

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

Allaah [The Most High] said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِمِيقَاتِ شِدَائِ اللَّهِ وَلَا وَعَلَىٰ أَنْفُسِكُمْ وَأُولَٰئِكَ هُمُ الَّذِينَ يَكْفُرُونَ وَلَٰكِن يَكُنْ عَيْنًا أَوْ وَجْهًا أَوْ بَنِيًّا أَوْ إِخْوَانًا أَوْ عَدُوًّا فَلْيَسْأَلْ لِنَفْسِهِ أَفَلَا تَتَّقُونَ
وَإِنْ تَلَاؤُوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانِ بِمَا تَعْمَلُونَ خَبِيرًا

O you who believe! Stand out firmly for justice, as witnesses to Allah; even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do. [Surah An-Nisaa. Verse 135]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said:

Allaah [Glorified be He and Free is He From all Imperfections] commanded His servants to stand out firmly for justice on behalf of everyone - be it an enemy or an ally.

[كُونُوا - As witnesses to Allah]: A witness is that one who presents information about something; so if he presents credible information, he is a just witness and his [statement] is accepted; but if he gives false information, he is a false witness. Allaah [The Most High] command us to stand out firmly as just witnesses for His sake, therefore it has to be carried out for the Sake of Allaah and not for other than Allaah.

And in [Surah Al-Maa'idah Ayah 8, Allaah (The Most High) said]: [كُونُوا قَوِّمِينَ لِمِيقَاتِ اللَّهِ شِدَائِهِمْ وَأُولَٰئِكَ هُمُ الَّذِينَ يَكْفُرُونَ] - Stand out firmly for Allah and be just witnesses]: This Aayah establishes four affairs: One should stand out firmly for justice and carries that out for sake of Allaah; witness to justice and carries that out for the Sake of Allaah. Then Allaah [The Most High] said: [وَلَوْ كُنْتُمْ تُحِبُّونَ الْوَالِدِينَ وَالْأَقْرَبِينَ وَتَأْتِيكُمُ الْبَغْيُ كَثِيرًا مِّنْ بَيْنِ أَيْدِيكُمْ فَتُحِبُّونَ الظَّالِمِينَ لَأَخَذْتُم مِّنْ أَيْدِيكُمْ وَأَخَذْتُمْ وَأُولَٰئِكَ هُمُ الْمُفْسِدُونَ] - Even though it be against yourselves, or your parents, or your kin].

Allaah [Glorified Be He and Free is He from all imperfections] commands us to stand out firmly for justice and testify [for or against] everyone, even if it were someone who is the most beloved person to us. A person should stand out firmly for justice [whether it is for or against] himself, his two parents, his other close relatives and his best friend amongst the people. If a person's love for himself, his parents and his relatives prevents him from standing out firmly for the truth against them, especially if the truth is with someone he hates and regards as an enemy due to them, then indeed none will stand out firmly for justice in such circumstances except one whose love for Allaah and His Messenger is more than their love for everyone else.

On the other hand, a person has to establish justice when dealing with his enemies and [when dealing with] that one who deprives him of his rights; for indeed it is not permissible that hatred for his enemies leads him to be unjust towards them, just as it is not permissible [to allow] love of himself, his parents and relatives to make him abandon standing firmly for justice against them. Therefore, hatred harboured against someone should not lead him to falsehood, and love [of himself, parents and relatives] should not make him fall short in establishing truth, just as some of the Salaf said, “The just person is that one who when angry, his anger does not lead him to falsehood, and when he is pleased, it does not remove him from truth”.

The two verses of the Qur’aan [i.e. 4:135 & 5:8] convey two rulings and they are: Standing out firmly for justice and making a truthful testimony on behalf of one’s allies and enemies.

Then Allaah [The Most High] said: **إِن يَكُ غَنِيًّا وَ فَقِيرًا رَّبُّكَ لِلَّهِ وَالَىٰ بِمَا** - Be he rich or poor, Allah is a Better Protector to both (than you)]- Meaning: Allaah is the Lord of both of them and their Protector, and they are both His slaves. It may be that you become fearful of standing firmly for justice by testifying against a rich person or a poor person - either fearing that the rich person might lose his wealth or because the poor person has nothing, so your hearts become lackadaisical towards standing out firmly for the truth.

Therefore, it should be said to them [i.e. the people]: Allah is a Better Protector to both the rich and poor person. Allaah knows the affair of the rich person more than you and He is more Merciful to the poor than you, so do not refrain from standing out firmly for the truth and from giving testimony [for or against] the rich or the poor.

