The influence of the legacy of global jihad on Hamas:
glorification of the image and Islamic-political doctrines of Dr. ‘Abdallah ‘Azzam, a Palestinian from Silat al-Harithiya (in the Jenin district). He was a charismatic figure, Al-Qaeda’s ideologue and until his death, Osama bin Laden’s spiritual mentor. His doctrine focused on global jihad and the personal responsibility of every Muslim to liberate the lands of Islam from “infidel control”

“The love of jihad [holy war] took over my life, my soul, my sensations, my heart and my emotions. If preparing [for jihad] is terrorism, then we are terrorists…” (Dr. ‘Abdallah ‘Azzam quoted on a small commemorative poster found in the offices of the Tulkarm Charitable Society, affiliated with Hamas).

A concise biography of Dr. ‘Abdallah ‘Azzam

1. For a more detailed biography see Appendix A.

1. Dr. ‘Abdallah ‘Azzam (Abu Muhammad) was born in 1941 in the north Samarian Palestinian village of Silat al-Harithiya. As a child he was influenced by the stories of the courage of sheikh Izzedine al-Qassam, a religious leader born in Syria who fought and was killed by the British near Jenin in 1935 (the Hamas terrorist-operational wing is named after him). While studying at Al-Azhar University in Egypt he joined the Muslim Brotherhood; he graduated with honors and received a doctorate in Islamic law.

2. ‘Abdallah ‘Azzam met Osama bin Laden when he was lecturing at the College for Preaching and Jihad in Peshawar (Pakistan, close to the Afghanistan border). The college graduated many mujahideen (warriors in a holy war) who participated in the fighting in Afghanistan against the Soviet army. While bin Laden invested most of his time in logistics
3. ‘Abdallah ‘Azzam, bin Laden’s “spiritual mentor,” is adulated to this day both in the Palestinian arena -- where he became one of Hamas’ sources of inspiration and a role model -- and among al-Qaeda’s proponents of a global jihad [holy war]. He expounded his doctrines in a book called *The Defense of Muslim Lands, the Most Important Personal Duty*, which has become canonical and is distributed by Hamas in the Palestinian Authority (PA)-administered territories (See Appendix C (3) ). According to the book, all the land of Islam previously under Islamic control, including Palestine, must be returned to Islamic control but solely by

**Dr. ‘Abdallah ‘Azzam and his political Islamic doctrine as a source of inspiration for Hamas**

4. ‘Azzam’s doctrine deeply impressed bin Laden, the most influential figure in the current global jihad, and Hamas, which works to inculcate it into the minds of its followers and operatives in the PA-administered territories. That influence is manifested by the poster found in the offices of the Hamas-affiliated Tulkarm Charitable Society (See Appendix B(2) ), which shows a picture of ‘Azzam next to the following quotation: “If preparing [for jihad] is terrorism, we are terrorists. If defending our honor is extremist, we are extremists. If jihad against our enemies is fundamentalism, we are fundamentalists.” In addition, his doctrine is spread through books, pamphlets and cassettes, and even the mosque in the Jenin refugee camp, whose imam is a Hamas activist, is named after him.

5. An analysis of the posters on which ‘Azzam’s portrait appears reveals that he is perceived by Hamas as one of the four “outstanding figures” of the Islamic “struggle” in Palestine and around the world. Those four are Hamas’ founder Ahmad Yassin (who is featured most prominently on the posters), Hassan al-Bana, who founded the Muslim Brotherhood (from which Hamas sprang), sheikh Izzedine al-Qassam (the source of inspiration for the movement’s terrorist-operational wing) and Dr. ‘Azzam himself (with whose radical Islamic doctrine, which centers around jihad, the movement identifies).

6. Dr. ‘Azzam is a prominent source of inspiration for global jihad. By glorifying him and turning him into a role model, Hamas exceeds its Palestinian-national aspect and positions itself ideologically in the global jihad camp, although in fact at this time its terrorist-operational activities are focused only on Israel and the PA-administered territories.

