

The Evils Of Public Debates

Benefits from Imām Al-Lālakā'ī (رحمه الله), Shaykh Nizār bin Hāshim Al-Abbās and Shaykh (Dr) Abu Mu'ādh Hasan Al-Mirdawī (حفظهما الله)

Imām Al-Lālakā'ī -rahimahullāh- said:

“No greater crime has been committed against the Muslims than debating with innovators, and they (people of innovations) have never been subjected to greater defeat or humiliation than what the (pious) predecessors left them upon in that entirety [of their beliefs, innovations, and misguidance] dying in ruins, and finding no way to show their innovations.

Until the deceived ones came and opened a path for them to it and they became the guide for them to the destruction of Islam, up until disputes between them increased, and their call [the people of innovations] by way of debate became apparent, and it was heard by everyone who did not know of it, until their proofs become similar [it became a confusion to the people and became obscure, or it became a proof] and they reached the point of scrutinizing the proofs, so they became peers and friends, and out of flattery, (they) become friends and brothers, after they had been enemies and opposites for the sake of Allāh...etc.”¹

¹ *Usūl Al-'Itiqād of Al-Lālikā'ī*

Shaykh Nizār bin Hāshim Al-Abbās - may Allāh preserve him upon khayr - said, commenting on the words of Imām Al-Lālakā'ī - may Allāh have mercy on him:

In his precious speech, Al-Lālakā'ī - may Allāh Almighty have mercy on him - pointed out important matters (in condemning debates and disputes), including:

1. It is a grave crime against the religion and the Muslims.
2. It is contrary to the methodology of the Salaf (righteous predecessors).
3. That abandoning it (debates and arguments) according to the Salaf is a means of rebuking, boycotting, and deterring people of desires, and not out of weakness, fear, cowardice, or lack of apparent proof!
4. That abandonment enrages the people of whims and innovations, and this is a legitimate requirement that they be enraged, deterred, and suppressed!
5. This door, which was closed by the Salaf, is opened by the people of ignorance, deception and claimants [of knowledge]!!
6. It is a door of evil that has been opened to the nation!! So It is obligatory to close it and not approach it.
7. The pious predecessors abandoned debate with people of desires not because of their inability and weakness in their knowledge, no,

by Allāh; rather, to protect Muslims from the doubts and trials that people of desires may create in these debates that may mislead the nation, not to mention the listeners and those present!

8. Whoever of these arrogant and claimants of knowledge -in the past and in the present- opened the door to debate with them, has in fact and reality, helped and served the people of desires and innovations in spreading their innovation and misguidance amongst the Muslims, and that is enough of evil and corruption!!

9. This path (debating with people of desires) weakens the image of truth and its people and strengthens falsehood and its followers, and this is also from the greatest corruptions!

10. It is a dangerous reason for the denial (of truth) and changing of its companion (the one involved in debate) (amongst the people of Sunnah), and changing (of his situation) and his reversal (to falsehood) -Allāh's refuge is sought- and his joining and agreeing with the people of desires and innovations with whom he disputes. That is because the continuity of his debate with them requires his going out and staying with them and his company with them, and their enmity (for the people of Sunnah) is transferred to him - by Allāh's will - either through their trickery against him or their friendliness with him or his admiration for some of what they are upon, etc., from the means of illusion and the entry points of the devils from mankind and the jinn. We ask Allāh for safety and steadfastness, so that he -the debater from the people of Sunnah- after debating and disputing with them becomes a companion and a conforming brother, and this is enough as a loss and as a destruction.

I would add an important thing, which is that a disputing opposer from the people of desires and innovations may come to debate with one of the people of Sunnah, while knowing -the person of desire knows- that he will be defeated and overpowered by that person of Sunnah -the deceived one- do you know why? Why?!!

Because he only wants to show his methodology and spread his falsehood and that the one present, and the listener, and the watcher to know what he has of his doubts and desires. So, this is a goal, victory, and an establishment for him, but who can reason and understand!!! Except **“for him who has a heart or gives ear while he is heedful.”**²

O Allāh, make us steadfast, have mercy on us, and our righteous predecessors, and gather us in Your Paradise!!!³

Shaykh (Dr) Abu Mu’ādh Ḥasan Al-Mirdawī said:

Public debating and argument between those who claim Salafiyah and other factions has become widespread in recent times, and these public debates in front of people has something of much evil in it, from it (its evil is);

1. Most of those who spearhead these debates are not qualified in terms of knowledge.
2. Most of those who spearhead these debates are from those who have issues in Aqeedah (belief) and Manhaj (methodology).

² Hilali/Khan; Qaaf 50:37

³ Al-Ishaarah ila ma Qissah Ashaab al-Ukhudud pg. 10-11

3. These debates in this form are not from the methodology of our Senior Scholars who spread the Salafi Aqeedah without these debates.

4. These debates might be a means for casting doubts which might stick to the memories of the general people, thus they will not be able to erase it.

5. Stirring enmity and hostility between the debaters and their followers.

6. The most common in these debates is that the intention of the debaters is to win and be victorious.

7. Ahl As-Sunnah might be harmed in the cities where the weak ones are, and the harm upon them from their Government might increase due to these debates.⁴

Translated by Abū Ḥalīmah Kamāldīn

⁴ *Al-Fawaaid Al-Manhajiyyah wa al-'Aqadiyyah Al-Mustanbatah min Tasilaat Sharh as-Sunnah lil-Barbahaari pg.81-82*