

الكلمة المجموع  
في الرد على المشركين

**The Decisive Word on Hijrah  
From Innovators & Evildoers:**

Accompanied by an answer from shaikh al-Islam Ibn Taymiyah  
regarding whom it is obligatory or permissible to hate or shun

by Shaikh Muhammad al-Hamood an-Najdi

Translated by Abu Khaliyl

Edited by Abu Muntasir ibn Mohar ' Ali

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## **The Decisive Word on Hijrah From Innovators & Evildoers:**

### **Accompanied by an answer from shaikh al-Islam Ibn Taymiyah regarding whom it is obligatory or permissible to hate or shun**

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### **Introduction**

All praise is due to Allah, the Lord of the worlds, the Merciful, the Origin of Mercy, Sovereign of the Day of Judgment. I testify that there is none worthy of worship aside from Allah, He is alone without partners maintaining the heavens and the earth. And I testify that Muhammad is His servant and Messenger, the leader of the Prophets and seal of the Messengers. May the peace and blessings of Allah be upon him, his companions and whoever follows them until the Day of Judgment.

### **Defining the Term *Hijrah***

*Hijrah*, as it is mentioned in the *Qur'aan* and *Sunnah*, has two meanings:

1. Abandoning evil things and prohibitions;
2. Shunning one involved in evil things and prohibitions, as a punishment until he abandons them.

Examples of the first type include the saying of the Prophet

(sallallaahu `alaahi wa sallam),

**“...The *muhaajir* is one who migrates from what Allah has forbidden him.”<sup>1</sup>**

And what is mentioned in the Book of Allah The Most High describing the believers, that they shun places of evil talk, vanity and falsehood, as He said,

**“Successful indeed are the believers, those in a state of *khushu`* during their prayer, and those who stay away from falsehood.”** [*al-Mu`minoan* 23:1-3]

And His saying,

**“And those who do not witness falsehood, and when they pass by evil, they move on with dignity.”** [*al-Furqan* 25:72]

Allah commanded His servants to avoid such situations when He said,

**“When you see those who rush to [mock] Our *ayat*, stay away from them until they turn to another subject. And if *shaytaan* causes you to forget, then after remembering do not sit in the company of the people who do wrong.”** [*al-An`am* 6:68]

Although this *ayah* was revealed in Makkah, on another occasion He commanded the believers with this again, in an *ayah* of *Surat an-Nisa'* which was revealed in Madinah:

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<sup>1</sup> Reported by al-Bukhaari from Ibn `Umar.

**“And it has been revealed to you in the Book that when you hear Allah’s *ayat* being denied and mocked, then do not sit with them until they turn to a different subject, otherwise you will be like them. Surely Allah will gather all of the hypocrites and disbelievers in Hell.” [an-Nisa’ 4:140]**

Meaning that if the believers sit with them when they reject and ridicule Allah’s signs, then this indicates their approval of their actions and sayings. So Allah said,

**“...Otherwise you will be like them.” [an-Nisa’ 4:140]**

Meaning, “...near to their condition...”, in that such presence increases their numbers, and this is prohibited according to Allah The Most High.

So Allah The Most High hates for the believers to remain with the people of falsehood and disbelief, and this is why it is necessary to leave them for the people of faith, *Tawheed* and righteousness. Allah The Most High said,

**“Indeed those who the angels take [their souls] while they are wronging themselves they say, ‘What [condition] were you in?’ The reply, ‘We were weak in the land.’ They say, ‘Was the earth not big enough for you to migrate in it?’ These are the likes of those who find their abode is Hell, and what an evil end! Except for the weak men, women and children, those who have no ability to plan, nor be guided upon the way. For these there is hope that Allah will forgive them. And Allah is pardoning and forgiving.” [an-Nisa’ 4:97-99]**

The weak and the incapable are excused, whether they be men, women or children. But others are not excused from staying in the lands of disbelief and not migrating to lands of *Islam*. Remaining in such lands only increases their domination, and lends support to them and their bad conduct.

As for the second type of *Hijrah*, meaning to shun, it is what is mentioned in Allah The Most High's saying,

**"...As for those from whom you fear ill-conduct, admonish them, abandon their beds, and beat them..."** [*an-Nisa*'4:34]

Allah instructed the husband who fears rebellion from his wife - if she objects to, and leaves obedience - that he warn her and advise her. But if advice and reminder does not work, then he must make *Hijrah* from her bed, abandoning it. If this does not produce a change, then he gives her a spanking which is not violent.

This kind of *Hijrah* is one of the beneficial services provided by the *sharee'ah* which is prescribed by Allah The Most High in His Book and by His Messenger (sallallaahu 'alaihi wa sallam) in his *Sunnah* as follows later. When acting according to the guidelines of the *Sharee'ah*, if one performing this *Hijrah* observes the condition of the people and tries to correct it through different means - persevering without results - then abandoning them is the necessary course of action.



## Who is to Perform it, and From Whom is this *Hijrah* Made?

This kind of *Hijrah* is to be performed by anyone who is in a position of some type of authority over the one being abandoned. Like the husband, the father, the judge or others such as the scholar for example.

1. This is like the *Hijrah* that the Messenger of Allah made from his wives for one month as mentioned in the *hadeeth* of Anas (radhiAllaahu 'anhu):

“The Messenger of Allah (sallallaahu 'alaihi wa sallam) took an oath to stay away from his wives for one month, staying in his loft. He came down on the twenty-ninth [day] so it was said to him, ‘O Messenger of Allah! You swore to stay away for one month?’ He replied, ‘**Indeed (this) month is twenty-nine [days].**’”<sup>2</sup>

He did so because his wives were seeking increased provisions from him. Among the implications of this [text] are that *Hijrah* from ones wives for more than three days is allowed, as long as it is performed with the aim of turning them from sin, or with the aim of making them recognize the law, or to correct [deviations in] their religion, as in the case of sin, innovation or other such crimes.

This is because Allah said,

“**...Abandon their beds...**” [an-Nisa’4:34]

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<sup>2</sup> Al-Bukhaari in his *Saheeh*, the Book of Marriage chapter 92.