Then Allaah said: **فَلَا تَتَّبِعُوا لِمَا يُغْوِي قُلُوبُهُمْ أَلَّا يَدْرُوا أَلَّا يَدْرُوا** - So follow not the lusts (of your hearts), lest you may avoid justice]-Meaning: Allaah forbids [His slaves] from following desires, which will lead them to abandon justice.

Then Allaah [The Most High] said: **وَإِنْ تَلَاؤُوا أَوْ تَعَارَضُوا فَأَرْسَلْنَا إِلَيْكَ رَسُولًا** - and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do]- Meaning: Allaah [Glorified Be He and Free is He from all imperfections] mentions two reasons that will inevitably lead to concealment of truth, then He warned against them and issued a threat:

The first of them is distortion and the second is to turn away from giving truthful witness. That is because when a proof that supports the truth is manifested and the one who wants to repel it finds no way of doing so, he refrains from mentioning it and thus becomes a silent devil, and sometimes he distorts it. Distortion is of two types: Distorting words and distorting

meanings. Distorting words is when one utters a word in a context in which it does not establish the truth – either adding to the word or omitting something from it, or substituting it with something else- to the extent that the listener is made to believe something, whilst something else is intended by it, just as the Yahood [i.e. those Yahood who disbelieved in the Prophet & hated him] used to distort words when giving Salaam to the Prophet [i.e. saying As-Saamu Alayka (death be upon you), instead of saying Assalaamu alaykum)]. This is one type of distortion.

The second type of distortion is related to meanings – distorting the wording; giving it an interpretation that is not intended by the one who uttered it and pretending not to know its unintended meaning; or dropping other meanings intended by it etc. Allaah [The Most High] said: [وَإِنْ تَلَّوْا الْقُرْآنَ فَلْيُحْسِنُوا تَلْوَاهُ وَلَا تُنْفِرُوا مِنْهُ خِيفَةً وَإِنْ تَدْرُسُوا فَادْرُسُوهُ كَمَا نَزَّلْنَا الْقُرْآنَ لِلْعَرَبِ لَعَلَّهُمْ يَحْقِرُونَ] – and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do].

And when it is the case that a witness is required to bear witness based on what the affair should be [i.e. the complete truth], therefore neither should he hide nor change it. Turning away from the testimony is tantamount to concealment, and distortion is tantamount to alteration and substitution. Therefore, contemplate on this ayah and the treasures of knowledge it contains. The Eemaan of a person cannot be complete, except by way of accepting the texts of the sharee'ah and calling the people to them – neither turning away from them at times nor distorting them at other times (1)

Those Who Do Not Want to Hear Truthful Witness Due to Illegal Partisanship

The proponents of illegal partisanship do not want to hear that Hamas and Taliban are upon a false methodology and they do not openly condemn them. This shows the filth of their illegal partisanship! Al-Allaamah Rabee Bin Haadi Al-Madkhalee [may Allaah preserve him] said, "Bigoted partisanship for a particular idea that opposes the Book of Allaah and the Sunnah of the Messenger, and (establishing) allegiance and enmity based upon it- this is Tahazzub (illegal partisanship). This is Tahazzub even if is not (under an) organisation. To formulate deviated ideas and gather the people on it, this is a hizb, regardless whether it is (under an) organisation or not". (2)

Hamas

Al-Allaamah Muqbil Bin Haadee al-Waadi'ee [may Allaah have mercy upon him] said:

"As for the Hamas movement, they do not aid Islam. Amongst them is the Shiite, Ikhwaanee Hizbi (i.e. an illegal partisan who

ascribes to the Muslim brotherhood)".
https://www.muqbel.net/fatwa.php?fatwa_id=608

Also read here: Ikhwani Hamas Leaders, Ismael Haniyeh and Khaled Mashal, Paying Respect at the Wathan (Idol) of Ayatollah Khomeini:
<http://www.ikhwanis.com/articles/ysztkka-ikhwani-hamas-leaders-paying-respect-at-the-wathan-idol-of-ayatollah-khomeini.cfm>

The Predecessors of Misguided Hamas and Taliban, And Their Crimes

Shaikh Abdul Waahid Abu Khadeejah [may Allaah preserve him] stated in a lecture of his:

