

Difference Between Advising and Shaming (Al-farq bayna al-naṣīḥah wa al-ta'yīr)	
Author	Ibn Rajab al-Hanbali - studied under Ibn Qayyim al-Jawziyyah; studied in Damascus, Makkah, Jerusalem and Egypt; wrote a commentary to <i>Sahīḥ al-Bukhārī</i> and <i>al-Arba'īn</i> , <i>Dhayl 'alā tabaqāt al-Hanābilah</i> , and <i>Latā'if al-Ma'ārif</i>
Commentator	Salih bin Sa'd al-Suhaymi
Mentioning about a person what he dislikes	<p>It is unlawful to mention something about a person they would dislike to be mentioned if the purpose is solely to criticize and belittle</p> <ul style="list-style-type: none"> <li>- It becomes preferable when the goal is to secure some benefit for others <ul style="list-style-type: none"> <li>- When there is a need for mentioning someone's shortcomings it is only lawful to mention what the need calls for</li> <li>- The Prophet ﷺ mentioned to Fatimah bint Qays RA the relevant faults of two companions who had proposed to her <ul style="list-style-type: none"> <li>- “As for Abu Jahm then he beats his wives. And as for Mu'āwiyah then he is utterly poor”</li> </ul> </li> </ul> </li> </ul> <p>قَالَتْ : فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ؛ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي فَقَالَ رَسُولُ اللَّهِ ﷺ : أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ ، وَأَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لَا مَالَ لَهُ ، انْكِحِي أَسَامَةَ بْنَ زَيْدٍ</p>
Practice of the scholars	It is common to find in the works in the various sciences of the religion refutations of odd or weak views that were held by other scholars
No scholar is infallible	All scholars admit that possessing all knowledge without making any mistakes is not possible for any scholar
Accepting the truth regardless of the source	<p>‘Umar RA stated his opinion regarding the dowry of women and a woman responded with the verse: “If you want to take a wife in place of the one (you have), and you have given her plenty of wealth, then do not take any of it back”</p> <ul style="list-style-type: none"> <li>- ‘Umar retracted his statement saying: “A woman has spoken correctly and a man has erred”</li> </ul> <p>امرأة أصابت ورجل أخطأ</p> <p>Imam al-Shāfi‘: “I have not debated a matter with anyone except that I cared about the truth coming to light, whether it was said by me or by the other person”</p> <p>مَا نَظَرْنِي أَحَدٌ فَبَالَيْتُ أَظْهَرْتَ الْحَقَّ عَلَى لِسَانِهِ أَوْ عَلَى لِسَانِي</p>
Pointing out the mistakes of scholars	<p>It is permissible and there is no blame in it if he observes good manners in his speech and does well in his refutation</p> <ul style="list-style-type: none"> <li>- The scholars must be given due respect, their words should not be taken out of context and they should be given the benefit of the doubt</li> </ul>
Hadith about looking	Prophet ﷺ . “O gathering who believe with their tongues but faith

for faults	<p>has yet to enter into their hearts, do not backbite the Muslims. And do not search into their private matters. Whoever searches for their private matters will have Allah follow up his private matters. And whose private matters Allah follows, He will expose him even [if his act were done] in his house”</p> <p>يَا مَعْشَرَ مَنْ آمَنَ بَلْسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبَهُ ، لَا تَغْتَابُوا الْمُسْلِمِينَ ، وَلَا تَتَّبِعُوا غُورَاتِهِمْ ، فَإِنَّهُ مَنْ تَتَّبَعَ غُورَةَ أَخِيهِ الْمُسْلِمِ ، تَتَّبَعَ اللَّهُ غُورَتَهُ ، وَمَنْ تَتَّبَعَ اللَّهُ غُورَتَهُ ، يَفْضَحْهُ وَلَوْ فِي جَوْفِ بَيْتِهِ</p>
Nasīhah	<p>Linguistically means to refine an object from impurity</p> <ul style="list-style-type: none"> <li>- Islamically it means to benefit others by directing them to good or warning them against evil</li> </ul>
<p>Backbiting</p> <p>Reasons that permit backbiting</p>	<p>Prophet ﷺ: “Backbiting is your mentioning something about your brother in his absence that he hates to have mentioned”</p> <p>أتدرون ما الغيبة ؟ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ</p> <ul style="list-style-type: none"> <li>- The ruling of mentioning something about a person that they dislike can sometimes be prohibited, sometimes lawful and sometimes obligatory depending on the circumstances</li> </ul> <p>1)To complain to an authority figure about a wrong/oppression that has been done to him by a person</p> <p>2)Seeking assistance in changing an evil in a person</p> <p>3)Seeking a religious ruling</p> <ul style="list-style-type: none"> <li>- “My wife did such and such”, “My husband did such and such”</li> </ul> <p>4)When a person desires to get involved with another person in business, marriage or any other type of relationship</p> <p>5)When the sin or innovation was done publicly</p> <ul style="list-style-type: none"> <li>- It is permissible to mention what the person has made public but it is forbidden to mention any of his other defects</li> </ul> <p>6)To specify a person who is known by a nickname</p> <ul style="list-style-type: none"> <li>- “The one who limps”, “The blind guy”</li> <li>- It is forbidden to use when one's intention is to degrade</li> </ul>
Science of criticizing narrators	<p>This approach has never been refuted by the scholars who would mention the condition of narrators by pointing out innovations and sins only to the extent necessary</p>
Allah’s Book alone is free of mistakes	<p>“Do they not then reflect on the Quran? Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies”</p> <p>أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا</p>
Shaming	<p>Prophet ﷺ: “Whosoever shames his brother for a sin he committed, will not die until he also has committed the same sin”</p> <p>مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَعْمَلَهُ</p>

	<p>Al-Fudayl bin 'Iyād: "The believer veils the sin of his brother and gives sincere good counsel. While the wicked person rends open the sin of his brother and condemns him"</p> <p>المؤمن يستر وينصح والفاجر يهتك ويُعير</p>
Private versus Public advice	<p>Informing someone of their mistake in private is a sign of sincere advice because the advisor does not seek to expose the faults of the one he is advising</p> <p>If the sin or innovation is publicized then the advice should be given in public</p>
Using kindness	<p>The Caliph al-Ma'mūn was advised roughly once and he responded: "Allah has sent someone better than you to advise someone who is more evil than me"</p> <ul style="list-style-type: none"> <li>- Allah SWT said to Musa and Harun to speak to Pharaoh gently فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى</li> </ul>
Hypocrite	<p>Someone who outwardly exhibits a good action whilst his intention is to achieve an evil goal</p> <ul style="list-style-type: none"> <li>- "They will certainly swear, 'We intended to do nothing but good.' Allah testifies that they are liars" وَلَيَخْلِفَنَّ إِنَّ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ</li> <li>- From the brothers of the hypocrites is the one who spreads the faults of others under the pretense of advising with the hidden agenda of causing harm</li> </ul>
Conflict between the Companions	<p>Scholars agree that all the Companions were trustworthy yet some of them made mistakes</p> <ul style="list-style-type: none"> <li>- 'Umar bin 'Abd al-'Azīz: "Those from whose blood Allah has kept our swords pure, we shall not soil our tongues with their slander" تِلْكَ دِمَاءٌ طَهَّرَ اللَّهُ أَيْدِينَا مِنْهَا فَلَا نُلَوِّثُ أَلْسِنَتَنَا بِهَا</li> </ul>