The COMPLETE WORKS of Imam Hasan al-Banna 1906 - 1949
Hasan al-Banna

1906 - Born on the 14th of October in Mahmudiyya, Egypt.

1919 - When he was thirteen, Banna participated in demonstrations during the revolution against British rule.

1922 - When he was twelve years old, he became involved in a Sufi order, he and became a fully initiated member.

1923 - At the age of 16, Al-Banna moved to Cairo to enter the famous Dar al-'Ulam college.

1927 - He graduated and was given a position as an Arabic language teacher in a state primary school in Isma'iliyya, a provincial town located in the Suez Canal Zone.

1932 - The society's growth was particularly pronounced after he relocated its headquarters to Cairo.

1949 - Died on the 12th of February.
(3) The Message of the Teachings

In the Name of Allah, The Most Gracious, The Most Merciful

All praise is due to Allah and may the peace and blessings of Allah be upon the Faithful Prophet Muhammad, the Imam of the pious and the leader of those who strive. Peace and blessings be upon his family, his companions, and those who follow his guidance until the Day of Judgement.

This is my message to those who strive in the Muslim Brotherhood, who believe in the nobility of their call and the sanctity of their ideology. They have made a firm resolve to live by it and die in its path. Only to these Brothers do I direct my words. They are not lessons to be memorized but instructions to be carried out. So let us proceed towards action my truthful Brothers: ‘Soon will Allah, His Prophet and the believers observe your work. And soon will you be brought back to the Knower of what is hidden and what is open; then will he show you of all that you did,’¹, and ‘Indeed this is my way leading straight; so follow it and follow no other paths. They will scatter you about from his path. Thus He commands you that you may be righteous.’²

To others however there are other lessons, lectures, books, articles, appearances and administrations. ‘To each is a goal to which he turns so vie with one another in doing good, and To both has Allah promised good.’

Peace be upon you and the mercy and blessings of Allah

¹ (Surah-at-Tawbah (9), ayah 94)
² (Surah-al-A’raaf (7), ayah 153)
Dear truthful brothers, the basic pillars of our covenant are ten; so grasp their meanings and memorize them. They are


**Understanding**

By understanding we mean that you should be certain that our ideology is purely Islamic, and that you should understand Islam within the bounds of the following twenty concise principles.

Islam is a comprehensive system which deals with all spheres of life. It is a country and homeland or a government and a nation. It is conduct and power or mercy and justice. It is a culture and a law or knowledge and jurisprudence. It is material and wealth or gain and prosperity. It is Jihad and a call or army and a cause. And finally, it is true belief and correct worship.

The glorious Qur'an and the purified tradition (Sunnah) of the Prophet (peace be upon him) are the reference points for every Muslim to acquaint himself with the rules of Islam. The Qur'an can be understood by applying the rules of the Arabic language without constraint or controversy, and the Sunnah can be acquired by reference to the trustworthy transmitters of Ahadeeth (collected sayings of the Prophet).

True belief, proper worship, and Jihad in the Way of Allah have light and warmth. Allah casts them in the hearts of whomever He chooses from among His servants. Though they may be blessed visions, notions, inspirations and dreams are not authentic references for Islamic Law, and therefore should not be given any consideration except when they do not conflict with the authentic references and established principles of Islam.

Talismans, incantations, placing of shells around the neck, fortune telling whether by drawing lines on sand or astrology, sorcery and claiming to have knowledge of the unseen and similar practices are all evils that must be fought, except what is mentioned in the Qur'an or transmitted to us as an authentic narrations of the Prophet (peace be upon him).

The opinion of an Imam or his deputy is acceptable in matters which are of proven benefit to the public, provided that his opinion does not conflict with any established principle of Islam. It may change in light of circumstances, customs and habits. The bases of worship is purely devotional without questioning why. However, in other areas there is scope of prodding into the ‘whys’ and ‘whereofs’ of matters.

