

التحبير
بجمع القواعد و الضوابط والفوائد التي اشتملت عليها رسالة
الفرق بين النصيحة والتعير
للحافظ بن رجب السلفي النحرير
لفضيلة أ د الشيخ أحمد بازمول حفظه الله

AN EMBELISHED COMPILATION OF PRINCIPLES,
MEASURES, AND BENEFITS EMBODIED BY THE
TREATISE: THE DIFFERENCE BETWEEN
ADMONITION AND SHAMING

OF AL-HAAFIDH IBN RAJAB AS-SALAFEE AN-NAHREER

By

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Bismillaahir-Rahmaanir-Raheem

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضل فلا هادي له وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴾.

Verily all praise are due to Allah, we thank Him, we seek His assistance and we turn to Him for forgiveness, and we seek refuge with Allah from the evil promotings of our souls and from the bad drawbacks of our actions, whoever Allah guides none can misguide and whoever He sends astray will find no one to bring him back to guidance, I testify that no one is worthy of worship except Allah alone, He has no partner, and I testify that Muhammad is His .slave and messenger

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ .

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.” – (An-Nisaa: 1)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (70) يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا (71) ﴾ .

“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (salallaahu alahyi wa sallam) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).” – (Ahzaab: 70-71)

إن أصدق الكلام كلام الله وخير الهدي هدي محمد وشر الأمور محدثاتها وكل محدثة بدعة وكل بدعة ضلالة وكل ضلالة في النار.

Indeed the most truthful of speeches is the speech of Allaah and the best of guidance is the guidance of Muhammad, the worst of affairs are the newly (invented ones and all new inventions in the religion are bid'ah (innovations), all innovation are misguidance and all misguidance leads to hell.

أما بعد :

فهذه مجموعة من القواعد والضوابط والفوائد المستخرجة والمستنبطة من رسالة الفرق بين النصيحة والتعيير للحافظ ابن رجب الحنبلي ت795هـ كتبتها لنفسي ولإخواني طلاب العلم بعد أن منَّ الله عليَّ بتدريس هذه الرسالة في مسجد السبيل بكدي في سبعة مجالس علمية من شهر شعبان عام 1436هـ .

وإليك هذه الدرر المستخرجة من كلام الحافظ ابن رجب رحمه الله تعالى :

:To proceed

Verily this is a compilation of principles, measures, and benefits extracted and deduced from the treatise, *The Difference Between Admonition and Shaming by Al-Haafiz bn Rajab Al-Hanbali (died 795AH)*. I wrote it for myself and for my brothers who are students of knowledge after Allah had favoured me with teaching this treatise in As-Sabeel Bikdiy mosque in seven sittings of knowledge during the month of Sha'baan year 1436AH (7)

I present to you these pearls extracted from the speeches of Al-Haafiz bin Rajab Allah the exalted be merciful to him

1- النصيحة والتعيير بينهما فرق ومن سوىَّ بينهما فهو جاهل أو ظالم.

Admonition and shaming differ from each other and whoever equates them is either an ignoramus or an oppressor.

-2 تشترك النصيحة والتعير في الصورة (ذكر الإنسان بما يكره).

Admonition and shaming both share in the following illustration
informing a person about something disliked (concerning that person)

-3 وتفترق النصيحة عن التعير في المقصود (فالنصيحة لتحقيق مصلحة عامة أو خاصة) والتعير (للتقص والعيب والطعن).

And admonition differs from shaming in its objectives (since admonition is to establish a general or specific advantage) while Shaming (is to debase, fault and vilify)

-4 ذكر الإنسان بما يكره لمجرد الذم والعيب والنقص حرام.

Informing a person about something detested (from him) solely to dishonour, to fault or debase is impermissible

-5 ذكر الإنسان بما يكره لتحقيق مصلحة عامة أو خاصة مشروع بل يجب.

Informing a person about something detested (from him) to establish a general or specific benefit is legislated, moreso, obligatory

-6 قرر علماء الجرح والتعديل أن هناك فرقاً بين جرح الرواة وبين الغيبة.

