



# Hadiths of Muslim Abandonment between Acceptance and Rejection: Collection, Authentication, Study and Jurisprudence

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## Abstract

This research aims to collect all the Quranic verses and Hadiths related to Muslim's abandonment, as concluded by the researchers, and to verify and clarify the authenticity of these hadiths. Then, to study and explain the jurisprudence and Islamic rulings to abandonment among Muslims. This is because many Muslims tend to neglect this matter, and there is no distinction between authentic and non-authentic Hadiths in this topic. As a result, many weak and fabricated Hadiths are circulated, which are used to justify the permissibility of abandonment. Even weak hadiths may be used to argue against the permissibility of Muslim abandonment. Therefore, this research is conducted to collect, distinguish, classify, judge and derive the ruling of abandonment from these Quranic verses and Hadiths, relying on evidence from the Quran and the authentic prophetic Sunnah.

**Keywords** – collect, Concluded, authenticity , explain, fabricated ,

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## Introduction:

Praise be to Allah, the Lord of the worlds, who says in His Mighty Book, and [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness and their souls confined them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful. (At-Tawba:118). Peace and blessings be upon the Master of prophets and messengers, who said: "Do not hate one another, do not envy one another, do not turn away from one another, and be the servants of Allah as brothers. It is not permissible for a Muslim to abandon his brother for more than three days.

" Peace and blessings be upon his family and companions, and upon those who follow their path until the Day of Judgment. Indeed, Allah and His Messenger have commanded Muslims to be brothers, to cooperate in righteousness and piety, and to avoid everything that would tarnish this brotherhood. One of the things that would violate this brotherhood is when a Muslim abandons his fellow Muslim, especially if the reason for this abandonment is the fleeting pleasures of this world. Today, we see many instances of abandonment between brothers, neighbors, friends, spouses, and relatives, not because of religion, but also because of weak faith and competing over trivial matter.

We will collect verses and hadiths on a single topic and verify and study the hadiths, clarify their authenticity, and then study them from a jurisprudential and legal perspective. We will also clarify the Islamic rulings on the topic of abandonment among Muslims and explain the types and categories of abandonment, when it permissible and when it is not permissible, all of which are based on what is authentic from the hadiths and narrations. Many Muslims are careless about this matter, and because there is no distinction between authentic and non-authentic hadiths on this topic. This leads to the spread of many weak and fabricated hadiths that are used to argue for the permissibility of abandonment, or even to argue against it.

Therefore, this research aims to collect, distinguish, categorize, judge, and derive the ruling on abandonment when and how based on the Holy Quran and the authentic Prophetic Sunnah.

#### **Previous studies:**

We did not find many books that addressed the issue of abandonment despite the fact that its authors used many verses and hadiths as evidence, but they did not distinguish between authentic and weak hadiths, nor did they collect them in an independent research study. In fact, I did not find any book that mentioned these hadiths collectively, with a study and jurisprudence within the limits of science. Some books mentioned a collection of hadiths, but they were written as sermons and were not thoroughly researched.

#### **Research objectives:**

1. Collecting verses and hadiths related to abandonment in one place.
3. clarifying the most correct ruling on abandonment and when it is permissible and when it is not.
4. linking authentic hadiths to people's behaviors and reactions.
5. summarizing and refining the topic by highlighting the valid hadiths for reference
6. Describing the types of abandonment and their negative impact on the individuals and society.

#### **Problem of the research:**

1. Relying on weak hadiths that are not authentic as evidence for or against abandonment.
2. Lack of clarity in the Islamic ruling on abandonment among Muslims.
3. Abandoning in situations where it is not appropriate to do so, and abandoning in situations where a Muslim or others should abandon.
4. Lack of Islamic regulations for abandoning among people in current times.
5. Lack of clarity in the abandonment rulings among knowledge students.
6. Taking some hadiths may lead to abandoning one's parents or a child abandoning their parents, family, and relatives, which can result in severing family ties.

#### **Research Method: The method followed in this research is as follows:**

1. Statement and clarification of the meaning of "abandonment" linguistically and terminologically
2. Collecting verses and hadiths related to the topic.
3. Referring the verses in their places in the Book of Allah Almighty, by mentioning the name of the surah and the verse number.
4. Referring the hadiths to their sources, explaining their degree of authenticity in the collections of hadiths, and classifying them.

5. Documenting the statements of scholars, borrowed texts, and attributing them to their original sources and authors.

Clarifying any unfamiliar terms or expressions if found. 6.

Creating various scientific indices. 7.

Citing sources and references. 8.

### **Research Plan:**

In this research, we attempted to address this serious topic in the following manner:

**Chapter One:** Defining abandonment linguistically and terminologically.

**Chapter Two:** Quranic verses related to abandonment.

**Firstly:** False abandonment.

**Secondly:** abandonment from people of falsehood.

**Thirdly:** The husband's abandonment of his wife.

**Fourthly:** Abandonment of non-Muslims.

**Chapter Three:** Hadiths related to abandonment.

**Chapter Four:** Islamic rulings on abandonment.

**Firstly:** Abandonment of what is prohibited in Islamic law.

**Secondly:** Muslim's abandonment of his brother.

**Thirdly:** Abandonment of non-Muslims.

**Fourthly:** Disciplining the wife through abandonment.

**Chapter Five:** Abandonment and commanding good and forbidding evil.

**Conclusion:** Including the most important results.

We ask Allah Almighty to make this concise research contribute to increasing the bonds of brotherhood between Muslim brothers, between spouses, neighbors, and friends. We ask for guidance and acceptance from Allah, who guides to the straight path.

May Allah's peace, blessings, and mercy be upon our noble Prophet and his family and companions.

**First Topic:** Definition of abandonment linguistically and legally.

### **Definition of abandonment linguistically 1.**

In language, Hijra means "to separate" or "to disconnect." It is said, "I have made Hijra from him" meaning I have cut off ties with him. Hijra also means to distance oneself from something or someone, and when a man "Hijra's" his wife, it means he has separated himself from her without divorcing her. In the Quran, there is a verse that says, "And forsake in bed" (An-Nisa 34) (1) , which also uses the word Hijra. Additionally, Hijra refers to the time of day when the sun is in the middle of the sky. (2)

### **2. Definition of Hijra Legally**

According to scholars such as Al-Barkati and Al-Raghib, Hajir refers to abandoning or neglecting what one is obligated to do and distancing oneself from others physically, verbally, or emotionally. In the Quran, there is a verse that says, ""And forsake in bed" (An-Nisa 34), which is a metaphor for being distant from them. Another verse states, "And the Messenger has said, 'O my Lord, indeed my people have taken this Quran as [a thing] abandoned'" (Al-Furqan 30), which refers to abandoning the Quran emotionally or verbally. Therefore, Hijra means to abandon or neglect what one is obligated to do and to distance oneself from others physically, verbally, or emotionally. It does not necessarily involve conflict or animosity. (3)

### 3. Related words:

**A- Hatred:** Hatred in language means dislike and animosity. It is said: to hate something intensely, and hatred is the intensity of hatred. As Al-Barqati said, it is in the heart. .

As a terminology, Al-Raghib said: hatred is when the soul turns away from something it desires. It is the opposite of love, which is the attraction of the soul towards something it desires. The relationship is that hatred can be a cause of abandonment. (4)

**B- Abandonment:** In language, abandonment is the source of leaving. It is said: to leave something behind, and leaving the house means to leave it, and leaving a man means to leave him. Then it was borrowed for projection in meanings, so it was said: leaving his right means abandoning it. Leaving a Rak'ah of prayer means not performing it, as it is a projection of what is established by Sharia. Leaving the sea still means not changing its state. Leaving a dead person's property means leaving it. The name of abandonment is (Tarkah). (5)

(1 )See: Al-Harawi, Muhammad ibn Ahmad, Tahdhib al-Lughah, edited by Muhammad Awad Mar'ab, Dar Ihya' al-Turath al-Arabi, Beirut, 1st edition, 2001 CE, vol. 6, pp. 28-32.

(2 )Al-Azdi, Muhammad ibn al-Hasan ibn Durayd, Jumharat al-Lughah, edited by Ramzi Munir Baalbaki, Dar al-Ilm lil-Malayin, Beirut, 1st edition, 1987 CE, vol. 1, p. 468.

(3 )Ministry of Awqaf and Islamic Affairs, Kuwaiti Encyclopedia of Islamic Jurisprudence, edition: 1404-1427 AH/1984-2007 CE, volumes: 1-3: 2nd edition, Dar al-Salasil, Kuwait, volumes: 24-38: 1st edition, Matba'at Dar al-Safwa, Egypt, volumes: 39-45: 2nd edition, Wizarat al-Awqaf wa al-Shu'un al-Islamiyah, Kuwait, vol. 42, p. 168. Also see: Al-Misbah al-Munir, Al-Mu'jam al-Wasit, Tahdhib al-Asma' wa al-Lughat, vol. 4, p. 179, Dar al-Kutub al-Ilmiyah, Beirut, and Al-Mughni al-Muhtaj, vol. 3, p. 259, Dar al-Fikr, and Kashf al-Qina', vol. 5, p. 209.

( 4)Kuwaiti Encyclopedia of Islamic Jurisprudence, Al-Mu'jam al-Wasit, vol. 42, p. 168, cited from: Qawa'id al-Fiqh by Al-Barqati, and Al-Mu'arrifat fi Ghareeb al-Quran.

( 5)Kuwaiti Encyclopedia of Islamic Jurisprudence, Ministry of Awqaf and Islamic Affairs, Kuwait, vol. 42, p. 168.

In terminology, Al-Barqati said: abandonment is the failure to do what is possible intentionally or unintentionally or to part from what a person is in (6). The relationship between abandonment and desertion is general and absolute, and abandonment is more general.

**C- Al-Nushuz:** One of the meanings of Al-Nushuz in the language is disobedience and refusal. For example, it is said that a woman has been disobedient to her husband (Nashizat al-mar'ah min zawjiha nushuzan), meaning that she disobeyed him and refused to comply with his wishes. Similarly, it is said that a man has been disobedient to his wife (Nashaza al-rajul min imra'atihi nushuzan), meaning that he abandoned her and neglected her needs.

Abu Ishaq said that Al-Nushuz occurs between spouses, and it is the dislike of each one towards the other (7). The technical meaning does not differ from the linguistic meaning, and the relationship between neglect and disobedience is that the disobedience of the wife can be a reason for the husband to neglect her in bed as a disciplinary measure for her disobedience. (8)

#### **The difference between Al-Tahajur, Al-Tadabur, and Al-Tashahhun 4.**

Ibn Hajar Al-Haytami said that Al-Tahajur means for a Muslim to abandon his brother for more than three days without any legitimate reason. Al-Tadabur means to turn away from a Muslim, refusing to acknowledge or greet them. Al-Tashahhun means a change of hearts that leads to both Al-Tahajur and Al-Tadabur. (9)

Therefore, we understand that these three meanings do not differ from the original meaning of Al-Hijrah that we mentioned earlier, which is the Muslim's abandonment of his brother, and his silence towards him, but it can sometimes lead to disputes.