So now fast forwarding to the topic at hand, and that is the topic of 'Terrorism' and the topic of insurgency, killing and murder; that which has become rampant actually, and has become common place in many areas of the world, and more so the Middle East; and I want to begin with a statement that I'll read to you that actually I took from Time Magazine, back in 2008. The author he mentions, and he is Scott McCloud, he said, "You could call George Habash, a Palestinian leader who died in Amman on Saturday at the age of 82, the godfather of Middle East terrorism. If you assumed that Palestinian or Arab extremism somehow sprung entirely from Islam — from the puritanical Wahabbi intolerance and so forth —take a close look at Habash's first name. He was a Greek Orthodox Christian, who sang in his church choir as a boy back in the Palestinian town of Lydda. Habash's life tells us a lot about the long Israeli-Palestinian conflict, which seems as intractable as ever, and prompts reflection on the Middle East's seemingly unstoppable whirlwind of violence."

So this group that he's referring to here, and the title that he gives it, he says, "This is Terrorism's Christian Godfather, and when we look at modern day terrorism today in actuality, it takes its model from this organisation here, and organisations that were similar to it. In 1970, Habbash along with Wadia Haddad who was another Greek Orthodox Christian, and military leader of the PLFP, 'The Popular Front for the Liberation of Palestine', masterminded the hijacking of four Western airlines over the United States, Europe and the Far East and the Persian Gulf. The aircrafts were blown up after passengers were forced to disembark. Habbash was also behind the hijacking of an Air France airliner to Entebbe in Uganda in an attack on Israel's Lod Airport, now called Ben Gurion International Airport in which twenty-seven people were shot to death; forty-seven people were killed in the bombing of a Swiss air jet in 1970, the Dawson's field, hijackings of 1970 were instrumental in provoking

the Black September crackdown....”

And he carries on, and the discussion continues likes this; but the point being made here, is in fact that terrorism is terrorism, whether it is Christian, whether it is Muslim, or whether it is Jewish; it is an unacceptable act of violence that Islam rejects outright; and when we look at the Muslims, or those Muslims who ascribed themselves to Islam in our times, who partake in these types of activities, and you ask them from where do you get your example and model; because as Muslims, we are supposed to be taking our example from the Prophets and the Messengers, with the finality of them being the Prophet Muhammad, may the Peace and Blessings of Allāh be upon him. We take our example from the likes of Jesus Christ and John, and Moses and Āron and David, and Soloman and Abraham and Isaac and Ishmael; they are our examples in terms of how we are supposed to conduct ourselves and how we deal with the people and how we look at the religion; but when we look at the activities of the insurgency of today, and we look at how they behave, then the only conclusion that we can come to is actually they didn't take that from Islam, they didn't take that from the Prophet Muhammad Peace be upon him, they didn't take it from the rest of the Prophets and the Messengers. So where are they taking it from?

When I came across this article in Time Magazine, and I looked at the dates, when did Middle Eastern terrorism begin as we see it today? Meaning that those that they refer to as Islamists, or the 'Jihādists', where did they take their model from? Was it from the Prophet Muhammad? Was it from the disciples of the Prophet Muhammad? Was it from the earliest part of Islam? Or was it from the Prophets that came before the Prophet Muhammad? And the only conclusion that you can come to in actuality is, that actually this cycle of violence began post Second World War, when these Liberation Front's, they popped up, and they cropped up in places like Palestine and other places, and this is why he aptly refers to him as the 'Godfather of modern day terrorism', and he calls him the 'Christian Godfather of modern day terrorism.' When did aeroplane hijackings begin? When did the kidnapping of individuals for ransom on the grounds that 'We will kidnap them and we will keep them and we will kill them up until we get prisoners released...', and so on, this type of ideology in terms of modern day insurgency began in the Middle East with groups such as the group of George Habash and Wadia Haddad, this is where it began. So the modern days Islamist groups, and by Islamist here I'm referring to the Jihādist, Takfeeri Khaarij groups, Islamist here referring to extremism, not Islamic groups, but Islamist groups; that these organisations and these groups have taken their model from the likes of George Habbash, because they saw it as a model that worked, it struck fear into the West, so they took that model and they re-wrapped it, they enveloped in the garbs of Islam and then they presented it to the Muslim youth and to the Muslim

Populations, as a means of reviving some sort of form of Islamic glory that had been lost, so when we look at the activities of the likes of Usāma bin Laden and Al Qaeda as a whole and their spiritual leader, Ayman azZawahiri; when we look at their tactics and compare them to the religious texts and the theological texts of the Qur'ān and the Prophetic Tradition, we find that they are at odds with each other.

