

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

O Children of Israel! Remember My Favour which I bestowed upon you, and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me. And believe in what I have sent down (this Qur'an), confirming that which is with you, [the Taurat (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy not with My Verses [the Taurat (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. **And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad Peace be upon him is Allah's Messenger and his qualities are written in your Scriptures, the Taurat (Torah) and the Injeel (Gospel)] while you know (the truth).** And perform As-Salat (Iqamat-as-Salat), and give Zakat, and Irka' (i.e. bow down or submit yourselves with obedience to Allah) along with Ar-Raki'un. Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurat (Torah)]! Have you then no sense? And seek help in patience and As-Salat (the prayer) and truly it is extremely heavy and hard except for Al-Khashi'un [i.e. the true believers in Allah – those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)]. (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamin (mankind and jinns) (of your time period, in the past). [Surah Al-Baqarah. Verses 40-47]

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكُنُوا لِلْحَقِّ وَالْأَنفِ تَعْلَمُونَ - **And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad Peace be upon him is Allah's Messenger and his qualities are written in your Scriptures, the Taurat (Torah) and the Injeel (Gospel)] while you know (the truth)].**

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said: Allaah forbade us from mixing truth with falsehood, and thus leading to concealment of the truth. Mixing truth with false is by mixing the two until one of them is confused for the other. This is forgery and deceit by way of which what is made apparent is the opposite of what it is in reality. Likewise, when truth is confounded with falsehood, the culprit manifests falsehood in the image of truth and speaks with a statement that carries two meanings- a correct meaning and false meaning, so the listener is under the illusion that the speaker intends the correct meaning, whilst he (i.e. the speaker) intends the corrupt meaning. (1)

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

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 and 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. (2)

This is exactly the behaviour of some reporters in the media when reporting about events in Palestine. They transmit a narrative that diverts the readers from the original and main reason behind the conflict between the Palestinians and the Zionists. You hear some of them using the term "evictions" when speaking about the theft committed by the Zionists. What is the meaning of the word eviction? It is the act of forcing someone to leave somewhere, especially their home; eg. After falling behind with his mortgage payments he now faces eviction from his home". "In this economically depressed area, evictions are common". "The agreement allows for the immediate eviction of anyone who breaks the rule banning pets". "The tenants were threatened with eviction". <https://dictionary.cambridge.org/dictionary/english/eviction>

Indeed, any journalist who uses the word "eviction" to describe the situation of those Palestinians who are constantly expelled from their homes by the Zionists and without making known the context of this word in relation to this oppressive behaviour of the Zionists, then indeed he or she is guilty of deception, because the situation is not one of disagreement between landlords and tenants, rather it is simply aggression- Palestinians constantly and unlawfully expelled from their homes by oppressive Zionists. Therefore, any journalist who fails to make this known whilst using the word eviction is a liar and concealer of facts, just as Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "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". (3)

The Imaam [may Allaah have mercy upon him] also said:

Beware of kadhīb [lying], for indeed it corrupts one's ability to illustrate information based on what it should be in reality; corrupts one's ability to illustrate information and his ability to teach the people. The liar portrays what is non-existent as something present and what is present as something non-existent. He portrays truth as something false and falsehood as something true; portrays good as evil and evil as good, so this corrupts his conception and knowledge, which then becomes a punishment upon him. Then he portrays what is not true to the one deceived by him – the one inclined towards him- and thus corrupts his conception and

knowledge. The soul of the liar turns away from the existing reality -inclined towards what is non-existent and gives preference to falsehood.

And when his conception and knowledge is corrupted, which is the basis of every wilful chosen deed, his deeds become corrupt and are marked by lies, and thus those deeds would emanate from him just as lies emanate from the tongue. He neither benefits from his tongue nor his deeds. This is why lying is the basis [or foundation] of immorality, just as the Prophet [sallallahu-alayhi-wasallam] said, “Indeed lies lead to immorality [or wickedness] and indeed immorality [or wickedness] leads to the fire. [Bukhaari 2606/2607]

Firstly, lies emerges from the heart and then on the tongue, so it corrupts it; then it transfers to the limbs and corrupts its actions, just as it corrupts the statements of the tongue. So, it prevails over his statements, deeds and state of affairs; corruption becomes deeply rooted in him and its disease leads to destruction if Allaah does not grant him cure with the medication of truthfulness, which uproots it [i.e. lying] from its original source. This is why the basis [or foundation] of all the deeds of the hearts is based on truthfulness, and the basis of their opposites – such as showing off, self-amazement, pride, being glad [with ungratefulness to Allaah’s Favours], conceitedness, boastfulness, insolence, weakness, laziness, cowardice, disgrace and other than them- is lies. The origin of every righteous deed- whether carried out in private or public- is based on truthfulness; and the origin of every corrupt deed – whether carried out in private or public- is lies.