So it is not done without a reason.<sup>3</sup>

Shaikh al-Islam (may Allah have mercy on him) was asked about one whose wife did not pray, "Is it obligatory for him to command her to pray? And if she does not do so, is it obligatory for him to separate from her or not?" To which he responded,

"Yes it is obligatory for him to command her to perform the prayer. Not only is this obligatory for him, but it is obligatory for him to command this to all over whom he has the ability to do so if it will not be fulfilled otherwise. Allah said,

**"And command your family to perform the prayers and be patient in offering them."** (*Taha* 20:132)

And He The Most High said,

**"O You who believe, save yourselves and your families from a fire whose fuel is men and stones."** (*at-Tahreem* 66:6)

Due to this command he is required to attempt to instill the desire in her to do so - just as he would try to convince her to fulfill whatever he himself requires of her. Then if she persists in abandoning the prayer, he is obliged to divorce her, and this is *waajib* according to the correct opinion. This is because anyone leaving the prayer deserves to be punished until he prays as the Muslims have agreed, and if he still does not pray then he is to be killed. Now is this

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<sup>3</sup> See *Fath ul-Baari* vol. 9 p. 301.

killing the killing of a disbelieving apostate? Upon this there are two popular sayings, and Allah knows best.”<sup>4</sup>

2. The Prophet (sallallaahu `alaihi wa sallam) abandoned the three who stayed behind during the battle of Tabook as appears in the *hadeeth* of K`ab bin Maalik,

“...And the Prophet (sallallaahu `alaihi wa sallam) forbade the Muslims from talking to us three who remained behind. So we stayed away from the people and their behavior changed toward us, so much so that the whole land appeared strange as if I did not know it. This continued for us for fifty nights. My two companions stayed in their houses and cried. But as for me, I was the youngest of them and I had more endurance than them. I went out and attended the prayer with the Muslims, I would roam the markets, and nobody would talk to me, and I would come to Allah’s Messenger (sallallaahu `alaihi wa sallam) and greet him while he was sitting in a gathering after prayer, and I said to myself, ‘Did he move his lips to return the *salaam* to me or not?...’<sup>5</sup>

In this story is proof for the Imam, scholar or anyone who deserves obedience, to abandon anyone who does something that warrants censure. As long as the cure is not too weak to produce the expected results, nor increased in quantity or quality so that it destroys him, and as long as the goal is to discipline him, not destroy him, then shunning is a remedy for him.<sup>6</sup>

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<sup>4</sup> *Majmu` al-Fataawa* v.32 pp.276-77

<sup>5</sup> Al-Bukhaari in the Book of Military Expeditions #702 and Muslim in the Book of Repentance.

<sup>6</sup> See *Zad ul-Ma`ad*, Ibn ul-Qayyim, 3/575, 578.

Ibn 'Abdul-Barr said:

"The following may be derived from the *hadeeth* of K`ab: Proof that it is permissible for a man to abandon his brother when innovation or sin appear in him, with the hopes that such abandonment of him has a disciplinary effect upon him, through its admonishment of him."<sup>7</sup>

An-Nawawi said,

"If the abandonment is done with the excuse that the one being abandoned is in a reprehensible state due to innovation or disobedience, etc., or it is done to help strengthen the religion - either of the one abandoning, or the one being abandoned - then it is not prohibited. This is implied by what is confirmed of the Prophet (sallallaahu `alaihi wa sallam) abandoning K`ab bin Maalik and his companions, and his forbidding the *Sahaabah* from speaking to them. Similarly it is reported that some of the *Salaf* shunned others."<sup>8</sup>

Al-Baghawi said,

"In it is evidence for abandoning the people of innovation as a means of discipline. Allah's Messenger (sallallaahu `alaihi wa sallam) feared hypocrisy from K`ab and his companions when they did not go out [to fight along] with him. So he commanded shunning them until Allah revealed that they had repented, and Allah's Messenger (sallallaahu `alaihi wa sallam) recognized their innocence."<sup>9</sup>

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<sup>7</sup> *At-Tamheed* 6/118.

<sup>8</sup> *Rawdhah ut-Taalibeen* 7:367-8

<sup>9</sup> *Sharh us-Sunnah* 1/226-227.

3. The Prophet (sallallaahu `alaihi wa sallam) said,

**“A man is upon the religion of his friend, so let each of you look at who you have befriended.”<sup>10</sup>**

This *hadeeth* contains a warning against taking friends who will harm you among the hypocrites, sinners and innovators, and a warning to stay away altogether from their sittings and their presence.

4. And he (sallallaahu `alaihi wa sallam) said,

**“The parable of the righteous gathering and the evil gathering is like the dealer of musk and the blacksmith’s furnace. You will not leave the dealer of musk without buying some of it or getting some of its smell, while the furnace will either burn your house or clothes or give you a bad smell.”<sup>11</sup>**

Al-Hafidh Ibn Hajar said, “In this *hadeeth* is the prohibition of gatherings which will harm the participants in their religion or worldly life, and it encourages gatherings in which the participants will derive benefit.”<sup>12</sup>

An-Nawawi said, “It shows the virtue of the gatherings of the righteous, the good people, people of valor, honor, good character, piety, knowledge, and manners, and the prohibition of gatherings of the evil people, people of

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<sup>10</sup> Abu Daawood, and at-Tirmidhi who said it was *Hasan Saheeh*.

<sup>11</sup> Al-Bukhaari in the Book of Slaughtering and Hunting, chapter 31, and the Book of Sales, chapter 39.

<sup>12</sup> *Fath ul-Baari* 4/324

innovations, and whoever slanders people or steep himself in sin, and falsehood and other types of censurable behavior.”<sup>13</sup>

5. The Prophet (sallallaahu `alaihi wa sallam) said,

**“Whoever hears of (the arrival) of the Dajjaal, let him stay away from him. For by Allah, surely a man who considers himself a believer will go to him and become his follower due to the doubts that he instills in him.”<sup>14</sup>**

This is proof for avoiding people who argue and debate for their falsehood, fearing that they may effect a Muslim in such a way that he follows them and deviates from the straight path.

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<sup>13</sup> *Sharh Muslim* 16/178.