**Appendix A**

**Milestones in the life of Dr. ‘Abdallah ‘Azzam**

2. Based on two main sources: the first is the summary of Assaf Maliah’s doctoral dissertation, entitled “‘Abdallah ‘Azzam – the ideological sources of Osama bin Laden’s global Islamic terrorism,” to be submitted to the Department of Middle Eastern History of Bar Ilan University, Ramat-Gan, Israel, advised by Dr. Rami Ginat. We are grateful to the author for his permission to make the information available for inclusion in this bulletin. The second is *Hatred’s Kingdom: How Saudi Arabia Supports the New Global Terrorism* by Dore Gold (Regency Publishing, Washington DC, 2004, pp. 94-103).

1. ‘Abdallah ‘Azzam (nicknamed Abu Muhammad) was born in 1941 in a village in the Jenin district called Silat al-Harithiya. As a child he was deeply influenced by the stories of the courage of sheikh Izzedine al-Qassam, (a Syrian sheikh who was killed by the British near Jenin in 1935 and is revered by Hamas) and by the defeat of the Arabs in Israel’s War of Independence and in the Sinai Campaign.

2. Shortly after the Six Day War his family moved to Jordan. In 1969 he joined the Muslim Brotherhood and participated in the guerilla war conducted by terrorists against the Israeli army in West Bank and the Jordan Valley. He was a commander at one of the bases in Zarqa, Jordan, called “the bases of the honorable” where Muslim Brotherhood operatives trained and acted independently – although under the Fatah flag – against Israeli forces.

3. Academic education and pursuits:
   a. In the early 1960s ‘Azzam left for Syria to study at the University of Damascus. He studied Islamic law and received a BA in 1966.
   b. In 1968 he received an MA in Islamic law from Al-Azhar University in Egypt.
c. In 1973 he also received a PhD in Islamic law (with honors) from al-Azhar University.

d. In the same year he began lecturing on Islamic law at the University of Jordan in Amman. He was fired because of his involvement with the Muslim Brotherhood and like other members of the organization, left for Saudi Arabia.

e. In 1981 he began lecturing in Islamic theology at the King ‘Abd al-‘Aziz University in Jeddah, Saudi Arabia, (contrary to popular misconception, he was not one of bin Laden’s instructors and did not meet him at the university, since bin Laden graduated two years before ‘Azzam arrived).

4. Shortly thereafter he volunteered to teach at the International Islamic University in Islamabad, Pakistan. That was because he wanted to participate in the jihad in Afghanistan which was at that time being waged against the Soviet army which had invaded the country in 1979. (According to another version, he left Jeddah for the International Islamic University in Islamabad, because the Muslim World League (MWL) sent him there.)


5. In 1984 he left the University in Islamabad when the Saudis refused to renew his contract because the local Pakistani authorities were not pleased that his participation in the jihad in Afghanistan took place during hours when he should have been teaching. He therefore moved to Peshawar (a city on the Pakistani-Afghan border) and began teaching at the College (eventually University) for Preaching and Jihad, which graduated many mujahideen who participated in the fighting in Afghanistan. At the same time he ran the offices of the MWL and the Muslim Brotherhood in Peshawar and was officially responsible for sending teachers to schools preaching jihad.

4. Ibid., p. 97.

6. It is generally accepted that he and Osama bin Laden met at the College for Preaching and Jihad, however, the story has two versions:


7. In any case, bin Laden was influenced by ‘Azzam’s rhetoric and charisma and the two began a partnership in both logistics and actual operations. Their cooperation was manifested in four institutions and mosques, established one after the other which, when some of them united, eventually turned into the support infrastructure of al-Qaeda:

a. “The House of the Supporters” (Bayt al-Ansar): The first institution established to support the infrastructure and to provide logistical support (food, accommodation, shelter, etc.) for the mujahideen who came to Pakistan to fight the Russians.

b. “The Office of Mujahideen Services” (Maktab Khadamat): The name given to the aforementioned institution after it was expanded to support the large number of incoming mujahideen. It was financed by Saudi intelligence, the Saudi Red Crescent, Saudi princes and King Feisal’s MWL.

