحقوقهم، وفي غياب الإسلام
يشنو الصحراً ويستثري الظلم وينتشر الفساد وتقوم المنازعة
والحروب.
ولله در الشاعر المسلم محمد إقبال، حيث يقول:
إذا الإمام ضاع فلا أمان ولا دنيا من لم يحي دينا ومن رضي الحياة
بغير دين فقد جعل الفناء لها قرينا.

عامة حركة المقاومة الإسلامية:
المادة السابعة:
بحكم انتشار المسلمين الذين ينهجون منهج حركة المقاومة الإسلامية
في كل بقاع العالم، ويعملون على مناصرتها، وتعزيز مواقفها، وتعزيز
جهادها، فهي حركة عالمية، وهي مؤهلة لذلك لوضوح فكرتها، ونبل
غايتها، وسمو أهدافها.
وعلى هذا الأساس يجب أن ينظر إليها، ويقدر قدرها، ويعترف بدورها،
ومن غمطها حقها، وضرب صفاً عن مناصرتها أو عميته بصيرته
فاجهته في طمس دورها، فهو كمن يجادل القدر، ومن أغمض عينيه عن رؤية الحقائق بقصد أو بغير قصد، فسيبقى وقد تجاوزت الأحداث وأعيته الحرج في تبرير موقفه، والسابقة لن تسبق.

وظلم ذوي القرى أشد مضاضة على النفس من وضع الحساب المهند.

وأنزلا إليك الكتاب بالحق مصدقا لما بين يديه من الكتاب ومهمته عليه فاحكم بينهم بما أنزل الله ولا تتبع أهواءهم عما جاءك من الحق للحق لك كله جاءنا من شرعة ومنهاجا وكل شاعر الله لجعلكم أمة واحدة ولكن ليبلغوك في ما أنا لكم ناستنفاوا الأخبار إلى الله مرجعكم جميعا فبينكم بما كنت فيه تختلفون (المادة 64).

وحركة المقاومة الإسلامية حليقة من حلقات الجهاد في مواجهة الغزو الصهيوني تتصال وتترابط بالطلاقة الشهيد عز الدين القسام وإخوانه المجاهدين من الإخوان المسلمين عام 1936، وتمضي لتصال وتترابط بحلقة أخرى تضم جهاد الفلسطينيين وجهود وجهاد الإخوان المسلمين في حرب 1948 والعمليات الجهادية للإخوان المسلمين عام 1968 وما بعد.

هذا وإن تباعدت الحلقات وحالت دون مواصلة الجهاد العقبات التي يضعها الداعرون في ذلك الصهيوني في وجه المجاهدين، فإن حركة المقاومة الإسلامية تتطور إلى تحقيق وعد الله مهما طال الزمن، والرسول صلى الله عليه وسلم يقول، لا تقوم الساعة حتى يقاتل المسلمون اليهود فيقتلهم المسلمون حتى يختبئ اليهودي من وراء الحجر والشجر، فقول الحجر والشجر: يا مسلم يا عبد الله، هذا يهودي خلفي تعال حافظه، إلا الغرقد فإنه من شجر اليهود".

(رواه البخاري ومسلم)
المادة الثامنة:
الله غايتها، والرسول قدوتها، والقرآن دستورها، والجهاد سبيلها، والموت في سبيل الله أسمى إمانها.

الباب الثاني
الأهداف:

المادة التاسعة:
وجدت حركة المقاومة الإسلامية نفسها في زمن غاب فيه الإسلام عن واقع الحياة، ولذلك اختلفت المواقف، واضطرت المفاهيم، وتبدلت القيم وتسلت الأشرار، وساد الظلم والظلام، وتنمَّى الجبناء، واغتُصبت الأوطان، وشرد الناس، وهاموا على وجههم في كل بقعة من بقاع الأرض، وغابت دولة الحق وقامت دولة الباطل، ولم يبق شيء في مكانه الصحيح، وهكذا عندما يغيب الإسلام عن الساحة يتغير كل شيء وتلك هي البواعث.
أما الأهداف فهي منزلة الباطل وقهره ودحره، ليسود الحق، وتعود الأوطان، وينطلق من فوق مساجدها الأذان معلناً قيام دولة الإسلام، ليعود الناس والأشياء كل إلى مكانه الصحيح، والله المستعان.

وَلَوْ دَخَلُتِ اللَّهُ النَّاسَ بَعْضَكُمْ بِعَضْعِكُمْ لَفَسَدَتِ الأَرْضَ وَلَكِنَّ اللَّهُ ذُو فَضْلٍ عَلَى الْعَالَمِينَ (البقرة: 251).
المادة العاشرة:
وحركة المقاومة الإسلامية، وهي تشق طريقها، سند لكل مستضعف، ونصير لكل مظلوم، بكل ما أوتيت من قوة، لا تدخر جهداً في إحقاق الحق وإبطال الباطل بالقول والفعل في هذا المكان وفي كل مكان يمكنها أن تصل إليه وتأثر فيه.

الباب الثالث
الاستراتيجية والوسائل

استراتيجية حركة المقاومة الإسلامية

فلسطين أرض وقف إسلامي:

المادة الحادية عشرة:
تعتقد حركة المقاومة الإسلامية أن أرض فلسطين أرض وقف إسلامي على أجيال المسلمين إلى يوم القيامة. لا يصح التفرغ بها أو بجزء منها أو تنازل عنها أو عن جزء منها، ولا تملك ذلك دولة عربية أو كل الدول العربية، ولا يملك ذلك ملك أو رئيس، أو كل الملوك والرؤساء، ولا تملك ذلك منظمة أو كل المنظمات سواء كانت فلسطينية أو عربية، لأن فلسطين أرض وقف إسلامي على الأجيال الإسلامية إلى يوم القيامة.