Then Shaikh Abu Khadeejah [may Allaah preserve him] spoke about the methodology of the Prophet in Jihaad, peace treaties etc

Then Shaikh Abu Khadeejah stated: Now speak to those insurgents and those terrorists, and those Khawārij and those renegades today; whether it be Hamas, whether it be ISIS, whether it be the other numerous groups that are around the world today. When the Salafī scholars of today or even in fact of the last generation; Shaykh 'Abdul 'Azīz bin Bāz, who was the former Mufti of the Kingdom of Saudi Arabia; arguably the greatest scholar of his time, he gave a fatwa in Egypt, that it is permissible for the Muslim rulers to sign a treaty of peace with the Jews of Israel, this was in the early nineties; and straight away all of these groups, these are the forerunners to the modern day groups, they all in unison arose against Shaykh bin Bāz, and they said look at what this man has done, he is an enemy of the Muslims. Now who is the enemy? Now they refer to the Salafī Shaykh, Shaykh bin Bāz as the enemy of the Muslims, why? Because he is talking about making a contract, an agreement of peace with the Jews, so that the hostilities, they stop. So they declared him to be an apostate. Hizb-ut-Tahrīr, which is a group that is famous even in the UK, all of the Jihādist groups, they declared 'Abdul 'Azīz bin Bāz to be an apostate, to be outside the fold of Islam; but yet when they asked Shaykh 'Abdul 'Azīz bin Bāz, 'Where is your proof?', he said look at what the Messenger did, the Messenger of Allāh Muhammad (ṣallallāhu 'alayhī wa sallam) signed a treaty of peace with the pagans of Makkah for Makkah itself; what is more sacred to the Muslims, Makkah or Jerusalem? Makkah, without doubt. Yet what did that mean for the following ten years, what did it mean, practically speaking? Up until the treaty was broken by the Quraish themselves, by the pagans, but up until the treaty was broken, what did it practically mean? That practically meant that Makkah would remain in the hands of those pagans; idols would be erected outside of the Ka'bah and inside of the Ka'bah itself, they would continue to make ṭawāf, circumambulation of the Ka'bah naked, male and females from amongst the pagans, they never used to dress when they used to make rotations around the Ka'bah, they weren't dressed they were undressed and naked, all of that had to continue because the Prophet Muhammad knew that at that particular moment in time, peace was the best solution. So then he returned back to Madīnah, and he started calling the people to Islam, the various tribes, the various Bedouin tribes, and Islam spread up until the Prophet Muhammad, in

about), and love to be praised for what they have not done,- think not you that they are rescued from the torment, and for them is a painful torment. [Surah Aal Inmran 188]

Imaam As-Sadi [may Allaah have mercy upon him] said: They want to be praised for that which they have not done and truth they have not uttered, so they combine evil doing and its statement, and rejoice in that. And they love to be praised for some good they have not done. [Ref 1]

[a] Reminder: Native Americans Were Slaughtered in the Name of ‘Civilization’. 1,500 wars and raids were authorized against the Indians and do you remember the Gnadenhutzen Massacre in 1782?!

[b] Reminder: The Hiroshima Bomb? Search for what Marcel Junod - a representative of the Red cross at the time - stated!

[3] Reminder: Barbaric Sanctions and Later on Invasion of Iraq: Do you remember the barbaric sanctions imposed on Iraq that resulted in the deaths of thousands of Iraqi children? Do you remember what some of your own journalists called an “act of military aggression launched on a false pretext!” There’s no need to give details regarding the suffering and lives lost because that is well documented. And do you remember the torture at Abu Ghuraib prison?! So, who deserves to be referred to as “Global Pariahs” - those Muslim rulers or those people whose false allegations against Muslim rulers you are happy to present as facts?!

Is it not amazing that when individuals of other nations [citizens of so-called third world nations] are guilty of crimes, they are prosecuted and imprisoned even after they’ve shown remorse and apologized, but when those whose allegations you parrot against some Muslim rulers apologize, then everything must be forgotten! There is no doubt that it is appreciated when a person apologizes for past crimes, but have they put in place the necessary steps to stop them from committing similar acts in future?! Indeed, their behaviour shows that this has not been the case because they invaded Iraq just recently [2003]. Their path is simply “The goal justifies the means” and most of their crimes went unpunished or there were few consequences. So, they deserve to be mentioned alongside other oppressors in the earth.