5. Ibid., p. 97.

c. The construction of training camps: During their stay in the training camps, the mujahideen continued to receive their logistical support from the Office of Mujahideen Services. The Pakistani intelligence community provided them with bases and training facilities and the CIA provided a substantial amount of their weapons.

d. Al-Qaeda (al-Sulbah) (“The (firm) base “): The original name chosen by ‘Abdallah ‘Azzam for what became, especially after his death, the organization known as Al-Qaeda, with its logistical and terrorist-operational infrastructure.
8. It should be mentioned that bin Laden invested most of his time in logistics (funding the arrival of volunteers, establishing and funding training camps). ‘Azzam, on the other hand, dealt mainly with ideology and organization (preaching, Islamic indoctrination for the volunteers, enlisting recruits, management). In that respect he was described as the unique moving spirit behind the entire project.

9. Much of his time was spent in traveling outside of Afghanistan, trips devoted to enlisting volunteers for the jihad. He even visited the United States. For example, he participated in an Islamic conference in Oklahoma City in 1998, visited an institution to recruit volunteers for jihad founded in Brooklyn, New York by local Islamic activists and which continued its activities for a decade until it was apparently closed some years ago.

6. ‘Azzam appeared on a video cassette which recorded his visits (and those of other radical Islamists) in the United States at the end of the 1980s-beginning of the 1990s. The cassette, entitled “The Jihad in America,” was produced by an investigative journalist named Steve Emerson and broadcast in the United States in 1994. It sent shock waves by presenting radical Islamic sermons and speeches in favor of jihad given by ‘Azzam and those like him.

10. On November 24, 1989, ‘Abdallah ‘Azzam was killed along with two of his sons when a bomb exploded in his car in Peshawar. His killers were never found. It is reasonable to assume that agents of Soviet intelligence and the intelligence services of the pro-Soviet Afghan régime were behind the killing.

‘Abdallah ‘Azzam’s legacy and its importance

11. ‘Azzam’s most important contribution to the global Islamic fundamentalist movement was the renewal of the importance of jihad as ideology and he even received the nickname “Amir Jihad,” that is, “the leader of the jihad.” He analyzed the reasons for the fall of the Muslim world in the modern era and came to the conclusion that the abandonment of jihad was responsible for it. According to his perception, any Islamic country which had ever been under Islamic rule at any time during Muslim history had to be returned to Islamic rule but solely by means of jihad, as the individual duty every Muslim had to perform.

12. Thus ‘Azzam’s doctrines legitimize the indiscriminate terrorist attacks of al-Qaeda and of the Palestinian terrorist organizations, among which Hamas is most prominent. Quoting a hadith (a saying in the Islamic oral tradition) relating to Muhammad ‘Azzam notes that Muslims do not have a duty to stop an attack on infidels even if they are women and children and not fighters. Thus he authorizes jihad fighters to attack the civilian population, including women and children, and justifies the indiscriminate world terrorism of our times.

13. That world view was expressed in a fatwah (religious edict) ‘Azzam published in a book called The Defense of Muslim Lands, the Most Important Personal Duty.” The fatwah, which preached global jihad, had a great influence on radical Muslim fighters all over the world. It was first issued in 1984 and published as a booklet in 1987 which was distributed, inter alia, by Hamas in the PA-administered territories (See Appendix C (1)).

14. According to ‘Azzam, once the war in Afghanistan was over, “it would be Palestine’s turn.” As far as he was concerned, as have been born a Palestinian, the jihad in Afghanistan was the model for what would later happen in the Israeli-Arab conflict, especially in Palestine.

Relations between ‘Azzam and Hamas

15. ‘Azzam loathed Arafat, who in his eyes seemed to be ready to accept the existence of Israel. He described Arafat’s actions as “stabbing the Palestinian nation in the back.”