The scholars of Jarhu waTa'deel (censure and appraisal) established that there is difference between dispraise of reporters (Hadith transmitters) and backbiting

-7 أن أهل التعبد والزهد قد ينكرون جرح المجروح ولا عبرة بهم .

The people of devotion and asceticism usually reject the jarhu (censure) of a majruuh (someone who has been criticised), but they (their rejection) are not to be given any consideration

8- قرر علماء السنة أنه لا فرق بين الطعن في الرواة المجروحين، وبين تبين خطأ من أخطأ في فهم معاني الكتاب والسنة ليحذر من الاقتداء به فيما أخطأ فيه.

The scholars of Sunnah have established that there is no difference between criticism of a dispraised transmitter and the clarification of the mistake of someone who erred in the understanding of the meaning of the Qur'an and Sunnah so as to caution away from emulating him in that which he has erred

9- أجمع العلماء على جواز ذلك البيان بالجرح والرد على الخطأ.

The scholars have a consensus on the permissibility of making such clarification with criticism and rebuttal on the mistake

10- جرت عادة العلماء في مصنفاتهم بجرح المجروح ورد الخطأ مما يفيد مشروعيته؛ إذ الأمة لا تجتمع على ضلالة.

It has been the tradition of scholars in their authorship, to censure the one deserving of dispraise and refute errors, from the results of the legality of this is: The Ummah wouldn't be unanimous upon misguidance.

11- أن الخطأ يرد على قائله كائناً من كان من الصحابة فمن بعدهم إن كان بالحجة والبرهان.

Error is to be refuted upon the one who utters it regardless of whoever it may be from amongst the companions or those who came after them, so far it is done with proofs and evidences.

12- لا يلزم من رد الخطأ الطعن أو الذم أو التنقص من المردود عليه .

There is no necessitation of vilification, defamation or debasement from the one who was refuted towards the one who refuted an error.

13- من أساء الأدب في الرد بالسب والشتم والنقص فيقبل قوله في رد الباطل وينكر عليه فحاشته وإساءته .

Whoever is uncouth (impolite) in manners by being abusive, insulting and demeaning when refuting, then his speech in refutation of falsehood would be admitted and his flagrancy and affront rejected.

14- الطريقة السلفية في الرد على المخالف بإقامة الحجج الشرعية والأدلة المعتبرة.

Salafee Methodology in refuting the contravener (infractor) is by establishing evidences of the Sharee'ah and relevant standing proofs.

15- الحكمة من الرد على الخطأ :

أ- إظهار الحق الذي بعث الله به رسوله صلى الله عليه وسلم ولأن يكون الدين كله لله وأن تكون كلمته هي العليا.

ب- أن الإحاطة بالعلم كله من غير شذوذ شيء منه ليس هو مرتبة أحد منهم ولا ادعاء أحد من المتقدمين ولا من المتأخرين .

وهذان الأمران متفق عليهما بين العلماء السلفيين .

The wisdom behind refutation of an error:

1) Revelation of the truth with which Allah has sent His Messenger – Allaah raise his rank and grant him peace— so that the religion will be solely for Allah alone and for His speech to reign supreme

2) Centralisation of the entirety of knowledge with no aberration (irregularities) present in it is not the station of anyone among them (scholars) and no one has ever claimed it among the earlier scholars and the latter ones.

And these two matters have been agreed upon by the Ulamaa of Salafiyyah.

16- أئمة السلف يقبلون الحق ويوصون أصحابهم وأتباعهم بقبول الحق إذا ظهر في غير قولهم.

The Imams of the salaf would speak the truth and implore their companions and followers to acknowledge the truth if it manifests from other than their speeches.

17- أئمة السلف يقبلون الحق ممن أورده عليهم وإن كان صغيراً .

The Imams of the salaf would acknowledge the truth from whoever presents it to them, even if it's from a minor (not on their level)

18- من الأدب أن لا يصر العالم على رأيه المجرد عن الدليل بل يبحث عن الأقرب للحق .

From good mannerism is that a scholar should not rely solely on his rationale away from proof, he should rather research on what is closest to correctness

19- السلفي يعظم الحق ولا يعظم أقواله وآرائه.

A Salafi reveres the truth and not his speeches and thoughts .

20- السلفي يحب ظهور الحق سواء على لسانه أو لسان غيره.