### **The second topic: the verses mentioned in abandonment.**

Al-Hijrah is mentioned in the Quran in different forms and types, depending on the situation of the migrant and the abandoned, and the different laws based on that. This indicates the importance of that word and the fruits and benefits that result from it, either for the migrant, the abandoned, or both. The Quran has classified Al-Hijrah into different types, which are:

#### **Firstly: False abandonment**

This refers to abandoning the people of truth by the people of falsehood, especially if this abandonment is among relatives. This is one of the greatest injustices and aggressions, and they are the ones who lose in this false abandonment. Examples of this include:

Allah Almighty says: "He said, 'Do you reject my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time.'" (Maryam 46). (

Tantawi said: "The meaning is that Abraham's father threatened and warned him, saying, 'Will you, O Abraham, leave the worship of my gods, and you hate people for being close to them and alienate them from them? If you do not abandon this path, 'I will surely stone you' with stones and ugly words, 'so avoid me a prolonged time' by staying away from me for a long time, which I do not want to see you in". (10)

(6) The previous reference, vol. 42, p. 168, citing "Qawaid al-Fiqh" by al-Barqati

"Al-Mawsu'ah al-Fiqhiyyah al-Kuwaitiyyah", vol. 42, p. 168, citing "Al-Misbah al-Munir" by al-Fayyumi and "Lisan al-Arab (7)

(8) The previous reference, vol. 42, p. 168, citing "Al-Durr al-Mukhtar wa Rawd al-Muhtar", vol. 2, p. 446, by al-Haskafi, "Al-Sharh al-Kabir ma'a Hashiyat al-Desouki", vol. 2, p. 344, by al-Desouki, "Hashiyat al-Qalyubi", vol. 3, p. 299, "Al-Mughni" vol. 7, p. 46, by Ibn Qudamah, and "Al-Mufredat fi Gharib al-Quran

(9) Saleh bin Abdullah bin Humaid and a number of experts, "Nudhurat al-Na'im fi Makarim Akhlaq al-Rasul al-Karim", Dar al-Wasilah, Jeddah, 4th ed., vol. 11, p. 5682

(10) Tantawi, Mohamed Sayyid, "Tafsir al-Wasil lil-Quran al-Karim", Dar Nahdat Misr, Cairo, 1st ed., vol. 9, p. 43

Also, the abandonment that occurred between the disbelievers and the Prophet (peace be upon him) is considered one of the worst types of false abandonment. It leads to not knowing the truth and reaching it, because of their distance and abandonment from the people of truth, especially when the abandoned person is the master of creation, peace be upon him. Examples of this include:

Allah Almighty says: "They are arrogant toward Him and are haughty. How wretched is the way they act. They have already disbelieved in Him. You will not cause failure to Allah upon the earth. And you have not besides Allah any protector or helper." (Al-Mu'minun 67). (

Al-Baghawi said: "Others recited it as 'tahjurun' with a fatha on the ta and a damma on the jim, meaning that you turn away from the Prophet and from faith and the Quran, and reject them". (11)

#### **Secondly: Abandoning the people of falsehood**

In this case, it is permissible to abandon the people of falsehood, even if they are people of truth, if there is a benefit in doing so, such as rebuking them and deterring them from their falsehood. In some cases, abandoning may even be obligatory if the abandoner has an influence and power over the one being abandoned and there is great benefit in doing so. One of the evidences for this is the saying of Allah: "And avoid the uncleanness" (Al-Muddaththir5).

In Tafsir Al-Muyassar, the meaning of the verse is explained as follows: "Persist in abandoning idols, statues, and all acts of polytheism. Do not approach them or give charity to them, so that you may gain more than what you give (12)." Allah also says: "And be patient over what they say and avoid them with gracious avoidance" (Al-Muzzammil10).

As-Sa'di said: "When Allah commanded him to pray specifically and to remember Him in general, which gives the slave a strong sovereignty in carrying heavy loads and performing difficult tasks, He commanded him to be patient with what the disobedient people say about him and what he brings, and to boycott them beautifully. This is abandoning that does not cause harm, so he meets them with boycotting and turning away from them and their words that hurt him, and he is commanded to argue with them in the best possible way". (13)

### **Thirdly: The husband's abandonment of his wife**

This type of abandoning is very important for the completion of marital life and the continuation of happiness between the couple. Allah, may He be glorified and exalted, has commanded it because of the great wisdom and significant benefits that result from this type of abandon, especially for the wife. If divorce were to occur, the biggest loser in this matter would likely be the wife. So, for her benefit, Allah has commanded the husband to boycott her if she has made a mistake or the like against him. This creates a psychological effect on the wife to deter her from making such mistakes in the future. This is a wisdom from Allah, the Creator, who knows better than us the way to treat mistakes made by one's spouse. Among the evidence for this is what Allah, may He be exalted, says: "As for those from whom you fear rebellion, admonish them and banish them to beds apart."

( An-Nisa 34 )

(11) Al-Baghawi, Hussein bin Mas'ud Al-Baghawi Abu Muhammad, Ma'alim al-Tanzil (Tafsir al-Baghawi), edited by Muhammad Abdullah Al-Namir, Othman Jama'a Dhamiriya, Sulaiman Muslim Al-Harsh, Dar Tayyiba, 1989 CE, vol. 5, p. 423

(12) A group of scholars, Al-Tafsir Al-Muyassar, King Fahd Complex for the Printing of the Holy Quran, 2nd edition, 2009 CE, p. 575

(13) Al-Sa'di, Abdulrahman bin Nasser, Taysir Al-Karim Al-Rahman fi Tafsir Kalam Al-Manan, Al-Obaikan Library, Riyadh, 1st edition, 2001 CE, p. 893.

Sheikh Ibn Uthaymeen said: "Do not have sexual intercourse with them. You should be in your bed and she should be in her bed, or you should be in one room and she should be in another. Avoid sharing the same bed". (14)

### **Fourthly: Abandonment of non-Muslims**

Non-Muslims are those who do not follow Islam, and their abandonment should be in the heart. and the relationship of a Muslim with this group should be one of not aligning with them or befriending them, except for a legitimate reason. They can be divided into two categories

**A)** Abandonment of polytheists: The Quran has explicitly mentioned the abandonment of polytheists, as in the verse: "And it has already been revealed to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them." (An-Nisa 140)(

Imam Ibn Kathir commented: "This means that if you commit the prohibition after it has been made clear to you, and you agree to sit with them in a place where they deny the verses of Allah and ridicule them, and you have made a firm decision to stay with them, then you are sharing with them in what they are doing". (15)



He also said: "And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people." (Al-An'am 68)(

Al-Qurtubi said: "The address is specifically to the Prophet, peace be upon him, but it is also applicable to the believers, because the reason for avoiding them is hearing them engage in offensive discourse about the verses of Allah, and that includes both the Prophet and the believers". (16)

These people must be completely avoided, as narrated by Jabir ibn Abdullah, may Allah be pleased with him, who said that the Messenger of Allah said: "Indeed, the Magians of this Ummah (nation) are deniers of Allah's Decree. If they fall sick, do not visit them, and if you meet them, do not greet them. And if they die, do not attend their funerals." (17) Ibn Battal said: "Boycotting disbelievers is one of the best deeds". (18)

However, if they are close relatives, they must be avoided only in matters related to belief. Allah Almighty says: "And Ibrahim's (Abraham's) request for forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of Allah, he dissociated himself from him. Indeed, was Ibrahim compassionate and patient." (Surat At-Tawbah 114).

Imam Al-Tabari said: "Ibrahim's request for forgiveness for his father was only because of the promise he made to him. But when he knew that he was an enemy of Allah, he left him and stopped seeking forgiveness for him. He chose Allah's command over him and disavowed him when he became clear to him". (19)

(14 ) Ibn 'Uthaymeen, Muhammad bin Salih, Tafsir al-Qur'an al-Kareem, Surat an-Nisa, Dar Ibn al-Jawzi, 1st ed., 2009, vol.1, p.292

(15) Ibn Kathir, Tafsir al-Qur'an al-'Adhim, Isma'il bin 'Umar bin Kathir, edited by Sami bin Muhammad Salimah, Dar Taybah, 2nd ed., 1999, vol.2, p.385

(16) Tafsir al-Qurtubi, edited by Ahmad al-Barduni and Ibrahim Atfaysh, Dar al-Kutub al-Misriyyah, Cairo, 2nd ed., 1964, vol.7, p.12

(17) Narrated by Ibn Majah in his Sunan, Book of Sunnah, chapter on Al-Qadr, vol.1, p.69, Hadith no.92, and by Al-Tabarani in Al-Awsat, vol.4, p.368, Hadith no.4455, and he said after it: "This Hadith was not narrated from Al-Awza'i except by Baqiya, and he alone reported it: Muhammad bin Masfi". And in Al-Saghir, vol.1, p.368, Hadith no.615

(18) Al-Karamani, Al-Kawkab al-Durri fi Sharh Sahih al-Bukhari, Dar Ihya' al-Turath al-'Arabi, Beirut, 2nd ed., 1981, vol.22, p.25

(19) Al-Tabari, Muhammad bin Jarir, Tafsir al-Tabari (Jami' al-Bayan 'an Ta'wil Ay al-Quran), Dar al-Turath wa al-Tarbiyah, Makkah al-Mukarramah, vol.14, p.509

As for worldly matters, such as companionship and fulfilling their needs, which have nothing to do with belief, then there is no avoidance in them. Their companionship should be with good manners, as Allah Almighty says: "But if they strive with you to associate with Me that of which you have no knowledge, do not obey them but accompany them in this world with kindness. And follow the way of those who turn back to Me [in repentance], then to Me will be your return, and I will inform you of what you used to do. (Luqman 15)

The Hafiz Ibn Hajar said: "If they are disbelievers or transgressors, then cutting off relations with them for the sake of Allah is maintaining ties with them under the condition of exerting effort in advising them, and then informing them if they persist in their deviation from the truth, that this is due to their own shortcomings. However, this does not negate the obligation of supplicating for them in absentia that they may return to the right path". (20)

## **B- Abandoning the People of the Book,**

They are Jews and Christians. We are prohibited from showing allegiance or befriending them, as Allah says: "O you who have believed, do not take the Jews and the Christians as allies. They are, in fact, allies of one another. And whoever is an ally to them among you, then indeed, he is one of them. Indeed, Allah guides not the wrongdoing people." (Al-Ma'idah 51).

He also said: "O you who have believed, do not take My enemies and your enemies as allies."

(Al-Mumtahanah1))

And He also said: "You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred." (Al-Mujadilah 22)

Therefore, the relationship of a Muslim with these people should be limited to business dealings and transactions, without agreeing with them in their beliefs.

### **Topic Three: Hadiths on abandonment: Collection, Classification, Study, and Jurisprudence**

There are many hadiths that mention the word "hajir", and we have collected and classified them, studied them, and deduced the legal rulings from them.

