



The Sunnah of Leave (Abandoning): Its Concept, Its Regulations, and Its Authenticity

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Abstract- People disagreed about the significance of the Prophet, may God's prayers and peace be upon him, forsaking any matter. Some of them thought that it is in the rule of what is absolutely silent, so it is in the circle of pardon, and some of them thought that the leave indicates that it is not permissible at all. May God's prayers and peace be upon him and the significance of the leave in every image. The importance of research stems from the people's need for it in order to better understand the significance of leaving the Prophet, peace and blessings be upon him, to do something. The research aims to clarify the authenticity of the leave Sunnah, and the evidence for that, and to show the pictures of the Prophet, may God's prayers and peace be upon him, and the legal significance of each image. What is the evidence for that? Did you see the Prophet, may God's prayers and peace be upon him, on the same level of significance? And the research will follow the inductive approach? And that is by extrapolating and tracing the view of the Prophet, may God's prayers and peace be upon him, then I follow the two analytical and deductive approaches in explaining the significance of each of these images. Among the results that the research will reach is that the Prophet, may God's prayers and peace be upon him, left for a matter that indicates the legitimacy of leaving this matter, and that it is not obligatory, and that Leaving him, may God's prayers and peace be upon him, in himself devoid of clues does not indicate that this abandoned thing is forbidden, and that it is not justified to judge something permissible just because the Prophet, peace and blessings of God be upon him, left him.

Keywords: Sunnah, leaves, Significance, Judgments.

I. INTRODUCTION

It is known that the Sunnah is divided into three parts: anecdotal, verbal, and deterministic. And the actual Sunnah includes action and neglect, so we can say that the action has a significance, and the neglect also has a significance. This research deals with this topic, indicating the ruling on the leave, which is legislation indicative of the provisions, and details the saying in the interpretation of the Prophet, may God bless him and grant him peace, indicating each type of it in terms of legislative significance. It came under the title: "The leave Sunnah: Its Concept, its Guidelines, and Its Authenticity". It is located in an introduction, seven demands and a conclusion, which contain the results of the research, the researcher's recommendations, and then the sources and references.

II. LEAVE SUNNAH IS A LANGUAGE AND A CONVENTION

Defining the Sunnah as a language and idiomatically: The Sunnah is the language: the biography and the method followed; Good or bad [Al-Zubaidi; Crown of the Bride, D. T., (35/230)], and from that the saying, peace and blessings of God be upon him: "Whoever makes a good Sunnah in Islam, then he does it after him, a parable of reward will be written to him, for him. In Islam there is a bad Sunnah, so (17) was applied to it after it. Written on it is a bad proverb for those who worked in it, and no (d. Or more) is written on it. Idiomatically: "The sayings, actions, and decisions of the Prophet, may God bless him and grant him peace, and his moral and ethical attributes" [Abu Shahba; D, T. (p.: 16)].

Definition of leave in language and idiomatically: The leave is a language: "Whoever forsakes it leaves it as an abandonment and forsaking it by breaking it, and he leaves you a thing, and a wisher said: He abandons something, and refuses it, [D. DT, (p.: 166)]. Idiomatically abandoning: That the Prophet, peace and blessings of God be upon him, left something that he did not do, or that the righteous

predecessor left it, without a hadith or effect that forbade that forsaken thing, requires that it be forbidden or disliked.

The nominal definition of the leave Sunnah: The leave Sunnah: What is meant by the leave Sunnah is what the Prophet, may God bless him and grant him peace, intentionally left behind, with the ability to do it, and the reasons are provided without a reason for leaving. Such as his abandoning the call to prayer for the Eids and Taraweeh prayers, so what is required is there, which is informing the people of that, and the prohibitions are negated, as he used to call the obligatory sounds without any objection, so leaving that is a leave Sunnah. Doing what he did for a year and leaving what he left for a year. And it was said: That the Prophet, may God's prayers and peace be upon him, should be silent about a non-ritual act, with what is required and there is no objection, and that what is left over is not the right of others. (Such as refraining from eating onions and garlic).