A Salafi loves the manifestation of truth whether it occurs upon his tongue or upon the tongue of other than him.

21- السلفي لا يكره أن يرد قوله أو يبين له مخالفته للسنة سواء كان في حياته أو بعد مماته.

A Salafi does not detest that his speech be refuted or that his contravention of the Sunnah be clarified to him regardless of whether that was done in his lifetime or after his demise

22- أئمة الإسلام يذنبون عن الدين ولا يرضون بمخالفة الحق.

The Imams of Islam would defend the religion and they are not pleased with opposing the truth.

23- السلفي لا يكره مخالفة من خالفه بدليل عَرَضَ له ولو لم يكن ذلك الدليل قوياً عنده بحيث يتمسك به ويترك دليله له.

A Salafi does not dislike the opposition of whoever oppose him by presenting proof to him, even if he doesn't consider that proof strong enough for him to hold on to, he abandons his evidence to him (without grudge)

24- مما يعين على ظهور الحق أن تفرح إذا أصاب خصمك وتحزن إذا أخطأ، ولا تقول له ما يسوؤه وهذا من كمال عقل صاحبه.

From what has been specified upon the manifestation of the truth is to rejoice when your contender (opponent) is right and be sad when he is wrong, and not to say to him anything that will hurt him, this is a sign of completeness of intellect of its possessor

25- رد المقالات الضعيفة وتبيين الحق في خلافها بالأدلة الشرعية أمر يحبه العلماء ويمدحون فاعله ويثنون عليه؛ وهو من النصيحة.

Refutation of weak articles and clarifying the truth in their contradiction of evidences of the Sharee'ah is a matter beloved to the people of knowledge and they praise and venerate those who do it; and it is a form of admonition

26- من كره إظهار خطئه المخالف للحق فلا عبرة بكراهته لذلك.

Whoever dislikes the exposure of his error which contradicts the truth, then no consideration is given to his dislike in that aspect.

27- الواجب على المسلم أن يحب ظهور الحق ومعرفة المسلمين له سواءً كان ذلك في موافقته أو مخالفته.

It is an obligation upon the Muslim to desire the manifestation of truth and for the Muslims to know it whether that is in agreement with him or in contradiction to him

28- كراهة إظهار الحق ليس من الخصال المحمودة بل من الخصال الذميمة.

Dislike for manifestation of truth is not a praiseworthy trait, rather it is objectionable

29- بيان خطأ من أخطأ من العلماء السابقين لا حرج فيه ولا لوم على الراد بشرط أن يكون بأدب في الخطاب وحسن في الرد والجواب .

There is no wrong in clarifying a mistake from the mistakes of the early scholars, and there is no blame upon the refuter with the condition that he is mannerly (polite) in his expression and nice in his rebuttal and response

30- إذا صدر من الراد بحق ما يدل على الاغترار بمقالته فلا حرج عليه.

If it occurs from the refuter with truth, an indication of delight (enticement) with his articles, then there is no fault on him

31- قد يبالغ العالم في إنكار بعض المقالات إما لضعفها أو تفردھا.

A scholar may be intensive in repudiating some articles, perhaps for their weakness or for their exclusivity.

32- الحكم في هذا الباب (النصيحة) للظاهر ، وأما باطنه :

أ- فإن كان مقصوده في ذلك مجرد تبیین الحق ولئلا يغتر الناس بمقالات من أخطأ فهو مثاب ناصح ممدوح .

ب- وإن كان مقصوده بذلك إظهار عيب من ردّ عليه وتنقصه وتبيين جهله وقصوره في العلم ونحو ذلك كان محرماً مطلقاً.

مع وجوب قبول الحق ورد الباطل.

The judgement in this section: An-Nasee'ah (Admonition) is regarding the :obvious (apparent), as for its concealed aspect

- 1) If his sole objective for it is to clarify the truth and for people not to be deluded by the articles of the erring one, then he is recompensed as a commendable admonisher
- 2) However if his objective for doing it is to expose the faults of the refuted and to debase and make his ignorance and shallowness in knowledge become obvious, and other similar reasons, that is absolutely prohibited. (Nevertheless) it is (still) accompanied by the obligation of accepting the truth and rejection of the falsehood

33- يشرع لمن علم الباطل أن يبينه ويرده صغيراً كان أو كبيراً .