1. Abu Ayub narrated that the Prophet said, "It is not permissible for a Muslim to abandon his brother for more than three days, both of them meeting and this one turning away and that one turning away, and the better of the two is the one who initiates the greeting of salaam ." (21)

And abandonment, in principle, means the opposite of union. Then the meaning of leaving one's land for another became dominant. Migration means leaving, turning away, or being negligent. And abandonment can also refer to obscene speech.

( 20) Ibn Hajar, Ahmed bin Ali, Fath al-Bari Sharh Sahih al-Bukhari, vol. 10, p. 418

(21) Al-Bukhari, Muhammad bin Isma'il, Sahih al-Bukhari, "Al-Jami' al-Musnad al-Sahih al-Mukhtasar min Amoor Rasool Allah wa Sunanihi wa Ayyamih", edited by Muhammad Zuhair bin Naser al-Naser, published by Dar Tawq al-Najah, reproduced from al-Sultanah edition with added numbering by Muhammad Fuad Abdul Baqi, 1st edition, 1422 AH, vol. 8, p. 53, hadith: 623. And Muslim bin al-Hajjaj, Al-Sahih, edited by Muhammad Fuad Abdul Baqi, published by Dar Ihya al-Turath al-Arabi, Beirut, vol. 4, p. 1984, hadith: 2560.

2. Mu'adh bin Jabal narrated that the Prophet (may peace be upon him) said, "Allah looks at His creation on the night of the middle of Sha'ban, and forgives all of His creation except for a mushrik (idolater) or a person with malice". (22)

3. Abu Hurairah narrated that the Messenger of Allah (may peace be upon him) said, "The gates of Paradise are opened on Mondays and Thursdays, and Allah forgives every Muslim who does not associate anything with Allah except for a man between whom and his brother there is enmity. It is said, 'Leave these two until they reconcile". (23)

4. Abu Hurairah narrated that the Messenger of Allah (may peace be upon him) said, "The deeds of people are presented to Allah on every Friday and Monday, and every believer is forgiven except for a man between whom and his brother there is enmity. It is said, 'Leave these two until they reconcile". (24) '.

5. Umar bin Abu Salamah reported from his father who reported from a storyteller from Palestine who said, "I heard Abdur-Rahman bin Awf say, 'By the One in Whose Hand is the soul of Muhammad, I swear that I would swear an oath to do these three things, and if I do them, my wealth will not decrease: giving charity, forgiving a wrongdoer seeking Allah's Face, and not opening a door of asking (people) except that Allah will open a door of poverty to me.' " And Abu Sa'eed, a freedman of Banu Hashim, said, "Except that Allah will increase him in honor on the Day of Resurrection, and a servant will not open a matter of asking except that Allah will open a door of poverty for him". (25)



6. Aisha reported that Abdullah bin Zubair said in a sale or gift that she gave him: "By Allah, Aisha, you will either stop doing this or I will stone you." When Aisha heard this, she said: "I have made a vow to Allah not to speak to Ibn Zubair ever." Ibn Zubair sought intercession when her abandon towards him lasted for a long time, so Aisha said: "By Allah, I will not intercede for him with anyone, nor will I break my vow that I made." When this continued for a long time on Ibn Zubair, Mus'ab bin Mukhrama and Abdul Rahman bin Al-Aswad bin Abdi Yaghuth, who were from the Banu Zahra tribe, spoke to him and said: "We urge you by Allah to allow us to see Aisha, for it is not permissible for her to make a vow against us." Mus'ab bin Mukhrama and Abdul Rahman bin Al-Aswad, along with Abdullah bin Zubair, went to see Aisha, wrapped in their cloaks, until they sought permission to enter and said: "Peace be upon the Prophet. May we come in, O Mother of the Believers?" Aisha said: "Enter." They said: "All of us?" She said: "Yes, all of you enter." Aisha did not know that Ibn Zubair was with them. When they entered, Ibn Zubair broke through the curtain and entered upon Aisha, embraced her, and began to implore her and weep. Mus'ab and Abdul Rahman implored Aisha and said to her: "The Messenger of Allah has forbidden what you have done, and it is not permissible for a Muslim to abandon his brother for more than three days." When they continued to remind Aisha, she wept and said: "I made a vow and the vow is severe." They continued to talk to her until she spoke to Ibn Zubair. Then she freed 40 slaves in expiation for her vow. After she freed them, she continued to weep until her veil was soaked with her tears". (26)

(22) Ibn Hibban, Muhammad Ibn Hibban al-Busti, Sahih Ibn Hibban arranged by Ibn Balban, edited by Shuayb al-Arna'ut, 3rd edition, 1997 CE, Dar al-Risalah, Beirut, vol. 12, p. 481, Hadith: 5665. Sheikh Shuayb said in his grading: "Authentic hadith with supporting evidence. Its narrators are trustworthy except for an interruption in the chain, as Mak'hul did not meet Malik ibn Yakhmar".

(23) Ibn Hibban, Sahih Ibn Hibban, vol. 12, p. 482, Hadith: 5666, Authentic

(24) Ibid., vol. 12, p. 483, Hadith: 5667, Authentic

(25) Ahmad Ibn Hanbal, Musnad Ahmad, edited by Shuayb al-Arna'ut and others, Dar al-Risalah, 2nd edition, 1999 CE, vol. 3, p. 208, Hadith: 1674, Hasan li-ghayrihi.

7. And from Abdulrahman bin Abdullah bin Ka'b bin Malik, that Abdullah bin Ka'b bin Malik, who was the leader of Ka'b among his people, said: When I became blind, I heard Ka'b bin Malik telling a story about the Battle of Tabuk that I had missed. Ka'b said, "I did not miss any expedition of the Messenger of Allah (peace be upon him) except the Battle of Tabuk. However, I did miss the Battle of Badr, and no one was blamed for missing it. The Messenger of Allah (peace be upon him) went out to confront the Quraysh and Allah brought them and their enemies together at a time other than what was expected. I was with the Messenger of Allah (peace be upon him) on the night of Al-'Aqaba, when we pledged allegiance to Islam. I wish I had also witnessed the Battle of Badr. The Messenger of Allah (peace be upon him) guided me and steered me away from falsehood, and I knew that I would never leave it with anything false in it, so I gathered its truth. When the Messenger of Allah (peace be upon him) returned from a journey, he would start by going to the mosque, where he would pray two rak'ahs, then sit among the people. When he did that, those who missed the journey would come to him and apologize to him, swearing to him. They were eighty-one men. The Messenger of Allah (peace be upon him) accepted their repentance, pledged allegiance to them, sought forgiveness for them, and entrusted their secrets to Allah. So, I went to him, and when I greeted him, he smiled despite his anger and said, "Come." So, I came and sat in front of him. He said to me, "What left you? Didn't you turn your back?" So, I said, "Yes, by Allah, if I had sat with someone other than you from the people of this world, I would have thought that I would come out of his anger with an excuse. I have indeed given an argument, but by Allah, I knew that if I spoke to you today with a lie that you would be pleased with from me, Allah would almost certainly make you angry with me. And if I spoke to you with a truthful speech, you would find in it a reason for me to hope for Allah's forgiveness. No, by Allah, I had no excuse. And by Allah, I was never stronger or more capable than I was when I turned away from you." Then the Messenger of Allah (peace be upon him) said, "As for this man, he has told the truth. So stand until Allah decides concerning you." So, I stood up, and some men from the Banu Salamah got up and followed me. They said to me, "By Allah, we did not know that you had

committed a sin before this. You should have apologized to the Messenger of Allah (peace be upon him) like the others who stayed behind did. Your sin was enough for you to seek forgiveness from the Messenger of Allah (peace be upon him)." By Allah, they continued to rebuke me until I wanted to go back and lie to myself... The Messenger of Allah (peace be upon him) forbade the Muslims from talking to us, the three who stayed behind, so the people avoided us, and they changed towards us until the earth became narrow for me, and I stayed on that for fifty nights. As for my two companions, they were quiet and stayed in their houses weeping. As for me, I was like the people, so I lashed them, then I went out and witnessed the prayer with the Muslims, walked in the markets, and no one spoke to me. I came to the Messenger of Allah (peace be upon him) and greeted him while he was sitting in his gathering after prayer. I said to myself, "Did he move his lips in response to my greeting or not?" Then I prayed near him, and I stole a glance at him. When he faced me, I turned away from him, until this lasted from the anger of the people. I walked until I reached the wall of the house of Abu Qatada, who was my cousin and the most beloved person to me. I greeted him, and by Allah, he did not return my greeting. I said, "O Abu Qatada, I swear to Allah, do you know that I love Allah and His Messenger?" He was silent, so I returned to him and asked him again, but he remained silent. I returned to him and asked him again, so he said, "Allah and His Messenger know best." My eyes overflowed with tears, and I turned away... "When forty nights had passed out of the fifty, the Messenger of Allah came to me and said, 'Allah commands you to observe seclusion from your wife.' I asked, 'Should I divorce her?' He said, 'No, but observe seclusion from her and do not approach her.' He also gave the same order to my two companions. I then said to my wife, 'Go to your parents and stay with them until Allah gives His verdict in this matter.' Ka'b added, "The wife of Hilal bin Umaiyya came to the Messenger of Allah and said, 'O Messenger of Allah, Hilal bin Umaiyya is a helpless old man who has no servant to attend to him. Do you dislike if I serve him?' He replied, 'No, but let him not come near you.' She said, 'By Allah, he has no bodily movement to do anything, and he has been weeping since he parted from his family.' Some of my family members then said to me, 'If you would ask the Messenger of Allah's permission for your wife as the wife of Hilal bin Umaiyya has asked permission to serve her husband, then do so.' I said, 'By Allah, I will not ask the permission of the Messenger of Allah for her, for I do not know what he might say to me, being a young man in the prime of my life.' So I remained for ten more nights, until fifty nights had passed since the Messenger of Allah prohibited us from talking to our wives. On the morning of the fiftieth day, I was sitting in the courtyard of my house, feeling uneasy and the ground seemed to be closing in on me. Suddenly, I heard a loud voice shouting at the top of its voice from a nearby mountain, 'O Ka'b bin Malik, rejoice!' I prostrated myself to Allah and knew that my relief had come and the Messenger of Allah had announced the acceptance of our repentance after he had prayed the morning prayer. People started coming to congratulate me even before my two companions arrived, and a man who had embraced Islam the same day ran to the top of the mountain and shouted out the glad tidings. When the man who had shouted at me came, I gave him my clothes which I was wearing, and borrowed two garments and wore them. I then proceeded to the Messenger of Allah, and the people were congratulating me in groups, saying, 'May Allah make your repentance easy for you.' Ka'b added, 'I then entered the mosque and saw the Messenger of Allah sitting with a group of people around him. Talha bin Ubaidullah got up and said, 'O Messenger of Allah! Ka'b bin Malik has come seeking your pardon.' He said twice, 'He has repented.' When I approached him, he said, 'Rejoice with the best day you have ever seen since your mother gave you birth'.