An Admonition to The Zionists

Allaah [The Exalted] said:

إِنَّ فِرْعَوْنَ رَوَّعًا فِي الْأَرْضِ لَمَّا كَانَتْ أُمَّةً لَمَّامَةً لَعَنَّا وَإِنَّمَا كُنَّا لِقَاءَهُمْ مُنذِرِينَ
أَبْنَاءَهُمْ وَيَسْتَدْرِكُ آلَهُمْ وَأَسْرَابَهُمْ فَهُمْ قَحْقَارٌ فِي ظَلَمٍ لَمِيمٍ

Verily, Fir’aun (Pharaoh) exalted himself in the land and made its

people sects, weakening (oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the Mufsidoon]. [Surah Al-Qasas. Verse 4]

[وَجَعَلَ لَهَا شِيَعًا] - and made its people sects]- Meaning: Different group that were organized and distinguished, and he utilized each group in that which he desired in his kingdom. (4) He made them into sects and different groups to serve him and they went along with what he wanted and obeyed him. (5) He made them into different distinct groups, dealt with them based on his evil desires and subjugated them as he wanted by means of his power and authority. (6) He divided them into different sects and they went along with him in everything he desired of evil and corruption, or he used some as a means to get others to obey him; or he made them into different distinct groups under his service and used every group in some type of work, such as construction, tillage, earthwork [drilling etc] and other burdensome work, and whoever did not work was beaten, so they served him by doing so; or he made them into sects and incited hatred and enmity between them, so that they do not come to an agreement [or become united in their stance against him]. (7)

[فَلْمُشِيدِينَ] - Verily, he was of the Mufsidoon]- Meaning: Those whose intention is neither to rectify the religious nor worldly affairs, and this was from his corrupt behaviour in the earth; (8) committing unlawful killing and being disobedient to Allaah. (9)

Allaah [The Exalted] said:

وَلِذُنُوبِكُمْ مِّنْ آلِ فِرْعَانَ يَسُومُونَكُمْ بِسُوءٍ مِّنْ عَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ
وَيَسْلِفُونَ نِسَاءَكُمْ فِي دَلِيلِكُمْ بِالْقَوْلِ مِّنْ رَبِّكُمْ عَظِيمٍ

And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord. [Surah Al-Baqarah. Verse 49]

وَلِذُنُوبِكُمْ مِّنْ آلِ فِرْعَانَ - And (remember) when We delivered you from Fir'aun's people]: Meaning, from Pharaoh, the chiefs of his kingdom and his troops; and prior to that [يَسُومُونَكُمْ] - they were afflicting you with a horrible torment]: Meaning, mistreated and exploited them [لِلْعَذَابِ] - with a horrible torment]: Meaning, with the severest punishment; [يُدَبِّحُونَ] - killing your sons]: Meaning, out of fear that you will increase in number. [وَيَسْلِفُونَ نِسَاءَكُمْ] - and sparing your women]: Meaning, did not kill them and thus you found yourselves between being killed or humiliated through burdensome work, and allowed to live as if it was some favour given to you by the people who degraded you. This is the height of humiliation; but

then Allah favoured them with complete safety and drowned their enemy while they watched and so that they might be pleased. [وَفِي ذَلِكُمْ - and therein]: Meaning, being saved, بَلَاءٌ - was a mighty trial], Meaning, a test; [مِّن رَّبِّكُمْ عَظِيمٌ - from your Lord]. Therefore, this is one of those affairs that obligates on you to be thankful and fulfil His commands. (10)

This is the horrible and inhumane treatment Banee Israa'eel received from Fir'aun and likewise we know the inhumane treatment they received from the Nazis; but we find that some of them are the flag-bearers of oppression, injustice and callosity in our era. Everyone witnesses the barbaric manner in which some of them treat the Palestinians, especially attacking worshipers in Al-Aqsa during the month of Ramadan. The Palestinian Red Crescent reported that over three-hundred people got injured when Israeli police recently entered Al-Aqsa and attacked Palestinians.

