

؟ در فلاو ركفلا مذلوا حدملا طبواضى ه ا م

What are the Guidelines for Praising and Condemning Ideas & Individuals?

- على أراء الناس وخاصة من لا يمتلك قدرة على التعقل .. وذلك لأن طبيعة النفس الإنسانية تميل إلى تصديق ما تسمع ، وتعتبره كاشفاً عن الواقع ، والحال ان المدح و الذم يصف عادة صورة الواقع في أذهاننا ، وليس الواقع فى نفسه !! .. ولما تكون هذه الصورة الذهنية مطابقة للواقع الا فى موارد نادرة ممن اراهم الله تعالى الاشياء كماهى ، وهم المؤمنون الذين اشرفت انوار المولى فى نفوسهم .. وقد ورد فى الخبر : (إتقوا فراسة المؤمن ، فانه ينظر بنور الله عز وجل) .

The media advanced these days in giving the means to praise and condemn – whether people or ideas – a dangerous weapon in the effects it has on people’s opinion, especially for those who don’t have the ability to reason. This is because the nature of the human soul is inclined to believe whatever it hears, and to consider that as reflecting reality. In fact this praising or condemning usually describes the image we have in our minds, and not the reality itself! This mental image rarely matches the reality except in those exceptional cases where God has shown them things as they really are, and those are the Believers in whom shine the lights of the Divine Master. There is a tradition that relates, “Beware of the insight of the Believer, because he sees by the light of Almighty God.”

- لاو ، بحملا صخشلا حدمب لاو ، دساحلا و ضغبملا صخشلا مذب عانتعلا لاى غبنيلا لاثمف .. سانلا نم تائف مذو حدمب لء ارثا بتري لان ل قاعلا لى غبني ، قرشاعمو تجرجت ن ع مومذملا وا حودمملاب تيار دو ملء لء سبب لى ذلا لى ارب لاو ، رخا موي لى فك مذبو موي لى فك حدمب لى ذلا ، نولتملا بذبذبتملا ناسنلا لوقب لئف ماجت لى قبسملا قرظنلا لى ذبصعتملا صخشلا لى ارب ذخلال لى غبني لا اريخاو ... صاخشلال نبي زبيمتلا لى ليلحت لوقب لى ذلا قمدلا و ايفسلا لوقب لاو ! عانتتسا نود نم لئفلا هذو لى لى بستنا نم لك افسل ضفري و هف ، سانلا نم

The wise person should remain unaffected by the praise or condemnation of certain classes of people. For example, he shouldn’t be moved by condemnation given by a hateful or envious person, nor should he be affected by the praise of a loving person, nor should he consider the statement of the moody or unstable person who praises you one day and condemns you the next, nor of the person who has no knowledge of the one he is praising or condemning by any experience or companionship, nor of the foolish or stupid person who doesn’t have the analytical ability to distinguish between people. Finally you shouldn’t take the opinion of the fanatical person who already holds a view about a certain group of people, so he rejects anyone who belongs to this group in advance!

- ، ملكت ملاكلا في اريخى اى اذاف ، اهبلع بساحي تىلا ملعفا لمجنم عرملال اوقا ناف ، تبسانم نودنم امهبلع عوجللا مدعو ه : مدلاو حمدلا دعاوق مها نم عم ملكتلا راذعلا قل تخيض عبلا نأ ى رذ نيدى ف ، ناسنلا يعيبطلا لالحا ى ه و لصلأا وه توكسلا نا حضاولا نم ذا .. !! هلىخ توكسلاف لاو : تمكحلا تاملاع نم متلعجو ، تمصلا مازتلا ى لء ثيداحلا تدكأ دقو .. !! قرخلا ى فلاو ايندلا ى ف ديفت لا ى تىلا تمولعما روملا درس دعاو و نيرخلا . نىحلاصلا و عايصولأا و عايبنلا ى لء تبلاغلا تفصلا ى هأمود تمصلا اذهن اكدقو .. (تمكحلا ى قليل مناف .. نم اوندافأ تومصن مؤملا متيار اذ)

One of the most important rules of praising and condemning is that you shouldn't take up either unless it is necessary. The individuals will be judged by his words in addition to his actions, so if he has a good opinion, he should offer it. Otherwise it is better for him to be silent! It should be clear that silence is the original and natural state of the human being, but sometimes we see people making up excuses just to talk, going over old things which have no benefit in this life or in the Hereafter! The hadiths have confirmed the need for silence, and presented it as one of the signs of wisdom: "If any of you see the Believer who remains mute, get close to him, for he receives wisdom." This quality is always predominant amongst the Prophets, Imams, and pious people.