He said: I asked, "Do you have security with you, O Messenger of Allah, or from Allah?" He replied, "No, it is from Allah." Whenever the Messenger of Allah (peace be upon him) was pleased, his face would light up like a piece of the moon, and we knew that from him. So when I sat before him... and Allah revealed to His Messenger (peace be upon him), "Certainly Allah has turned to the Prophet, and the Emigrants, and the Helpers who followed him at the time of difficulty after the hearts of a group of them had almost swerved, then He turned to them, Indeed, He is Kind, Merciful. And [He turned] also to the three who were left behind until, when the earth closed in on them in spite of its vastness and their souls confined them and they were certain that there is no refuge from Allah except in Him, then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful. O you who have believed, fear Allah and be with those who are truthful." (At-Tawba 117-119).

By Allah, Allah has never bestowed upon me a blessing greater than guiding me to Islam. The greatest thing I hold in my heart is my sincerity to the Messenger of Allah (peace be upon him) so that I do not lie about him and be destroyed like those who lied about him. For Allah said to those who lied - when He revealed the revelation - the worst thing He ever said to anyone. He, glorified and exalted be He, said, "They will swear by Allah to you when you return to them that you would leave them alone, so leave them alone. Indeed, they are filth, and their refuge is Hell as recompense for what they used to earn. They swear to you that you may be satisfied with them. But if you should be satisfied with them - indeed, Allah is not satisfied with a defiantly disobedient people." (At-Tawba 95-96)

Ka'b said, "We were left behind, O three, from the affair of those who preceded us to swear allegiance to the Messenger of Allah (peace be upon him), so he took their oath of allegiance and sought forgiveness for them. The Messenger of Allah (peace be upon him) postponed our affair until Allah decided concerning it. Thus Allah said, 'And [He turned] also to the three who were left behind,' and the one Allah mentioned was not among those who were left behind from the battle. Rather, it was about his postponing our affair, for someone who had sworn allegiance to him and then apologized to him, and he accepted his apology". (27)

(26) Ibn Hibban, al-Sahih, vol. 12, p. 478, hadith: 5662. Sheikh Shuayb said: "Authentic hadith. Ibn Abi al-Sari was a follower [of the Prophet] and above him are trustworthy narrators from the two sheikhs [Bukhari and Muslim]. It is also found in 'Al-Musnad' with number 15851, and Ahmad bin Hanbal in his Musnad, vol. 4, p. 327, and Bukhari in his book 'Al-Adab al-Mufrad', hadith: 6073, under the chapter of 'Migration' on the authority of Shuayb from al-Zuhri, with the same wording".

8. Aisha reported: The Messenger of Allah (peace be upon him) said to me, "I know when you are pleased with me and when you are angry with me." I asked him how he knew that, and he replied, "When you are pleased with me, you say 'No, by the Lord of Muhammad,' but when you are angry with me, you say 'No, by the Lord of Ibrahim.'" Aisha said, "I swear by Allah, O Messenger of Allah, I never abandon your name". (28)

9. Ibn Abbas reported: I used to be very curious and would ask Umar ibn al-Khattab about the two wives of the Prophet (peace be upon him) regarding whom Allah Almighty said, "If the two of you repent to Allah, [it is best], for your hearts have deviated" [Quran 66:4]. Umar decided to perform Hajj, and I accompanied him. While we were on the road, Umar stopped and I stopped with him. He dismounted and I dismounted with him. Then he sprinkled some water on his hands and performed ablution. I asked him, "O Amir al-Mu'minin, which two wives of the Prophet (peace be upon him) are referred to in the verse: 'If the two of you repent to Allah, [it is best], for your hearts have deviated?'" Umar said, "You are amazing, Ibn Abbas! They are Aisha and Hafsa." Then he began to narrate the story, saying, "We the people of Quraysh used to dominate our women, but when we came to Medina, we found that other people's women were dominating them. Our women started to learn from them." One day, I became angry with my wife and she refused to obey me. I denied that she had refused to obey me, but she said, 'Do not deny it, for by Allah, the wives of the Prophet (peace be upon him) often refuse to obey him and even leave him for the whole day or night.' Then she left and went to Hafsa. I went to Hafsa and asked her if she had ever refused to obey the Messenger of Allah (peace be upon him). She said, 'Yes.' I asked her if she had ever left him for the whole day or night. She said, 'Yes.' I said, "Those of you who did this have failed and lost. Do you think that any one of you can anger Allah and His Messenger, and then be destroyed? Do not turn away from the Messenger of Allah, nor ask him. Ask me what you need, and do not be deceived by the fact that your neighbor is more beautiful and beloved to the Messenger of Allah than you, wanting Aisha. I had a neighbor from the Ansar, and we took turns going to the Messenger of Allah. He came down one day, and I came down one day, and he would come to me with news of revelation and other matters, and I would go to him with the same. We used to talk about how the Ghassanids would train their horses to attack us, so my companion came down one day, then came to me for dinner. He knocked on my door, then called out to me, and I went out to him. He said, "Something has happened." I said, "What happened? Did the Ghassanids come?" He said, "No, something bigger than that. The Prophet has divorced his wives."

I said, "Hafsa has failed and lost if this is true. I thought this would happen until I prayed Fajr and tightened my clothes. Then I went down and entered upon Hafsa, who was crying. I said, "Then he mentioned a phrase that meant the Messenger of Allah had divorced them. She said, "I don't know. There is a man in this watering place who is a heretic, so I called a boy who was black." I said, "Ask permission for Umar." The boy entered, then came out to me and said, "I mentioned you to him and he fell silent." So I left and went to the pulpit and sat down. There were some people sitting and crying. I sat down for a while, but I was overwhelmed by what I found, so I went to the boy." I said, "Ask permission for Umar." The boy entered, then came back to me and said, "I mentioned you to him, and he fell silent." So I turned around and went back, and when the boy called me, he said, "Go in, for he has given you permission." So I went in and greeted the Messenger of Allah. He was leaning against a pillow with an impression on his side. I said, "Did you divorce your wives, O Messenger of Allah?" He raised his head to me and said, "No." I said, "Allah is great. If you could see us, O Messenger of Allah, we, the Quraysh, are a people who overcome women. But when we arrived in Medina, we found a people whose women overcame them. So our women learned from their w" I said: 'Ask forgiveness for me, O Messenger of Allah.' He replied: 'And I swear that no month will elapse before they experience relief from the distress that led to their reprimand by Allah.'" (29)

Ibn Battal commented: This hadith shows that one should not be displeased with one's situation or what Allah has decreed for them, nor should they underestimate the blessings of Allah or vie for His favor. This is because such behavior indicates a weakness of one's faith. Additionally, it shows that those who diminish their attachment to worldly matters in order to seek eternal reward are in a better state than those who rush after temporary pleasures. Seeking forgiveness helps one combat displeasure and find contentment. Furthermore, it is recommended to ask those who are virtuous and good to make dua (supplication) and seek forgiveness. Finally, the hadith demonstrates that women may be punished for disclosing their husband's secrets, deceiving or harming their husband, or refusing to comply with his wishes, which may result in their being reprimanded by being denied intimacy with their husbands, as happened to the wives of the Prophet (PBUH) when they revealed his secrets. The Prophet punished them by abstaining from intimacy with them, going into seclusion, and avoiding them, as mentioned in the Quranic verse: "And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things]." (30)

( ) (27) Al-Bukhari, Sahih, vol. 6, p. 3, hadith no. 4418. And Muslim, Sahih, vol. 4, p. 2120, hadith no. 2769

( ) (28) Al-Bukhari, Sahih, vol. 7, p. 36, hadith no. 5228

"10. Abu Huraira reported that the Messenger of Allah (PBUH) said: 'Do not boycott one another, do not desert one another, do not hate one another, and do not sell over the sale of another. O servants of Allah, be brothers!'" (31)

"11. Mu'adhah al-Adawiyyah reported from Hisham ibn 'Amir that she heard the Messenger of Allah (PBUH) say: 'It is not permissible for a Muslim to refuse to speak to his fellow Muslim for more than three nights. They both abandon the truth by doing so, even if one of them is right. If the first one initiate's reconciliation by giving a gift or something else, then this will be a means of expiation for him. But if he initiates reconciliation by greeting his fellow Muslim and his greeting is not returned, then the angels will return his greeting, but Satan will answer the other. And if they die while still abandoninng each other, neither of them will enter Paradise, nor will they meet there.'" (32)

"12. In another narration from Hisham ibn 'Amir, he said: 'The Messenger of Allah (PBUH) said: "It is not permissible for a Muslim to boycott his fellow Muslim for more than three nights, and whoever does so will come to Allah as one who has abandoned his religion.'" (33)

"13. Aisha reported that the Messenger of Allah (PBUH) said: 'It is not permissible for a Muslim to abandon his fellow Muslim for more than three days. If they meet, one of them should greet the other with

salutation. If the other returns the salutation, they will both have received the reward of having offered salutations. If they do not, then they will both be guilty of sinning." (34)

"14. Abu Khirash as-Sulami reported that he heard the Prophet (PBUH) say: 'Whoever men, and one day I became angry with my wife and turned away...' (35)

(29) Al-Bukhari, Sahih, vol. 3, p. 133, Hadith no. 2468

(30) Ibn Battal, Ali bin Khalaf bin Abdul Malik, Sharh Sahih Al-Bukhari, edited by Abu Tameem Yaser bin Ibrahim, Maktabah Al-Rushd, Riyadh, 2nd ed., 2003 CE, vol. 6, p. 596, in brief.

(31) Muslim, Sahih, vol. 4, p. 1985, Hadith no. 2563

(32) Ibn Hibban, Sahih, vol. 12, p. 480, Hadith no. 5664

(33) Ahmad bin Hanbal, Musnad Ahmad, Alam Al-Kutub, vol. 5, p. 573, Hadith no. 16257, and Hadith no. 16365-16366, Sahih

(34) Abu Dawud, Sulaiman bin Al-Ash'ath, Sunan, edited by Muhammad Muhyiddin, Dar Al-Fikr, Beirut, 1419 AH, vol. 4, p. 279, Hadith no. 4913, Hasan

(35) Musnad Ahmad, Alam Al-Kutub, vol. 6, p. 154, Hadith no. 17935, Hadith no. 18100, Sahih.