هذا حكمها في الشريعة الإسلامية، وتمثلها في ذلك مثل كل أرض فتحها المسلمون عنوة، حيث وقفها المسلمون زمن الفتح على أجيال المسلمين إلى يوم القيامة. وكان ذلك قادة الجيوش الإسلامية، بعد
أن تم لهم فتح الشام والعراق قد أرسلوا تخليفة المسلمين عمر بن الخطاب يستجيبهم بشأن الأرض المفتوحة، هل يقسمونها على الجند، أم يبقونها لأصحابها، أم ماذا؟ وبعد مشاورات ومداولات بين خليفة المسلمين عمر بن الخطاب وصحابه رسول الله صلى الله عليه وسلم استقر قرارهم أن تبقى الأرض بأيدي أصحابها ينتفعون بها ويخيراتها، امئة رقبة الأرض، أما نفس الأرض فوقف على أجيال المسلمين إلى يوم القيامة، وامتلاك أصحابها امتلاك منفعة فقط، وهذا الوقف باق ما بقيت السماوات والأرض. وأي تصرف مخالف لشريعة الإسلام هذه بالنسبة لفلسطين فهو تصرف باطل مردد على أصحابه.

"إن هذا لهُ تُحَرِّك الْأَيَّامَ فَسُحِّب بَاسَمٍ رَبُّكَ الظُّهْرِ (الواقعة: 95 - 96)."

الوطن والوطنية من وجهة نظر حركة المقاومة الإسلامية لفلسطين:

المادة الثانية عشرة:

الوطنية من وجهة نظر حركة المقاومة الإسلامية جزء من العقيدة الدينية، وليس أبلغ في الوطنية ولا أعمق من أنه وطني العدوان، المسلمين فقد صار جهاده والتصدي له فرض عين على كل مسلم ومسلمة. تخرج المرأة لقتاله بغير إذن زوجها، والعبد بغير إذن سيده ولا يوجد مثل ذلك في أي نظام من النظم الأخرى، ولذلك حقيقة لا مراء فيها. وإذا كانت الوطنية المختلفة ترتبط بأسباب مادية وبشرية وإقليمية، فوطنية حركة المقاومة الإسلامية لها كل ذلك، ولها فوق ذلك وهو أهم أسباب رمزية تعطيها روحًا وحياة، حيث تتصل بمصدر الروح وواهبة الحياة، رافعة في سماء الوطن الراية الإلهية لتربط
الأرض بالسماء برياط وثيق.
إذا جاء موسى والقبي العصا فقد بطل السحر والساحر.
قد تبين الرسول من الغي فصى بكم cried بالطاغوت، وسأمن بالله فقد استمك بالغرور.
اللَّهُ لا نُفَضَّل لِنَا وَاللَّهُ سُبُعُقُ عَلَيْهِمْ. (البقرة: 256).

المادة الثالثة عشرة:
تتعارض المبادرات، وما يسمى بالحلول السلمية والمؤتمرات الدولية لحل
القضية الفلسطينية مع عقيدة حركة المقاومة الإسلامية، فالمتطرف
في أي جزء من فلسطين يصيب في جزء من الدين. فوطنيبة حركة
المقاومة الإسلامية جزء من دينها، على ذلك ترى افرادها، ولرفع راية
اللَّهُ فوَّق وَطَنَّهُم بِجَاهِدَةٍ.
وَاللَّهُ غَلِبَ عَلَى أَمْرٍهُ لََكُم مَا أَيْتَمْ، إِلَّا نَفْسٌ أَخْبَرَأَهُ. (يواضـع).
وتتنار من حين لآخر الدعوة لعقد مؤتمر دولي للنظر في حل القضية.
ففيما يقبل ويرفض من يرفض لسبب أو لا حسب، شرط أو شروط. ليوافق على عقد المؤتمر والمساهمة فيه.
حركة المقاومة الإسلامية تعارضها بالأطراف التي يتكون منها المؤتمر. و하자ر، وحاول موافقها، من قضايا المسلمين لا ترى أن تلك المؤتمرات يمكن أن تحقق
المطالب أو تعيد الحقوق أو تنصف المظلوم. وما تلك المؤتمرات إلا نوع
من أنواع تحكيم أهل الكفر في أرض المسلمين. ومتى انصف أهل الكفر
أهل الإيمان؟
ولن ترضي عند اليهود ولا اللد، حتى تبغي ملتهم، ظلم الله هو.
المادة الرابعة عشرة:

قضية تحرير فلسطين تتعلق بدوائر ثلاثة، دائرة الفلسطينية، والدائرة العربية، والدائرة الإسلامية، وكل دائرة من هذه الدوائر الثلاث لها دورها في الصراع مع الصهيونية، وعليها واجبات، وإنها من الخطا الفاضح، والجهل الفاضح، إهمال أي دائرة من هذه الدوائر، فلسطين أرض إسلامية، بها أولى القبلتين وثالث الحرمين الشريفين، مسجى رسول الله صلى الله عليه وسلم.

سبحان الذي أُسْرِىٰ بِيَدِهِ لَمْ يُسْرِىٰ بِهِ مِنَ السَّمْجِ الحَرَامِ إِلَّاٰ الَّذِي اٰبَتَنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (الإسراء: 1).