- ام وا ، نلاف قلخن سحأ ام : لثم ، تغلابما و لىضفتلا لعفاً تارابع مادختسا كرتو .. مدلاو حمدلا ى ف تغلابما مدعو : لاجملا اذه ى ف تمهملما دعاوقلا نم و تمهيش دوجو لامتحلا ، ريباعتلا هذهلثم مادختسا نء و فوفوتين يعرشتما ضعب انيار دقو .. ماقلما بسانملا ى عوضوملا مبيقتلاب ى فتكى ل ب .. ! لثم تيار اهيف بذكلا .

One important rule in this matter is not to exaggerate in praise or condemnation. Don't use superlatives and exaggerations, like saying, "So-and-so has the best manners," or "I have never seen anyone like him!" He should be satisfied giving the objective judgment suitable to the position. We can see some of the people who closely follow the religious law avoid using these expressions because they are afraid it could be considered lying.

- لاثم لمع و اجاوزل ، متيكزت دونى ذلا صخشلا تقلمم تقنو تيدبا تمامض عاطع مدعو ى .. دارفلا تقلمملا تيكزتلا نء داعتبلا وه : ى رخلا دعاوقلا نمو مسفنل تمامض كالمى لا وهو - اندحأ عبطتسى فيك ذل .. (مء فرعا اذكه) و (رهاظلا بسحب) و (نلا ى لء تقن) منأ لوقلاب عافتكلا نكمى ل ب .. !! مريغ تبعا ن مضي نأ - اهتبالو

Another rule: avoid recommending anyone absolutely. That is, don't give an eternal guarantee or absolute certainty about someone we would like to recommend for marriage, a job, and so forth. It should be enough to say, "He has been reliable until now," or, "To all appearances," or, "Insofar as I know him..." How can any one of us, who doesn't even have a guarantee about his own soul or its end, give a guarantee about someone else and his end?!

▪ نأبي غنبي، لآثم محرمو متشاشبلا صخشى لى ننت نيد نأف، هيف محدثمت ام تايبلس نمر يذحتو، صخشلا حدم نبيد تنزاوملا يه: ىرخلا دعوقلا ن مو
 تفداه تيلمى لا ءانثلا لوحيد كاذبو و، تمرحملا روملا ن مو هو، نيرخلاا كاحضلا بذكلا لى لى ءوجللا و، حازملا يه يدامتلا نمر سفنت قوللا يه مرذحت
 قافللا دراومى لى لهيجوت كنكميه ناف، لآثم صخش مر كخدمت امنيجو .. هيف متخدم اميل معلأ اجمانرب له مدقت نأ عيطتست امك، هلطاب يه يدامتلا نمر معنمت
 هنامتكو هليجعتو هريغصت: نمر، تنونسملا متابحتسمب هريكنتو، لجوز عى لوملا يه ضررتى تلا

Another one of the rules is to balance between praising someone and warning him about the negative effects of the thing we are praising him for. For example, if you praise someone for his sense of humor, you should warn him at the same time about the dangers of joking too much or using lies to make other people laugh, and this is one of the forbidden things. This transforms the praise into a constructive deed, preventing him from continuing in his falsehood. You can give him a program to act on what you have praised him for. For example, when you praise someone for his generosity, you can direct him to the outlets of charity which will please Almighty God, and remind him of the rewardable acts when giving charity, like considering it insignificant in one's own eyes, making it quick and without delay, and keeping it a secret.

▪ لا ذى، هيف متلق ام فالاذ كلف شكنا اذى و، هب تقلعتملا صخشلا تافصت تريغتاذى، مذل و حدملا نعل و دعلما وه: لاجملا اذه يه ىرخلا دعوقلا ن مو
 - جاوز و اكارشلا - هتيكز تيمق يذلا صخشلا ريذحت تلا احلا ضعب يه بجد دقو! .. عقاولا اقباطم دعيم له هنا ملعت قباس يه اى لى رارصلا اذه لاجم
 . كاذ يه اطلخلا كلف نبيت ام دعب هتمارك تطقسا نمر تمارك دعا و، هتيكز تلا لاهأ نكي له هنا كلف حضتأ اذى

Another one of the rules in this matter is that you quit giving praise or condemnation if it changes the qualities of the person they are related to, or if you discover something different than what you have said about him. There is no sense in repeating a prior opinion which you know doesn't fit the reality any more! In some cases you even have to warn a person whom you have given a recommendation – for a job or for marriage – if it becomes clear that he is undeserving of the recommendation, or return the honor to one you have disparaged when it becomes apparent that you made a mistake.