<sup>14</sup> Reported by Ahmad, Abu Daawood and al-Haakim with an authentic chain of narrators. [Translator’s note: See *Saheeh al-Jami` us-Sagheer*, #2301]

## The Behavior of the Righteous Predecessors

This does not contradict the behavior of the *Salaf* : The Companions, the Followers and whoever came after them - all abandoned those who opposed the *Sunnah* or deviated from righteousness, or one whose false speech reached them. The following are some examples:

1. `Aishah (*radhiallaahu `anha*) who said when `Abdullaah bin az-Zubair said about her giving a gift, "By Allah, either `Aishah stops this, or I will shun her." She asked, "Did he say that?" They said, "Yes" She said, "Upon me is an oath to Allah that I will not speak to Ibn az-Zubair ever again." After she shunned him for a long time, Ibn az-Zubair sent someone to intercede for him. She said, "No by Allah I will never accept a plea on his behalf, and I will not sin by breaking my oath.." Until al-Miswar bin Makhraq and Abdur-Rahmaan bin al-Aswad interceded for Ibn az-Zubair with her, "...They continued reminding her, without giving in, until she spoke to him and she freed forty slaves as an expiation for breaking her oath."<sup>15</sup>

Now `Aishah is one of the mothers of the believers (*radhiallaahu `anha*), and she was the aunt of `Abdullaah bin az-Zubair. Yet she shunned him because of his mistreatment of her right with his oath, because he wanted to prevent her from doing as she wished with her own wealth, so her abandoning him was a disciplinary measure and a means of censure.

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<sup>15</sup> Reported by al-Bukhaari in the Book of Virtues and in the Book of Manners chapter 62.

2. One of the *taba`een* - Yahya bin Ya`mr said to `Abdullaah bin `Umar,

“O Abu `Abdur-Rahmaan! There has appeared among us people reciting the *Qur'aan* and seeking knowledge.” And he mentioned some things about them, among which was their claim that there was no *Qadr*, but absolute free will. So Ibn `Umar responded:

“When you meet these people then inform them that I am free of them and they are free of me. By the One who `Abdullaah bin `Umar swears by, if anyone of them had an amount of gold equal to Mount Uhud and he spent it [in charity], Allah would not accept it from him until he believes in *Qadr*.”<sup>16</sup>

3. He is also reported to have said:

“The Messenger of Allah (sallallaahu `alaihi wa sallam) said, ‘**Let no man forbid his women from going to the *masjids*.**’ Upon which `Abdullaah bin `Umar’s son said, “As for us, we forbid them!” So `Abdullaah said, “I report to you from Allah’s Messenger (sallallaahu `alaihi wa sallam) and you say this?!” He [the narrator] said, “So `Abdullaah did not speak to him until his death.”<sup>17</sup>

`Abdullaah bin `Umar shunned his son by virtue of him being his father - having the right to discipline him - rebuking him since he rejected a *hadeeth* of Allah’s

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<sup>16</sup> Reported by Muslim in the Book of Faith, it is the first report.

<sup>17</sup> Ahmad, with an authentic chain of narrators and similar is in al-Bukhaari and Muslim with different wording.



Messenger (sallallaahu `alaihi wa sallam) without an excuse, nor even a claim of interpretation.

4. 'Abdullaah bin al-Mughaffal said that he saw a man throwing pebbles<sup>18</sup> so he said to him,

“Do not throw pebbles! For surely Allah’s Messenger (sallallaahu `alaihi wa sallam) forbade throwing pebbles - and he said, **‘For it does not kill the hunted prey nor does it strike effective blow to the enemy, rather it only breaks a tooth or ruins an eye.’**”

Then he saw him throwing pebbles after that! So he said to him, “I informed you from Allah’s Messenger (sallallaahu `alaihi wa sallam) that he forbade throwing pebbles - or he hated the throwing of pebbles - and yet you throw pebbles? I will not speak to you [for this long]” - and in one narration, “I will not speak to you forever.”<sup>19</sup>

Commenting (on this), an-Nawawi said:

“It shows [the permissibility of] shunning the people of innovation, disobedience, and anyone who knowingly spurns the *Sunnah*<sup>20</sup> and that it is permissible to abandon him forever. As for the prohibition of shunning for more

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<sup>18</sup> Throwing pebbles, *al-khadhif*; it is a method of throwing that involves the hand holding the pebble as if to flick it. See *Fath ul-Baari* [Translator’s note.]

<sup>19</sup> Al-Bukhaari in *Slaughtering and Hunting*, and Muslim in *Hunting*. The doubt expressed over “hated” or “forbade” seems to be from one of the men in the chain, not from the narrator. Accordingly the correct wording is, “forbade”. See *Fath ul-Baari*. [Translator’s note].

<sup>20</sup> Author’s note: Meaning whoever does so knowingly. As for the ignorant, or one who understands it in another way, he has an interpretation that he uses, so the scholars have warned it is not permissible to abandon him.

than three days, it only applies to one who is shunned for the sake of oneself and for worldly reasons. But as for the people of innovation and their like, abandoning them is permanent. And this *hadeeth* is one of those that support it as do others like the *hadeeth* of Ka`b bin Maalik."<sup>21</sup>

Al-Hafidh Ibn Hajr said:

"And in this *hadeeth* is the permissibility of abandoning whoever opposes the *Sunnah*, and to avoid speaking to him, and that does not fall under the prohibition of shunning for more than three days, for that [addresses] the one who abandons due to personal feelings."<sup>22</sup>

It is obvious in the case of `Abdullaah bin al-Mughaffal, that he saw the man to be reckless with the *Sunnah* and purposefully contradicting it, especially after he mentioned the *hadeeth* of the Messenger (sallallaahu `alaihi wa sallam). So his shunning him was a remedy and discipline for him, to make an example of him.