Everyone’s opinion except that of the unfailing Prophet (peace be upon him) is liable to changes and modifications. We accept all that has reached us of the opinions and rulings of the pious predecessors as long as it is in agreement with the Qur'an and the Sunnah. If this is not the case, the Book of Allah and the practice of His Apostle are more deserving of our adherence. However, we do not scorn and attack those individuals who differed, since we do not know what their intentions were nor the circumstances that necessitated their decision.
Any Muslim who has not reached the level to understand the different branches of Islamic jurisprudence may follow one of the four great Imams of this religion. And if so, he should try his best in getting to grips with the evidence put forward while being open to the opinions (supported with evidence) of trustworthy people. This will provide him with enough knowledge to find the Islamic solutions to the contemporary problems of his society. Those Muslims who are unable to do so are advised to exert themselves to acquire such a level of understanding.

Differences on the branch matters of Islamic Jurisprudence should not be allowed to cause division, contention, or hatred within the ranks of the Muslims. To every seeker of knowledge is a reward. In cases of disagreement, however, there is no harm in objective scientific investigation in an atmosphere of love (for the sake of Allah) and co-operation with the aim of realizing the truth. Fanaticism, obstinacy, and controversy have no place among true Muslims.

Wasting time and effort in investigating trivial matters that will not lead to action is prohibited in Islam. This category includes debating minute aspects of rulings in cases which have never occurred, investigating the meaning of the Qur'anic verses which are still beyond the scope of human knowledge (the mutashabihat verses), and differentiating between the companions (Sahabah) of the Prophet or investigating the instances of disagreement that took place among them. Every Sahabi (may Allah be pleased with them all) has the honor and distinction of being a companion of the Messenger of Allah (peace be upon him), and to each is the recompense of his motives.

Recognizing Allah's existence (may He be exalted), believing in His oneness, and glorifying Him are the most sublime beliefs of Islam. We believe in the Qur'anic verses and authentic traditions of the Prophet (peace be upon him) which describe the exalted attributes of Allah and glorify His name. We also believe in the allegorical (mutashabihat) Qur'anic verses, which serve this same purpose, without rejecting any part of them or attempting to interpret them on our own. We stand aloof from the disagreement which exists among the scholars concerning these verses; It is enough for us to adopt the attitude of the Prophet (peace be upon him) and his companions: ‘And those who are established in knowledge say: “We believe in the Book; the whole of it is from our Lord.”’

Every innovation introduced by the people into the Religion of Allah on the grounds of their whims and without authentic foundation, whether by adding to the principles of Islam or taking away from them, is a serious deviation which must be fought and abolished by the best means as long as it does not lead to a greater evil.

There is a difference of opinion regarding innovations which do not contradict established Islamic principles, such as praising Imams and religious figures with pronouncements of their credibility and binding people to acts of worship left open to one's choice. We adopt what can be confirmed by sound evidence.

Love of pious people, respecting them, and honoring their righteous achievements brings one closer to Allah (may He be exalted). These (the ones who are close to Allah) have been mentioned by Allah in the Qur'anic verse: ‘Those who believed and were fearful of Allah.’
Honor and prestige are due to them with the conditions prescribed by the Islamic Law, but we must firmly believe that they (may Allah be pleased with them) had no power over their own fates and, thereby, cannot avail or harm anyone after their death.

Visiting grave sites and tombs is an authentic Sunnah if done in the manner prescribed by the Prophet (peace be upon him). But seeking the help of the dead, whomever they may be, appealing to them, asking them to fulfil certain requests, vowing to them, and swearing with their names instead of the name of Allah, building high tombs, covering them with curtains, illuminating them, are evil innovations that are equally prohibited. We do not need to interpret such actions giving them excuses.

Supplication to Allah via an intermediary is a minor difference of opinion - more to do with the method of performing supplication rather than a question of belief ('Aqeedah).