ولما كان الأمر كذلك فتحريرها فرض عين على كل مسلم حيثما كان، وعلى هذا الأساس يجب أن ينظر إلى القضية، ويجب أن يدرك ذلك كل مسلم.
ويوم تعالج القضية على هذا الأساس الذي تعبأ فيه إمكاناته الدوائر الثلاث، فإن الأوضاع الحالية ستتغير، ويقترب يوم التحرير.
(لا أنتم أشد رهبة في صدورهم من الله ذلك بأنهم قوم لا يفقهون)
(المصدر: 13)
(المادة الخامسة عشرة:
يوم يغتصب الأعداء بعض أرض المسلمين فالجهاد فرض عين على كل مسلم. وفي مواجهة اغتصاب اليهود لفلسطين لا بد من رفع رأية الجهاد، وذلك يتطلب نشر الوعي الإسلامي في أوساط الجماهير محليًا وعربيًا وإسلاميًا، ولا بد من بث روح الجهاد في الأمة ومنازلة الأعداء والاحتفاق بصفوف المجاهدين.
ولابد من أن يشتركن في عملية التوعية العلماء ورجال التربية والتعليم، ورجال الإعلام ووسائل النشر، وجماعات الشباب، وعلى الأخص شباب الحركات الإسلامية وشبكاتها. ولا بد من إدخال تغييرات جوهرية على مناهج التعليم، تخصيصها من آثار الغزو الفكري، الذي لحق بها على أيدي المستشرقين والمبشرين، حيث أخذ ذلك الغزو يبدع المنطقة بعد أن دحر صلاح الدين الأيوبي جيوش الصليبيين، فقد أدرك الصليبيون أنه لا يمكن قهر المسلمين، إلا بأن يمهد لذلك بحرو فكري، يقبل فكرهم، ويسدود طريقهم، ويعلّم في مئتيهم، وبعد ذلك يكون الغزو بالجنود، وكان ذلك تمهيدًا للغزو الاستعماري حيث أعلن النبي عند دخول القدس قائلًا: الآن انتهت الحروب الصليبية، ووقف الجنرال غورو على قبر صلاح الدين قائلًا: ها قد عدنانا يا صلاح الدين، وقد ساعد الاستعمار

صفحة 15
على تعزيز الفزو الفكري، وتعميق جذوره، ولا يزال، وكان ذلك كله مهماً لطيب فلسطين.
ولا بد من ربط قضية فلسطين في أذهان الأجيال المسلمة على أنها قضية دينية ويجب معالجتها على هذا الأساس، فهي تضم مقدسات إسلامية حيث المسجد الأقصى، الذي ارتبط بالمسجد الحرام، وبأ пациفة لا انقسام له ما دامت السماوات والأرض، بإسراء رسول الله صلى الله عليه وسلم ومعارجه منه.

رباط يوم في سبيل الله خير من الدنيا وما عليها، وموضع سوط أحدكم من الجنة، خير من الدنيا وما عليها، والروحاء يروحها العبد في سبيل الله، والغذوة خير من الدنيا وما عليها، (رواية: البخاري ومسلم).

و الذي نفس محمد بيده لوددت أن اغزو في سبيل الله فأقتل ثم اغزو فأقتل، (رواية: البخاري ومسلم).

نرية الأجيال:

المادة السادسة عشرة:

لا بد من تربية الأجيال الإسلامية في منطقتنا تربية إسلامية تعتمد أداء الفضائل الدينية، ودراسة كتاب الله دراسة واعية، ودراسة السنة التربوية، والإطلاع على التاريخ والتراث الإسلامي من مصادره الموثقة، ويتوجهات المخصصين وأهل العلم، واعتماد المناهج التي تكون لدى المسلم تصويراً سليماً في الفكر والاكتاذ مع ضرورة الدراسة الوعية عن العدو وإمكاناته المادية والبشرية، والتعرف على مواطن ضعفه وقوته.
ومعرفة القوى التي تناصره، وتقف إلى جانبه. مع ضرورة التعرف على الأحداث الحالية، ومواكبة المستجدات، ودراسة التحليلات والتعليقات عليها، مع ضرورة التخطيط والمستقبل، ودراسة كل ظاهرة من الظواهر، بحيث يعيش المسلم المجاهد عصره على علم بما يواجهه، وهدفه وطريقه وما يدور حوله.

«فيا أيها إن تلك سفقة حبي من خردة فتقن في صخرة أو في سماء أو في الأرض، يأت بها الله إن الله لطيب خير بني آدم الصالح، وأمر بالمعروف وانع البتكر، واصبر على ما أصابك إن ذلك من عزم الأمور ولا تشعره بصدك للناس ولا تنس في الأرض مرحا إن الله لا يحب كل مختال فخور»

(الفُرَن: 18-16)

دور المرأة المسلمة:

المادة السابعة عشرة:

للمرأة المسلمة في معركة التحرير دور لا يقل عن دور الرجل فهي مصنوع الرجال، ودورها في توجيه الأجيال وتربيتها دور كبير، وقد أدرك الأعداء دورها وينظرون إليها على أنه إن امكنت توجيهها وتنشطها النشأة التي يريدون بعيدا عن الإسلام فقد يربحوا المعركة، ولذلك تجهدهم يعطون محاولاتهم جهداً متواصلاً من خلال الإعلام والأفلام، ومناهج التربية والتعليم بوساطة صناعهم المدمنين في منظمات صهيونية تتخذ أسماء واشكال متعددة كالساسونية، ونوايد الرتاري، وفرق التجسس وغير ذلك، وكلها أوكار للهدم والهداهم، وتتوفر لتلك المنظمات الصهيونية إمكانات مادية هائلة، تمكنها من لعب دورها وسط المجتمعات، بغية تحقيق المنظمات عملها في غياب الإسلام عن الساحة.
لا يمكنني قراءة النص العربي في الصورة.
دور الفن الإسلامي في معركة التحريه:

المادة التاسعة عشرة:
للفن ضوابط ومقاييس بها يمكن أن يعرف هل هو فن إسلامي أم جاهلي؟ وقضايا التحرير الإسلامي بحاجة إلى الفن الإسلامي الذي يسمى بالروح ولا يغلب جانبياً في الإنسان على جانب آخر، ولكن يسمى بجميع الجوانب في توازن وانسجام، والإنسان تكون عجيب غريب من قبضة الطين ونفضة الروح، والفن الإسلامي يخاطب الإنسان عن هذا الأساس، والفن الجاهلي يخاطب الجسد وينغلب جانباً الطين.

فالكتاب، والمقالة، النشرة، والموضوع، والرسالة، والزجل، والقصيدة الشعرية، والأناشيد، والمسرحية وغير ذلك، إذا توافرت فيه خصائص الفن الإسلامي، فهو من لوازم التعبئة الفكرية، والغذاء المتجدد لمواصلة المسيرة، والترويج عن النفس، فالطريق طويل والعبء كثير، والنفس تمل، والفن الإسلامي يجد النشاط، ويبعث الحركة، ويشير في النفس المعاي الرقية والتدبير السليم.

لا يصلح النفس إلا مدبرة إلا أن تنفل من حال إلى حال.
كل ذلك جد لا هؤلاء، فالاهمة المجاهدة لا تعرف الهزول.

التكافل الاجتماعي:

المادة العشرون:
المجتمع المسلم مجتمع متكافل والرسول صلى الله عليه وسلم
يقولون: نعم القوم الأشعريون كانوا إذا جهدوا في حضر أو سفر جمعوا ما عندهم ثم قسموه بينهم بالسوية. وهذه الروح الإسلامية التي يجب أن تسود في كل مجتمع مسلم، والمجتمع الذي يتصدى لمدى شرس نازي في تصرفاته لا يفرق بين رجل وأميرة أو كبير وصغير هو أولى أن يتحلى بروح الإسلام هذه. وعدنا يعدم أسلوب العقاب الجماعي، سلب الناس أوطانهم وممتلكاتهم، ولاحقهم في مهاجرهم وأماكن تجمعهم، فاعتمد تكسير العظام، واطلاق النار على النساء والأطفال والشيوخ بسبب وبدون سبب، وفتح المعتقلات ليزج فيها بالألاف المؤلفة في ظروف لا إنسانية، هذا فضلاً عن هدم المنازل وتهييم الأطفال، وإصدار الأحكام الظلمة على الآلاف الشباب ليقضوا زهرة شبابهم في غيابه السجون.

وقد شملت نازية اليهود النساء والأطفال، فالترويج للجميع، يحاربون الناس في أزقهم ويبثون أمواتهم ويدوسون كرامتهم، وهم بأعمالهم الفظيعة يعاملون الناس كأعلاف ما يكون مجرمو الحرب، والإبعاد عن الوطن نوع من أنواع القتل. وفي مواجهة هذه التصرفات لا بد من أن يوسود التكافل الاجتماعي بين الناس، ولا بد من مواجهة العدو كجسد واحد إذا اشتكى منه عضو تداعي له سائر الجسد بالسهر والحمي.

المادة الحادية والعشرون:

ومن التكافل الاجتماعي تقديم المساعدة لكل محتاج، سواء كانت مادية أو معنوية، أو المشاركة في إنجاز بعض الأعمال، على عنصر حركة المقاومة الإسلامية أن ينظروا إلى مصالح الجماعة ونظرتهم إلى مصالحهم الخاصة. وعلىهم اليد الخروج في سبيل تحقيقها والمحافظة عليها ولعليمهم أن يتحولوا دون التلاعب بكل ما يؤثر في
مستقبل الأجيال أو يعود على مجتمعهم بالخسارة، فالجماهير منهم ولهم، وقوتها قوة لهم، مستقبلها مستقبلهم، على عناصر حركة مقاومة الإسلامية ان يشاركون الناس في أفراحهم وآشراحهم وأن يبتينوا مطالب الجماهير وما يحقق مصالحها ومصالحهم، ويوم تسود هذه الروح تعمق الألفية ويكون التعاون والتراحم تنوع في وحدة يقوى الصف في مواجهة الأعداء.