III. EVIDENCE THAT THE LEAVE IS A VERB

Among the evidence that the leave is a verb is the Almighty's saying: "Had the Lord forbid them and the rabbis and the righteous people from their words of sin, and they eat the table, the good ones will not do them." And doing is strictly more exclusive than a verb, so it indicates that neglecting the enjoining the good and the prohibition of the evil acted according to the evidence that God called it an act. And the Almighty said: "They did not neglect what is wrong, so they did it for the misery of what they did" [Al-Ma'idah: 79]. So God Almighty called them not to actually forbid what is evil, and the Almighty said: "The Messenger said, O Lord, that my people took this Qur'an in neglect." [Al-Furqan: 30].

So it indicates that the abandonment is a verb, because the taking is the communion, and the abandoned is the forsaken, so the meaning became abandoned, meaning they did not. Among the evidences is his saying, may God's prayers and peace be upon him: "A Muslim is the one who gives peace to Muslims through his tongue and his hand, and a migrant is one who forsakes what God forbids him." (No. 10). So he called leaving harm Islam and it indicates that the leave verb.

IV. THE LIMIT OF THE LEAVE SUNNAH

From the foregoing, we can say that the limit of the leave Sunnah: is the Prophet, may God's prayers and peace be upon him, left to do something even though its requirements exist and its prohibitions are not present. A statement to his nation. He came out with five things: (1) What he left because he could not be able to, and this is nihilistic abandonment. (2) The actual, narrative, and deterministic Sunnah. (3) What he left due to the absence of its requirements; Such as his neglecting the collection of the Qur'an, including the interest sent, and its source is the chapter on transactions and the policy of people's affairs. Leaving this is not Sunnah, and that is like Abu Bakr's fight for those who block zakat. And limit the sender interest: unless the Shariah certifies him either as a consideration or cancellation by a specific evidence, but in it there is an appropriate description of the legislation of a specific ruling that would achieve a benefit or pay a spoil. (4) What he left because there was an impediment, such as leaving him to pray Taraweeh in congregation, lest he write on his nation (ummah), so leaving it is not Sunnah. (5) What he left as a protector, or a habit, or for privacy.

Ibn al-Qayyim said: "The transfer to leave him peace be upon him he is of two types, both of the Sunnah; one of them: Tbarham that he left such and such did not do, such as saying in one of the martyrs: « did not wash them did not reach them » and saying in the Eid prayer « did not call to not stay no appeal »... and second: not to take them what to do if the available Hmmanm and Doaihm or most of them, or one of them transferred; Where not transmitted by one of them not at all happened in the compound never knew that it was not" the son of values; [DT, (2/281)].

Ibn Taymiyah said: "the actions of the subjects of the words and deeds of two types: worship fit their religion, and the habits they need in their world. Fastqra origins of the law that the acts of worship that Allah has enjoined or permitted it does not prove it only by the Sharia, and the habits are what people are accustomed in their world than they need to him. origin where not a ban, it is prohibited from him except what Allah prohibited and His Messenger, and so; because the commands and prohibitions which the laws of God, and worship must be enjoined by, what did not prove to be warden how to govern it as a cult? and what has not been proven habits it is forbidden how to govern it that is prohibited? this is the origin of Ahmad and other scholars to talk: that the origin of worship in detention, is not prescribed to them except what Allah has prescribed Come on, and only we enter into the meaning of his saying: {Or do they have partners who have prescribed religion for them unless God has not authorized} [Al-Shura: 21].

And customs of origin where the amnesty, it prohibited them except the sanctity of God and only entered into the meaning of saying: {Say: Do you see what God revealed to you from him sustenance Fjaltn haram and halal} [Yunus: 59]. [IbnTaymiyah; 1995 AD, (29 / 16-17)]

Shatibi said: "The Scott Street from the judgment in the matter or leave it for something on two kinds: one of them: - to silence him or leave him; because he does not advocate him required, and positively decide for him, and signed the cause of his report; Kalnoazl the incident after the death of the Prophet prayed God be upon him; they were not present and then kept silent about with their presence, but occurred after that, Vaanaj the people of the law to consider and conduct on what was found in the colleges supplemented by religion ... II: to silence the street from your judgment or leaves something of things, and positively, his requirement exists and is caused by the time of revelation and beyond is a constant; but it is a plus did not specify what it was like him in the general provision does not detract from it; because of what the meaning The requirement for the legitimacy of the special rational judgment was present, and then it was neither prescribed nor warranted on the tribe. Was frank in that excess is proven there is excessive heresy and contrary to the intention of the street, with the understanding of what he meant to stand at the end there is no increase or decrease it from him. [Shatibi; Dt / (1 / 466-468)].