16. During his trips to the United States he met with activists of the IAP (The Islamic Association for Palestine), a cover name
for an organization which collected funds for Hamas and disseminated its doctrines; as far as is known the organization was closed after September 11, 2001. In addition, ‘Azzam tried to convince people to deposit funds in a New York bank account (exactly which bank is unclear) belonging to the above-mentioned Office of Mujahideen Services. His intention was to have the money in the account (or possible accounts) transferred to two Palestinian institutions: The Association of Young Palestinians and The Palestinian Student Union. At the time both institutions were subordinate to the PLO, however, the student organization eventually became ideologically closer to Hamas.

Appendix B (1)

The picture of ‘Abdallah ‘Azzam on a Hamas poster, taken from a CD distributed by the Islamic Block, the Hamas student movement at the American University in Jenin (November 2003)

Inscription: “Allah, to you our voice [is raised] – the call of the sons of eternity” [i.e., the well-known shaheeds who appear in the poster, their pictures engraved forever on the heart of Hamas and of all Palestinians].

A description of the Hamas poster

17. On the poster appear the pictures (clockwise from the upper left) of sheikh Ahmad Yassin, Hassan al-Bana (founder of the Muslim Brotherhood), sheikh Izzedine al-Qassam, Salah Shehade (senior Hamas terrorist from the Gaza Strip, deceased), Yehia Ayash (“the engineer,” senior Hamas terrorist from the Gaza Strip, deceased) and under Ahmad Yassin, ‘Abdallah ‘Azzam; Ahmad Yassin and ‘Abdallah ‘Azzam are the two most prominently featured. In the center is the Muslim
Brotherhood insignia above those of Hamas (left) and the Izzedine al-Qassam Battalions (right). Below are pictures of senior Hamas activists, some of them shaheeds, including ‘Abd al-‘Aziz Rantisi, Mahmoud al-Zahar, Khaled Mashaal, Salah Shehade, Yehia Ayash and others.

18. The poster glorifies and extols the four most adulated figures (in Hamas eyes) of the current ongoing violent Israeli-Palestinian confrontation: Ahmad Yassin, ‘Abdallah ‘Azzam, Hassan al-Bana and Izzedine al-Qassam (all of whose pictures are larger than the others). Including ‘Azzam creates the connection between the Palestinian insurrection and the Islamic global jihad movement.

Appendix B (2)

A card commemorating Dr. ‘Abdallah ‘Azzam, Osama bin Laden’s close friend and “spiritual mentor,” found in the offices of the Tulkarm Charitable Society.9 The poster has two sides, one devoted to a summary of his doctrine, which focuses on jihad, and the other showing his picture with quotations from his call for a global jihad to be waged against the enemies of Islam.


‘Abdallah ‘Azzam and a quotation exalting jihad

In your memory, Abu Muhammad [‘Abdallah ‘Azzam’s nickname]
“Love of jihad has taken over my life, my soul, my sensations, my heart and my emotions. If preparing [for jihad] is terrorism, then we are terrorists. If defending our honor is extremism, then we are extremists. If jihad against our enemies is fundamentalism, then we are fundamentalists.”

Dr. ‘Abdallah ‘Azzam

The reverse side of the poster: The substance of Dr. ‘Abdallah ‘Azzam’s [Islamic political] doctrine10

10. The Arabic term wasiyyah, as it appears in the title of this document, is usually translated “will” in both the legal sense and in the context of suicide bombing attack (before many of which the perpetrators read a “will” in which they state that they agree to be suicide bombers). Because of the significance of the term wasiyyah, both ideologically and with its terrorist-operational implications, it has been translated as the substance of his [Islamic-political] ideology as a shaheed.

[My fellow] Muslims,

Jihad is [the purpose of] your lives, jihad is your glory, and the substance of your existence is linked by fate to jihad. [Fellow] preachers, you have no value on this earth beyond that of your destroying the [whole corrupt] population of cruel rulers, infidels and sinners.