Al-Qurtubi said:

"And if staying away from the people of sins is confirmed as we have established, then staying away from the people of innovation and desires is more important."<sup>23</sup>

Al-Baghawi said:

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<sup>21</sup> *Sharh Muslim* 13/106

<sup>22</sup> *Fath ul-Baari* 9/608

<sup>23</sup> *Tafseer al-Qurtubi* 5/418

“The companions, the *taba`een*, their followers, and the scholars of the *Sunnah* all implemented this. They were in accord and agreement over rebuking the people of innovation and abandoning them.”<sup>24</sup>

And he said, “The Prophet (sallallaahu `alaihi wa sallam) told of the division of this *Ummah*, and the appearance of desires and innovation [among groups] and he awarded salvation from this to whoever follows his *Sunnah* and the *Sunnah* of his companions, may Allah be pleased with them. So when a Muslim sees a man purposefully giving in to something from his desires, or innovation, or scoffing something from the *Sunnah*, he must abandon him and disassociate himself from him for his entire life. He does not give him *salaams* when he meets him, and he does not respond to his speech, until he leaves his innovation and returns to the truth.”<sup>25</sup>

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<sup>24</sup> *Sharh us-Sunnah* vol. 1, pg. 227 [Published by *Maktab al-Islami*, Beirut]

<sup>25</sup> See previous note 1/224.

## The Behavior of the *Taba`een*

This is reported from many of the *Salaf* among the *Taba`een* and others (may Allah have mercy on them):

1. From Ibn Abi Najeeh from Mujaahid about Allah's saying

**"...Those who rush to [mock] Our *ayat*..."** (*al-An`am* 6:68)

He said, "They try to mock them. Muhammad (sallallaahu `alaihi wa sallam) was forbidden from sitting with them unless they desist. So when such things are said, then leave. And that is as Allah said,

**"...Then after remembering do not sit in the company of the people who do wrong."** [*al-An`am* 6:68]<sup>26</sup>

2. And from M`ammar from Qataadah,

**"...Stay away from them until they turn to another subject."** [*al-An`am* 6:68]

He said, "Allah forbade him to sit with those who mock Allah's *ayat*, lying about, and if you forget, then do not sit with the wrongdoing people after remembering."<sup>27</sup>

Abu Qulabah said,

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<sup>26</sup> Reported by Ibn Jareer and Ibn Abi Shaybah and Ibn Battah in *al-Ibaanah* 2/430 and others with an authentic chain.

<sup>27</sup> *Al-Ibaanah* 2/430-431 with an authentic chain of narrators.

“Do not sit with the people of desires nor debate with them. For surely you are not secure from being submersed in their deviations or acquiring what they teach.”<sup>28</sup>

4. Al-Usm`ai who said:

“There is no verse that resembles the *Sunnah* more than the saying of `Adiy:

‘Do not ask about a person, look at his companion. For surely the companion [behaves as] the one he accompanies’”

5. Al-Hasan said,

“Don’t give your ear to the companion of desire lest your heart becomes diseased. And don’t act cowardly - for if he invites you to recite a *Soorah* of the *Qur'aan* with him you will not leave him without taking with you some of what he is affected by.”<sup>29</sup>

6. A man came to Ibn Sireen mentioned something to him about *al-Qadr*. Ibn Sireen plugged his fingers into his ears and said,

“Either you remove yourself from me, or I remove myself from you.”<sup>30</sup>

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<sup>28</sup> Reported by ad-Daarimi 1/108 and Ibn Wadhah in *al-Bid'ah* and *al-Lalaka'i*, pg. 244, and Ibn Battah 2/435 with an authentic chain.

<sup>29</sup> *Al-Ibaanah* 2/444/445 and Ibn Wadhah with a similar wording.

<sup>30</sup> Reported by Ibn S'ad in *at-Tabaqaat* 7/197, and *al-Lalaka'i* in *Sharh Usool I'tiqah Ahl-Sunnah* 1/133 and *al-'Ajurri* in *ash-Sharee'ah* and others.

7. And Haamood bin Zayd said:

"I was with Ayyub and Yoonus and Ibn `Awn. `Umru bin `Ubayd passed by them - and he was a *Mu` tazili* - so he gave them *salaams*, and stopped. But they did not return the *salaam* to him."<sup>31</sup>

8. And when Sulaimaan at-Taymi was ill he began crying profusely so he was asked,

"Why are you crying, are you afraid to die?" He said, "No I passed by a *Qadari* and gave him *salaams*, so I fear that my Lord will call me to account for it."<sup>32</sup>

9. Muhammad bin K`ab al-Qurtubi said, "Do not sit with the people of *Qadar*, and do not walk with them." And Hamood bin Salaamah would say when sitting in a gathering, "Who is a *Qadari* [here]?" Then he would leave. And this is reported from Tawoos and Ayyub and Sulaimaan at-Taymi and Eunice bin `Ubaid and others. Al-Qadhy said, "And it is the consensus of the companions and the *taba`een*."<sup>33</sup>

10. Imam Ahmad said,

"It is obligatory to abandon anyone who commits *kufir* or *fisq* by innovation or inviting to deviant innovation or sin - [this applies to] whoever is not capable of reprimanding

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<sup>31</sup> *Meezan al-I'tidal* 3/274

<sup>32</sup> Reported by Abu Nu`aim in *al-Hilyah* 3/32 and Ibn al-Jawzi in *Talbees Iblees*.

<sup>33</sup> *Al-Adab ash-Sharee'ah* by Ibn Muflih al-Hanbali 1/232

them, or he fears being misled or other kinds of suffering from him.”<sup>34</sup>

This means he abandons him to protect his religion and to guard against him.

11. Ibn Hani an-Neesaboori said, “I saw Abu ‘Abdullaah - meaning Imam Ahmad - on the road to *Masjid al-Jami`*. One of those who cast doubts<sup>35</sup> gave him *salaams*. He did not return *salaams* to him. So he repeated it, but Abu ‘Abdullaah only shoved him and did not give him *salaams*.”<sup>36</sup>

12. Imam Ahmad was asked about an innovating man who gives *da’wah* to his innovations, can he be sat with? He said, “No sitting and no speaking, hopefully he will revert.”<sup>37</sup>

Ibn Qudaamah said,

“The *Salaf* forbade sittings of the people of innovation, reading their books, and listening to their talks.”<sup>38</sup>

Abandoning them includes not praying behind them or for them [in *janaazah* prayer]. It is necessary to publicly disgrace anyone who manifests evil. This should be done in a manner that helps deter such behavior. It is the responsibility of the good people to abandon him even during his death when doing so will discourage similar

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<sup>34</sup> *Al-Adab ush-Sharee’ah* 1/267

<sup>35</sup> Meaning, casts doubts about the true beliefs of the religion.