V. LEAVE TYPES OF PROPHET, PEACE AND BLESSINGS BE UPON HIM

There are many and varied reasons for the Prophet, may God's prayers and peace be upon him, forsaking one of the actions. Among the forms of neglecting something is:

5.1 Abandoning the mountain or the plain:

like leaving it to eat lizard, and this indicates our right to prohibit it and not to be disliked. Ibn Abbas, may God be pleased with them, said: Khalid bin Al-Walid and I entered the house of Maymouna with the Messenger of God, may God bless him and grant him peace, and he came with an embalmer, so the Messenger of God, may God bless him and grant him peace, fell in his hand. He was blessed with what he wanted to eat, so the Messenger of God, may God's prayers and peace be upon him, raised his hand, so I said: Oh, he is Ahram? He said: "No, but he was not in the land of my nation, so I found him cured." Khaled said: So I ruminated upon him and I ate it, and the Messenger of God, may God's prayers and peace be upon him, looks [Muslim, d. T, No. (1945)]. Turning to it does not indicate that it is forbidden, and just disdain indicates that it is forbidden. And that also includes his love for a certain food, and his abandonment On the authority of Abu Hurairah, he said: "The Prophet, may God bless him and grant him peace, never reproached him, if he desired it, he ate it, and if he hated it. [Bukhari, 1422 AH, No. (5409)]. And from that he left him drying with a tissue after washing or ablution. On the authority of Maymoonah, may God be pleased with her, she said: "I poured the Prophet, may God's prayers and peace be upon him, washed, so he emptied his right on his left and washed them, then washed his private parts, then he said with his hand the earth wiped it with dirt, then washed it, then rinsed and inhaled., then wash his face, and elaborated on his head, then stepped down, washing the feet, and then came a tissue not closed Bahari] 25. it is so not to eat Juan, narrated that Anas may Allah be pleased with him, he said: «did not eat the Prophet peace be upon him on No.oan even He died and did not grow, until he died and did not cry, until he died and did not eat. IbnQudamah said: "Leaving the Prophet, may God's prayers and peace be upon him, does not indicate hatred, for the Prophet, peace and blessings of God be upon him, may leave permissible as he does." [IbnQudamah, d., (1/104)].

5.2 Leaving something as forgotten:

He, may God bless him and grant him peace, missed and left something of the prayer. Abdullah bin Masoud said: The Prophet, may God's prayers and peace be upon him, said: When he greeted him, he was told: O Messenger of God, did something happen in the prayer? He said: «What is that», they said: I prayed for such and such Fetny legs, and received direction, and worshiped two prostrations, then handed, when he accepts us his face, he said: «It had happened in prayer something to Nbotkm him, but I am only a mortal like you, forget as Forget, so if I forgot, then remind me, and if one of you doubts about his prayer, let him find the right things, so be sure of him, then remain true to him.

5.3 Abandoning something for not thinking about it:

This is like his sermon on the trunk of the palm and not thinking about taking the pulpit. Jabir bin Abdullah, may Allah be pleased with them, that the Prophet, peace be upon him: he performed on Friday to a tree or Palm, said a woman from the Ansar, or a man: O Messenger of God, do not make you a platform? He said: «If you like», and they regard him a platform, when he was on Friday pushed the

pulpit, Vsaan Palm boy shouting, then came down the Prophet peace be upon him Vdmh him, moaning whine boy who lives. He said: "She used to cry over what she had heard from the mention in her mind" [Al-Bukhari, 1422 AH No. (3584)].

5.4 Abandoning the private thing in the legal text:

Such as leaving eat garlic, Jabir, that the Prophet, peace be upon him He brought a pot of vegetables from legumes, and he found a wind for them. And he said: "Bring them near." to some of his companions, when he saw the hated eating it, he said: «all for I produce those who do not.» [Muslim, DT, No. (564)].

