

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

Ubaadah Bin As-Saamit [may Allaah be pleased with him] reported that Allah's Messenger [peace and blessings of Allaah be upon him] went out to inform the people about the (date of the) night of decree (Al-Qadr), but there happened a quarrel between two Muslim men. The Prophet [peace and blessings of Allaah be upon him] said, "I came out to inform you about (the date of) the night of Al-Qadr, but as so and so and so and so quarrelled, its knowledge was taken away (I forgot it) and maybe it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramadan)." [Saheeh al-Bukhaaree. Number 49]

Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him] said, "In this is an urge to abandon dispute and argumentation, and that quarrel is one of the causes behind the removal of good". (1) Al-Qaadhee Iyaad [may Allaah have mercy upon him] said, "In this there is proof that argumentation is blameworthy and it is a cause of divine punishment and deprivation". (2)

The Messenger of Allaah [peace and blessings of Allaah be upon him] said, "I guarantee a house in Jannah for one who gives up arguing, even if he is in the right....." (3)

Imaam Muhammad Ibn Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said, "It may be that a person is right whilst arguing with another person about something that is not related to the religion, for example he says, 'I saw such and such person in the market' and the other person says, 'Rather I saw him in the Masjid', and thus an argument occurs between them. This is the type of argument mentioned in the hadeeth (i.e. the one that should be abandoned by a person even if he is in the right)". (4)

The Imaam [may Allaah have mercy upon him] also said, "O student of knowledge! Likewise, it is obligated on you to abandon debate and argumentation, because indeed debate and argumentation is a means to cutting off the path to (what) is correct, because because debate and argumentation make a person speak to give the upper hand to himself. Even if the truth is made clear to him, you will find him either rejecting it or misconstruing the truth -out of disliking it- to give himself the upper hand and to compel his opponent to accept his statement. Therefore, if you notice debate and argumentation from your brother when the truth is very clear, but he does not follow it, then flee from him like you would flee from a lion, and say, 'I do not have anything other than the truth which I have mentioned to you'". (5)

Question: Some people refrain from debating even if they are right and they site

this hadeeth as evidence, "I guarantee a house in Jannah for one who gives up arguing, even if he is in the right". So they abandon debate? Imaam Muhammad Ibn Saaleh Al-Uthaymeen responded: "The one who abandons debate in the religion might not be completely right in doing so, because this might obstruct the truth and lead to defeat. [NB: The Imaam stated on page 243 that many people argue based on falsehood and defeat a person who is upon truth, so we do not say that such a person gained the upper hand over the truth, rather he gained the upper hand over the person who is upon truth due to his inability to debate] However, it may be that a person is in the right whilst arguing with another person about something that is not related to the religion, for example he says: "I saw such and such person in the market" and the other person says, "Rather I saw him in the Masjid", and thus an argument occurs between them. This is the type of argument mentioned in the hadeeth (i.e. the one that should be abandoned by a person even if he is in the right). As for the one who abandons debate in the path of aiding the truth, then he is not completely right in doing so and this action of his is not sanctioned by the hadeeth. (6)

The Imaam also spoke about the six distinguishing signs of beneficial knowledge, then he stated that the third of them is that a person increases in humility whenever his knowledge increases, so he does not become arrogant towards the people. Then he stated, "If there is a clash between humbling oneself to the truth and humbling oneself to the people, then one should give precedence to humbling himself to the truth. For example, if there is a person who curses (or abuses, reviles etc) the truth and rejoices due to his enmity against the one who acts upon the truth, then in this case one should not be humble in the presence of this person; rather one should humble himself to the truth and debates this man (i.e. the one who abuses the truth). Even if he belittles or speaks against you, do not give concern to what he says because the truth must be aided". (7)

[Ref 1: Al-Hulalul Ibreeziyyah Min at-Ta'leeqaat Al-Baaziyyah Alaa Saheeh Al-Bukhaaree Vol 1. page 27. Footnote 3]

[Ref 2: An Except from Fa'hul Baaree 1/151. Publisher. Daarus Salaam. 1st Edition 1421AH. Year 2000]

[Ref 3: Saheeh Sunan Abu Dawud. Hadeeth Number 4800. Declared Hasan By Imaam Al-Albaani. Publisher: Maktabah Al-Ma'aarif]

[Ref 4: Sharh Hilyah Taalib Al-Ilm page 245]

[Ref 5: Source: Sharh Hilyati Taalibil Ilm' page 26]

[Ref 6: Sharh Hilyati Taalibal Ilm. page 245]

[Ref 7: Sharh Hilyati Taalibal Ilm. pages 253-254]