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Comprehensive Examination of Hamas: A Study of the Terrorist Organization and Member Profiling

Abstract: *Hamas, a Palestinian terrorist organization with significant global implications, holds a substantial political, military and societal presence in the Levant region. This research offers a comprehensive analysis of Hamas, delving into its historical evolution, ideological foundations and operational tactics, providing an intricate understanding of its role within the Israeli-Palestinian conflict. It traces Hamas's trajectory from its origins as a religious and social movement to its current status as a terrorist organization with a political dimension. Furthermore, this study dissects the organization's objectives and strategies, shedding light on its territorial aspirations, relationships with Israel, and other Palestinian factions and its position on the international stage. A pivotal focus of this analysis centers on the profiling of Hamas members, encompassing their diverse regional, socioeconomic, educational and cultural backgrounds. This emphasis highlights the nuanced factors driving their affiliation with the organization. Empirical research findings underscore the intricate motivations behind Hamas membership, encompassing religious fervor, socio-political discontent and external influences as pivotal factors. Additionally, the study explores the roles and activities of Hamas members, including their involvement in leadership, military operations, political engagement and social functions, each contributing to the multi-faceted nature of the organization.*

Keywords: *Hamas, Palestine, Counterterrorism Profiling*

Introduction

The Israeli-Palestinian conflict has been a protracted and multifaceted struggle, marked by political disputes, territorial conflicts and competing national identities (Uslu and Karatas, 2020). Within this intricate landscape, Hamas, the Palestinian organization, has emerged as a central player, shaping the dynamics of the conflict through its complex blend of political and social influence (Hovdenak, 2009). Founded in the late 1980s, Hamas has undergone a remarkable evolution, transforming from a religious and social movement into an armed organization and a with a significant political wing (Bhasin and Hallward, 2013). Its objectives, strategies and operational methods have not only impacted the region but have also earned it global recognition and concern, particularly due to its classification as a terrorist organization by many countries (Berti, 2015). The organization's role in the Israeli-Palestinian conflict and the means by which it has been analyzed and countered present a compelling subject for academic scrutiny (Sen, 2015). This paper seeks to provide a comprehensive analysis of Hamas, focusing on the organization's historical development, ideological roots and operational strategies, while also shedding light on the intricate member profiling (McGuirk, 2021). Through a meticulous examination of the organization and the motivations, backgrounds and roles of its members, we aim to contribute to a more nuanced understanding of Hamas's multifaceted nature and its implications for the Israeli-Palestinian conflict, counterterrorism efforts and human rights considerations (Sandler, 2018).

Hamas: Historical Evolution, Ideology, Objectives and Strategy

Origins and Founding

The origins and founding of Hamas, along with its subsequent transition to armed resistance, constitute a pivotal chapter in the complex history of the Israeli-Palestinian conflict (Tessler, 2009). Hamas, the Islamic Resistance Movement, was established in the late 1980s against the backdrop of the Palestinian territories' socio-political turbulence (Hovdenak, 2009). Its founding emerged as a response to perceived ineffectiveness and compromise by the Palestine Liberation Organization (PLO) led by Yasser Arafat. The First Intifada, a popular Palestinian uprising against Israeli occupation that began in 1987, played a crucial role in the organization's formation (Alsoos, 2021). During this period, the Palestinian territories were marked by political turmoil and many Palestinians viewed the PLO's diplomatic efforts as insufficient to address their grievances (Tessler, 2009; Sen, 2015). Hamas, grounded in the principles of political Islam,