5.5 Leaving for a legal impediment or for a legitimate interest:

Such as leaving the killing of the hypocrites, and leaving the Taraweeh prayer in congregation, and leaving the Kaaba according to the rules of Abraham, peace be upon him. Jabir bin Abdullah, may Allah be pleased with them, he said: We were in the invaders a man of immigrant men from the Ansar, said Al-Ansari: O Ansar, said migrants: Oh immigrants, God, His Messenger, peace be upon him said: «What is this? » And they said man of immigrant men from the Ansar, said Al-Ansari: O Ansar, said migrants: Oh immigrants, said the Prophet, peace be upon him: «Let her it skunk» ..., said Abdullah bin Abi: Kindle did, God while we go back to the city to go out dearest of them, said Omar ibn al-Khattab may Allah be pleased with him: Let me, O Messenger of God will smite the neck of this hypocrite, the Prophet said peace be upon him: «Let him not people talk that Muhammad kills his companions» [Al-Bukhari, 1422 No. (4907)].

Aisha, may Allah be pleased that the Messenger of Allah peace be upon him prayed one night in the mosque, prayed for links to people, then prayed midwife, people, then gathered from the third night or fourth, did not come out to them the Messenger of Allah peace be upon him, when He began to say: "I have seen the one who made you No. 22 and did not prevent me from going out to you, unless I feared that you would be imposed on you (No. 22)." He said peace be upon him to Aisha: «not for the novelty of thy disbelief to set aside the house, then the structure on the basis of Abraham peace be upon him, the Quraysh built and made him a successor» [Al-Bukhari, 1422, No. (1585)]. He left that, may God bless him and grant him peace, to preserve the hearts of his companions and the freshness of their covenant with Islam.

5.6 Leaving what is permissible to what is better: his example:

The oath between wives was not a duty in his rights, may God bless him and grant him peace, and that is as a matter of privacy. The Almighty said: "I hope for whom you want, and shelter for you whomever you want and whom you want to isolate.

Although the oath is not obligatory for him, he did the most appropriate and the best, and it was the fairest among his wives, may God be pleased with them.

5.7 Abandoning desirable work for fear that some people think it is obligatory. And leaving permissible things, lest they think that it is desirable or obligatory.

Buraydah may Allah be pleased with him, said: The Messenger of Allah, peace be upon him ablution for every prayer, and when he was on the opening prayers prayed with one wudoo 'Omar said to him: I did something you do were not. He said: "I deliberately did it, O Omar." [Al-Nasaa'i, DT, No. (133)]. On the authority of Urwahibn Al-Zubayr, that Umar bin Al-Khattab recites a prostration, while he was on the pulpit on Friday. So he went down and bowed down, and the people bowed down with him, and then he read it on another Friday. So the people prepared for prostration, so he said: "On your messengers. Indeed, God did not write it to us, unless it was desired." He did not prostrate, and forbade them to prostrate." [Malik, DT, No. (16)] It is appropriate to imitate him, may God's prayers and peace be upon him, in this type of forsake by those who are emulated if some of the attendees thought anything of that.

Shatibi base left has broad commissioners sometimes, who emulated him, he said: "Should not those who committed to the worship of physical worship scar that regularly by sedulity understand ignorant of them is obligatory, if the perspective to a prominent, or a sign of so, but who should let her in sometimes even know it is not obligatory; because to be refined commitment to property and permanence in his time, so as not to lag behind him, and the delegate property of non-compliance, if I embrace the understanding of the beholder than the same property that duty; he carried him to the obligatory "[Shatibi; 2.Dt, (4 / 118-119)].

5.8 Abandoning because of the hardship that befalls the nation (ummah) in actually following the example, even if it is desirable:

And from it the sand left him in the last four circuits of Tawaf. Ibn Abbas, may Allah be pleased with them said: The Messenger of Allah, peace be upon him and his companions, he said polytheists: It

offers you have fever Yathrib, then ordered Prophet peace be upon him “that three rounds and walk between the two pillars, did not prevent him to instruct them That they should sand all the strands, but keep them.” [Al-Bukhari, 1422 AH No. (1602)].