المادة الثانية والعشرون
خطط الأعداء منذ زمن بعيد، واحكموا تخطيطهم كي يتواصلوا إلى ما وصلوا إليه، أخذوا بالأسباب المؤثرة في مجالي الأمور، فعملوا على جمع ثروات مادية هائلة ومؤثرة، سخرواها لتحقيق حلمهم، قبل الأموال سيطروا على وسائل الإعلام العالمية، من وكالات إخبار، وصحافة، ودور نشر، وإذاعات، وغير ذلك، والآمال فجروا الثورات في مختلف بقاع العالم، لتحقيق مصالحهم وجنكي ثمار، فهم من وراء الثورة الفرنسية والثورة الشيوعية ومعظم ما سمعنا ونسمع عن ثورات هنا وهناك.
والآمال كإذن المنظمات السرية التي تنتشر في مختلف بقاع العالم، لهذه المجتمعات، لتحقيق مصالح الصهيونية، والاسستانية، ونواحي الروتاري، والليونزي، وأبناء العهد وغير ذلك، وكلها منظمات تجسسية هدامة، والآمال تمكنا من السيطرة على الدول الإستعمارية، ودعوها إلى استمرار كثير من الأقطار، لكي يستنذفوا ثروات تلك الأقطار وينشروا فيها فسادهم.
وعن الحروب المحلية والعالمية حدث ولا حصر، فهم من خلف الحرب العالمية الأولى، حيث لزمهم القضاء على دولة الخلافة الإسلامية، وعندما اتفقوا على كل من موارد الثروة وحملوا على وعد بلفور واتجاهلوا عصبة الأمم المتحدة ليحكموا العالم من خلال تلك المنظمة، وهم من خلف الحرب العالمية الثانية، حيث جنوا الأرباح الطائلة من تجارتهم في مواد الحرب، وهموا لإقامة دولتهم، وأوعزوا بتكون هيئة الأمم المتحدة ومجلس الأمن بدلاً من عصبة الأمم المتحدة ولحكم العالم من خلال ذلك.

وما من حرب تدور هنا أو هناك إلا وأصابهم تلعب من خلفها «كلما أوقعوا نارًا للحرب أطفأها الله ويسعون في الأرض فسادًا، والله لا يحب القاسدين» (المائدة: ٦٤).

فالقوى الاستعمارية في الغرب الرأسمالي والشرق الشيوعي، تدعم العدو بكل ما أوتيت من قوة، ماديًا، وبيئيًا، وهي تتبادل الأدوار، ويوم يظهر الإسلام تتحدى في مواجهته قوى الكفر، قملة الكفر واحدة. «يا أيها الذين آمنوا لا تفتحوا بياتك من دونكم لا يأتونكم خبالًا، وذو ما عتم قد بذات الغباء من أقوامهم وما نفخي صدورهم أكبر قدبينًا، لحكم الآيات إن كنتم تعلمون» (آل عمران: ١١٨).

وليس عبثًا أن تختم الآية بقوله تعالى: «إني كنتم تعلمون».
الباب الرابع
مواقفنا من

(أ) المدارك الإسلامية:

المادة الثالثة والعشرون:

تُنظر حركة المقاومة الإسلامية إلى الحركات الإسلامية الأخرى نظرة
احترام وتقدير، فهي إن اختلفت معها في جانب أو تصور، اتفقت معها
في جوانب وتصورات، وتنظر إلى تلك الحركات إن توفرت النوايا
السليمة والإخلاص لله بأنها تندرج في باب الاجتهاد، ما دامت
تصرفاتها في حدود الدائرة الإسلامية ولكل مجتهد نصيب.

وحركة المقاومة الإسلامية تعتبر تلك الحركات رصيدة لتها، وتسأل
الهداية والرشاد للجميع، ولا يفوتها أن تبقى رافعة لراعة الوحدة,
وتسعى جاهدة إلى تحقيقها على الكتاب والسنة.

لا اعتزمنا يحلل الله جميعاً ولا تقرروا وأذكرْا اسمه الله علِمكم إذ كنتم أعداء
تألف بين قلوبكم وأصبحتم بمعتاه إخواناً وكم بسماً خبرة من الذَّكر فانفرذكم
منها كذلك بين الله لكم آياته لعلكم تهدونهٔ (آل عمران: 102).

المادة الرابعة والعشرون:

لا تجزي حركة المقاومة الإسلامية الطعن أو التشكيك بالأفراد أو
الجماعات فلؤمن ليس ببطان ولا ثمان، مع ضرورة التفريق بين ذلك
وبين المواقف والتصورات. فلحركة المقاومة الإسلامية الحق في بيان
الخطأ والتنفير منه، والعامل على بيان الحق وتبنيه في القضية
المطروحة بموضوعية، فالحكمة ضالة المؤمن بأخذهما أني وجدها.
لا يجب الله الخير بالسوء من قول إلا من ظلم وكان الله سميعًا علماً، إن تبوا خيرًا أو تخفوا أو تظلموا عن سوء فإن الله كان عقوبه قديرًا.

(النساء: 148-149)

(ب) الادركان الوطنية على الساحة الفلسطينية:

المادة الخامسة والعشرون:

تبايدها الاحترام، وتقدر طرودها، والمواد المحيطة بها، والمؤثرة فيها، وتتشد على يدما ما دامت لا تفتي ولا بركة للشرق الشيعي أو الغرب الصليبي، وتؤكد لكل من هو مدمج بها أو متعايش معها بأن حركة المقاومة الإسلامية حركة جهادية أخلاقية وعاقية في تصويرة للحياة، وتحركها مع الآخرين، تمت الانتهازية ولا تتمنى إلا الخير للناس الدفاع وجماعات، لا تسعى إلى مكاسب مادية، أو شهرة ذاتية، وما يتوقف لها (وأصدروا لهم ما استطعتم من قوة) (الأفعال: 10) لألاء الواجب، والفوز برضا الله، لا مطموع لها غير ذلك.

وطن�能 كل الاتجاهات الوطنية العامة على الساحة الفلسطينية.

من أجل تحرير فلسطين، بأنها لما ستبدأ، ولكن تكون إلا كذلك، قولاً وعملًا حاضرًا ومستقبلًا، تجمع ولا تفرق، تتصو ولا تببد، توحد ولا تجز، تتناس كل كلمة منهجية، ووجه مخلص ومساع حميدة، تغلق الباب في وجه الخلافات الجاذبة، ولا تضيق للشائعات والأقوال المفرضة، مع إدراكها لحق الدفاع عن النفس.