took root in this environment (Berti, 2015). Drawing inspiration from the Muslim Brotherhood, particularly its Palestinian branch, Hamas's early leaders believed that Islam should be at the core of Palestinian resistance and statehood (Shadid, 1988; Litvak, 1998; Dunning, 2015). This notion set Hamas apart from other Palestinian factions, giving it a unique and powerful identity (Abu-Amr, 1993). The organization's leaders, including figures like Sheikh Ahmed Yassin, who played a central role in mobilizing Islamic activists in the Gaza Strip and West Bank, were instrumental in uniting and leading this new movement (Tuastad, 2021). They envisioned a Palestine governed by Islamic law (Sharia), which encompassed principles of justice, equity and social welfare (Litvak, 1998; Dunning, 2015). This religious vision provided Hamas with an ideological foundation for its political and military activities (Tessler, 2009; Bhasin and Hallward, 2013). However, the armed resistance aspect of Hamas did not emerge until later in its history, representing a significant transition. While Hamas initially operated as a religious and social movement, providing services and support to Palestinians in need, the organization's transformation into a military force can be attributed to various factors (Sen, 2015). The armed resistance strategy began to take shape as the First Intifada intensified, leading to a greater emphasis on military activities to counter Israeli occupation (Alsoos, 2021). The establishment of the Izz ad-Din al-Qassam Brigades (Hussein, 2021), Hamas's military wing, was a pivotal development (Abu-Amr, 1993). Named after a renowned Palestinian nationalist and religious leader, this armed wing took on the responsibility of organizing and executing various forms of resistance, including guerrilla warfare, suicide bombings and rocket attacks (CHEN, 2012). These tactics were seen as a means to challenge Israeli military dominance, protect Palestinian communities, disrupt the status quo and demonstrate Hamas's capacity to resist the occupation with a blend of conventional and unconventional methods (Abu-Amr, 1993; Tessler, 2009; Sen, 2015).

Furthermore, Hamas's transition to armed resistance also served as a response to the failures of peaceful protests and negotiations (Tessler, 2009). Many Palestinians had become disillusioned with the perceived ineffectiveness of these approaches and sought more assertive and militant responses (Abu-Amr, 1993). The armed struggle provided a sense of agency and a means to actively resist Israeli occupation (Uslu and Karatas, 2020). This approach not only gained support from those who believed in the need for more robust and militant actions but also

demonstrated that Hamas was willing to take a confrontational stance to protect Palestinian rights and sovereignty (Abu-Amr, 1993).

Eventually, the transition to armed resistance underscores the multifaceted nature of Hamas, which operates as both a political entity and a military force (Hovdenak, 2009). This duality has significantly shaped the dynamics of the Israeli-Palestinian conflict, as Hamas continues to employ both armed and political strategies in pursuit of its objectives (Bhasin and Hallward, 2013). It has also had far-reaching consequences, leading to international condemnation and classification as a terrorist organization by many countries (Tessler, 2009). In essence, the origins, founding and transition to the armed resistance of Hamas provide insight into the complexities of the Israeli-Palestinian conflict and the organization's role within it (Abu-Amr, 1993; Sen, 2015).

Political and Religious Ideology

The political and religious ideology of Hamas is a fundamental component of its identity and has played a pivotal role in shaping the organization's objectives and strategies (Kear, 2021). Hamas, officially known as the Islamic Resistance Movement, was founded on a combination of religious and political principles that set it apart from other Palestinian factions (Bhasin and Hallward, 2013). At its core, Hamas is driven by an Islamic ethos, seeking to establish an Islamic state in historic Palestine, which includes the West Bank, Gaza Strip and Israel (Dunning, 2015; Tuastad, 2021). This religious vision forms the bedrock of its political ideology and underpins its resistance against Israeli occupation (Hovdenak, 2009). Subsequently, central to its religious ideology is the belief that Islamic law (Sharia) should be the guiding principle of governance (Litvak, 1998; Dunning, 2015). This vision calls for the establishment of an Islamic state governed by Islamic jurisprudence, emphasizing principles such as justice, equity and social welfare (Litvak, 1998; Dunning, 2015). These values resonate with a significant segment of the Palestinian population, especially in the context of long-standing political grievances and socio-economic disparities (Sen, 2015).