Just because incorrect practices are common amongst the people, it does not change the label it has been ascribed by Sharee‘ah. Rather we must define the intended meaning. We must also be on the guard for deceptive words relating to worldly and religious matters. What is worth considering is not names but what these names stand for.

Belief is the basis of action. Sincere intentions are more important than outward actions. However, the Muslim is requested to attain improvement in both spheres: purification of the heart and performance of righteous deeds.

Islam liberates the mind, urges contemplation of the universe, honors science and scientists, and welcomes all that is good and beneficial to mankind: ‘Wisdom is the lost property of the believer. Wherever he finds it, he is more deserving to it.’

Islamic principles may be evident or uncertain, as are pure scientific principles. The evident principles of the two classes will never conflict; that is, it is impossible for an established scientific fact to contradict an authentic Islamic principle. However, this may happen if one or both of them are uncertain. If one of them is uncertain, then it should be reinterpreted so as to remove the contradiction. If both are uncertain, then the uncertain Islamic principle should be given precedence over the uncertain scientific notion until the latter is proven.

Never label as an unbeliever (kafir) any Muslim who has confessed the two declarations (shahadah) of faith, acts accordingly and performs the obligatory (fard) duties of Islam unless he clearly professes the word of unbelief, refuses to acknowledge a fundamental principle of Islam, denies the purity of the Qur'ān, or commits an evident act of unbelief.

If you, dear brothers. understand your religion according to these twenty principles, then you will have perceived the meaning of your slogan: "The Qur'ān is our constitution, and the Prophet is our example."
Sincerity

By sincerity, I mean that a Muslim brother should dedicate his sayings, work, and Jihad for the sake of Allah and the attainment of His pleasure and good reward without seeking recognition or anticipating any gain, honor, title or advancement in this world. Only then, can you become soldiers of the ideology and the belief rather than soldiers for worldly purposes and interests. *Say: 'Truly, my prayers and my sacrifices, my life and my death are all for Allah, Lord of the worlds. No partner has He This I am commanded.'*

Thus you now understand the meaning of your slogans: ‘Allah is our goal’ and ‘Allah is Supreme, and all praise is due to Him.’

Action

By action, I mean the fruit of knowledge and sincerity: *'And say: 'Work righteousness, for soon will Allah, His Apostle, and the believers observe your work. And soon will you be brought back to the Knowledge of what is hidden and what is open. then will He show you the truth of all that you did.'*

Our sincere brothers are requested to work according to the following steps:

1. Reforming the self. A Muslim should strive to attain a strong body, good character, cultured thought, correct belief, and true worship. He should be able to earn his own living, and control his inner instincts. He should be careful about his time, organized in his affairs and willing to offer help and service to others. These comprise the duties of every Muslim as an individual.

2. Establishing an Islamic home; such that his family respect his ideology and observe the Islamic code in all aspects of home life. He should be wise in selecting his wife and inform her about her rights and duties. He should bring up his children, and other household members under his supervision according to the principles of Islam. These too, are the duties of every individual Muslim.

3. Guiding society by spreading the call of righteousness, fighting atrocities and detestful things, encouraging virtue, enjoining all that is good, helping the people, trying to win the public opinion to the side of Islam, and observing the Islamic principles in all aspects of public life. This is the duty of individual brothers as well as the jamaa'ah (community) working as a unit.

4. Liberation of the homeland from all un-Islamic or foreign control, whether political, economic, or ideological.

---

3 (Surah-al-An’am (6), ayah 162)
4 (Surah-at-Tawbah (9), ayah 105)
5. Reforming the government so that it may become a truly Islamic government, performing as a servant to the nation in the interest of the people. By Islamic government I mean a government whose officers are Muslims who perform the obligatory duties of Islam, who do not make public their disobedience, and who enforce the rules and teachings of Islam.