Likewise, some of them constantly desire to steal homes, distribute them to their people and displace Palestinians. They have been stealing land for nearly seven decades and any Palestinian who dares stand in their way either faces humiliation or physical harm. Even those who flatter them or turn a blind eye to their atrocities do not agree that they had the right to occupy East Jerusalem during the 1967 Arab-Israeli war and then annexed the entire city in 1980. This has not been accepted by anyone, but some of them give no concern to what others say due to arrogance and a desire to humiliate people. Allaah [The Exalted] said:

ذَٰلِكَ أَجْرُهُ ۖ مَن عَمِلَ سِوَىٰ ذَٰلِكَ فَلَا يَرْجُوا أَجْرَهُ ۖ هُوَ فِي عَذَابٍ مُّتَّعِينَ
وَاللَّيْلُ لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فَوْقَ اللَّهِ ۚ وَاللَّيْلُ لِلْمُتَّقِينَ

That home of the Hereafter [i.e. Paradise], We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqoon [pious]. [Surah Al-Qasas'Aayah 83]

Al-Allaamah Rabee Bin Haadee Al-Madkhalee [may Allaah have mercy upon him] said, "The home of the Hereafter is prepared for those who are humble for the sake of Allaah, and whoever humbles himself for the sake of Allaah, Allaah will raise him. (As for the haughty people), Allaah hates them and their destination is the fire - and Allaah's Refuge is sought. Major Kufr and Bidah stops a person from the delight (found in the) truth and the guidance brought by the Prophets, and that which purifies the souls [i.e. makes the souls upright]". [An Excerpt from Marhaban Yaa Taalibal Iilm' page 220]

If only they abandon arrogance and follow the path of Abdullah Bin Sallaam [may Allaah be pleased with him] who was from them, but accepted

the truth and submitted to the path of the final Messenger, and he was a man of knowledge and humility. One day he walked in the marketplace whilst carrying a bundle of firewood, so it was said to him, “Has Allaah not given you enough wealth (to prevent you from) this?” He said, “Certainly; but I want to repel pride. I heard Allaah’s Messenger [peace and blessings of Allaah be upon him] saying, “The one with the weight of a grain of mustard seed of pride will not enter paradise”.

Al-Allaamah Zayd Bin Haadee Al-Madkhalee [may Allaah have mercy upon him] said, “This hadeeth is clear proof regarding the fact that pride is forbidden and that is one of the major sins. And because of this, a person is forbidden to characterize himself with pride-mocking at the people and rejecting the truth. Indeed, the Prophet [peace and blessings of Allaah be upon him] described pride in his statement, [saying]: “Pride is to reject the truth and belittle the people”- meaning: rejects the truth and does not accept it; mocks at the people and does not consider them to be nothing by looking down on them and raising himself above them- either due to his abundant wealth, high [social] status, lineage or due to other reasons. In this hadeeth, there is proof to show that a Muslim servant of Allaah- the sensible and smart one - guards himself, places himself in a situation that is pleasing to Allaah and disciplines himself with the Islamic manners. And when it is the case that the soul is weak and can be misguided, therefore Abdullah Bin Sallaam [may Allaah be pleased with him] desired to discipline his soul by carrying a bundle of firewood on his back or his head, even though he was able to hire someone else to carry it on his behalf; but he desired something that was very important and that was to repel pride from his soul, and place himself in a situation of humility, which Allaah loves to see from His slaves. [An Excerpt from At-taleeqaat Al-Maleehah Alaa Silsilah Al-Ahaadeeth As-Saheehah. Vol 1. Page 269. Slightly paraphrased]

To conclude: Indeed, we thank Allaah for including us amongst those who have not shed even a drop of blood, and may Allaah grant us the Tawfeeq to be upright until we meet Him. The people said to Jundub [may Allaah be pleased with him], “Advise us.” He said: “The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food [halaal and earned lawfully] should do so, and he who does as much as he can that nothing intervenes between him and paradise by not shedding even a handful of blood [i.e. unlawful killing], should do so.” [Bukhaari 7152]

[Ref 1: An Excerpt from ‘Badaa’i At-Tafseer Al-Jaami Limaa Fassarahu Al-Imaam Ibnul Qayyim. Vol 1. Page 300-303. Slightly paraphrased]

[Ref 2 and 3: An Excerpt Kash As-Sitaar page 19-20. Quoted from question

number 8]

[4 An Excerpt from 'Al-Misbaah Al-Muneer Fee Tahdheeb Tafseer Ibn Katheer'. Slightly paraphrased

[5: An Excerpt from 'Fat-hul Qadeer 4/209' slightly paraphrased]

[6: An Excerpt from 'Tafseer Sadi'. Slightly paraphrased]

[7: An Excerpt from 'Roohul Ma'aanee' 11/64-65. Slightly paraphrased]

[8: An Excerpt from 'Tafseer Sadi'. Slightly paraphrased]

[9: An Excerpt from 'Zaadul Maseer'. Slightly paraphrased]

[10: An Excerpt from 'Tafseer Sadi'. Slightly paraphrased]