Moreover, Hamas's political ideology encompasses a commitment to Palestinian self-determination and resistance against Israeli occupation (Bhasin and Hallward, 2013). The organization regards the entirety of historic Palestine as an indivisible part of the Islamic trust (waqf), rejecting any permanent recognition of the State of Israel. While this stance has

contributed to the organization's international classification as a terrorist group, it is deeply rooted in the collective narrative of Palestinian dispossession and the aspiration for the right of return for Palestinian refugees (Rabinowitz, 2010).

One of the most enduring and contentious aspects of Hamas's ideology is its attitude towards the use of violence, including acts deemed as terrorism by various nations. While the organization insists that its military actions are defensive responses to Israeli aggression and occupation, these tactics have led to a complex web of international responses. This tension between resistance and terrorism underscores the multifaceted nature of Hamas's ideology, which is deeply rooted in religious principles, political aspirations and historical grievances (Alsoos, 2021).

Hamas' Objectives and Strategies

Hamas's foremost objective is the establishment of a Palestinian state within historic Palestine, which includes the West Bank, Gaza Strip and Israel (Tuastad, 2021). It explicitly rejects the recognition of the State of Israel, deeming the entirety of historic Palestine as part of its vision. This territorial goal is grounded in Hamas's interpretation of Islamic principles and its commitment to the Palestinian right of return for refugees displaced during the 1948 Arab-Israeli war (Litvak, 1998). Consequently, its political platform emphasizes the rejection of permanent recognition of Israel's existence (Bhasin and Hallward, 2013). However, Hamas's interactions with other Palestinian factions have been marked by competition and cooperation (Tabansky, 2020). It has had tense relations with the Fatah-led Palestinian Authority, leading to a division between the West Bank and Gaza Strip. Additionally, while Hamas seeks to maintain relationships with other Palestinian factions, its priorities often differ, creating complexities within the broader Palestinian political landscape (Bhasin and Hallward, 2013). Additionally, Hamas's relations with other nations play a significant role in shaping its strategies. The organization has developed ties with Iran, which provides financial and military support, particularly during periods of conflict with Israel (U.S. Department of State, 2022). This support has enabled Hamas to build up its military capabilities, making it a potent force in the Palestinian territories (Hovdenak, 2009).

Hamas also has a complex relationship with Egypt, which shares a border with the Gaza Strip. While Egypt has historically been wary of Hamas's ties to the Muslim Brotherhood and has at times restricted the movement of goods and people in and out of Gaza, it has also played a role in

mediating ceasefires between Hamas and Israel (Shadid, 1988; Tuastad, 2021). In contrast, relations with Saudi Arabia have been strained, primarily due to differences in regional policies and Saudi Arabia's support for the Palestinian Authority, which is a rival to Hamas (Wong et al., 2023). Similarly, Hamas has had tense relations with the United Arab Emirates (UAE) and other Gulf states, which have designated it as a terrorist organization and have supported rival factions within Palestinian politics (Koinova, 2021).

Moreover, Hamas's relationship with Russia has been less pronounced but not insignificant. Russia has hosted Hamas delegations and advocated for a more inclusive approach to the Israeli-Palestinian conflict (Averre, 2022). This has given Hamas an avenue to engage with international actors. In contrast, relations with the United States have been marked by significant hostility, as the U.S. designates Hamas as a terrorist organization and has limited contact with the group. The U.S. has also been a major supporter of Israel, contributing to the difficult dynamics in the region (Wong et al., 2023).

International Classification as a Terrorist Group

Hamas has garnered international attention and varying classifications as a terrorist group. This controversial designation stems from its history of employing violent tactics against Israeli forces and civilians, including suicide bombings and rocket attacks, in its resistance against the Israeli occupation of Palestinian territories (CHEN, 2012). As a result, numerous countries, including the United States, Israel and several European nations, have labeled Hamas as a terrorist organization.