[Know that] those of the opinion that the religion of Allah can11 win without a jihad, without a battle [against the infidels] and without dismembered bodies strewn in every direction[a reference to the bodies of the suicide bombers] only delude themselves. They do not [really] understand the [true] essence of the [Islamic] religion.
Indeed, veneration for [religious Islamic] preachers, the might of the message of Islam and the eminence of Muslims will never be realized without a battle [against the infidels, in the words of the prophet Muhammad:] “Yea verily will Allah displace from the hearts of your enemies their fear of you, while in your hearts he will certainly plant faintheartedness.” And those [who heard him] asked: “Emissary of Allah, what is faintheartedness?” And [the prophet] answered: “The love of [mundane] pleasures as opposed to the hatred of death.” According to another version [instead of saying “hatred of death” the prophet said] “aversion to battle” [for the sake of spreading the tenets of Islam].

“Take the initiative and lead those of this generation who have returned to their sovereign [“born-again Muslims”], may your hearts know no fear and yearn not for mundane pleasures. Beware lest you rely upon the luxurious table of cruel rulers, for they [will] destroy your hearts and extinguish them, separate you from the [present] generation and drive a wedge between your hearts and theirs.”

**Note:** The words of the prophet Muhammad as quoted here are part of the oral tradition (hadith). Even if it is not entirely certain that the hadith is reliable (in itself a subject for research), its clearly militant content was (and most probably still is) deeply rooted in the consciousness of many Muslims. Thus any Islamic message of this sort will fall upon willing ears.

11. The original Arabic contains an error necessitating a change in the translation of the incorrect word.

The essence of ‘Adballah ‘Azzam’s doctrine
Description
1. A Hamas poster distributed by the Islamic Block (the Hamas student movement), apparently in Nablus, to commemorate Ahmad Yassin. It features a large picture of “the sheikh, the shaheed, the founder, Ahmad Yassin.”

2. To Yassin’s left are three pictures symbolically important for the idea of global jihad and which inspire radical Islamism: sheikh Izzedine al-Qassam (Syrian, killed by the British in 1935, source of inspiration for Hamas’ terrorist-operational wing), Hassan al-Bana (Egyptian, founder of the Muslim Brotherhood in Egypt, the parent organization of Hamas) and ‘Abdallah ‘Azzam (Palestinian, Al-Qaeda’s ideologue).

3. The inscriptions illustrated by pictures -- writing a will, cocking a weapon and waiting to meet Allah -- symbolize the progressive stages through which a suicide bomber passes and contain a militant message which clearly encourages suicide bombing attacks.

4. Izzedine al-Qassam and ‘Abdallah ‘Azzam also symbolize the practical terrorist aspect of the radical Islamic world view which the two fostered and realized by personal example. While the Muslim Brotherhood, symbolized by Hassan al-Bana, did not preach terrorism as their preferred way of achieving their goals, they did however have a secret wing with was involved in violent activities in Egypt.

5. Hamas’ aim behind the poster is to present as role models those who prepared the way for Ahmad Yassin, who is the central figure. The pictures and inscription are a militant call to perpetrate suicide bombing attacks for the sake of Allah (“We are writing our wills;” “We are waiting for the meeting.”)
**Description**

6. A poster with Jerusalem in the background and the pictures of Ahmad Yassin (upper left), ‘Abdallah ‘Azzam (right), Yehia Ayash (lower left) and two unidentified terrorists.

7. The upper inscription reads: “[Oh Allah], we are at your service; please turn out skulls into the ladder which will glorify [your name]…” It expresses their willingness to die for the sake of Allah so that the souls of those who sacrificed their lives for him may climb the ladder to climb up to heaven.

