# الفرق بين النصيحة والتعيير

للحافظ ابن رجب الحنبلي

المتوفى سنة ٧٩٥ هـ

# The Difference between Advising and Shaming

Ibn Rajab al-Ḥanbalī (736–795 AH / 1335–1393 CE)

Arabic text with English translation

WELSH MUTOON PRESS

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للحافظ ابن رجب الحنبلي

زين الدين عبد الرحمن بن أحمد، المتوفى سنة ٧٩٥ هـ

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## مقدمة

## Introduction

بسم الله الرحمن الرحيم

In the name of Allah, the Most Merciful, the Especially Merciful.

قال الإمام رحمه الله:

The Imam, may Allah have mercy on him, said:

الحمد لله رب العالمين، وصلاته وسلامه على إمام المتقين، وخاتم النبيين وآله وصحبه أجمعين، والتابعين لهم بإحسان إلى يوم الدين أما بعد:

All praise is for Allah, Lord of all creation, and may His blessings and peace be upon the Imam of the God-fearing, the Seal of the Prophets, and upon his family and his Companions, all of them, and upon those who follow them in excellence until the Day of Judgement. To proceed:

فهذه كلمات مختصرة جامعة في الفرق بين النصيحة والتعيير، فإنهما يشتركان في أن كلًّا منهما ذكر الإنسان بما يكره ذكره، وقد يشتبه الفرق بينهما عند كثير من الناس، والله الموفق للصواب.

These are brief words, gathered together, on the difference between sincere advice (al-naṣīḥah) and shaming (al-taʿyīr). The two share this much: that each of them is to mention of a person what he would dislike to have mentioned. The difference between them is unclear to many people. And Allah is the One who grants success in reaching what is right.

اعلم أن ذكر الإنسان بما يكره محرم إذا كان المقصود منه مجرد الذم والعيب والنقص.

Know that to mention of a person what he would dislike is forbidden when the only aim in doing so is simply to blame him, find fault with him, and point to a shortcoming.

فأما إن كان فيه مصلحة لعامة المسلمين خاصة لبعضهم وكان المقصود منه تحصيل تلك المصلحة فليس بمحرم بل مندوب إليه.

If, however, there is in it a benefit for the Muslims in general, or for some of them in particular, and the aim is to obtain that benefit, then it is not forbidden; rather, it is recommended.

وقد قرر علماء الحديث هذا في كتبهم في الجرح والتعديل وذكروا الفرق بين جرح الرواة وبين الغيبة وردوا على من سوى بينهما من المتعبدين وغيرهم ممن لا يتسع علمه.

The scholars of hadith have established this in their books on impugning and endorsing narrators (al-jarḥ wa-l-taʿdīl). They have set out the difference between criticising narrators and backbiting, and they have answered those worshippers and others of limited knowledge who treat the two as the same.

ولا فرق بين الطعن في رواة حفاظ الحديث ولا التمييز بين من تقبل روايته منهم ومن لا تقبل، وبين تبيين خطأ من أخطأ في فهم معاني الكتاب والسنة وتأول شيئاً منها على غير تأويله وتمسك بما لا يتمسك به ليُحذَّر من الاقتداء به فيما أخطأ فيه، وقد أجمع العلماء على جواز ذلك أيضاً.

There is no difference between criticising the memorizers among the narrators of hadith, and distinguishing those of them whose narration is accepted from those whose narration is not, and between making clear the error of one who has erred in understanding the meanings of the Book and the Sunnah, interpreting something of them in a way they are not to be interpreted, and clinging to what cannot be clung to, so that people may be warned against following him in the error he has made. The scholars are agreed that this too is permitted.

ولهذا نجد في كتبهم المصنفة في أنواع العلوم الشرعية من التفسير وشروح الحديث والفقه واختلاف العلماء وغير ذلك ممتلئة بالمناظرات ورد أقوال من تُضَعَّفُ أقواله من أئمة السلف والخلف من الصحابة والتابعين ومن بعدهم.

For this reason we find their works, written in the various Islamic sciences – Qur'anic commentary, commentaries on hadith, jurisprudence, the disagreements of the scholars, and the rest – filled with debates and with the rebuttal of statements of those among the imams of the early generations (al-salaf) and of those who came later (al-khalaf), from the Companions, the Successors, and those after them, whose views are regarded as weak.

ولم يترك ذلك أحد من أهل العلم ولا ادعى فيه طعناً على من رد عليه قوله ولا ذماً ولا نقصاً، اللهم إلا أن يكون المصنف ممن يفحش في الكلام ويسيء الأدب في العبارة فيُنكَر عليه فحاشته وإساءته دون أصل رده ومخالفته، إقامةً للحجج الشرعية والأدلة المعتبرة.

None of the people of knowledge has abandoned this practice, nor has anyone claimed that it is an attack on the one whose view is rebutted, or a blame or a slight upon him – unless the author is one who is coarse in his speech and ill-mannered in his wording, in which case his coarseness and his ill manners are objected to, not the substance of his rebuttal and his disagreement, which is the setting up of the legal proofs and the accepted evidence.

وسبب ذلك أن علماء الدين كلهم مجمعون على قصد إظهار الحق الذي بعث الله به رسوله صلى الله عليه وسلم ولأن يكون الدين كله لله وأن تكون كلمته هي العليا، وكلهم معترفون بأن الإحاطة بالعلم كله من غير شذوذ شيء منه ليس هو مرتبة أحد منهم ولا ادعاه أحد من المتقدمين ولا من المتأخرين، فلهذا كان أئمة السلف المجمع على علمهم وفضلهم يقبلون الحق ممن أورده عليهم وإن كان صغيراً ويوصون أصحابهم وأتباعهم بقبول الحق إذا ظهر في غير قولهم.

The reason for this is that the scholars of the religion are all agreed in aiming to make manifest the truth with which Allah sent His Messenger, may Allah bless him and grant him peace, and in aiming that the religion should be wholly for Allah and that His word should be the highest. They all acknowledge that encompassing the whole of knowledge, with nothing of it left out, is not a rank that any of them possesses, nor has anyone among the earlier or the later scholars claimed it. For this reason the imams of

the early generations, whose knowledge and excellence are a matter of consensus, would accept the truth from whoever brought it to them, even if he were a younger man, and they would charge their companions and followers to accept the truth when it appeared in someone else's view.

كما قال عمر رضي الله عنه في مهور النساء وردت المرأة بقوله تعالى: ﴿وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْـًٔا أَتَأْخُذُونَهُۥ بُهْتَـٰنًا وَإِثْمًا مُّبِينًا﴾، فرجع عن قوله وقال: «أصابت امرأة ورجل أخطأ». وروي عنه أنه قال: «كل أحد أفقه من عمر».

So it was that ʿUmar, may Allah be pleased with him, spoke about the dowries of women, and a woman answered him with the words of Allah, Exalted is He: *If you wish to replace one wife with another, and you have given one of them a qinṭār [a great wealth], then do not take anything from it. Would you take it as a manifest slander and sin?* [al-Nisāʾ 4:20]. He then retracted his view and said, “A woman has been right, and a man has been wrong.” It is also reported that he said, “Everyone is more learned than ʿUmar.”

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