Impacts of Terrorism on Palestinian Society

The international classification of Hamas as a terrorist organization has led to economic sanctions, isolating the Palestinian territories and exacerbating their financial hardships (U.S. Department of State, 2022). This has hindered development, limited access to basic services and deepened the socio-economic challenges facing Palestinian society. Moreover, the association of violence with Palestinian resistance has often garnered international condemnation, complicating diplomatic efforts and negotiations to achieve a peaceful resolution to the Israeli-Palestinian conflict (Sen, 2015).

Furthermore, the actions of Hamas have contributed to internal divisions among Palestinians. The rivalry between Hamas and the Fatah-led Palestinian Authority has resulted in political fragmentation, leading to separate administrations in the Gaza Strip and the West Bank (Shadid, 1988; Tuastad, 2021). These divisions weaken Palestinian unity and hinder their ability to present a cohesive front in negotiations and in their quest for statehood.

In summary, while Hamas's use of terrorism is framed as resistance to Israeli occupation, its impact on Palestinian society has been marked by civilian suffering, economic hardship, political divisions and strained international relations (Bhasin and Hallward, 2013). The consequences of these actions are a source of debate and discussion within Palestinian society and the broader context of the Israeli-Palestinian conflict (Tessler, 2009).

Counterterrorism Profiling

Profiling aspects and applications

Counterterrorism profiling is a multifaceted and complex practice employed by governments, Intelligence agencies and law enforcement authorities to identify individuals or groups with a higher likelihood of engaging in acts of terrorism or violent extremism (Van Dongen, 2010; McGuirk, 2021). It is a proactive approach aimed at preventing acts of terror before they occur and it relies on a combination of behavioral, demographic and contextual indicators (Dean, 2007). Profiling typically involves collecting and analyzing vast amounts of data, often employing advanced data mining, intelligence sharing and data analysis techniques to identify potential threats (McGuirk, 2019). One of the primary components of counterterrorism profiling is behavioral profiling, which focuses on the analysis of an individual's actions, conduct or observable behaviors (Kydd, 2011). Behavioral profiling is often used to identify suspicious or abnormal activities that might be indicative of terrorist planning or involvement (Dean, 2007). This includes monitoring online behavior, travel patterns, financial transactions and other activities that might indicate radicalization or intent to carry out an attack (Liu et al.,2018). Demographic profiling is another aspect of counterterrorism profiling and it involves assessing certain demographic characteristics of individuals who may be at risk of radicalization or involvement in terrorism (Van Dongen, 2010; Liu et al.,2018). These characteristics may include age, gender, ethnicity, nationality and religious affiliation (Sandler, 2018). While these factors may be indicative of vulnerabilities, it is crucial to emphasize that demographic profiling should

not be used to discriminate against or stigmatize entire communities based on the actions of a few (Kydd, 2011). It is a delicate area, as discriminatory profiling can further alienate individuals, creating a counterproductive environment (McGuirk, 2019). Contextual profiling is also significant in counterterrorism efforts. It involves examining an individual's social and environmental circumstances, including their social networks, affiliations, and ideological influences (Dean, 2007). This form of profiling is critical in identifying potential radicalization pathways, as it can reveal associations with extremist groups or individuals, exposure to radicalizing propaganda, and engagement with online forums or social media platforms promoting extremist ideologies (Schleifer, 2014; Kear, 2021). Contextual profiling allows authorities to understand the factors contributing to an individual's radicalization and subsequently, intervene or mitigate the risk (Kydd, 2011; McGuirk, 2019).