15. Abu Sa'id Al-Khudri narrated that a man migrated to the Prophet from Yemen and said: "O Messenger of Allah, I have migrated." The Prophet said, "You have indeed migrated from disbelief, but have you anyone in Yemen?" He replied, "My parents." The Prophet said, "Do you seek their permission?" He replied, "Yes." The Prophet then said, "Go back to them and ask for their permission. If they permit you, then strive in Allah's Cause, otherwise, stay with them". (36)

16. Yazid informed us, who informed us that Hez b. Hakim narrated from his father, who narrated from his grandfather that he said, "O Messenger of Allah, concerning our women, what should we do with them and what vows can we make?" The Messenger of Allah said, "Treat your women well and honor them, and do not punish them except in the house. Feed them when you eat, and clothe them when you clothe yourself, as long as they are not guilty of any clear indecency". (37)

17. Abu Waqid Al-Laythi narrated that while the Prophet was sitting in the mosque with people around him, three men came. Two of them came in front of the Prophet and the third went away. The two stood before the Prophet and the third stood behind the people. The Prophet said, "Shall I not inform you about these three persons? One of them sought refuge with Allah, so Allah gave him refuge, and the other felt shy, so Allah was shy with him, and the third turned away, so Allah turned away from him". (38)

18. Jabir narrated that the Prophet ﷺ said, "Actions are presented to Allah Most High every Monday and Thursday. So, whoever seeks Allah's forgiveness on these days, Allah will forgive him, and whoever repents on these days, Allah will accept his repentance. And Allah will leave the person involved in hatred and spite to their affairs, till he or she gives up those feelings". (39)

19. Anas, may Allah be pleased with him, narrated concerning the verse: {He frowned and turned away} [Abasa1], that Ibn Umm Maktum came to the Prophet while he was talking to some people of Quraish, so the Prophet frowned and turned away from him. So Allah revealed: {He frowned and turned away}. After that, the Prophet used to give him more attention. Qatada said, "Anas bin Malik informed me that he saw Ibn Umm Maktum after the battle of Al-Qadisiyyah, holding the reins of his riding animal and wearing his battle armor, with a black covering over his head". (40)

20. Abu Sa'id Al-Khudri narrated that a Jew came to the Prophet during his time and presented him with thirty sheaves of barley and dates. The Prophet asked his Companions if they had anything to give him in return for the food, but they had nothing except one date each. The Prophet then gave the Jew his shirt and took the thirty sheaves in exchange for it. The Prophet then gave the sheaves to his Companions and said, "Use these to feed your families". (41)



(36) Ibn Hibban, Sahih, vol. 2, p. 165, 422, hasan

(37) Ahmad ibn Hanbal, Musnad, vol. 33, p. 232, Hadith: 20030. Al-Shaykh Shuayb said: Its chain of narration is hasan

(38) Al-Bukhari, Sahih, vol. 1, p. 24, Hadith: 66

(39) Al-Tabarani, Sulayman ibn Ahmad, Al-Mu'jam Al-Awsat. Edited by Tariq bin 'Awad Allah and 'Abd al-Muhsin al-Husayni, Cairo: Dar al-Haramayn, 1415 AH, vol. 7, p. 251, Hadith: 7419

(40) Abu Ya'la, Ahmad ibn 'Ali ibn al-Muthanna, Musnad Abi Ya'la, edited by Husayn Salim Asad, Dar al-Ma'mun li'l-Turath, Damascus, 1st ed., 1984 CE, vol. 5, p. 431, Hadith: 3123, sahih

(41) Sahih Ibn Hibban, vol. 11, p. 341, Hadith: 4967. Al-Shaykh Shuayb said: Its chain of narration is strong.

21. From Abu Hurairah, he said: The Messenger of Allah (peace be upon him) said, "Do not envy one another, do not inflate prices by overbidding against one another, do not hate one another, do not turn away from one another, and do not undercut one another in business transactions. Be servants of Allah as brothers. A Muslim is the brother of a fellow Muslim. He should neither oppress him nor hand him over to an oppressor. Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Resurrection." Then he placed his hand upon his chest and said, "Guard yourself against harming others, for harming others is enough to cause one to enter the Hell. (42)

#### **Chapter Four: Rulings related to abandonment**

There are many rulings related to abandonment, which we summarize in this chapter. Many hadiths refer to these rulings:

##### **Firstly: Abandoning what the Sharia prohibits:**

The order to abandon what is prohibited by the Sharia and to avoid it has been mentioned, because it contradicts the command of Allah Almighty and the command of His beloved Prophet.

these hadiths are

1. Narrated by 'Amr: I heard Abdullah ibn 'Amr saying that the Prophet (may peace be upon him) said: "The Muslim is the one who other Muslims are safe from his tongue and hand, and the emigrant is the one who abandons what Allah has prohibited." (43)

2. Al-Sha'bi said: I heard Abdullah ibn 'Amr saying that the Messenger of Allah (may peace be upon him) said: "The emigrant is the one who abandons sins, and the Muslim is the one whom other Muslims are safe from his tongue and hand." (44)

3. Abu Malik al-Ash'ari reported that the Messenger of Allah (may peace be upon him) said during his Farewell Pilgrimage in the middle of the days of sacrifice: "Isn't this day of Hajj a sacred day?" They said: "Yes, O Messenger of Allah." He said: "Your blood, property, and honor are as sacred among you as this day of yours is in this sacred land of yours. Have I conveyed the message?" They said: "Yes, O Messenger of Allah." He said: "Then let the one who is present convey it to the one who is absent. The Muslim is the one from whose tongue and hand the Muslims are safe, and the believer is the one whom the Muslims trust with their lives and property. The emigrant is the one who abandons sins and what Allah has prohibited. The believer is sacred to the believer, his blood, his property, and his honor." (45)(

Al-Hafiz Ibn Hajar said: "Al-Muhajir is the one who migrates, even though the word 'mufa'ala' implies an action between two parties. However, in this context, it refers to a single individual like the traveler. It is possible for someone to be considered a migrant even while standing at his own doorstep. This is because a person can be considered a migrant if he abandons his homeland. This migration has two types, apparent and inward. Inward migration is abandoning what the ego commands, which leads to evil and



temptation from Satan. Apparent migration is fleeing from temptation and turmoil for the sake of religion. It is as if the migrants were called to do so, to ensure that they do not rely solely on the physical act of moving from their homes, but that they follow the orders and prohibitions of Islamic law. It is possible that this was said after the end of the actual migration when Mecca was opened. This was done to soothe the hearts of those who did not participate in it. In reality, true migration occurs when someone abandons what Allah has forbidden. These two statements contain a wealth of wisdom and rulings". (46)

(42) Muslim, Sahih, vol. 4, p. 1986, Hadith: 2564

(43) Al-Bukhari, Sahih, vol. 8, p. 102, Hadith: 6484

(44) Ibn Hibban, vol. 1, p. 424, Hadith: 196, authentic. Sheikh Shuaib said: Its chain is authentic according to the conditions of Muslim

(45) At-Tabarani, Al-Mu'jam Al-Kabeer, vol. 14, p. 51, Hadith: 15732, hasan according to others

Ibn Al-Mulqan said: "These two statements contain a wealth of wisdom and rulings. In the hadith, it exhorts Muslims to abandon anything that may harm others, so that they may be well-mannered towards the world and counted among the righteous. The righteous are those who do not harm others and do not accept evil". (47)

### **Secondly: Abandoning a Muslim brother:**

There is no disagreement among the scholars that it is prohibited for a Muslim to abandon his Muslim brother for more than three consecutive days, as it was reported from Abu Ayub Al-Ansari. This hadith prohibits abandoning a Muslim brother for more than three days (48), and Ibn Taymiyyah and Ibn Hajar Al-Haytami considered abandoning a Muslim brother for more than three days to be a major sin due to the harm, damage, and corruption it causes, and because of the threat of punishment in the hereafter (49), as mentioned in the hadith of Fadalah ibn 'Ubayd: "Whoever abandons his brother for more than three days will be in Hell, unless Allah grants him mercy". (50)

As for the abandonment of a Muslim to his brother for a period of three days, the majority of scholars allow it based on the concept of disagreement and the evidence in the hadith. They said that it was only forgiven in the first three days because humans are prone to anger and similar emotions, and forgiveness for abandoning was granted for the first three days to avoid this issue. (51) Al-Khattabi said that the three-day period was chosen because it is short, and what comes after that is prohibited. (52)

(46) Ibn Hajar, Ahmed bin Ali, "Fath Al-Bari Sharh Sahih Al-Bukhari". Edited by Mohammed Fuad Abdel-Baqi and Mohib Al-Din Al-Khatib. Dar Al-Ma'arif, Beirut, 1379 AH, Vol. 1, p. 54.

(47) Al-Saffiri, Mohammed bin Omar, "Al-Majalis Al-Wa'ziyah fi Sharh Ahadith Khair Al-Bariyah min Sahih Al-Imam Al-Bukhari". Edited and verified by Ahmed Fathi Abdel-Rahman. Dar Al-Kutub Al-Ilmiyah, Beirut, 1st edition, 2004 AD, Vol. 1, p. 388.

"(48) Marqat Al-Mafatih" by Mulla Ali Al-Qari, Vol. 4, p. 716. "Al-Jami' min Al-Muqaddimat" by Ibn Rushd, p. 267, Dar Al-Furqan edition. "Al-Nawawi 'ala Muslim" by Al-Nawawi, Vol. 16, p. 117. "Umdat Al-Qari" by Al-'Ayni, Vol. 18, p. 179. "Fath Al-Bari" by Ibn Hajar, Vol. 10, p. 495. "Al-Muntakhab" by Al-Baji, Vol. 7, p. 215. "Kifayat Al-Talib Al-Rabbani" by Ibn Abi Zayd Al-Qayrawani, Vol. 2, p. 394.

"(49) Al-Zawajir 'an Iqtiraf Al-Kaba'ir" by Ibn Hajar Al-Haytami, Vol. 2, pp. 42-44. "Al-Adab Al-Shar'iiyyah" by Ibn Muflih, Vol. 1, p. 242

."(50) Al-Mu'jam Al-Kabir" by Al-Tabarani, Vol. 13, p. 252, Hadith: 15210, Sahih

"(51) Al-Nawawi 'ala Muslim" by Al-Nawawi, Vol. 16, p. 117. Also see "Umdat Al-Qari" by Al-'Ayni, Vol. 18, p. 184. "Al-Muntakhab" by Al-Baji, Vol. 7, p. 215. "Al-'Aby 'ala Muslim" by Al-'Aby, Vol. 7, p. 16. "Kifayat Al-Talib Al-Rabbani" by Ibn Abi Zayd Al-Qayrawani, and "Hashiyat Al-'Adawi 'Alayhi," Vol. 2, p. 395

"Ma'alim Al-Sunan" by Al-Nasa'i, Vol. 7, p. 231, in the margin of "Mukhtasar Sunan Abi Dawud" by Al-Mundhiri. (52)

Ibn Rushd, in his book Bidayat al-Mujtahid, explained the reason for limiting the permission to three days, saying that "three days is the smallest limit in many matters of Islamic law, and permission for migration is limited to this period to follow the customary practice and avoid potential issues." The basis for this limitation is Allah's saying: "Enjoy yourselves in your homes for three days. That is a promise not to be violated" (Hud: 65). (53)

As for those who do not adopt the concept of disagreement among scholars, they say that this hadith does not imply the permissibility of migration in the first three days. (54)

In Marqat al-Mafateeh, it is stated that the Hanafi scholars believe that the hadith indicates the prohibition of abandoning a Muslim brother for more than three days, but the permissibility of abandoning him for three days is inferred from the hadith, so whoever adopts the argument of inference, like the Shafi'i scholars, can say that it is permissible, but those who do not cannot.