8. The individuals pictured – some if not all – of whom are shaheeds who died during the armed Islamic “struggle,” whether in Palestine or in Afghanistan, are meant to illustrate the inscription.
A poster with two pictures of ‘Abdallah ‘Azzam on the background of pictures of terrorists, apparently shaheeds (the picture on the left would seem to be Yehia Ayash). At the right in the middle is an armed terrorist with a Hamas poster printed on his T-shirt. At the bottom is the name Abu Muslima clearly influenced by the Hezbollah insignia.
Appendix C (1)


12. Another copy was found in the library of the mosque in the village of Madma, near Nablus. It apparently came from Al-Rissalah library in Nablus, in view of the stamps on the first pages. Israeli forces also found books by ‘Abdallah ‘Azzam in the mosques in Silat al-Harithiya (his birthplace) near Jenin. Hamas distributes his writings in the mosques and educational institutions under its control throughout the PA-administered territories. Israeli forces have also found posters, CDs, documents and books dealing with is deeds and legacy.


Overview

1. *The Defense of Muslim Lands, the Most Important Personal Duty* was published by the Modern Mission Library in Amman, Jordan, written by Dr. ‘Abdallah ‘Azzam, one of the first Palestinians who joined the fighters in Afghanistan in the early 1980s. As a Palestinian with a key role in the fighting in Afghanistan, ‘Azzam was and is greatly admired by members of Hamas and quotations from his radical Islamist political doctrine have often been found in Hamas institutions in the PA-administered territories.

2. In the orphan girls’ school in Hebron Israeli forces found (August 12, 2004) a great deal of propaganda and indoctrination material which included CDs with hundreds of posters commemorating shaheeds (particularly those which had belonged to Hamas), a booklet commemorating a shaheed who had perpetrated a suicide bombing attack, Al-Aqsa Martyrs’ Brigades postcards featuring pictures of shaheeds and a number of downloaded pages from the Internet with postings about Chechnya.

3. ‘Azzam’s book, which appeared in Arabic newspapers before its official publication date in 1987 is a very important work. It is a long religious edict based on quotations from Islamic sources and supported by various Muslim clerics (chiefly from Saudi Arabia), and its main thesis is as follows: All Islamic countries which were at one time or another during their histories under Islamic rule must be returned to Islamic rule solely through jihad, and that is a personal duty for every Muslim to take part in the jihad [bin Laden’s understanding, which continues to be disseminated]. The book clearly linked the jihad in Afghanistan with the (future) jihad in Palestine.
The book had a great impact on Muslim fighters (This is not a good word. Were they fighters before they joined the jihad, I don’t suppose they are mercenaries, warriors is too bombastic. Can’t I just say “Muslims” and let it go at that?) worldwide, who claimed it was the reason they joined the war in Afghanistan.\(^{13}\) In many ways the book antedated both bin Laden’s understanding of global jihad and Hamas’ ideology (and that of other Palestinian terrorist organizations), which justifies the perpetration of suicide bombing attacks against Israel.

\(^{13}\) From the doctoral dissertation of Assaf Maliah (See Footnote 2.)
The Red Cancer, also written by ‘Abdallah ‘Azzam, was published in Amman, Jordan (year unknown) and distributed throughout the PA-administered territories. The above copy came Beit Surif, a village near Hebron (according to the stamp on the last page).

Description: the book is vicious lampoon of international Communism. It contains an anti-Semitic chapter which blames the Jews, including the Zionists, for spreading Communism around the world, including to the Arab countries.
Appendix D

The mosque named after ‘Abdallah ‘Azzam in the Palestinian refugee camp in Jenin

There is a mosque named after ‘Abdallah ‘Azzam in the Palestinian refugee camp in Jenin. The imam is Ahmad Suliman Stiti, a Hamas activist. He was arrested by the Palestinian Authority with other Hamas activists in 2000 and imprisoned in the Jenid jail in Nablus. He is employed by the “charitable society” in Jenin identified with Hamas and is part of their civilian infrastructure (da’wah).