ولكن ما يتعرض أو يتناقض مع هذه التوجهات فهو مثير لمن الأعداء أو السافرين في ركابهم بهدف البلبلة وشغف الصفوي والتلهي بأمر جامع.

فصلة 24
المادة السادسة والعشرون:
حركة المقاومة الإسلامية وهي تنظر إلى الحركات الوطنية الفلسطينية - التي لا تعطي ولاها للشرق أو للغرب - هذه النظرة الإيجابية. فإن ذلك لا يمنعها من مناقشة المستجدات على الساحة المحلية والدولية. حول القضية الفلسطينية مناقشة موضوعية تكشف عن مدى اتساعها أو اختلافها مع المصلحة الوطنية على ضوء الرؤية الإسلامية.

٦] منظمة التحرير الفلسطينية:

المادة السابعة والعشرون:
منظمة التحرير الفلسطينية من أقرب المقربين إلى حركة المقاومة الإسلامية. وفيها الأب أو الأخ أو القريب أو الصديق. وهل يعجب المسلم أباه أو أخاه أو قريبه أو صديقه. فوفيتنا واحد ومصابنا واحد ومصيرنا واحد وعذرا مشترك. وتأثر بالإفروض التي أحاطت بتكوين المنظمة، وما يسود العالم العربي من ببلاة فكرية. نتيجة للغزو الفكري الذي وقع تحت تأثيره العالم العربي منذ اندحار الصليبيين. وعزز الاستشراق والتشييس والاستعمار. ولا يزال. تثبت المنظمة فكرة الدولة العلمانية وهكذا نحسبها. والفكر العلمانية مناقضة للفكرة الدينية مناقضة نامة.
وعلى الأفكار تبني المواقف والتصرفات، وتتخذ القرارات.

من هنا، مع تقديرنا لمنظمة التحرير الفلسطينية - وما يمكن أن تتطور إليه - وعدم التقليل من دورها في الصراع العربي الإسرائيلي، لا يمكننا أن نستبدل إسلامية فلسطين جزءاً من ديننا ومن فرط في دينه فقد خسر. (ومن يرغب عن ملة إبراهيم إلا من سمته نفسه) (البرزة: 120). ويوم تبنىمنظمة التحرير الفلسطينية الإسلامية كمنهج حياة، فنحن جنودها ووقود نارها التي تحرق الأعداء. فإلى أن يتم ذلك - ونسأل الله أن يكون قريبًا - فقوم حركة المقاومة الإسلامية من منظمة التحرير الفلسطينية هو موقف الانب من أبيه والأخ من أخيه والقرب من قريبه. يتألم لمله إن أصابته شوكة، ويشد أزره في مواجهة الأعداء ويعتمد له الهدية والرشاد. اخاك أخاك إن من لا أخًا له كساس إلى الهيجا بغير سلاح وإن ابن عم المرء - فاعلم جناحاً وهل ينفض البازق بغير جناخ.

(د) الدول والحكومات العربية والإسلامية:

المادة الثامنة والعشرون:

الغزو الصليبي غزوة شرسة. لا تتورع عن سلوك كل الطرق مستخدمة جميع الوسائل الخسية والخبيثة لتحقيق أغراضها، وتعتمد اعتياداً كبيراً في تغلغلها وعمليات تجسسها على المنظمات السرية التي انبثقت عنها كالهاسونية، ونواحي الروتاري والليونز، وغيرها من مجموعات التجسس وكل تلك المنظمات السرية منها والعلنية تعمل لصالح
الصهيونية ويتوجيه منها، وتهدف إلى تقويض المجتمعات وتدمير القيم وتخريب الدم، وتدهور الأخلاق، والقضاء على الإسلام وهي من خلف تجارة المخدرات والمسكرات على اختلاف أنواعها ليتسهل عليها السيطرة والتوسع.

والدول العربية والمحيطة بإسرائيل مطالبية بفتح حدودها أمام المجاهدين من أبناء الشعوب العربية والإسلامية ليأخذوا دورهم ويضموا جهودهم إلى جهود إخوانهم من الإخوان المسلمين بفلسطين.

أما الدول العربية والإسلامية الأخرى فمطالبة بتسهيل تحركات المجاهدين منها وإليها وهذا أقل القليل.

ولا يفوتنا أن تنذر كل مسلم بأن اليهود عندما احتلوا القدس الشريف عام 1967 ووقعوا على عتبات المسجد الأقصى المبارك هتفوا قائلين: محمد مات خلف بنات إسرائيل بيهوديتها ويهودوها تتحدى الإسلام والمسلمين فلا نامت أعين الحب من.

الإتحاد الوطني والدينية، المؤسسات والثقافات والعالم العربي.

المادة التاسعة والعشرون:

تأمل حركة المقاومة الإسلامية أن تقف تلك التجمعات إلى جانبها، على مختلف الأصعدة، تؤديها وتستند لها وتعمل نشاطاتها وتحركاتها، وتعمل على كسب التأييد لها لتجعل من الشعوب الإسلامية سدًا وظهيراً لها وبعد استراتيجية.
على كل المستويات البشرية والمادية والإعلامية، الزمانية والمكانية، من خلال عقد المؤتمرات ونشر الكتب والهادفة وتوعية الجامعي حول القضية الفلسطينية، وما يواجهها ويدبر لها وتعبئة الشعوب الإسلامية فكريًا وثرويًا وثقافيًا. لتأخذ دورها في معركة التحرير النافذة، كما اخذت دورها في هزيمة الصليبيين وفي ضرورة إلقائها إنّه مساعدًا للحضارة الإنسانية، وما ذلك على الله بعزه.