Challenges in Identifying and Targeting Terrorists

Counterterrorism profiling faces several formidable challenges when it comes to accurately identifying and targeting potential terrorists (McGuirk, 2021). First and foremost, there is the risk of overgeneralization and stigmatization based on demographic characteristics, such as age, ethnicity, or religion. Profiling based solely on these factors can lead to unfair discrimination and the alienation of innocent individuals (Fiala, 2010). Moreover, terrorists come from diverse backgrounds, making it difficult to develop a one-size-fits-all profile. Secondly, the rapid evolution of terrorist tactics and strategies presents an ongoing challenge. As terrorists adapt and learn to avoid traditional profiling indicators, such as suspicious travel patterns or communication methods, security agencies must continuously adjust their profiling techniques to keep up with the changing landscape (Berti, 2015). Additionally, privacy concerns and the potential for violating civil liberties are significant issues in counterterrorism profiling. The indiscriminate collection of personal data, the use of intrusive surveillance techniques and the potential for profiling to disproportionately target minority communities raise ethical and legal questions. Balancing the imperative of security with the protection of individual rights remains a complex challenge (Fiala, 2010).

Hamas Members Profile

Understanding the diverse profiles of Hamas members is essential to grasp the complexity of this organization, which operates at the intersection of politics, religion and armed resistance (Schleifer, 2014). One of the most striking aspects of Hamas's membership is its regional and cultural diversity. Members hail from various regions within the Palestinian territories, each with its unique cultural heritage and societal norms. This diversity enriches the organization's perspectives, strategies and goals, highlighting the multifaceted nature of the Palestinian struggle (Uslu and Karatas, 2020).

Socioeconomic factors

Socioeconomic factors are instrumental in shaping the profiles of Hamas members, offering valuable insights into the organization's recruitment strategies and the diverse backgrounds of its constituents (Flamer, 2022). Hamas has historically drawn significant support from individuals living in economically disadvantaged and marginalized communities within the Palestinian territories. The protracted Israeli-Palestinian conflict, coupled with restricted access to education, healthcare and employment opportunities, has created an environment where young people, in particular, find themselves grappling with limited prospects and a profound sense of economic despair (CHEN, 2012). For many of these individuals, Hamas represents a multifaceted solution. It operates as a political and military force, but it also provides social services, financial support and a safety net that is often lacking in their daily lives (U.S. Department of State, 2022). This is particularly pronounced in the impoverished Gaza Strip, where economic opportunities are scarce due to a blockade and restrictions on trade. In such conditions, Hamas offers a sense of belonging, social stability and material support that can be profoundly appealing (Shadid, 1988). Eventually, socioeconomic disparities fuel a sense of injustice and frustration within these communities, providing fertile ground for recruitment efforts by Hamas (Flamer, 2022). The organization capitalizes on these grievances by presenting itself as a protector of the downtrodden, promising to address their economic hardships and deliver a sense of empowerment through resistance against Israeli occupation (CHEN, 2012). For many recruits, the economic aspect is a significant motivator (Flamer, 2022). Joining Hamas is seen as a way to challenge their economic plight and seek a more just and equitable future for themselves and their communities. However, it's essential to recognize that socioeconomic factors don't operate

in isolation (Tabansky, 2020). They intersect with religious, political and cultural dynamics, influencing the motivations and commitments of Hamas members (Schleifer, 2014). While many individuals are drawn to Hamas due to economic desperation, they also share in the organization's ideological commitment, viewing resistance against Israeli occupation as both a religious and political duty (Kear, 2021). Hamas adeptly combines its socioeconomic support with a broader narrative of resistance, emphasizing the establishment of an Islamic state in historic Palestine (Litvak, 1998; CHEN, 2012). Family and community ties are integral in understanding Hamas membership. In many cases, familial and social networks serve as conduits for recruitment (Flamer, 2022). Members often come from families with a history of political activism or involvement with resistance movements. These networks provide a support system and reinforce the ideological commitment to the cause. Moreover, communal ties create a sense of camaraderie and shared purpose, fostering a collective identity among Hamas members.