The jurists have deemed abandonment (hijra) to be forbidden above three cases where it is permissible: when a person abandons his brother in protest or due to some rights of companionship and fellowship that were violated, without it being related to matters of religion. However, the boycotting of the people of desires and innovations is ongoing throughout history unless they repent and return to the truth. When Ka'b ibn Malik and his companions were afraid of hypocrisy because they did not participate in the Battle of Tabuk, the Prophet ordered their abandonment and commanded them to stay in their homes for about fifty days (56) until Allah revealed their repentance and the repentance of his companions, so the Messenger of Allah recognized their innocence from hypocrisy. (57)

Saeed bin Jubair narrated that a relative of Abdullah bin Mughaffal played with a lizard, and he (Abdullah) forbade him, saying that the Prophet had forbidden playing with lizards, saying, "It does not catch prey or harm an enemy, but it breaks teeth and blinds eyes." The relative did it again, and Abdullah said, "I inform you that the Messenger of Allah forbade it, and then you did it again, so I will never speak to you. (58)

Al-Nawawi commented on the incident of Abdullah bin Mughaffal, saying that boycotting people of innovation, sin, and those who abandon the Sunnah is permissible at all times, and the prohibition of abandoning for more than three days is only for those who boycott themselves and the worldly life, not for the people of innovation whom it is permissible to abandon indefinitely. (59)

( ) (53) Al-Jami' min al-Muqaddimat by Ibn Rushd, p. 268

(54) Al-Nawawi's commentary on Sahih Muslim, Vol. 16, p. 117, and Ibn Muflih's Al-Adab al-Shar'iyah, Vol. 1, p. 242

(55) Maraqqi al-Falah Sharh Mishkat al-Masabih by Al-Harawi Al-Qari, Vol. 4, p. 716, and see Al-Muntaqa by Al-Baji, Vol. 7, p. 215

(56) Narrated by Al-Bukhari in Fath al-Bari, Vol. 8, pp. 114-115, Salafiyya edition, and Muslim in Sahih Muslim, Vol. 4, p. 2124, Halabi edition.

(57) Al-Abyadhi's commentary on Sahih Muslim, Vol. 7, p. 16, Al-Adab al-Shar'iyah, Vol. 1, p. 252, Ghada' al-Albab by Al-Safarini, Vol. 1, p. 256, Maraqqi al-Falah, Vol. 4, p. 716, and Majmu' Fatawa Ibn Taymiyyah, Vol. 28, p. 207.

(58) Sahih Muslim, Al-Mukhzan edition, hadith no. 5165. Al-Khadhf refers to throwing a small stone or a seed that you take between your two fingers and throw with it, or taking a wooden peg and using it to throw the stone. See Al-Nihayah by Ibn Athir, Vol. 2, p. 16. Tanaka' means to kill.

(59) Sahih Muslim with the commentary of Al-Nawawi, Egyptian Printing Press edition, Vol. 13, p. 106

Ibn Abd al-Barr said: "They agreed that it is not permissible to abandon someone for more than three days, except for the one who fears that their conversation may cause harm to their religion or bring about

harm to themselves or their worldly affairs. If this is the case, then it is permissible, and a beautiful abandoning is better than harmful companionship". (60)

Some scholars have suggested that parents can boycott their children, husbands can boycott their wives, teachers can abandon their students, and anyone else who falls into this category, for more than three days if there is a legitimate reason, such as when there is mutual enmity and animosity. However, others suggest that it is permissible in other cases or that this is a different matter. This does not apply to parents, as it is not permissible for a child to boycott their parents, even for a moment. (61)

### **Issue: Abandonment of Relatives**

If the abandoned person is a relative, then it is a major sin even if the duration of abandonment is less than three days. This is because abandonment here is accompanied by severing ties of kinship, and Imam Al-Dhahabi considered the abandonment of relatives an absolute major sin. (62)

Allah, the Almighty, says: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer." (An-Nisa 1). (

And Allah says: "Then do you hope that if you turn away, you will cause corruption on earth and sever your ties of relationship? Those are the ones whom Allah has cursed, so He deafened them and blinded their vision." (Mohammed 22-23).

And Allah says: "Those who fulfill the covenant of Allah and do not break the contract and those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account" (Ar-Ra'd 20-21)

And Allah says: "Those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers."

(Al-Baqarah 26-27)

According to Al-Zuhri, Muhammad Ibn Jubair Ibn Mut'im reported that his father informed him that the Messenger of Allah (peace be upon him) said: "He who severs the bond of kinship will not enter Paradise". (63)

Therefore, whoever abandons their weak relatives, leaves them, shows arrogance towards them, fails to show them kindness and good treatment, and is rich while they are poor, will be deprived of entering Paradise unless they repent to Allah and show them good treatment. (64)

"(60) Fath al-Bari Sharh Sahih al-Bukhari," vol. 10, p. 496

"( 61) Mirqat al-Mafatih," vol. 4, p. 716, and "Ma'alim al-Sunan" by Al-Khatib al-Baghdadi, vol. 7, p. 231. Also see "Fath al-Bari," vol. 10, p. 496, and "Hashiyah al-Adawi al-Maliki 'ala Kifayat al-Talib al-Rabbani," vol. 2, p. 39 .

"( 62) Nudrat al-Na'im fi Makarim Akhlaq al-Rasul al-Karim," by Saleh bin Abdullah bin Humaid, Dar al-Waseela, Jeddah, 4th edition, vol. 11, p. 5682 .

" (63) Sahih Muslim," Al-Mukhtasar, Hadith: 6685

3(64) Al-Kaba'ir," vol. 1, p. 16, and "Al-Zawajir 'an Iqtiraf al-Kaba'ir," vol. 2, p. 42

Ibn Hajar commented on Al-Dhahabi's statement by saying: "What this speaker said about abandonment and arrogance towards relatives is clear. As for his saying that he did not show kindness to them, etc., it is also prohibited in general. Our imams have emphasized that spending is only obligatory on parents, even if they are wealthy, and on children, even if they are poor, over other relatives. And that charity to

relatives and kinsfolk is a Sunnah, not an obligation. If neglecting kindness to them with money is a major sin, the imams would have recommended it. Also, their expression of severance is clear in that something was there and was severed. This supports what I have presented and decided regarding the meaning of severing kinship". (65)

Narrated by Abu Huraira, the Prophet (may peace be upon him) said: "Whoever believes in Allah and the Last Day should honor his guest, and whoever believes in Allah and the Last Day should maintain good ties with his relatives, and whoever believes in Allah and the Last Day should say what is good or remain silent." (66).

Narrated by Abu Ayyub Al-Ansari, a man said: "O Prophet of Allah, tell me about an action that will take me to Paradise." The people said, "What is the matter with him?" The Prophet (may peace be upon him) said, "He has something to ask. (What he said) is indeed important." He said, "Adore Allah and never associate anything with Him, establish prayer, pay Zakat, and maintain good ties with kinship." He then said, "After that, you should not be afraid of any blame for the sake of Allah." (67).

Narrated by Abu Dhar, my friend advised me to do good things and said, "Do not look down upon any good deed, and when you do a bad deed, consider it to be a minor one, and be kind to the poor and those below you. Maintain good relations with your kinship, even if they turn you away, and do not be afraid of the blame of any blamers for the sake of Allah. Speak the truth, even if it is bitter, and say 'There is no might or power except with Allah' frequently, for it is one of the treasures of Paradise." (68).

Narrated by Abu Huraira, a man came to the Prophet (may peace be upon him) and said, "O Messenger of Allah, I have relatives with whom I try to maintain ties, but they cut me off. I treat them well, but they treat me badly. I am kind to them, but they are ignorant of me." The Prophet (may peace be upon him) said, "If it is as you say, then it is as if you are giving them a drink while they are scorning you. You will continue to have the help of Allah as long as you remain steadfast in this matter." (69).

Narrated by Abu Dhar, I said, "O Messenger of Allah, advise me." He said, "Fear Allah, for it is the head of your affairs." I said, "O Messenger of Allah, give me more advice." He said, "Look at those who are below you and do not look at those who are above you, for it is more suitable that you should not consider Allah's blessings upon you as small. I said, "O Messenger of Allah, give me more advice." He said, "Maintain good relations with your kinship, even if they turn you away from you. I said, "O Messenger of Allah, give me more advice." He said, "Do not be afraid of the blame of any blamer for the sake of Allah." I said, "O Messenger of Allah, give me more advice." He said, "Love for the people what you love for yourself." (70).

( )(65) Al-Haytami, Ahmad bin Hajar, Al-Zawajir 'an Iqtiraf al-Kaba'ir, Vol. 2, p. 424

( )(66) Al-Bukhari, Al-Sahih, Maktaba Al-Munazzamah edition, Hadith: 6138

( )(67) Al-Bukhari, Al-Sahih, Maktaba Al-Munazzamah edition, Hadith: 1396, Muslim, Al-Sahih, Maktaba Al-Munazzamah edition, Hadith: 113, and Ibn Hibban, Al-Sahih, Vol. 8, p. 38, Hadith: 3246

( )(68) Ibn Hibban, Al-Sahih, Vol. 2, p. 194, Hadith: 449, Sahih

( )(69) Muslim, Al-Sahih, Al-Mukhtasar al-Mufid edition, Hadith: 6689, and Ibn Hibban, Al-Sahih, Vol. 2, p. 195, Hadith: 450, and see Nadrat al-Naim fi Makarim Akhlaq al-Rasul al-Karim, Vol. 11, p. 5332. Al-Zahir: the fuel used for cooking, Al-Mal: hot ashes used to bury food to cook it.

( )(70) Al-Tabarani, Al-Mu'jam al-Kabir, Vol. 2, p. 214, Hadith: 1628, Hasan for others

And from Uqbah bin Amir, he said: I said, "O Messenger of Allah, what are the best deeds?" He said, "To give to those who have been deprived, to maintain relations with those who have been cut off, and to forgive those who have wronged you". (71)

**Issue: The punishment for forbidden abandonment:**

Some forms of abandonment may be forbidden, such as the narration of Abu Hurairah who said: The Messenger of Allah (may peace be upon him) (said: "It is not permissible for a Muslim to abandon his brother for more than three (days). Whoever abandons his brother for more than three (days) and dies, he will enter the Hell. (72)

Ibn 'Allan said in his commentary on the hadith: "Whoever abandons his brother for more than three (days) and dies while persisting in the abandonment and cutting off (of relations) will enter the Fire, Allah willing, to be punished with the sinners, or he will enter the Fire, to remain there forever, if Allah makes it permissible, despite his knowledge of its prohibition and the consensus on it". ( 73).

And Abu Khurash Al-Salmi reported that he heard the Messenger of Allah(may peace be upon says: "Whoever abandons his brother for a year, he is like one who sheds his blood (74) 'Ibn Allan said: "In terms of sin, it is like shedding his blood, meaning committing aggression(75) against him".