<sup>36</sup> *Masa’ilah`an al-Imam Ahmad* 2/153

<sup>37</sup> See previous note.

<sup>38</sup> *Al-Adab ush-Sharee’ah* 1/263

behavior. For this reason they avoid accompanying his *janaazah*.<sup>39</sup>

Al-Marwadhi said:

“I asked Abu ‘Abdullaah, ‘If we know that a man behaves immorally and he stands to lead the people in prayer, should we leave from behind him?’ He said, ‘Leave from behind him, but do not be obscene with him.’”<sup>40</sup>

Ibn Farhoon said,

“Not praying behind the people of innovation is a way of censure for them. And it is said that it is to invalidate their creed.” And he said, “And not attending the funerals of the people of innovation is a way of censure for them.”<sup>41</sup>

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<sup>39</sup> See *al-Adab ush-Sharee’ah* 1/233-234.

<sup>40</sup> See previous note.

<sup>41</sup> *Tabsirat al-Hikam* 2/136. [Translator’s note: One should not be hasty to act on these advices without applying wisdom similar to those who mention them. It is not obligatory for every person to abandon, not pray behind, not pray *janaazah* for etc., every person whom he considers to be an innovator or sinner. As has been noted, it is a punishment, and like any other punishment in Islam, it must be delivered by the authorities. So take note.]



## The Fatwa of Shaikh al-Islam Ibn Taymiyah about whom it is obligatory or permissible to hate or abandon

All praise is due to Allah....I saw that this section would add to the benefit and help complete this discussion. It is an answer by Shaikh al-Islam Abu al-'Abbaas Ibn Taymiyyah, may Allah have mercy on him. It contains some guidelines and information regarding the issues of abandonment according to the *Sharee'ah*. He was asked:

"From whom is it obligatory or permissible to show hatred or abandon for the sake of Allah The Most High. And what are the conditions under which one hates such person or abandons him for the sake of Allah The Most High. And does the one who leaves prayer fall under this category of abandonment or not. And when the person who is being shunned gives *salaams*, is it obligatory for the one shunning him to return *salaams* or not. And what is the duration of such hatred and shunning for the sake of Allah, [is it] as long as one is certain that the attributes which require hatred and shunning are present, or is there a fixed limit for it. [If so] then what are its regulations, please explain how it works."

So he answered:

The *Hijrah* of the *Sharee'ah* is of two types:

1. Meaning to leave evil;
2. With the meaning of punishment for it [evil].

As for the first, it is mentioned in Allah The Most High's saying,

**“When you see those who rush to [mock] Our *ayat*, stay away from them until they turn to another subject. And if *shaytaan* causes you to forget, then after remembering do not sit in the company of the people who do wrong.”** [al-An`am 6:68]

And His The Most High saying,

**“And it has been revealed to you in the Book that when you hear Allah's *ayat* being denied and mocked, then do not sit with them until they turn to a different subject, otherwise you will be like them. Surely Allah will gather all of the hypocrites and disbelievers in Hell.”** [an-Nisa' 4:140]

So these mean that one is not to witness evil [al-munkaraat] without necessity. Like the people who drink intoxicants or sitting with them, or people who invite to a feast in which intoxicants or wind instruments are common. It is not obligatory to accept their invitation or their likes. The difference is over one who attends them intending only to object to [such behavior], or by other than his own choice. And for this is the saying, 'One who witnesses evil is like the one who does it' and the *hadeeth*,

**'Whoever believes in Allah and the Last Day, let him not sit at a table in which *khamr* is drunk.'**<sup>42</sup>

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<sup>42</sup> A *Hasan hadeeth*. Recorded by at-Tirmidhi (# 2801) from Jaabir that the Prophet (sallallaahu `alaihi wa sallam) said, **“Whoever believes in Allah and the Last Day, then let him not enter the [public toilet] without having his waist**

This type of *Hijrah* is that in which one removes himself from doing evil. As he (sallallaahu `alaihi wa sallam) said,

**“The *muhaajir* is one who migrates from what Allah has forbidden him from.”**<sup>43</sup>

This is the topic of migration from the lands of disbelief and disobedience to the lands of *Islam* and faith, a migration from living among the disbelievers and hypocrites for one who is incapable of doing what Allah has ordered him to do. As Allah said,

**“And stay away from *ar-rujz*.”**<sup>44</sup> (*al-Mudaththir* 74:5)

The second type is *Hijrah* with the aim of discipline. It is abandoning the one who displays evil, abandoning him until he repents from it as the Prophet (sallallaahu `alaihi wa sallam) and the Muslims abandoned the three who stayed home until Allah revealed that they had repented - when without an excuse they did not go out for *jihad* for which they were called. And *Hijrah* is not made of one who demonstrates good, even if he is a hypocrite. So here *Hijrah* holds the status of punishment (*at-ta`zeer*). And *at-ta`zeer* is for anyone who abandoned an obligatory duty, or does what

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**wrapped. And whoever believes in Allah and the Last Day let him not allow his wife to enter the [public toilet]. And whoever believes in Allah and the Last day, let him not sit at a table in which *khamr* is circulated.”** At-Tirmidhi said it is *Hasan ghareeb*, and in it is Layth bin Abi Saleem who is truthful according to most but sometimes there is concern about him as al-Bukhaari said. There is another route for it with al-Haakim which strengthens it.

<sup>43</sup> Al-Bukhaari from Ibn `Umar.

<sup>44</sup> *Ar-rujz* means filth, and it also refers to idols because of the filth of *shirk*.

is forbidden, like abandoning obligations such as prayer, *zakah*, or establishing oppression and immorality, and inviting to innovation which contradicts the Book and the *Sunnah* and the consensus of the Imams of the *Salaf* - that which is clearly innovation.