كما الله بلعّب عُمّانا ورسله إن الله هو عزيزٌ! (المجادلة: 21)

المادة الثالثة:

الأدباء والمنفوصون وفي الإعلام، الخطباء ورجال التربية والتعليم، وباقي القطاعات على اختلافها في العالم العربي والإسلامي كل أولئك مدعوون إلى القيام بدورهم، وتادية واجبهم نظراً لضرورة الشرعية الصهيونية، وتجلبها في كثير من البلاد وسيطرتها المادية والإعلامية، وما يتزامن على ذلك في معظم دول العالم.

فالجهاد لا يقتصر على حمل السلاح ومنازلة الأعداء، فالكلمة الطبية، والمقالة الجيدة، والكتاب المفيد، والتأييد المناصرة، كل ذلك إن خلق النوايا لتكون راية الله هي العليا فهو جهاد في سبيل الله. من جهز غازيًا في سبيل الله فقد غزا، ومن خلف غازىًا في أهله بخير فقد غزا. (رواة: البخاري ومسلم وأبو داود والترمذي).
(6) أهل الديانات الأخرى:
حركة مقاومة الإسلامية حركة إنسانية:
المادة الحادية والثلاثون:
حركة مقاومة الإسلامية حركة إنسانية. ترعى الحقوق الإنسانية.
وتلتزم بسماحة الإسلام في النظر إلى تباع الديانات الأخرى، لا تعادي
منهم إلا من ناصبتها العداء، أو وقف في طريقها ليعيق تحركها أو يبدد
جهودها.
وفي ظل الإسلام يمكن أن يتعايش أتباع الديانات الثلاث الإسلامية
والسيكية واليهودية في أمن وامان، ولا يتوافر الأمن والأمان إلا في
ظل الإسلام. والتاريخ القريب وال بعيد خير شاهد على ذلك. وعلى
أتي تباع الديانات الأخرى أن يكفوا عن منازعة الإسلام في السيادة على
هذه المنطقة. لاتهم يوم يسودون فلا يكون إلا التقتيل والتعذيب
والتشريد، فهم يضيفون دعراً ببعضهم البعض فضلاً عن أتباع الديانات
الآخرين. والماضي والحاضر ملينان بما يؤكد ذلك.
لا يقاتلونكم جميعاً إلا في ما يخصه أو من وراء حذر بأنهم ي怖هم شديدًا
تحسنهم جميعًا ونلهم شني ذلك بأنهم قوم لا يغلون» (الخبر: 14).
والإسلام يعطي كل ذي حق حقه، ويمنع الاعتداء على حقوق الآخرين،
والممارسات الصهيونية النازية ضد شعبنا لا تطيل عمر غزورتهم فدولة
الظلم ساعة ودولة الحق إلى قيام الساعة.
لا ينكروا لله من الديانين دينًا يقاتلكم في الدين، ولم يخرجوك من دياركم أن
تبروا، ونقطوا إليهم إن الله يحب المستضعفين» (المئتنا: 8).
(أنا محاوللاً الانفراد بالشعب الفلسطيني:

المادة الثانية والثلاثون:
تحاول الصهيونية العالمية والقوى الاستعمارية بحركة ذكية وطريقة منهجية، أن تخرج الدول العربية واحدة تلو الأخرى من دائرة الصراع مع الصهيونية، لتنفرد في نهاية الأمر بالشعب الفلسطيني.

وقد أخرجت مصر من دائرة الصراع إلى حد كبير جداً باتفاقية كامب ديفيد الخيالية، وهي تحاول أن تخرج دول أخرى إلى اتفاقيات مماثلة، لتخرج من دائرة الصراع.

وحركة المقاومة الإسلامية تدعو الشعوب العربية والإسلامية إلى العمل الجاد الدؤوب لعدم تمرير ذلك المخطط الرهيب، وتوعية الجماهير إلى خطر الخروج من دائرة الصراع مع الصهيونية، فالبيوم فلسطينير وقدة قطر آخر أو قطر آخر، والمخطط الصهيوني لا حدود له، وبعد فلسطين يطمرون في التوسع من النيل إلى الفرات، وعندما يتم لهم هضم المنطقة التي يصلون إليها، يتطعون إلى توسع آخر وهكذا، ومخلطهم في بروتوكولات حكماء صهيون وحضارهم خير شاهد على ما نقول.

فالخروج من دائرة الصراع مع الصهيونية خيانتة عظمى، ولعنة على فاعليها.

"ومن بولكم بومد دُرَّة إلا متحرفاً فلنُحرَّا إلى فَتة فقد باء بغضب من الله وتأواؤها جهنم وبيس المصير" (الأفلام ١٦).