Allaah punishes the liar by preventing him from those affairs that will bring him well-being and benefit, and He rewards the truthful one by granting him the ability to attain the beneficial affairs related to the worldly life and afterlife. There is nothing similar to truthfulness with regards to the manner in which it brings about the affairs of well-being in this life and the next, and there is nothing similar to lying with regards to the manner in which it corrupts and harms one’s worldly affairs and the afterlife. Allaah (The Most High) said: [يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ] - O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds) [Surah At-Tawbah. Verse 119] Allaah said: [هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ] - This is a Day on which the truthful will profit from their truth]. [Surah Al-Maa'idah. Verse 119] (4)

As for the Zionists and those corrupt Rabis who support them, then indeed their behaviour is something well known. This verse reminds us of the Rabbis who support them:

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأَمَّنْهُ بِفِنْتَازٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأَمَّنْهُ بِدِينَازٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمَّتْ عَلَيْهِ قَائِمًا
ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيَّتَيْنِ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

Among the people of the Scripture is he who, if entrusted with a Cantar [a great amount of wealth, etc.], will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: “There is no blame on us to betray and take the properties of the illiterates (Arabs).” But they tell a lie against Allah while they know it. [Surah Al-Imraan. Verse 75]

Imaam As-Sadi [may Allaah have mercy upon him] said: They made corrupt claims and held repulsive views, and thus considered themselves to be possessors of great status and that the illiterate Arabs were extremely degraded; therefore, the rights of the illiterate Arabs could be violated. So, through these corrupt claims and repulsive views they ate haraam and considered it lawful by way of creed.

Likewise, they lied against Allaah because the scholar who declares things lawful or unlawful is considered- by the people- as one transmitting Allaah's Judgement and not from himself; and that [ruling of theirs about the wealth of the illiterate Arabs] is a lie. Allaah said:

[وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ] – But they tell a lie against Allah while they know it]. This is one of the greatest sins-speaking about Allaah without knowledge. (5)

As for the Zionist thieves, then indeed we'll leave you with the below description by Imaam Muhammad Ibn Saaleh Al-Uthaymeen [may Allaah have mercy upon him] regarding the four types of thieves - the difference between السارق المنتهب المختلس الغاصب!

[a] As-Saariq: He does not make himself apparent—neither in the beginning of the affair [i.e. the theft] nor in the end.

[b] Al-Muntahibu: He makes himself apparent in the beginning and at the end [of the theft] but he does not take anything by overpowering [the victim]; rather he snatches.

[c] Al-Mukhtalis: He is like the Al-Muntahibu, except that he hides himself in the beginning of the affair [i.e.the theft].

[d]Al-Ghaasib: He is like the Al-Muntahibu, except that he takes away something by overpowering [the victim]. (6)

Finally, read article by Shaikh Abu Khadeejah [may Allaah preserve him]: **The State of the Ummah: Causes that led to its Weakness and the Means of Rectification (eBook)** <https://www.abukhadeejah.com/state-of-ummah-causes-of-weakness-means-of-rectification-ebook/>

[Ref 1: An Excerpt from 'Badaa'i At-Tafseer Al-Jaami Limaa Fassarahu Al-Imaam Ibnul Qayyim'. Vol 1. page 124. slightly paraphrased]

[Ref 2 & 3: An Excerpt from 'Badaa'i At-Tafseer Al-Jaami Limaa Fassarahu Al-Imaam Ibnul Qayyim. Vol 1. Page 300-303. Slightly paraphrased]

[Ref 4: Al-Fawaa'id' pages 202-203]

[Ref 5: An Excerpt from Tayseer Al-Kareem Ar-Rahmaan Fee Tafseer Kalaam Al-Mannaan]

[Ref 6: Source: An Excerpt from 'Al-Muntaqaa Min Fawaa-idil Fawaa-id'. page:132]