This is the correct saying among sayings of Imams of the *Salaf*: That is that testimony is not accepted from those who call to innovation, nor are they to be prayed behind, nor is knowledge to be taken from them, nor are they to be married. This is the punishment for them until they refrain. And here they make a distinction between the one who invites to it and the one who does not, because the one who invites spreads the evil, so he deserves the punishment. The case is opposite with the one who is discrete about it, for he is no more evil than the hypocrites whose outward appearance the Prophet (sallallaahu `alaihi wa sallam) accepted, entrusting their intent with Allah, although he was cognizant of the condition of many of them. Similar is the *hadeeth*:

**“When a sin is hidden, it harms no one but the one who does it. But if it is publicized, and not objected to, then everyone is harmed.”** <sup>45</sup>

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<sup>45</sup> The meaning of the *hadeeth* is reported by Ahmad (4/192), Ibn al-Mubaarak in *az-Zuhd* #1352, at-Tabraani in *al-Kabeer* (17/130) and at-Tahaawi in *Mushkil al-Athaar* (2/66), al-Baghawi in *Sharh us-Sunnah* (14/346), from `Adiy bin `Adiy al-Kindi who said, “Our freed slave said that he heard my grandfather saying, ‘I heard Allah’s Messenger (sallallaahu `alaihi wa sallam) saying, **“Allah does not chastise everyone for the actions of some until they see evil in their midst and they are able to rebuke it but do not. When they do this Allah punishes the masses as well as the individuals [who sinned].”**”” In *al-Majmu`* (7/267) al-Haythumi said, “It contains a man who is not known [and he is the freed slave mentioned above]. But there is a

And that is because the Prophet (sallallaahu 'alaihi wa sallam) said,

**“Surely when people see an evil and do not change it, then Allah is quick to reach them all with a punishment from Him.”<sup>46</sup>**

So correcting evil is obligatory when it is apparent, contrary to the hidden type. For punishment of it is reserved only for the one who does it.

### ***Hijrah Differs Depending Upon the Strength or Weakness of the Believer, the Good that is more Preponderate, and Circumstances of Place and Time***

This *Hijrah* differs for the people who perform it depending upon their strength, their weakness, and their numbers, large or small. The aim of it is to scold the one

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witness for it in the *hadeeth* of al-'Ars bin 'Umayrah which is similar, recorded by at-Tabraani in al-Kabeer (17/130). And its men are trustworthy.”

I say: It is a *Hasan isnad*. Because of the Khaalid bin Yazeed that is in it, and I am not able to ascertain who he is! It has a second witness, recorded by al-Khateeb in a report from Maalik by way of Abu Salaamah from his father from the Prophet (sallallaahu 'alaihi wa sallam), and it is similar, as it is in *ad-Durr al-Manthoor* 3/127. [Translator's note: The concerned reader should consult *Silsilat al-Ahadeeth adh-Da'eefah* #3110 and *Da'eef Jami' us-Sagheer* #1675 by al-Albaani.]

<sup>46</sup> *Saheeh*. Recorded by Ahmad (1/2,5,7) and Abu Daawood in *al-Malaahim* (4338) and at-Tirmidhi in *al-Fitan* (2168) and *at-Tafseer* (3075) and Ibn Maajah (4005) and Ibn Hibbaan in his *Saheeh* (1837), that Abu Bakr (*radhi Allaahu 'anhu*) said, “O people, you recite this *ayah*, ‘O you who believe beware of yourselves. You will not be mislead if you are guided.’ Surely I heard Allah’s Messenger say...(and he mentioned it).” At-Tirmidhi said, it is a *Hasan Saheeh hadeeth*. [Translator's note: The text quoted by Ibn Taymiyyah says, *munkar* or evil where the texts that the author is referencing say *thalm* or wrong.]

who is abandoned and discipline him and save the society from a similar outcome. So if the good in doing so is more preponderate as far as one can ascertain, then *Hijrah* until the evil is weakened and diminishes is permissible. But if the one abandoned or others cannot leave the evil but increase in evil due to the treatment, or the one abandoning is weak - so much so that it is improbable that the good will prevail - then *Hijrah* is not allowed.

Rather, being friendly to some people is more beneficial than shunning them. And shunning is more beneficial with some people than friendliness. The Prophet (sallallahu `alaihi wa sallam) was friendly with some people and he abandoned others. As in the case of the three who stayed home, they were better than many others whom he was friendly with. This is because those people held the reigns of obedience over their tribesmen. So the religion derived the most benefit from softening their hearts. And these people, they were believers, and there were many other believers like them, so by shunning them, the religion became fortified and this helped to purify them from their sins. This is similar to waging war sometimes and making treaties of peace at others. All of this depends upon the situation and the good expected. And the answers of the Imams like Ahmad and others regarding this topic are based upon this principle.

The same distinction occurs between locations in which innovation is predominate - like the concept of *al-Qadariya* in Basrah, astrology in Khurasan, Shi'ism in Koofah - and other areas that do not have these problems. There is also a distinction between the people of power and those other than them.

***A Warning that Hijrah is not to be performed for personal reasons or out of revenge.***

When this is clear, then the *Hijrah* of the *Sharee'ah* is among those deeds which Allah and His Messenger (sallallaahu `alaihi wa sallam) command. So obedience in it must no doubt be sincere for Allah and in conformity with His command. Then if it is sincere for Allah it is correct. But, whoever makes *Hijrah* due to his own desires or he makes a *Hijrah* other than what has been commanded, then his *Hijrah* is not included here. The more the souls act according to their desire, the more doubt there is that it is being done out of obedience to Allah.

Now *Hijrah* for the sake of oneself is not allowed for more than three days, as is found in the *Sahihayn* that the Prophet (sallallaahu `alaihi wa sallam) said,

***“A Muslim is not allowed to abandon his brother for more than three days - they meet, and one turns away from the other. The best of them is he who gives the salaam.”***

So permission for this *Hijrah* does not extend beyond three days, just as permission to marry additional wives does not extend beyond three. In the *Sahihayn* the Prophet (sallallaahu `alaihi wa sallam) is reported to have said,

***“The gates of paradise are opened every Monday and Thursday, so all worshippers who did not associate anything with Allah are forgiven, except for a man whom***

**between he and his brother is a grudge. It is said, 'Detain these two until they reconcile.'"**

Such abandoning of ones rights is prohibited, there is only an allowance for some people, like in the case of the wife, her husband abandoning her bed when she rebels is like the allowance to abandon for three days.