There is no problem if the Islamic government utilizes the services of non-Muslims when necessary, so long as they do not offer them positions of leadership. Islam is flexible as to shape and detailed structure of the government, but it must be in agreement with the general principles of the Islamic ruling system.

The Islamic government should realize its responsibilities, of love, sympathy and equity towards the people. It should be economical - not over indulging in public funds.

The Islamic government is obliged to maintain peace and order, enforce the Islamic law, spread education, prepare militarily, protect public health and services, develop the resources of the land, guard the public treasury, strengthen the morals of the people, and spread the call of Islam.

If the government performs all of the above mentioned duties, it is incumbent upon the people to be obedient and loyal to it, to assist the government with their lives and their property. On the other hand, if the government neglects its duties and falls short of its responsibilities, then it will be the duty of the people to first advise and guide, then to dismiss and remove the government, for ‘No obedience is due to a creature in disobedience to the Creator.’

6. Rebuilding the international prominence of the Islamic Umma by liberating its lands, reviving its glorious past, bringing closer the cultures of its regions and rallying under one word. Until once again the long awaited unity and the lost Khilafah is returned.

7. Guiding the world by spreading the call of Islam to all corners of the globe

‘..until there is no more tumult or oppression and the Religion of Allah prevails.’ ‘Allah will not allow but that His Light should prevail.’

The responsibility for the last four steps falls upon the group as a whole and upon every Muslim brother because of his membership to the jamaa’ah. How heavy this responsibility and how great its importance. People see this as an imagination, but we see it as a reality. We shall never despair, for our faith in Allah is limitless. ‘Allah’s decree will always prevail, but most among mankind know it not.’

\[5\] (Surah-Yusuf (12), ayah 21)
Jihad

By jihad, I mean that divinely ordained obligation which is reflected in the following saying of the Messenger of Allah (PBUH) and which Muslims are to carry out until the Day of Judgement: 'Whoever dies without struggling in the Way of Allah, or wishing to do so, dies a Pre Islamic Jahiliya death.'

Its weakest degree is the heart’s abhorrence of evil. and its highest degree is fighting in the Way of Allah. Between these two degrees are numerous forms of jihad, including struggling with the tongue, pen, or hand, and speaking a word of truth to a tyrannical ruler.

This call (to Islam) cannot survive without Jihad. The more lofty and far reaching the call, the greater the struggle in its path. The price required to support it is huge, but the reward given to its upholders is more generous. 'And strive in the Way of Allah as you ought to.'

By this, dear brothers, you know the meaning of your slogan "Jihad is our way".

Sacrifice

By sacrifice I mean giving one's self, wealth, time, energy, and everything else for the cause of Islam. There is no Jihad without sacrifice, nor will there be sacrifice without generous reward from Allah. Those who refrain from sacrifice are sinners: 'Allah has purchased of the believers their persons and their goods, for theirs in return is Paradise.' 'Say: If it be that your fathers, sons, brothers, mates, or kinsmen; the wealth that you have gained; the commerce in which you fear a decline, or the dwellings in which you delight are dearer to you than Allah and His Apostle or the jihad in His cause, then wait until Allah brings about His decision, and Allah guides not the rebellious.' 'Nothing could they suffer or do without having it reckoned to their credit as a deed or righteousness, whether they suffered thirst, fatigue, or hunger in the Cause of Allah; walked paths that raised the ire of the unbelievers; or received any injury whatsoever from an enemy. Allah does not cause the reward of those who do good to be lost.'

Thus dear brothers, you understand the meaning of your slogan: "death in the Way of Allah is our greatest hope".

---

6 (Surah-al-Hajj (22), ayah 78)
7 (Surah-at-Tawbah (9), ayah 11)
8 (Surah-at-Tawbah (9), ayah 24)
9 (Surah-at-Tawbah (9), ayah 120)
10 (Surah-al-Fath (48), ayah 16)
**Obedience**

By obedience, I mean full compliance with the commands of the leadership and prompt execution of these commands in hardship and in ease, whether pleasant or unpleasant.