It is legislated for whoever recognises falsehood to clarify it and refute it, whether young or old

34- العالم الكبير قد يخطئ في بعض المسائل التي عليها دليل صحيح صريح فلا يعاب ولا ينقص بل يرد خطؤه وتحفظ كرامته.

A senior scholar may make mistake in some matters for which there exists authentic and plain evidence, do not fault or diminish him, rather refute his error and preserve his honour.

35- لا ينبغي السكوت عن خطأ العالم لمكانته وتعظيمه في النفوس بل يجب رد الباطل ونصرة الحق.

It is not appropriate to be silent regarding the mistake of a scholar because of his status and reverence in the minds, rather it is obligatory to refute falsehood and aid the truth.

36- من رد الباطل بقصد التنقص والعيب فهو داخل في الهمز واللمز.

Whoever refutes falsehood with the objectives of debasing and finding fault has fell into calumny and backbiting.

37- فرق بين العلماء المقتدى بهم في الدين وبين أهل البدع والضلالة ومن تشبه بالعلماء وليس منهم .

There is difference between the exemplary (model) scholars in the religion and the people of innovation and misguidance and the one who impersonates the scholars without being part of them

38- العلماء السلفيون يعاملون بما سبق ،وأما أهل البدع والضلالة فيجوز بيان جهلهم وإظهار عيوبهم تحذيراً من الاقتداء بهم.

The Salafee scholars would be compassionate (with scholars of Sunnah) in handling precedents, as for the people of innovation and misguidance, then it is permissible to make clear their ignorance and expose their faults as caution for people from emulating them.

39- يجب إكرام واحترام وتعظيم من عُرف منه أنه أراد برده على العلماء النصيحة لله ورسوله .

It is obligatory to honour, respect and praise whoever it becomes apparent from that he intends admonition for the sake of Allah and His Messenger, by his refutation upon the Ulamaa.

40- يستحق العقوبة من عرف منه أنه أراد برده عليهم التنقص والذم وإظهار العيب ليرتدع هو ونظراؤه عن هذه الرذائل المحرمة.

He is liable to punishment, whoever it becomes manifest from that his intention for refuting the Ulamaa is to diminish, vilify and find faults, so as to incapacitate him and his supporters from these proscribed vices

41- يمكن معرفة مقصود الراد بأحد أمرين :

أ- إقراره واعترافه بمقصوده .

ب- بالقرائن المحيطة برده فعلاً أو قولاً .

It is possible to know the objective of the refuter through either of the following two affairs

- 1) His acknowledgement or declaration of his objective
- 2) By the presumptions of the encompassment of his refutation, in action and speech.

42- من علامات الناصح الصادق أنه لا يذكر الردّ وتبيين الخطأ إلا على الوجه الذي يراه غيره من أئمة العلماء.

From the indicators of a sincere admonisher is that he doesn't mention a refutation and clarification of error except from a perspective from which some other scholars apart from him had viewed it.

43- في التصانيف وفي البحث وجب حمل كلامه على النصح وإرادة الحق .

In writing and research, he makes it binding to convey his statements in admonition and in desiring the truth.

44- من حمل كلام الناصح على التنقص والعيب والذم مع ظهور حاله في النصيحة وإرادة الحق فهو ممن يظن بالبريء الظن السوء

Whoever bears the statement of an admonisher as debasement, fault finding and aspersion even when what is apparent from his condition is admonition and desiring truth, then such a person is from those who assume evil of the innocent (blameless)

45- الظن السوء ممن لا تظهر منه أمارات السوء مما حرمه الله ورسوله .

Assuming evil of someone from whom there are no obvious signals of evil is one of the things prohibited by Allah and His messenger

46- من أمارات ظن السوء : كثرة البغي والعدوان وقلة الورع وإطلاق اللسان وكثرة الغيبة والبهتان والحسد وشدة الحرص على الرئاسة.

From the indications of evil assumption is: profuse aggression and hostility, littleness of piety and looseness of the tongue, and a great deal of backbiting, libel and envy, and severe covetousness of leadership position.