Appendix E

A quotation from ‘Abdallah ‘Azzam in the will of Sa’id Hasan Houtari’s, a Hamas suicide bomber who perpetrated the suicide bombing attack at the Dolphinarium in Tel Aviv, June 1, 2001

1. The online Hamas children’s magazine, “Al-Fateh” (www.al-fateh.net) published the will of Sa’id Hasan Houtari, a Hamas suicide bomber, in its first issue. He was the perpetrator of the suicide bombing attack at the Dolphinarium club in Tel Aviv, one of the most deadly of the current ongoing violent Israeli-Palestinian confrontation. It resulted in the death of 21 Israeli civilians, mostly teenagers, and 83 wounded.

2. In his will Houtari quotes one of ‘Abdallah ‘Azzam’s well-known aphorisms, which expresses the main point of his doctrine. It has been spread throughout the PA-administered territories by Hamas (See Appendix B (2)): “If preparing [for jihad] is terrorism, we are terrorists. If defending our honor is extremist, we are extremists. If jihad against our enemies is fundamentalism, we are fundamentalists.”
The shaheed Sa'id al-Houtari, perpetrator of the act of martyrdom [i.e., suicide] in Tel Aviv, which caused the deaths of more than 21 Zionists and the wounding of 150, leaves after him this will which we are posting here as it was written:

In the name of Allah the all merciful

“Fight them, Allah will chastise them at your hands and He will lay them low and give you victory over them, and He will console the breasts of folk who are believers” [Qur’an, Surah 9 (Al-Tauba) verse 14] .

Praise be to God, Sovereign of the world. [There is to be] no [act of] aggression, [only] against the conquerors, the invaders and the plunderers [i.e., the Israelis]. May the prayer of Allah and his blessing of peace be upon the commander of the army of warriors fighting the holy war, on the members of his family and on his lucky, noble friends, my beloved brothers in faith, all the sons of my Palestinian people fighting a holy war, and free Muslims everywhere:

Receive the blessing of a heart which bound its fate to Allah which with a strong cord, the blessing of a soul deeply desirous of meeting those it loves – Muhammad and his comrades – the blessing of a living, faithful shaheed, whom the shaheeds who preceded him are waiting for, led by my great teacher and mentor, Yehia Ayash.

Therefore, as a servant of God and in need of Allah’s mercy, I, Sa’id Hasan Hussein al-Houtari, from the city of Qalqilia, 22 years old, am about to reach you. Yes, I am coming to meet you, emissary of Allah [i.e., the prophet Muhammad], may the prayer of Allah and his blessing of peace be upon you, around the pool of blessed, divine waters [from which we drink]; I am coming to you, the commander of [all those] who chose to die a martyr’s death [i.e., suicide bombers], oh, engineer Abu al-Baraa’ [Yehia Ayash’s nom de guerre]: as you avenged your downtrodden nation, avenged the spilled blood of your people and [the desecrated honor of] Al-Aqsa mosque, we announce that we are striding toward you.

14. This verse also appears on posters commemorating shaheeds, especially suicide bombers, and has been adopted as a motto by some of the Palestinian terrorist organizations.
15. A similar version appears in a note written by Abu Musab al-Zarqawi, leader of a group called The Group for the Single of God and Jihad (Jama‘at al-Tawhid wal-Jihad), in an appeal to Al-Qaeda’s leaders, with whom he is affiliated and in whose service he sees himself as working.
16. I.e., devoutly and publicly performs the commandment of loving God or of the covenant with Allah.
17. Yehia Ayash, called “the engineer,” was head of the terrorist-operational wing of Hamas in the Gaza Strip and West Bank and specialized in preparing explosive charges and in dispatching suicide bombers between 1994-1996 (when the Oslo Accords were in effect). He was behind a series of lethal attacks and responsible for the deaths and wounding of hundreds of Israeli civilians. Hamas fosters his memory and glorifies him as a role model.
18. “Hawdh” in the original, which literally means the trough from which camels drink. However, according to Muslim oral tradition, a short time before his death Muhammad said: “After my death, my dear young friends, come drink from my divine trough.” Later the trough became a reservoir or pool, the source of divine wisdom and mercy. Thus drinking from it is the dearest wish of every Muslim (especially the younger ones), particularly after their deaths. Those who are considered shaheeds they arrive in paradise where they will reside – according to Muslim tradition – even in the presence of the prophet Muhammad.
19. It is reasonable to assume that Yehia Ayash adopted the name al-Baraa’ because it was the name of a well-known comrade of Muhammad, Al-Baraa’ bin al-Maa’rur.