The Maliki jurists stated that if a person refrains from speaking to someone, his testimony is not accepted against him, even if he greets him. Al-Qadi 'Iyad (76) said this, and it is also narrated from Ibn Al-Qasim that he said: "If a person refrains from speaking to him, his testimony is not accepted against him, even if he has not harmed him. (77)

The reason for this is that in giving testimony, one should be cautious and careful. Abstaining from speaking gives the impression that there is something in one's conscience. For this reason, his testimony is not accepted against him. (78).

**Issue: Abandoning someone due to a piece of information that requires abandonment** Abandoning someone due to a piece of information that requires abandonment is not permissible. This is based on a narration from the Prophet (may peace be upon him) which states that he did not show disgust or accept the words of one person against another (79). Al-Manawi said that this is due to the need to stand for justice, as what results from this is dependent on its credibility through a reputable method. Ibn Abdul Barr said that Mu'adh bin Jabal said, "If you have a brother in Allah Almighty, do not boycott him or listen to anyone about him, for he may say something that is not true, which may cause a rift between you and him'. (80)

(71) Abu Nu'aym, Ma'rifat al-Sahaba, vol. 4, p. 2151, Hadith: 5387, rated Hasan for others

(72) Abu Dawud, al-Sunan, Maknaz edition, Hadith: 4916, Sahih

(73) Muhammad Ali ibn Muhammad Al-An, Guide for the Successful Ways to the Gardens of the Righteous, vol. 4, pp. 445-446

(74) Abu Dawud, al-Sunan, Maknaz edition, Hadith: 4917, Sahih

(75) Muhammad Ali ibn Muhammad Al-An, Guide for the Successful Ways to the Gardens of the Righteous, vol. 4, p. 445, Hadith: 446

(76) Ibn Hajar, Fath al-Bari, vol. 10, p. 496, and al-Aby Ali in Sahih Muslim, vol. 7, p. 16

(77) al-Baji, Sulayman ibn Khalaf al-Qurtubi, al-Muntaqa, vol. 7, p. 215

(78) See Ibn Hajar, Fath al-Bari, vol. 15, p. 496

(79) Narrated by Abu Nu'aym in al-Hilya, vol. 6, p. 310, al-Sa'ada edition, from the Hadith of Anas ibn Malik, and he said: "Gharib" (i.e., a rare narration), and al-Suyuti weakened it in al-Jami' al-Saghir, vol. 5, p. 18, in his explanation by al-Fayd, Maktabat al-Tijariyah edition, and al-Qaraf: with a fatha on the qaf and a sukun on the ra, the accusation

(80) al-Manawi, Muhammad ibn Abd al-Rauf, Fa'id al-Qadir Sharh al-Jami al-Saghir, vol. 5, p. 181, and al-Adab al-Shar'iiyah, vol. 1, p. 240, and so on .

**Issue: When does abandoning end with greetings?**

Scholars differ regarding whether abandoning ends with greetings or not. There are two opinions: The majority of scholars from the Hanafi, Shafi'i, Maliki, and a narration from Ahmad believe that greetings end the abandonment, eliminate its sin, and remove it.(81) Their evidence is the saying of the Prophet (may peace be upon him) in the Hadith of Abu Ayyub Al-Ansari: "The best of them is the one who initiates the greeting." (82) They also said, "If the greeting did not end the abandonment, the best one would be the one who initiates the greeting". (83)

The second opinion is for Ahmad and Ibn Al-Qasim, who are the companions of Malik. They believe that if one avoids speaking to someone who harms him, boycotting does not end with greetings. Abu Ya'la said that the apparent meaning of Ahmad's words is that he does not consider it to be outside of abandoning by merely greeting someone until he returns to his state with the one who abandoned him before the abandonment. He then said that Ahmad did not consider him to be outside of abandoning by merely greeting him until he returns to his state of interaction and companionship because abandoning does not end until he returns to his state with him. (84)

Ibn Al-Qasim said in Al-Muzaniyyah: If one greets his brother but does not talk to him beyond that and avoids his speech, if it is not harmful to him, he is absolved of malice. However, if it harms him, he is not absolved of it. (85)

The reason for this opinion is that if one does not harm him by avoiding his speech, he is absolved of boycotting, because he came from interaction without harm. But if it harms him, he is not absolved of abandoning, as harm is worse than abandoning. (86)

#### **Issue: The virtue of starting with a greeting after abandoning:**

It should be noted that if one of the abandoners initiates a greeting to his companion and the other does not respond, then the sin of ignoring the greeting falls on the one who refused to respond, while the one who gave the greeting is not at fault. The one who refused to respond becomes sinful and is considered a sinner, and his act of ignoring the greeting becomes permissible. (87)

This is evidenced by what was reported from Abu Hurairah regarding the Prophet ( may peace be upon him) : "It is not permissible for a believer to ignore his fellow believer for more than three days. If three days have passed and he meets him, he should greet him, and if he responds to the greeting, they both share the reward, and if he does not respond, then he has committed a sin." (88)

Some jurists have said that ignoring the greeting is mandatory due to the sinner's disobedience, and there is no good in him to begin with, and this is done as a form of discipline. (89)

(81) Al-Ayni, Mahmoud bin Ahmed, Umdat al-Qari Sharh Sahih al-Bukhari, Vol. 18, p. 179, and Mirqat al-Mafatih, Vol. 4, p. 717, and Al-Nawawi's commentary on Sahih Muslim, Vol. 16, p. 117

(82) Al-Nawawi's commentary on Sahih Muslim, Vol. 16, p. 117

(83) Ibn Hajar, Fath al-Bari, Vol. 10, p. 496, and Al-Nawawi's commentary on Sahih Muslim, Vol. 16, p. 117.

(84) Al-Ramini, Muhammad bin Muflih, Al-Adab Al-Shar'iyah wa Al-Munh Al-Mur'iyah, Vol. 1, p. 254

(85) Al-Muntakhab by Al-Baji, Vol. 7, p. 215

(86) Al-Muntakhab by Al-Baji, Vol. 7, p. 215

(87) Mirqat al-Mafatih, Vol. 4, p. 717

(88) Sunan Abu Dawud, Al-Makniz, Hadith: 4914, Hasan for others, and Ibn Hajar authenticated its chain in Fath al-Bari Salafi edition, Vol. 10, p. 495.

(89) Mirqat al-Mafatih, Vol. 4, p. 717

The Prophet (may peace be upon him) pointed out in a hadith narrated by Abu Ayyub al-Ansari, mentioned earlier, that the best of emigrants is the one who initiates greetings with their companion,



meaning that they are the most virtuous and will receive the most reward. Al-Baji said: Because he initiated the continuation of what is commanded, and left what is forbidden, although starting it is more severe than helping with it. (90)

It is also said that his action indicates that he is closer to humility, more suitable for purity and good character, and that he acknowledges his shortcomings and emphasizes the importance of keeping the covenant and being keen on the old friendship. (91)

### **Thirdly: Abandoning non-Muslims:**

It is permissible for a Muslim to boycott a non-Muslim for more than three days because the brotherhood mentioned in the hadith refers to brotherhood in Islam, so if someone is not a Muslim, it is permissible to abandon them for more than three days. (92) Al-Tayyibi said: The specificity of mentioning it indicates its superiority, and what is meant by brotherhood is brotherhood in Islam. It can be understood from this that if someone violates this condition and severs this bond, it is permissible to abandon them for more than three days. (93)

### **Fourthly: Disciplining the wife for her disobedience through abandoning:**

The husband has the right to discipline his wife if she disobeys him by boycotting her in the bedroom, as Allah says: "As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, Great (above you all)." (An-Nisa 34)

The scholars agree that abandonment a disobedient wife can only be lifted after she has repented and returned to obeying her husband in the matters that Allah has obliged her to obey. This is because in doing so, she has given up the reason for the boycott and acknowledged her disobedience.

### **Chapter 5: Abandonment enjoining good and forbidding evil:**

(avoiding) openly committing sins as a means of reprimand and discipline 1.

(90) Al-Muntaqa Sharh al-Muwatta, Vol. 7, p. 215

(91) Maraqa al-Falah, Vol. 4, p. 717

(92) Al-Abi 'Ali in Muslim, Vol. 7, p. 16, and Fath al-Bari, Vol. 10, p. 496

(93) Maraqa al-Falah, Vol. 4, p. 716

(94) See detailed explanation in the term "Nushuz" in part 15 of the Fiqh Encyclopedia

(95) Bada'i al-Sana'i, Vol. 2, p. 334, Tafsir al-Qurtubi, Vol. 5, p. 174, and Al-Umm by Imam Shafi'i, Vol. 5, p. 112

The jurists have deemed it permissible to avoid (hijra) those who commit sins and innovations, as well as those who engage in evil and immoral acts, as a means of reprimand and discipline in accordance with the will of Allah Almighty. (96)

Al-Baghawi said: "Avoiding those who commit sins and doubt in religion is permitted until they repent and renounce their wrongdoings." (97)

Imam Ahmad said: "If it is known that someone is persisting in sin, and he is aware of his wrongdoing, then he is not at fault if he avoids him until he repents. Otherwise, how can one know a person's state of mind if he does not see anything wrong with his actions, nor any breach of trust by his friend. (98)

" Ibn Rushd stated: "Love and hate for the sake of Allah are obligatory, and avoiding the companionship of innovators is a way of preserving one's faith, as he may hear from them things that can be misleading. Likewise, avoiding the company of sinners is a deterrent against their immorality. (99)

" Ibn Aqeel said: "The Companions of the Prophet (peace be upon him) preferred to abandon their own loved ones if they were disobedient to Allah Almighty. As one of them said: 'I have committed adultery, so

purify me.' We are not prohibited from avoiding someone due to their opposition to us on the basis of their wrongdoing". (100)

Avoiding those who commit sins can be done in two ways: with the heart, and with the tongue. Avoiding the infidel with the heart, and by refraining from mutual friendship, cooperation, and assistance, especially if he is a combatant. This is based on the Prophet's saying: "Whoever among you sees a wrong, let him change it...".

However, avoiding him by speaking is not encouraged, as it is unlikely to dissuade him from his disbelief. This is unlike the disobedient Muslim, who is usually reproached by this, and both the infidel and the disobedient Muslim are obligated to call for obedience, enjoining good and forbidding evil. (101).

There are eight different views on the obligation of avoidance, and what is required for it:

Firstly, according to Ibn Muflih of the Hanbalis, avoiding those who commit sins should be recommended whether it is actual, verbal or ideological. (102)

Secondly, it is obligatory to avoid them unconditionally.