47- من ظهرت منه أمارات السوء يحمل رده على العلماء على إرادة التنقص والعيب والطعن لا النصح، ويستحق مقابلته بالهوان.

Whoever have with him indications of evil assumption, his refutation on the scholars will be taken for debasement, fault finding, and vilification, not admonition (advice), and he is deserving of being met with contempt.

48- ومن لم تظهر منه أمارات بالكلية تدل على شيء فإنه يجب أن يحمل كلامه على أحسن مُحَمَلَاتِهِ ولا يجوز حمله على أسوأ حالاته.

And whoever have no indications of evil assumption with him in general which calls for any form of skepticism, then it is obligatory to employ his statement upon its best implication, and it is impermissible to employ it upon its worst possible scenario.

49- إن قال لأخيه في وجهه ما يكره على وجه النصح فهو حسن .

If he tells his brother to his face what he detest in the manner of advisory, then that is best.

50- يحق لمن أخبر بعيب من عيوبه أن يعتذر منها إن كان له منها عذر .

The one who is informed about any of his defects have the right to excuse himself from it if he has any argument from it.

51- إن قال لأخيه في وجهه ما يكره على وجه التوبيخ بالذنب فهو قبيح مذموم.

If he tells his brother to his face something he detest in the mode of scolding for a sin, then that is an obnoxious disparagement.

52- التوبيخ والتعير بالذنب مذموم .

Chiding and shaming for a sin is disparagement.

53- الذنب الذي تاب منه صاحبه فالمؤمن يستره وينصحه والفاجر يهتكه ويُعيره.

For a sin which its perpetrator has repented from, the Muumin (believer) conceals and admonish him while the Faajir (wicked criminal) uncovers him and shaming him.

54- من علامات النصح اقترانه بالستر .

From the indications of admonition is its accompaniment with concealment.

55- ومن علامات التعير اقترانه بالإعلان.

And from the indications of shaming is its accompaniment with publicising.

56- السلفي يسر في الأمر بالمعروف والنهي عن المنكر .

A Salafi treads the path of commanding with good and forbidding from evil.

57- يكره أن يكون الأمر بالمعروف والنهي عن المنكر على وجه التوبيخ والتعير .

It is disliked that commanding with good and forbidding from evil be in the form of scolding and shaming.

58- الناصح غرضه إزالة المفسدة التي وقع فيها المنصوح.

The aim of an admonisher is removal of the source of ruin and harm that the recipient of the admonition has fell into.

59- والفاضح غرضه إشاعة عيوب من ينصح له .

And the objective of the brazen horrible one is publicising the blemishes of the one admonished.

60- إشاعة وإظهار العيوب هو مما حرمه الله ورسوله .

Publicising and revealing defects is one of the things Allah and His Messenger have prohibited.

61- إشاعة الفاحشة وهن وضعف.

Spreading immorality is debility and feebleness.

62- من خصال الفاجر : إشاعة الفاحشة والتعير بالذنب .

From the qualities of the Faajir (wicked criminal) is: spreading immorality and shaming with sin.

63- الفاجر لا غرض له في زوال المفسد ولا في اجتناب المؤمن للنقائص والمعائب.

The Faajir has no interest in removing the source of harm, nor in distancing Muslims from defects and faults

64- غرض الفاجر مجرد إشاعة العيب في أخيه المؤمن وهتك عرضه .

The sole interest of the Faajir is to publicise the blemish of his believing brother and rip out his honour

65- من صفات الفاجر لتحقيق غرضه أنه : يعيد الذم والتعير والتوبيخ ويبدية ليدخل على أخيه المؤمن الضرر في الدنيا.

From the attributes of the Faajir which affirms his objective: he reiterate and repeatedly vilify, shaming and scold and announces it, so as to plunge his believing brother into hurt in this world.

66- من صفات الناصح أن غرضه بذلك إزالة عيب أخيه المؤمن واجتنابه له.

From the attributes of the admonisher is that his aim with his advice is removal of the defect of his believing brother and to distance him from it (the fault).

67- الحامل للفاجر على إشاعة السوء وهتكه القسوة والغلظة ومحبتة إيذاء أخيه المؤمن وإدخال الضرر عليه وهذه صفة الشيطان .