▪ ريثي دق حودملا تبترب وه نمر لهاجت ناف، لاجملا اذه يه فملا دعلما قاعارم كاذو، ام صخشلا انخدم دنع نيرخلاا ءاذيا مدع ظحلان نأ اضيا مهمل نمر نا
 لبيقت يه يه تد ءواسملا لى لى اعد يذلا (ص) لوسرلاب ايسأت، نارقلأ نبيد زبيمتلا مدعول دعلما قاعارم انيلع بجيا اضيا اذه ن مو! .. هسد و اترىغ و اهنزد
 ! ءانبلا

Its also important to notice that we shouldn't hurt others by praising somebody, trying to be just in that. Because ignoring other people who are in the same degree of the praised one would lead to their sadness, jealousy or envy. Here we have

to look for justice, and avoid favoring among equal persons, following Prophet Mohammed (s) who called for being equal even in kissing our sons!

- وه م كسفنأ او كرت لاف { : كلذ ن ع ي ه نلا ي فة حير صة تينأ ر قلا تميلاً ن اف .. امئاد لزللا ضر ر عم ي ف ي ه ي تلا س فنلا ح دم مدع وه : ل اجملا اذه ي فة دعاق رخأو وا ، ي عامتجلا او ي نهملأ ع قوما تيبثت وأ ، تمهتلا ع قد وا ، س فنلا تخر بت ت ل ا ح ي ف ل ا ، ل قعلا ن ه و ت املا ع ن م س فنلا تمي كرت ن اف .. { ي قتا ن م ب م ل عأ (ي عابتا لا م عسو ا م ل ا ي د ي سوم ن ا ك و ل) : ل ا ن ا قة ا ر و ت ل ا ي ف ا ر ق ي م ه د ح ا ي ا ر ا م د ن ع ب ض غ (ص) ي ب ن ل ا ن ا ك ل ذ ي ل ع د ه ا ش ل ا و .. ي ر خ ا ت ح ج ا ر ا ت ح ل ص م

The last rule in this matter: is not to praise yourself, because the Quranic Verse is clear in forbidding this: {Therefore ascribe not purity unto yourselves. He is Best Aware of him who wardeth off (evil)}. Self-praising is a sign for mind sickness, except in cases of defending against accusals, determining career or social level, or other reasonable benefit. We can find one clue for that when the Prophet (s) got angry when he heard somebody reading in the torah, saying (if Moses was alive, he would have surely followed me).

- ! ل ل ص ل ا ح ي د م ه ن ا م ل ع و ل ي ت د ، ح د م ل ا ن م ه ي ف ل ا ق ي ا م ق د ص ي ا م ا ر ي ن ك ه ن ا ا ق د ت ف ل م ل ا ن م و .. م ذ ي ن ا م ر ك ي و ، ح د ت م ي ن ا ب ح ي ه ن ا ن ا س ن ل ا ت ع ي ب ط ن م ن ا ا ذ ا ا م ت ف ر ع م ل ، ي ل ا ع ت ا ل ل ه ب ا ت ك ي ل ع م ض ر ع و ه ي ف ر ي ك ف ن ت ل ا ب ، س ا ن ل ا ه ي ل ع م ج ا و ل ي ت د ، م ذ ل ا و ح د م ل ا ا ذ ه ي ن ز ح ل ا و ح ر ف ل ا م د ع ي ل ا ت ي د ا د ل ا ت ع د د ق و ه ن ا ا ر ي خ ا م ل ع ن ل و .. ك ل ذ د ع ب ا ن س ف ن ا ح ل ص ن ل ، ً ت ق ق ح ت م ت ل ي ز ي ه ل ه م ذ ن م ل ا ق ي ا م و ا ، ا ه ي ا ن س ف ن ا ر ش ي ن ل ، ت ق د ا ص د ت ل ي ض ف ي ه ل ه ح د م ن م ا ن ي ف ل ا ق ي ا م ن ا ك . (ن و ل و ق ي ا م ب ي ن ذ خ ا و ت ل ا و ، ن و م ل ع ي ل ا م ي ل ا ر ف غ ا و ، ن و ن ظ ي ا م م ا ر ي خ ي ن ل ع ج ا م ه ل ل ا) : ح د ا م ك ح د م ا ذ ا ل و ق ت ن ا ب ح ت س ي

By nature, the human likes to be praised and hates to be condemned! Its strange that he often believes who praises him even if he knows that this praising is on no real basis! Holy Hadeeths had called not to be glad or sad because of others' praising or condemning, but to think about them and study them in light of the Quran, to see if the praise is for a true good dead, so that we should be thankful for that, or the condemning is for a true bad dead, to try to fix ourselves. Finally, we should know that it was recommended by Holy Hadeeths, to say, if others praise us: (Oh Lord, make me better than what they think, forgive me for what they don't know and don't punish me for what they say)!

Source www.alseraj.net