Here it is necessary to distinguish between the *Hijrah* which is Allah's right, and the *Hijrah* which is one's own right. The first of them is something that is commanded, and the second is something forbidden, because the believers are brethren. In an authentic *hadeeth* it is reported that the Prophet (sallallaahu 'alaihi wa sallam) said,

**"Do not cut one another off, do not turn away from one another, do not hate one another, and do not envy one another, be the brethren of Allah's servants, the Muslim is a Muslim's brother."**<sup>47</sup>

In a *hadeeth* from the *Sunan*, he (sallallaahu 'alaihi wa sallam) said,

**"Shall I not inform you of more virtue than numerous acts of prayer, fasting, charity and commanding good and forbidding evil? They said, 'O Messenger of Allah yes!' He said, "Reconcile enmity, for enmity is the clipper, I do**

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<sup>47</sup> Recorded by al-Bukhaari from Abu Hurairah but with different wording, **"Do not envy one another, do not inflate prices on one another, do not hate one another, do not cut one another off. Do not undercut one another, be the brethren of Allah's servants, the Muslim is a Muslim's brother."** There is also another report with different wording from Anas.



not mean the one that clips hair, but the one that clips the religion.”<sup>48</sup>

In an authentic *hadeeth* he (sallallaahu `alaihi wa sallam) said,

**“The parable of the believers’ love, mercy and kindness with one another is that of one body. When one of its members suffers, the rest of the body is affected by fever and sleeplessness.”**<sup>49</sup>

This is so because *Hijrah* is among the legislated punishments. It is a type of *jihād* in Allah’s way. It is done so that Allah’s Word be supreme and so the entirety of the religion be for Him. The believer is required to make enmity for Allah’s sake, and to befriend for Allah’s sake, so much so that the believer is required to maintain the friendship even if he is oppressed. For oppression does not

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<sup>48</sup> Saheeh. Recorded by Abu Daawood (4919), at-Tirmidhi (2509), Ahmad (6/335) Ibn Hibbaan (5070) from Umm ad-Dardaa’ from Abi ad-Dardaa’ with the wording, **“Shall I not inform you of what is more virtuous than numerous acts of prayer, fasting and charity.”** They said, “Yes.” He said, **“Reconcile enmity, for enmity is the clipper.”** At-Tirmidhi said, “It is a *Saheeh hadeeth*.” And it is as he said. As for the part, “I do not mean the one that clips the hair...” it is part of a *hadeeth* of az-Zubair bin al-`Awaam recorded by at-Tirmidhi (2510), Ahmad (1/165,167) from Ya`ish bin al-Waleed that the freed slave of az-Zubair reported to him that az-Zubair reported that the Prophet (sallallaahu `alaihi wa sallam) said, **“The disease of the nations is creeping up on you, it is envy and hatred, it is the clipper, I do not mean the one that clips hair, but the one that clips the religion. By the One in whose Hand is my soul, none enter *Jannah* until you believe, and none of you believe until you have love [for each other]. Shall I tell you what will do this for you? Spread the *salaam* among yourselves.”** The freed slave of az-Zubair is not known. It is reported by al-Bazaar but he included it in the *Musnad* of Ibn az-Zubair, and it has the problem that was noted above. Even still al-Haythumi (8/30) said, “Its *isnad* is good [*jayyid*].”!

<sup>49</sup> Recorded by Muslim from Nu`maan bin Basheer (*radhi Allaahu `anhu*).

sever the allegiance of faith (*al-muwalaat al imaaniyah*). Allah The Most High said,

**“And if two parties of the believers fight, then try to bring them to reconciliation. But if one of them rebels against the other, then fight the one that rebelled until it complies with Allah’s order. Then make a reconciliation between them with justice, and be fair, for indeed Allah loves those who are fair. The believers are but brothers...”** (*al-Hujuraat: 9-10*)

He renders them brothers even while they are fighting and committing oppression, and He commands reconciliation between them.

So the believer must distinguish between these two types. Which has more doubt in it than the other? Then know that your allegiance is obligatory to the believer, even if you are oppressed or attacked, and your enmity of the disbeliever is obligatory even if he is beneficent and is good to you. For Allah glorious is He sent the Messenger and revealed the Book so that the entirety of the religion be for Allah, so love is for His allies and enmity for His enemies, honor is for His allies and disgrace for His enemies, reward is for His allies and punishment is for His enemies.

Now if both good and evil are present in a man, both sin and obedience, disobedience, *Sunnah*, and innovation: He has the right to allegiance and friendship in proportion to his goodness, and the right to enmity and punishment according to his evil. So it may be that one personality possesses what warrants both honor and dishonor, he possesses some of this and some of that, like the poor thief

whose hand is cut off for what he has stolen but he is given what will satisfy his needs from the storage of charity.

These are the fundamentals which are agreed upon by *Ahl as-Sunnah wal-Jamaa`ah*, whereas the *Khawaarij*, the *Mu'tazilah* and those of similar thinking differ. For them the people are either deserving of absolute reward or absolute punishment. But *Ahl as-Sunnah* say: Allah punishes some people of major sins in the Fire, then they are taken out of it by means of the intercession of those whom He permits to intercede by virtue of His Mercy, as is elaborated upon by the *Sunnah* of the Prophet (sallallaahu `alaihi wa sallam). And Allah - Glorious is He and Most High - knows best. O Allah make mention of Muhammad and his family and his companions."<sup>50</sup>

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<sup>50</sup> *Majmu` al-Fatawa* (28/203-210)

## Final Words

1. Allegiance to the believer is obligatory even in the case of oppression or crime. Enmity of the disbeliever is obligatory even if he his beneficent and good to you.

2. When both good and evil, or sin and obedience, or *Sunnah* and innovation etc., are present in a person, allegiance and reward is required according to the degree of good in him, and enmity and punishment is required according to the degree of evil in him. Notice how the *Salaf* distinguished between those who spread innovation and the others among innovators.

3. *Hijrah* is for the one who has some authority of the one who is being abandoned, like the husband, father, the ruler. According to the majority, it may also be done by others who are similar, like the scholar for example.