Note, dear brothers that the Islamic call passes through three different phases:

**Ta’reef (familiarization)**

This involves spreading the general concepts of Islam amongst the people. In this phase the call is directed via administrative units and pays importance to social services. Its method is sometimes preaching and teaching, and sometimes establishing beneficial institutions for the public.

All branches of the Muslim Brotherhoods organization today represent this phase of the call. Their work is governed by the bylaws of the organization, and their methods of work are explained in the Brotherhood’s publications.

Whoever wants to participate in our activities, can, as long as they promise to adhere to its principles. Complete obedience is not incumbent at this stage. Respecting the general principles of the jamaa’ah and abiding by its rules are the main requirements.

**Takween (development)**

This is achieved by selecting and consolidating those righteous members who can bear the burden of jihad. The training in this phase would be sufistic from a purely spiritual point of view, as well as military preparation. The main aspects of this phase will always be commands and obedience, without hesitation, turning back, doubt or discomfort. The ranks of the Brotherhood represent this stage of the call. This has already been outlined in a previous document.

This call requires specific duties, which can only be carried out by those who are really and fully prepared to carry the burden of a long, enduring and continuous struggle. The first sign of this readiness is complete obedience.

**Tanfeedh (implementation)**

The call (da’wah) in this stage consists of an uncompromising Jihad and persistent effort in pursuit of the objective. There will be trials and tribulations which only the truthful people can endure. Again, success cannot be attained without total obedience. This was pledged by the first members of the Muslim Brotherhood in 1359 (Hijri).
If you join our ranks, accept this message and pledge your allegiance, you will be amongst those in the second stage and come close to being in the third. So, fully evaluate the responsibilities which you have undertaken, and prepare yourself for their fulfillment.

Perseverance

By perseverance I mean that the Muslim brother continues to work and strive to achieve his goal, no matter how far the term extends and how long the years pass by, until he meets Allah in this state of Jihad. Thus, he will succeed in either of two beautiful things: victory, or martyrdom in the Way of Allah ‘Among the believers are men who have been true to their covenant with Allah. Of them, some have completed their vow (to the extreme), and some still wait: But they have never changed (their determination) in the least.’

Time and patience is one of our remedies. The road is long, the goal is far, and the obstacles are indeed numerous. But it is the only road that leads to the realization of our goal in this life and leads to the best of rewards in the Hereafter.

Each of the preceding six measures needs careful planning, ample preparation, and precise execution. We must seize all possible opportunities, but everything takes time to achieve: "They ask: "When will that be?" Say: "Maybe it will be quite soon."

Resoluteness

By Resoluteness I mean that you commit yourself to your ideology and abandon all other principles. This is because your ideology is loftier and more worthy than all other ideologies: ‘Our religion is the religion of Allah and which religion can be better than Allah’s’ There is for you an excellent example in Abraham and those with him when they said to their people: ‘We are clear of you and of whatever you worship besides Allah We have rejected you, and enmity and hostility has arisen between us forever, unless you believe in Allah and Him alone.’

In the eyes of a sincere brother, people belong to seven categories:

Striving Muslims, Reluctant Muslims, Sinning Muslims, Non-Muslims living peacefully under the Islamic Law in a Muslim state (i.e. Dhimmies), Non-Muslims having treaties with Muslim states, Neutral non-Muslims, Non-Muslims at war with Muslim states. Each group has its own status within the Islamic Law, And on the basis of this classification, we should judge each individual and determine whether he is a friend or an enemy.