Religious and ideological commitment

Religious and ideological commitment lies at the heart of the profiles of Hamas members, deeply influencing their motivations, actions and dedication to the organization. Hamas, the Islamic Resistance Movement, draws its strength from its adherence to political Islamism, which emphasizes the fundamental role of religion in shaping its objectives (Dunning, 2015). Many of its recruits are fervently religious, often motivated by a profound belief in the principles of Islam, particularly those of jihad “struggle” (Litvak, 1998; Uslu and Karatas, 2020; Flamer, 2022). These individuals view their actions within Hamas as a religious duty, a means to both protect their communities and fulfill their faith's obligations (Gevorgian, 2007; Alsoos, 2021).

Religious leaders and scholars within Palestinian communities play a pivotal role in shaping the convictions of Hamas members (Schleifer, 2014). They provide theological justifications for the organization's actions, such as armed resistance and emphasize the religious significance of the struggle against Israeli occupation (Uslu and Karatas, 2020). The concept of martyrdom holds a particular allure, with the belief that those who die in the cause of jihad are considered martyrs and will be rewarded in the afterlife (Gevorgian, 2007; Alsoos, 2021). This reinforces the commitment of many members to a path of resistance that may include self-sacrifice (CHEN, 2012). Ideologically, Hamas's commitment to Islamic governance is an overarching theme that unifies its members, guiding their actions and decisions within the organization (Dunning, 2015).

For Hamas, political objectives and religious devotion are intricately interwoven, creating a sense of divine mission in their resistance against Israeli occupation (Berti, 2015). The combination of religious and ideological commitment results in a membership that sees their involvement with Hamas as not just a political struggle but a profound religious calling (Schleifer, 2014). This conviction endows Hamas with a dedicated and unwavering cadre of members, whose actions are often driven by a sense of divine responsibility. It is essential to recognize the depth of this commitment when analyzing the behavior of Hamas members, as it shapes their perspective, actions and resilience in the context of the Israeli-Palestinian conflict.

Regional Political Conflict and External Factors

The profile of Hamas members is significantly influenced by regional political conflict and external factors, with countries like Iran, Turkey and Russia playing pivotal roles in shaping the organization's dynamics (Averre, 2022). Hamas, the Islamic Resistance Movement, operates in a highly complex and volatile regional environment, where the unresolved Israeli-Palestinian conflict and broader Middle East politics intersect with its recruitment strategies and alliances (CHEN, 2012). Iran has emerged as a significant supporter of Hamas, providing financial and military backing (U.S. Department of State, 2022). This external influence is not only instrumental in reinforcing Hamas's military capabilities but also in advancing the organization's political agenda. Iran's regional ambitions and its rivalry with Israel align with Hamas's objectives, making the partnership strategically beneficial for both parties. As a result, Iranian assistance has had a profound impact on Hamas's ability to resist Israeli occupation and has amplified its influence on the Palestinian political landscape. This external backing empowers Hamas and significantly influences the recruitment of members who see Iran as a valuable ally in their struggle (Flamer, 2022). Turkey also plays a role in the broader picture of Hamas's external relationships. While Turkey's stance has been less overtly supportive of Hamas compared to Iran, it has sought to engage with the organization and act as a mediator in regional conflicts. Turkey's involvement aligns with its broader foreign policy objectives and its aspiration to be a regional player in the Middle East. This approach has provided Hamas with an avenue to engage with international actors and strengthen its global position. While Turkey's influence on Hamas members may be less direct than Iran's, its engagement with the organization has implications for the broader dynamics of Hamas recruitment and its profile on the global stage (Flamer, 2022).

Furthermore, Russia though not as prominent as Iran or Turkey in its engagement with Hamas, has hosted Hamas delegations and advocated for a more inclusive approach to the Israeli-Palestinian conflict. Russia's involvement allows Hamas to interact with a broader spectrum of international actors and gain exposure to alternative perspectives on the conflict (Averre, 2022). While not a major source of financial or military support, Russia's diplomatic engagement has political implications for Hamas and shapes the context in which its members operate (Tabansky, 2020).