Abu al-Baraa’, the bravest of heroes: indeed, you taught us that the real heroes are those who write the history of their nation with their blood, who build with their own bodies the glory and pride which reaches heaven, and who with their skulls build impregnable fortresses.

I hereby defiantly say to the world that bears a grudge against our people, that supports the Zionists with money and weapons, what was written before me in the blood of shaheed ‘Abdallah ‘Azzam: “If preparation [for a jihad] is terrorism, then we are
terrorists. If defending our honor is extremism, then we are extremists. If a jihad against our enemies is fundamentalism, then we are fundamentalists."

Prisoners, wounded, shaheeds and widows:

In all your names I sacrifice my life for the sake of Allah, may he be extolled and praised, to avenge your cries, moans and wounds. I will turn my body into shreds and explosions which will pursue the sons of Zion [in an Islamic context, a derogatory name for Jews, and in this case Israelis, mentioned in other anti-Semitic diatribes], will wound them and burn what is left. [As opposed to what is written in the Qur’an and quoted at the beginning of this article:] “And he [Allah] will console the hearts of the faithful.”

[On this occasion] It is my desire not to forget my family – my mother, my father and my brothers: I hereby command you, [I repeat,] I command you, to fear Allah, may he be extolled and praised, and to be patient and not mourn for me. For I came from Jordan to Palestine only to meet the Sovereign in the best way possible [i.e., to perpetrate a suicide bombing attack], for is there any [act] more sublime than dying as a martyr [to perpetrate a suicide bombing attack] on the soil of Palestine for the sake of Allah, may he be extolled. Therefore, utter only cries of joy, oh my mother; distribute sweetmeats, my father and brothers. For your son [and brother] is [eagerly] awaiting his marriage ceremony and the beautiful-eyed virgins in the upper heavens – “In the seat of honesty, in the presence of a Mighty King” [Qur’an, Surah 54 (Al-Qamar), verse 55, in the context of a description of paradise].

[Signed]
The living shaheed, Sa’id Hasan Hussein al-Houtari
Al-Aqsa Martyrs’ Brigades – the Islamic Resistance Movement, Hamas
Friday, June 1, 2001
المجلة: رسالتنا، هيئة شهداء

واستتانج

عذراً، لا يمكنني قراءة النص العربي من الصورة المقدمة.
أيها الأسرى، أيها الجرحى، أيها الشهدا، أينها الأشواط،
باسمكم جميع أقدم روحياً في سبيل الله عز وجل وانتقد لأالائكم وآلاكم وجرجاحكم، سأجعل من حمي شطاباً وقابل تعارد بني صهري ونسفهم وتحترق تفاهماً ويفتح صدور قم صنعن، وأرى أن لم يس من أني أنت وأني أنت ويقوم فينا بأمركم، يقوي الله عز وجل وإن تصرروا ولا ينكوا علينا فنان ما جئت من الأذن إلى قلبي إن لا أنتي ربي على أصلي وجه، وما هو أعظم من الاستشهاد على أرض فلسطين في سبيل الله تعالى؟ فغردي يا أمة، ووزع العظمة يا أبي يا أبي يا خوتي، فايتم반 ينظر عرساً وحوراً في عينين إلى معد سدف ملك مكرم.

الشهيد الشهيد حسن حسن حاتوري
كاتب عدن القسام حركة المقاومة الإسلامية حماس
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A quotation from Abdallah A'zzam.