ولا بد من تجميع كل القوى والطائرات لمواجهة هذه الغزوة النازية المتطرفة الشرسة، ولا كان ضراب الأوطان، وتشريد السكان، ونشر الفساد في الأرض، وتدمير كل القيم الدينية، ولعل كل إنسان أنه أمام الله
المادة الثالثة والثلاثون:

وحركة المقاومة الإسلامية وهي تتنطلق من هذه المفاهيم العامة المتناسقة والمتساوية مع سنن الكون كما تنفتح في نهر القدر في مواجهة الأعداء ومجاجدتهم دفاعًا عن الإنسان المسلم والحضارة الإسلامية والمقدسات الإسلامية. وفي طبيعتها المسجد الأقصى المبارك، تنمي بالشعوب العربية والإسلامية وحكوماتها وحكوماتها الشعبية والرسمية أن تنفسي الله في نظرتها لحركة المقاومة الإسلامية. وفي تعاملها معها، فإن تكون لها كما ارادها الله سنة وظيرة يبدها بالعون والهدوء المد، وحتى يأتي أمر الله. وتلحق الصفوف بالصفوف، يندمج المجاهدون في المجاهدين، وتنطلق الجمع من كل مكان في العالم الإسلامي ملبية نداء الواجب، مرددة حي على الجهاد، نداء يشق عنان السماء، ويبقى متدردًا حتى يتم التحرير، وينصر عند الغزاة ويننزل نصر الله.

وكتب الله من نصره إن الله الذي عيزب (الحج: 40).
الباب الخامس
شهادة التاريخ عبر التاريخ في مواجهة المعتدين
المادة الرابعة والثلاثون:
فلسطين صرة الكورة الأرضية، وملتقى القارات، ومحمل طمع الطامعين، منذ فجر التاريخ والرسول صلى الله عليه وسلم يشير إلى ذلك في حديثه الشريف الذي ينادي به الصحابي الجليل معاذ بن جبل، حيث يقول: يا معاذ، إن الله سيفتح عليكم الشام من بعدي، من العريش إلى الفرات، رجاءها، ونساؤها، وإماواتها مرابطين إلى يوم القيامة، فمن أختار منكم ساحلاً من سواحل الشام أو بيت المقدس، فهو في جهاد إلى يوم القيامة.
وقد طمع الطامعون بفلسطين أكثر من مرة فدهمواها بالجيوش، لتحقيق أطماعهم، فجاجتها جحافل الصليبيين يحملون عقيدتهم ويرفعون صليبيهم، وتمكنوا من دحر المسلمين رداً من الزمن، ولم يسترجعها المسلمون إلا عندما استطلوا برائيتهم الدينية، واجمعوا أمرهم، وكبروا رائهم وانطلعوا مجاهدين، بقيادة صلاح الدين الأيوبي قرابة عقدين من السنين فكان الفتح الملأل واندحر الصليبيون وتحررت فلسطين.
"فقول الذين كفروا ستغلبون وستحزرون إلى جهنم ونبن الهياء" (الصمد 24).
وهذه هي الطريقة الوحيدة للتحرير، ولا شك في صدق شهادة التاريخ، وذلك ستة من سنين الكون وفاموس من نواميس وجود، فلا يفل الحديقة إلا الحديقة، ولا يغلب عقيدتهم الباطلة المذروحة إلا عقيدة الإسلام الحقة، فالعقيدة لا تنال إلا بالعقيدة، والعلبة في نهاية الأمر للحق والحق غلاب.
المادة الخامسة والثلاثون:

تنظر حركة المقاومة الإسلامية إلى هزيمة الصليبيين على يد صلاح الدين الأيوبي واستخلاص فلسطين منهم، وكذلك هزيمة الشام في عين جالوت، وكسر شوكتهم على يد قطز والظهير بببرس، وانقاذ العالم العربي من الاجتياح التتري الدمار لكل معاني الحضارة الإنسانية. تنظر إلى ذلك نظرية جادة، تستلم منها الدروس والعبر، فالغزوة الصهيونية الحالية سبقتها غزوات صليبية من الغرب، وأخرى تترية من الشرق. فكما واجه المسلمون تلك الغزوات وخططوا لها ونازلتها وهزموها يمكنهم أن يواجهوا الغزوة الصهيونية ويهزموها. وليس ذلك على الله بعزيز إن خلصت النوايا وصدق العزم واستعداد المسلمون من نجاهم الماضي وتخليصا من أثار الغزوة الفكري، واتبعوا سند أسلافهم.
الخاتمة

حركة المقاومة الإسلامية جنود

المادة السادسة والثلاثون:

حركة المقاومة الإسلامية وهي تشق طريقها لتؤكد المرة تلو المرة لكل أبناء شعبنا، والشعوب العربية والإسلامية أنها لا تغيب شهيرة ذاتية، أو مكسبًا ماديًا، أو مكانة اجتماعية، وأنها ليست موجهة ضد أحد من أبناء شعبنا لتكون له منافسًا أو تسعى لأخذ مكانته، ولا شيء من ذلك على الإطلاق، وهي لن تكون ضد أحد من أبناء المسلمين أو المسلمين لها من غير المسلمين في هذا المكان وفي كل مكان، ولن تكون إلا عنًا لكل التجمعات والتنظيمات العاملة ضد العدو الصهيوني والدائرين في ذلك.

وحركة المقاومة الإسلامية تعتمد الإسلام منهج حياة. وهو عقيدتها ويه تدين. ومن اعتمد الإسلام منهج حياة. سواء كان هذا أو هناك، تنظيماً كان أو منظمة أو دولة أو أي تجمع آخر. فحركة المقاومة الإسلامية جنود ليس إلا. نسأل الله أن يهدينا وأن يهدي بنا وأن يفتح بيننا وبين قومنا بالحق.

"زيننا افتح بيننا وبين قومنا بالحق وأنت خير الفاتحين" (الأعراف: 89).

وآخر دعوتنا أن الحمد لله رب العالمين.