4. Take a look at the *ayat* and *hadeeths* which have preceded mentioning the permissible kind of *Hijrah*. You will find that they refer to making *Hijrah* from the people of innovation, disobedience to Allah, and those who are like them. Not because of the souls desire to make *Hijrah*, but for the Self of Allah as Ibn ul-Qayyim said [in the following poem],

“And leave - even if from everyone - because of the individual;

Not your desires or the promptings of *shaytaan*;

Have patience without annoyance or complaint;

And forgive the one who erred - without blame;

Leave them by the noble *Hijrah* - without insult;

If there must be *Hijrah* without a doubt.”<sup>51</sup>

5. It must be noted that the goal of this *Hijrah* is to help the one who is left, not destroy him! So when treating him one must do so with what will benefit him, and be careful of doing what may cause more harm or increase the evil that one is leaving.

6. And when the result of the *Hijrah* is a greater evil than the benefit that one hoped to achieve by performing it, then the following rule of the *Sharee'ah* applies;

“When faced with two good possibilities, proceed with the higher ranking of them;  
and when faced with two evil outcomes, ward off the worst of them.”

And surely Allah knows best, may He mention our Prophet Muhammad, his family, companions and grant them peace. And the last of our prayers is that all praise is due to Allah the Lord of the Worlds.

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<sup>51</sup> *al-Qasidah al-Nooniyyah* 1/129.

## Our Objectives

- 1) A return to the sublime Qur'aan and the *Sunnah* of the Prophet (sallallaahu 'alaihi wa sallam) and to comprehend them both according to the understanding of *as-Salaf us-Saalih* (the Pious Predecessors), may Allaah be pleased with them all, acting upon the saying of our Lord, the Majestic:

**If anyone contends with the Messenger, even after the Guidance has been plainly conveyed to him and follows a path other than that of the Believers, We shall leave him in the path he has chosen and land him in Hell. What an evil refuge!**<sup>52</sup>

And His, the One free from all imperfections, saying:

**So if they believe as you believe, they are indeed on the right path.**<sup>53</sup>

- 2) To purify everything related to the life of the Muslim from *Shirk* (associating partners with Allaah) in its various forms and to warn them against the wicked innovations (*Bid'ah*) in the Creed (*'Aqeedah*) and acts of worship (*'Ibaadah*) and false ideas introduced from outside and to cleanse the *Sunnah* of the weak and fabricated narrations which have tarnished the pure nature of Islaam and have been a cause of prevention of the progress of the Muslims, in realization of the responsibility due to knowledge and due to the saying of the noble Messenger (sallallaahu 'alaihi wa sallam):

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<sup>52</sup> Sooratun-Nisaa (4):115

<sup>53</sup> Sooratul-Baqarah (2):137

*"This knowledge will be carried by the trustworthy ones of every generation, they will expel from it the alterations made by those going beyond bound and the false claims of the liars and the false interpretations of the ignorant."*<sup>54</sup>

And in obedience to the order of Allaah, the Mighty and Majestic:

**Help you one another in righteousness and piety but help you not one another in sin and enmity.**<sup>55</sup>

- 3) To educate and cultivate the Muslims upon their true *Deen* and calling them to act according its rules and to cultivate in themselves its morality and manners, which will ensure Allaah's pleasure and result in their welfare and honor, being in agreement with the Qur'aanic description of the group who are saved from ruin:

**(Join together) in the mutual teaching of Truth and of patience and constancy.**<sup>56</sup>

**On the contrary (He would say), "Be you people of wisdom and knowledge for you have taught the Book and you have studied it earnestly."**<sup>57</sup>

- 4) To revive true Islamic thought in the light of the Book and the *Sunnah* and upon the way of *as-Salaf us-Saalih* of this *Ummah* and to remove the stagnated blind following of *madhhabs* (schools of thought) and blind

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<sup>54</sup> Saheeh. Reported by Ibn 'Adiyy, Ibn 'Asaakir, Abu Nua'im and al-Khateeb

<sup>55</sup> Sooratul-Maa'idah (5):2

<sup>56</sup> Sooratul-'Asr (103):3

<sup>57</sup> Soorah Aal-'Imraan (3):79

adherence to parties, which has overcome the minds of many Muslims and distracted them from clear and pure Islamic brotherhood, as demanded by the order of Allaah, the Majestic and Most High:

**Hold fast all together by the rope of Allaah and be not divided amongst yourselves.**<sup>58</sup>

And the saying of the Prophet (sallallaahu 'alaihi wa sallam):

*"Be worshippers of Allaah and brothers!"*<sup>59</sup>

5) To provide practical Islamic solutions for the present day problems and to strive for returning to a true Islamic way of life upon the way of the Prophet (sallallaahu 'alaihi wa sallam) and to bring about a society guided by the Revelation and for the Laws of Allaah to be applied upon the earth, beginning this process with correction (*tasfiyah*) and education and cultivation (*tarbiyah*), as Allaah, the Most High says:

**Instruct them in Scripture and Wisdom and purify them.**<sup>60</sup>

Whilst remembering the saying of our Lord, the One free of all imperfections, to His Prophet (sallallaahu 'alaihi wa sallam):

**Whether We show you (in this life) some part of what we promise them or We take your soul (to Our Mercy before that), (in any case) it is to Us that they shall return.**<sup>61</sup>

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<sup>58</sup> Soorah Aal-'Imraan (3):103

<sup>59</sup> Reported by al-Bukhaaree and Muslim.

<sup>60</sup> Sooratul-Baqarah (2):129



And realizing the *Sharee'ah* principle: "He who seeks to hasten to bring something about before its appointed time is punished by being deprived of its achievement."

- 6) To cordially invite those who have not yet been blessed with the true knowledge and Guidance of Islaam which is the perfect final revealed Message of Allaah to his creation, so that they may realize the peace and contentment of this life and the eternal bliss of the Hereafter.

This is our call and we call upon all Muslims to assist us in shouldering this responsibility which will awaken and uplift them and to spread the perpetual message of Islaam to all corners of the earth, in sincere brotherhood and love, having full confidence in Allaah's aid and that He will indeed establish and grant authority to His righteous servants:

**But honor belongs to Allaah and His Messenger and to the Believers.<sup>62</sup>**

**It is He who has sent His Messenger with the Guidance and the Religion of Truth. That He makes it prevail over all religion, even through though the pagans may detest (it).<sup>63</sup>**

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<sup>61</sup> Sooratul-Ghaafir (40):77

<sup>62</sup> Sooratul-Munafiqoon (63):8

<sup>63</sup> Sooratus-Saff (61):9

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