---

11 (Surah-al-Ahzab (33), ayah 23)
12 (Surah-al-Baqarah (2), ayah 138)
13 (Surah-al-Mumtahinah (60), ayah 7)
Brotherhood

By brotherhood I mean that our hearts and spirits should be united by the bond of belief. Common belief is the firmest and most precious of all bonds. True brotherhood is the companion of faith, and division is the companion of unbelief. Unity produces strength, but there cannot be unity without love. The lowest degree of love is to keep your heart free of any rancor; the highest degree of love is to prefer your brother over yourself: *And those saved from the covetousness of their own souls are the ones that achieve prosperity.*  

The truthful brother considers his brother over and above himself. This is because the group can survive with or without him but he can only survive with the group.

‘The wolf preys upon the sheep that stray from the flock.’ ‘The believers are like a solid structure whose parts support one another.’ ‘The believing men and the believing women are helpers and Protectors of one another.’  

Similarly, this is how we should be.

Trust

By trust I mean that the soldiers have complete confidence in their commander’s competence and sincerity. This confidence should be the result of love, esteem, respect, and obedience: *But no, by your Lord, they can have no real faith until they refer to you in all disputes between them, and then find in their souls no resistance against your decisions, accepting them with the fullest conviction.*  

The leader is an important part of the movement, for there cannot be a movement without leadership. The strength of the jamaa’ah, the perfection of its plans, the success in achieving its goals and in the overcoming of difficulties and obstacles are all dependant on the degree of trust between the members and their leadership:

‘But more fitting for them was to obey and say what is just.’

In the call of the Brotherhood, the leader has the rights of a father by virtue of his heart warming relationship. He is like a teacher and guide because he provides the members with education and trains them spiritually. He plays the role of a commander by virtue of his political leadership. Consequently, confidence in the leadership is the cornerstone of our movement’s success.

---

14 (Surah-al-Hashr (59), ayah 9)  
15 (Surah-at-Tawbah (9), ayah 71)  
16 (Surah-an-Nisaa’ (4), ayah 65)
My sincere Brothers, you should try and assess the level of confidence in your leadership by asking yourselves the following questions:

1. Do you know your leader and have you gained some knowledge about the relevant aspects of his life?

2. Are you satisfied with his competence and sincerity?

3. Are you ready to recognize any order coming from your leadership (except in disobedience to Allah) as absolute, leaving no room for argument, hesitation, criticism and debate? And whenever necessary are you ready to offer advice and correction?

4. Are you ready to consider your leader’s opinion right and your opinion wrong when there is a disagreement on matters of Ijtihad (analogical deduction) where there is not a definite text in the Qur’an and Sunnah?

5. Are you ready to lay down all your resources at the disposal of the Call? Do you view the leadership as having the right to weigh out between personal benefits and the general benefit of the Call?

By answering these questions and their like, dear brothers, you will be able to judge your relationship with your leader and evaluate your trust in him. Our hearts are in the hand of Allah, He does with them as he pleases. ‘He has united their hearts. If you had spent all that is in the Earth, You could not have united their hearts, but Allah has united them. Certainly He is all Mighty, all wise.’

Dear truthful brothers, your acceptance of this covenant obliges you to fulfil the following duties so that you may become strong bricks in the structure.

1. Devote a section from the Book of Allah not less than 1 Juz, to read daily. You are to finish the whole book within a month, but not in less than three to four days.

2. Perfect the recitation of the Qur’an, listen to it, and ponder over its meanings. Study the purified tradition of the Prophet (PBUH) and the history of the early Muslims, as far as your time permits. The minimum required knowledge on this subject is contained in the book ‘The Defenders of Islam’. Frequently read the collected sayings of the Messenger of Allah (peace be upon him), and memorize at least forty Ahaadeeth (from the collection of Imam Nawawi). You are also to study a exposition on the principles of Islamic belief and another on the branch aspects of Islamic jurisprudence.

---

17 (Surah-al-Anfaal (8), ayah 63)
3. Hasten to have a general medical check-up, and get treated for any ailments you find in yourself. Attach importance to physical fitness and self defense, and stand aloof from all causes of bodily weakness.

4. Don’t drink too much coffee, tea, or other stimulating beverages. Only drink them when necessary. Also, abstain completely from smoking.