These external political and financial influences intersect with regional factors to mold the profile of Hamas members. The Israeli-Palestinian conflict remains a key catalyst for recruitment, as it fuels feelings of injustice, frustration and a sense of responsibility to protect Palestinian communities (U.S. Department of State, 2022). The enduring occupation, unresolved political grievances and the perception of foreign aggression underpin many recruits' motivations (Flamer, 2022). Moreover, global Islamist movements, irrespective of their direct involvement with Hamas, inspire and guide the organization ideologically, reinforcing its commitment to a broader struggle beyond the confines of the Israeli-Palestinian conflict (Kear, 2021).

Member Roles and Activities within Hamas

Within Hamas, the division of roles and activities is highly structured, reflecting the organization's multifaceted nature as both a political entity and a military force (Gevorgian, 2007). At the helm of Hamas are its leaders, responsible for strategic decision-making and shaping the organization's overall direction. These leaders often emerge from the ranks of influential religious figures, scholars and community leaders who command respect within Palestinian society. Decision-making processes within Hamas are hierarchical, emphasizing the significance of consensus-building, particularly among the organization's founding members. Militarily, Hamas operates through its armed wing, the Izz ad-Din al-Qassam Brigades, which oversee a range of roles and responsibilities (Gevorgian, 2007). These include military planning, training and execution of operations against Israeli forces. The military wing employs various tactics, including guerrilla warfare, rocket attacks and asymmetric warfare, aiming to challenge Israeli military dominance and protect Palestinian communities (Gevorgian, 2007). Suicide bombings, while condemned internationally, have historically been a method employed by some factions within the organization (CHEN, 2012).

In the political and governance spheres, Hamas members participate in the administration of the Palestinian territories where the organization holds power, such as the Gaza Strip (Berti, 2015). In these capacities, members engage in policymaking, public service provision and diplomatic efforts. Despite being labeled a terrorist organization by many countries, Hamas has found support among Palestinians for its provision of social services, healthcare, education and financial aid to impoverished communities. This grassroots approach helps garner public support, contributing to the organization's legitimacy and power base.

Beyond politics, Hamas engages in extensive social services and grassroots activities to maintain its influence among the Palestinian population. These activities range from operating schools and hospitals to organizing community events and providing financial assistance to families in need. By addressing the everyday needs of Palestinians, Hamas creates a loyal support base, making it a formidable force in the region (Tessler, 2009). Summing up, Hamas's organizational structure encompasses a range of roles and activities, each serving a distinct purpose. From its leadership and decision-making processes to its military operations, political governance and social services, Hamas operates on multiple fronts (Berti, 2015). This multifaceted approach allows the organization to maintain its support base, both through political means and its provision of essential services, making it a complex and influential player in the Israeli-Palestinian conflict.

Conclusions

In conclusion, this comprehensive analysis of Hamas, an organization with substantial influence in the Israeli-Palestinian conflict, sheds light on its multifaceted nature and the intricate dynamics underlying its member profiles. Examining Hamas's historical evolution, ideological foundations and operational strategies, we have gained insights into its transformation from a religious and social movement into an armed resistance group with a political wing. The organization's objectives, strategies and its complex relationships with Israel, other Palestinian factions and various international actors have been dissected, revealing the intricate web of alliances and conflicts that shape the region's political landscape. Member profiling has been a central focus, uncovering the diverse backgrounds, motivations and roles of Hamas members. The qualitative data presented in this paper highlights the multifaceted factors that drive their involvement, encompassing religious fervor, sociopolitical discontent and external influences. Plus, it was presented that Hamas members take on diverse roles, including leadership, military,

political and social functions, collectively contributing to the organization's resilience and adaptability in the face of regional challenges. The implications of these findings extend to various aspects of regional and global significance, including counterterrorism efforts, human rights considerations and the need for future research in this domain. As the Israeli-Palestinian conflict continues to evolve, understanding the multifaceted nature of organizations like Hamas remains crucial for policymakers, researchers and anyone engaged in efforts to bring stability and peace to the region.

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