Thirdly, it is obligatory to avoid them unconditionally, except for greeting them after three days

Fourthly, it is obligatory to avoid them if they repent, otherwise it is recommended. (103)

(96) Explanation of Al-Aby on Muslim, 7 volumes, p.16, and Umdat Al-Qari, vol.18, p.186, and Al-Adaab Al-Shar'iyah, vol.1, p.244, Al-Fatawa Al-Kubra by Ibn Taymiyyah, Ryad edition in Egypt, vol.3, p.435

(97) Explanation of Sunnah by Al-Baghawi, vol.13, p.101

(98) Al-Adaab Al-Shar'iyah, vol.1, p.229, and Ghadaa Al-Albaab by Al-Safarini, vol.1, p.256

(99) Al-Muqaddimaat Al-Mumahhadaat by Ibn Rushd, Dar Al-Gharb Al-Islami edition, vol.3, p.446

(100) Al-Adaab Al-Shar'iyah, vol.1, p.235

(101) Fath Al-Bari, vol.10, p.497

(102) Al-Adaab Al-Shar'iyah, vol.1, p.229

(103) Ghadaa Al-Albaab by Al-Safarini, vol.1, p.259, p.268

Fifth: It is necessary to abandon and avoid someone who disbelieves or commits sins by innovating in religion or calling to a misguided or corrupt innovation, especially if one is unable to refute them or fears being deceived by them and harmed by their influence. However, if one is able to refute them or needs to interact with them for the benefit of the Muslims and to fulfill their needs and other such interests, then it is not obligatory to abandon them. This is because whoever intends to refute them and engage in debate with them needs to be in their company and interact with them for this purpose, as well as those who are related to them in some way more than others. This is a narration from Imam Ahmad. (104) .

Sixth: Abandoning someone who follows prohibited innovations or openly commits major sins is obligatory under two conditions:

A- If he cannot be punished by the legal punishments prescribed by Shariah - such as the prescribed punishment (hudud) and other types of sanctions that are appropriate for the offense - except by abandoning him, and if he is able to be punished by the legal means, then it is necessary to do so. This only applies to someone who has extended his hand in wrongdoing and if he is not feared. However, if he is feared, then it is necessary to conceal oneself from him. Concealment means to outwardly show disagreement with what he conceals in order to avoid evil and save time, as opposed to deception, which involves showing that for the sake of gaining worldly benefits.

B- If he is unable to advise him due to his extreme stubbornness or if he can advise him but he does not accept it due to lack of reason, and so on. However, if he can deter him from committing major sins with his hand, whether as a ruler or within his jurisdiction, or by admonishing him, then it is obligatory to

deter him and prevent him from committing major sins. It is not permissible to abandon him by avoiding him. This is the opinion of the Maliki school. (105)

The seventh point is that abandoning the people of innovation, their disbelievers, their sinners, and those who openly commit sins, and not greeting them with peace, is a collective duty and disliked for all people. This is the opinion of Ibn Taymiyyah from the Hanbali school. (106) .

The eighth point is that if a man shows evil deeds, he must be publicly denounced, and there should be no backbiting against him. He must be punished publicly in a way that deters him from that, including abandoning him and other means. He should not be greeted with peace or respond to his greetings if the person who does so is capable of doing so without causing more harm. However, if he shows repentance, then goodness should be shown to him. This is the opinion of Taqi al-Din Ibn Taymiyyah. (107)

He said: "Shariah-based abandonment has two meanings: one is to abandon evil deeds, and the other is to punish those who commit them, which is boycotting as a form of discipline. It is boycotting those who display evil deeds until they repent from them, as the Prophet and the Muslims boycotted the three individuals who lagged behind in battle until Allah revealed their repentance, when it became apparent that they abandoned the obligatory jihad without excuse. However, those who display good deeds, even if they are hypocrites, should not be boycotted, as abandoning them would be like punishment'. (108)

"(104) Al-Adab Al-Shar'iiyyah", vol.1, p.237, and "Ghadaa Al-Albaab", vol.1, p.269

"(105) Kifaayat Al-Talib Al-Rabaani wa Hashiyat Al-Adawi 'Alayh", vol.2, p.395-396

"(106) Al-Adab Al-Shar'iiyyah", vol.1, p.229, p.237, and "Ghadaa Al-Albaab", vol.1, p.259, p.269

(107) Ibn Taymiyyah, "Al-Fataawa Al-Kubra", edition by Dar Al-Rayan, Cairo, vol.3, p.435, and "Majmu' Fataawa Ibn Taymiyyah", vol.28, p.217-218.

(108) Ibn Taymiyyah, "Majmu' Fataawa", vol.28, p.203

The nature of this abandon varies depending on the strength, weakness, scarcity, or abundance of those who boycott. The purpose is to reprimand and discipline the abandoned person and to deter others from behaving in the same way. If abandoning leads to weakening and reducing the harm, then it is permissible. However, if the abandoned person or others do not refrain from the harmful behavior, but rather increase it, and if abandoning is more harmful to the abandoned person than beneficial, then it is not permissible. In such cases, reconciliation may be more beneficial for some people, while abandoning may be more beneficial for others.

Therefore, the Prophet (peace be upon him) would form a community and abandon others. Likewise, the three companions who were left behind were better than most of those who had hardened hearts, as those left behind were leaders who were obedient within their tribes. Therefore, it was in the interest of the religion to soften their hearts, and those individuals were believers. There were many other believers like them, so the migration was a means to strengthen their faith and purify them of their sins. This is similar to the project of fighting the enemy at times, making peace at other times, and accepting jizya at times. All of this depends on the circumstances and interests. (109)

Sheikh Ibn Baz, may Allah have mercy on him, said: "As for migration for the sake of Allah, for the sake of sins, it is not limited to three, four, or more days. Rather, abandonment is permissible and prescribed for those who show sins, even if it is more than three days, a year, two years, or more, until the sinner repents and stops his misguided behavior and sin. The Prophet (peace be upon him) and his Companions abandoned three of them for fifty nights when they failed to participate in the Battle of Tabuk without a legitimate excuse. The Prophet (peace be upon him) abandoned them and ordered people to abandon them until fifty nights had passed. Then Allah forgave them and the Prophet (peace be upon him) ordered to greet them and declared their repentance. The point is that migration for sins and innovation is not limited to three days, but it is based on the situation of the innovator and the sinner who declares it. When he repents and stops his sin and innovation, his brothers greet him. However, if he insists on the

apparent sin or innovation, then he deserves to be abandoned, and abandoning him is prescribed until he repents to Allah from that. However, if his abandonment will increase harm and cause greater corruption, then he should not be abandoned to prevent the greater harm, according to the rule of Islamic law to avoid the lesser of two evils". (110)

## **2. Abandoning the hidden sinner in sin:**

As for those who are hidden sinners from among the people of immorality and sin, and who are not openly declaring their desires and innovations, the scholars have differed in their ruling regarding abandoning them, and there are three opinions:

The first opinion is that it is obligatory to abandon them so that they may desist from their sin. Ibn Hajar commented on the translation of Bukhari, "The Chapter on what is permissible in abandoning those who disobey," and explained the justified reason for abandonment, which is for those who commit sin so that those who are aware of it may abandon them to stop them from doing it. (111)

(109) Ibn Taymiyyah, Majmu' al-Fatawa, Vol. 28, pp. 204-206, and see: Vol. 28, p. 216

(110) The website of Ibn Baz, "Al-Fatawa: Rulings on Hijrah and its Types", <https://binbaz.org.sa/old/29441>

(111) Ibn Hajar, Al-Bari, Vol. 10, p. 497

Al-Farra' al-Hanbali said, "The narration - meaning Ahmad's narration - does not differ in the obligation of abandoning people of innovation and immoral people in the nation, and its apparent implication is that there is no difference between the open and the hidden ones among the deviant sinners." He added, "There is no difference between abandoning a relative or a stranger if the truth belongs to Allah. However, if the sin is something like slander, cursing, backbiting, or forcibly taking one's property, etc., then if the person who abandons the sinner is one of his relatives or kin, then it is not permissible to abandon him. But if he is someone else, then is it permissible to abandon him or not?". This has two narrations. (112)

The second opinion is that they should not be abandoned. Abu Ya'la al-Qadi reported the apparent statement of Imam Ahmad bin Hanbal regarding this matter. (113)

The third opinion is that if the perpetrator of the evil is hidden and not openly declaring his sin, then he should be advised in secret and covered, as narrated by Salim from his father that the Messenger of Allah said, "A Muslim is a brother of another Muslim; he does not wrong him, nor does he abandon him." (114)

However, if his harm goes beyond a certain limit, then it is necessary to stop his aggression, and if he is advised in secret but does not stop, then one should do what is necessary, whether it is abandoning him or something else, if that is more beneficial for religion. This is the opinion of Taqi al-Din Ibn Taymiyyah. (115)

## **Abandoning the Place of Sin:**

The scholars have said that it is not permissible to sit with people who promote vice. Ibn Khuzaymah Mandad said that whoever engages in the signs of Allah should leave their company and abandon them, whether they are a believer or a disbeliever. They have relied on the saying of Allah, "And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people." (Al-An'am: 68) and "And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so, do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed, Allah will gather the hypocrites and disbelievers in Hell all together." (An-Nisa: 140)

Al-Qurtubi said, "This indicates the obligation to avoid people of sin when their wrongdoing becomes apparent. For whoever does not avoid them, he is content with their actions, and contentment with

disbelief is itself disbelief. Al-Jassas said, "This verse indicates the obligation to reject vice on the perpetrator, and whoever rejects it expresses his hatred if he cannot eliminate it. He should leave the company of the perpetrator and discontinue the conversation until he ceases and moves on to something else". (116)

"(112) The Shariah Etiquettes", Vol. 1, p. 238, and "The Nourishment of Minds", Vol. 9, p. 259

"(113) The Shariah Etiquettes", Vol. 1, p. 233, and "The Nourishment of Minds", Vol. 1, p. 260

(114) Al-Bukhari, "Al-Sahih", Al-Mukhtasar, Hadith no. 2442, and Sahih Muslim, Al-Mukhtasar, Hadith no. 6743

( ) (115) Ibn Taymiyyah, "Al-Fatawa Al-Kubra", Edition Al-Rayan, Vol. 3, p. 434, and "The Collected Fatwas of Ibn Taymiyyah", Vol. 28, p. 217.

( ) (116) Tafsir Al-Qurtubi, Vol. 5, pp. 417-418, and Vol. 7, p. 13, "The Rulings of the Quran" by Al-Jassas, Vol. 2, p. 353, "The Guide of the Successful Ones" by Ibn Qayyim, Vol. 1, p. 98, Aleppo edition, and refer to "The Kuwaiti Encyclopedia of Islamic Jurisprudence", Vol. 7, p. 101 .

### Conclusion:

1. Abandonment is an ugly attribute that angers Allah Almighty against the abandoners.
2. The narrations about abandonment are authentic and are found in the two Sahihis and others.
3. It is forbidden for a Muslim to abandon his brother for more than three nights
4. It is a reason for delaying forgiveness from Allah Almighty
5. Abandonment between brothers for more than three nights is forbidden and causes social disintegration and fragmentation among the members of the Muslim community.
6. A woman is not allowed to abandon her husband's bed because it leads to Allah's curse and the curse of the angels upon her.

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