5. Show interest in the cleanliness and tidiness of your home and place of work. Be concerned with the cleanliness of your dress, diet, and person, for Islam was built on cleanliness.

6. Always be truthful, and never tell a lie.

7. Fulfil your promises and agreements. Never breach a covenant, regardless of the circumstances.

8. Be courageous and enduring. The highest degree of courage is being honest and straightforward in matters of truth, keeping secrets, admitting mistakes, and controlling yourself when angry.

9. Always be serious and dignified. However, this should not prevent you from smiling or engaging in truthful jesting.

10. Be very shy and have delicate feelings. Be greatly sensitive to beauty and ugliness; the first pleases you, while the second pains you. Also, be modest without being lowly and meek, or selfproud. If you demand less than what you deserve, you will receive what you deserve.

11. Always be equitable and of sound judgement in all situations. Never allow anger to make you forget merits, nor let affection and pleasure blind you to defects. Don’t allow disputes to make you ungrateful. Always speak the truth, no matter how painful it is, even if it is against yourself or against the people dearest to you.

12. Be active, energetic, and skilled in public services. You should feel happy when you offer a service to other people. You should feel compelled to visit the sick, assist the needy, support the weak, and give relief to the ill-fated, even if it is with a good and affectionate word. Always rush to do good deeds.

13. Be compassionate, and always be willing to forgive. Be tender, mild and gentle towards people and animals, have beautiful manners when dealing with people. Observe Islamic social injunctions. Be kind to the young and respectful to the old. Make room for your brothers in meetings and gatherings. Don’t spy or backbite. Don’t be noisy. Always seek permission before entering non-public places, and make a courteous exit.
14. Improve your skills of reading and writing. Spend time in Studying the literature of the Muslim Brotherhood its newspapers, magazines, and other publications. Create a private library, irrespective of how small it is. Delve deeply into the arts and sciences, if you are a specialist in this field. Acquaint yourself with the general Islamic subjects such that you can pass general judgements concerning day to day problems.

15. Undertake some economic enterprise, even if you are wealthy. Try to establish a private business, regardless of its size and how busy or scientifically oriented you are.

16. Don't run after government jobs, for they are reckoned to be the most limited sources of income. However, don't reject them unless they totally conflict with your duties towards the movement.

17. Perform your job in the best manner you can, void of dishonesty and cheating. Observe your appointments, and never be late for work.

18. Be amicable in claiming your due, and hasten to give others their full due without seeking anything and putting it off.

19. Keep away from all forms of gambling, no matter what the incentive may be. Avoid unlawful means of livelihood, regardless of what quick profit lies therein.

20. Evade the practice of charging interest (Riba) in all your transactions. Purify yourself from it completely.

21. Foster Islamic wealth in general by encouraging and helping Islamic economic institutions. Be careful about your money; don't let it fall into un-Islamic hands, regardless of the circumstances. Only eat and wear products that are of Islamic countries.

22. Contribute a portion of your wealth to the movement. Pay Zakah, no matter how small your income is, and consider it the inalienable right of the poor and deprived.

23. Set aside a portion of your income for emergency situations, no matter how small your income is, and never indulge in extravagance.

24. Struggle for the revival of forgotten Islamic customs and the elimination of practices alien to Islam in all areas of life. This includes greetings, language, the calendar, dress, household furnishings, times of work and rest, food and drink, arriving and departing, expressing joy and sorrow, etc.... Always refer to the purified tradition of the Prophet (PBUH).

25. Completely boycott non-Islamic courts and judicial systems. Also, dissociate yourself from organizations, newspapers, committees, schools, and institutions which oppose your Islamic ideology.
26. Always be conscious of Allah (SWT); remind yourself of the Hereafter and prepare for it. Be determined and aspire to seek His pleasure. Bring yourself closer to Allah (SWT) by performing extra night prayers (tahajjud) and fasting at least three days every month. Partake in much remembrance (dhikr) both of the heart and the tongue and recite the renowned supplications of the Prophet (PBUH).