The bearer of the Faajir upon proliferating evil, his cruel and rude exposure, and his desire to harm his believing brother and plunge him into hurt, all these are attributes of shaytaan.

68- شتان بين من قصده النصيحة وبين من قصده الفضيحة ولا تلتبس إحداها بالأخرى إلا على من ليس من ذوي العقول الصحيحة.

There is irreconcilable difference between the one whose intention is admonition and the one who intends scandal, and either of them does not get jumbled with the other except for the one without sound intellect.

69- عقوبة من أشاع السوء على أخيه المؤمن وتتبع عيوبه وكشَفَ عورته بغير وجه شرعي أن يتبع الله عورته ويفضحه ولو في جوف بيته .

The recompense of the one who circulate evil regarding his believing brother and scrutinize his faults and uncover his blemishes in a manner not legislated by the Sharee'ah, is that Allah will scrutinize his blemishes and uncover his faults even if he hides in a hole in his house.

70- ومن أظهر التعيير في قالب النصح وكان في الباطن إنما غرضه التعيير والأذى فهو من إخوان المنافقين .

Whoever professes admonition in place of shaming while secretly intending to shaming and harm, then he is a brother of the Munaafiqeen (hypocrites).

71- من خصال اليهود والمنافقين أن يظهروا الحسن ومقصودهم السوء ليحمدوا على ظاهرهم ويتوصلوا إلى غرض فاسد فتتم له الفائدة وتنفذ له الحيلة بهذا الخداع، وهذا فعل متوعد فاعله بالعذاب الأليم.

From the qualities of the Jews and the hypocrites is to exhibit goodness while their objective is evil, so they could be praised for what is apparent from them and be able to achieve their evil objective, complement their interest and effectuate their ploy by way of this deception, and the one who engages in this practice has been promised a severe torment.

72- من أراد ذم إنسان وتنقصه لينفر الناس عنه لسبب فاسد فلا يتوصل إلى ذلك إلا بإظهار الطعن فيه بسبب ديني.

Whoever intends vilification of someone and his debasement so people may flee from him for an invalid reason, cannot achieve that except by unveiling an impugnation done to him for religious reason.

73- يجمع هذا المظهر للنصح بين أمرين قبيحين محرّمين:

أ- أحدهما: أن يحمل ردّ العالم القول الآخر على البغض والطعن والهوى وقد يكون إنما أراد به النصح للمؤمنين وإظهار ما لا يجوز له كتمانها من العلم.

ب- والثاني: أن يظهر الطعن عليه ليتوصل بذلك إلى هواه وغرضه الفاسد في قالب النصح والذب عن علماء الشرع .

This exposé combines between two obnoxious and prohibited matters in admonition:

- 1) The first of them is employing (conveying) the refutation of a scholar on the statement of someone else, in hatred, libel, or for whimsical reason, and it may be that the scholar intended by it an admonition for the believers and a revelation of something impermissible for him to conceal out of knowledge.
- 2) The second is exposing an impugnation done to the scholar so as to) achieve his corrupt wish and objective in swappingshamingfor (admonition and to drive people away from the scholars of the Sharee'ah.

-74- ومن بُلي بشيء من هذا المكر فليثق الله ويستعين به ويصبر فإن العاقبة للتقوى.

And whoever is afflicted with anything of this slyness should fear Allah and seek His assistance, and be patient for surely the outcome (aftermath) is for those who are conscious (of their Lord)

-75- يعود وبال المكر على صاحبه بدليل الشرع ، والواقع يشهد بذلك.

The consequences of double-dealing always comes back to its plotter as evidenced by the Sharee'ah, and the reality also testifies to that.

كتبه أخوكم المحب : أحمد بن عمر سالم بازمول
مغرب يوم الثلاثاء 8 شعبان 1436

Written by your beloved brother: Ahmad bin Umar Saalim BAAZMOOL

By the sunset of Tuesday 8th of Sha'baan, 1436AH.

The translation done by a slave in need of the favour of his Lord:

Misbaah Olagunju (Aboo Aamaal).

This Tuesday 2nd Sha'baan, 1442AH (16th of March, 2021)