27. Take care of personal cleanliness, and try to be in a state of ablution (wudu) most of the time.

28. Perfect your prayers, and strive to perform them within their proper time periods. Also, try to pray in congregation in the mosque as frequently as possible.

29. Fast the whole month of Ramadan, and perform the Hajj if you are able to do so. If you cannot then make the necessary preparations now, so that you may perform it later.

30. Always intend to go for Jihad and desire martyrdom. Prepare for it as much as you can.

31. Constantly repent and seek Allah’s forgiveness for the sins that you have committed. Avoid the minor sins as well as the major ones. Devote an hour for yourself every night before going to bed and take account of the good and bad things that you have done throughout the day. Guard your time, for it is life itself. Do not waste a single moment of it without doing anything beneficial. Keep away from Doubtful matters, so that you do not fall into that which is unlawful.

32. Strive hard against your own soul until it is under your full control. Lower your gaze, control your emotions, overcome your sexual urge, and elevate it via means that are decent and lawful.

33. Completely avoid intoxicating drinks and everything else that renders the mind and body inactive.

34. Keep away from bad and evil company, and avoid places of immorality and sin.

35. Struggle to put an end to places of amusement and diversion. Avoid luxury and all forms of laxity.

36. Become thoroughly acquainted with the members of your rank one by one. Perform your duties towards your brothers; that is, love them, help them, prefer them over yourself, and regularly attend meetings; only be absent due to circumstances beyond your control. Always impress them with your behavior and actions.

37. Dissociate yourself from those organizations and institutions with which you feel your contact is not in the interest of your cause, especially if you are commanded to do so by your leadership.
38. Work to spread your message everywhere. Keep your leadership informed of all your activities, and never undertake an action that will fundamentally affect the movement without first consulting your leadership. Be in constant spiritual and practical contact with the leadership, and always consider yourself as a soldier in the barracks awaiting a command.

Dear truthful brothers, this was a summary of your call and a brief account of your ideology. These principles can be combined into five slogans: Allah is our goal, The Messenger is our example, The Qur'an is our constitution, Jihad is our way, And martyrdom is our desire. You can combine the facets of these in five words: Modesty, Recitation (of Qur’an and Hadeeth), Prayer, Military preparedness, Ethics. So hold firmly to these teachings, or else you will find yourself amongst the frivolous, the lazy, and those who lag behind.

Be sure, if you act on these instructions, and make them the hope of your life and your utmost goal, your reward will be honor in this life and blessings and divine favor in the Hereafter. You will belong to us, and we will belong to you.

But if you forsake them and cease to act according to their guidance, there will be no connection between us and you, even if you have been given a position in our councils, appear great among us and carry the most magnificent of titles. Allah will bring you to a severe account and will ask you about your slackness and inactivity. So choose for yourself, and we pray to Allah to guide and help you. Solomon’s words come to us in the Quran: ‘O you who believe, shall I lead you to a bargain that will save you from a grievous penalty? That you believe in Allah and His Apostle and that you strive your utmost in the Cause of Allah that will be best for you, if you but knew: He will forgive your sins and admit you to gardens beneath which rivers flow and to beautiful mansions in gardens of eternity. That is indeed the supreme achievement. And another favor will He bestow, which you do love, help from Allah and a speedy victory. So give glad tidings to the believers.’ O you who believe, be helpers of Allah. Jesus, the son of Mary, said to the disciples, ‘Who will be my helpers in the work of Allah? The disciples said, ‘We are Allah’s helpers! ’Then a portion of the children of Israel believed, and a portion disbelieved. But We gave power to those who believed against their enemies, and they became the ones who prevailed.”18. May the peace, mercy, and blessings of Allah be upon you.

---

18 (Surah-as-Saff (61), ayahs 10-14)