5.9 Abandonment as a punishment:

Such as not praying for the debtor. Abu Hurayrah may Allah be pleased with him: that the Messenger of Allah, peace be upon him was brought the man of the deceased, the religion, asks: «Did he leave his religion as well? », The event that he left to his religion and the fulfillment of peace, otherwise said Muslims: «Pray for your companion», when God opened him Fotouh, said: «I am first of the believers themselves, it died of believers we left our actual spent, and leaving money Florthh». [Al-Bukhari, No. 1422 (2298)].

5.10 Left the evidence of his specialization, may God bless him and grant him peace:

He left him when he was forbidden in particular, such as not eating alms. On the authority of Al-Hassan bin Ali, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, he said: “Verily, the family of Muhammad does not allow charity for us.” [(Ahmad, dt, 3/250) - No. (1725)]. And like him left a suspected charity, was narrated from Abu Hurayrah, the Messenger of Allah, peace be upon him that, he said: «I am turned to my family I find fallen on my bed, and then lift it to eat it, then I am afraid to be a charity and drop it» [Muslim, d. T, No. (1070)].

It is not permissible for the one who forsake it, may God bless him and grant him peace, to bear privacy for mere possibility, rather evidence is needed.

5.11 Leaving a statement or in compliance with the whole known ruling is general to us and to him.

The rule of the leave benefits from the clear and compliant evidence. His example, may God's prayers and peace be upon him, left him to pray for the hypocrites when the Almighty's saying was revealed: “Do not pray for any of them who has ever died.” (At-Tawbah, 84).

5.12 graphical or legislative leaving:

This is what he left as a statement of Sharia, such as leaving the call to prayer for the Eids and for the funeral prayer, and others. This is what is meant by the leave Sunnah. What was left must be left, if there is a necessary reason for doing this abandoned during his time, may God bless him and grant him peace, and the barriers are removed. IbnTaymiyah said: "What is left (i.e. the Prophet peace be upon him) of the genus of worship with that if it was a project to do or authorized it and do the caliphs after him and his companions: should the pieces that do fad and misguidance and refrain measurement like him." [EbnTaimia; 1995 AD, (26/172)].

There are three types attached to this section of abandonment:

5.12.1 Abandoning it when it is forbidden according to Sharia:such as leaving it on perfume and hunting while it is forbidden.

5.12.2 Leaving the case for detail in the story of the case when the possibility arises, relegates the general status to the article and improves the reasoning with it.

It is a saying on the authority of Al Shafei, may God have mercy on him. And its meaning: that if the Prophet, peace and blessings of God be upon him, left the question about the details of an incident, then the lack of a question indicates the general rule of it. For example: What is narrated by Tirmidhi bond properly, Ibn 'Umar, may Allah be pleased with them, that GillanibnSalamahAlthagafi became Muslim and he had ten wives in ignorance, became Muslim with him, «The Prophet ordered him peace be upon him to elect four of them» [Tirmidhi, D.t, No. (1128)].

So, he, may God's prayers and peace be upon him, left him with his question: Did he make a contract with them together or are arranged according to the general rule and not the difference between the two matters.

5.12.3 His silence, may God bless him and grant him peace, on a ruling. If it was legitimate, he would explain it, then it indicates a lack of judgment. It shows that: what came from the Persian Salman may Allah be pleased with him, he said, asked the Messenger of Allah peace be upon him for margarine, cheese, fur said: «Muslim what Allah has in his book, and no man what God has forbidden in his book, and what was silent about him, it is from what He pardoned » [Al-Tirmidhi, dt. No. (1726)]. What came from Ibn Abbas, may Allah be pleased with them, he said: «The people of ignorance eat things and leave things Tqdhira», Then Allah sent His Prophet, peace be upon him and revealed his book, and permitted Halal, denied Hramh, what is lawful is Halal, and the campus is Haraam, and what is silent about it is an amnesty.” Then read: “Say: “I will not find in what has been revealed to me forbidden” to the last verse of

it. [Abu Dawud, d. If she had atonement, the Messenger of God, may God's prayers and peace be upon him, would have said it, and he would have ordered the Bedouin to communicate that to his family. On the authority of Abu Hurayrah, may God be pleased with him, he said: "A man came to the Prophet, may God bless him, may God bless him."? » He said: I fell upon my woman in Ramadan. He said: "Can you find anything that emancipates a neck?" He said: No. He said: "Are you able to fast for two consecutive months?" He said: No. He said: «Can you find something to feed sixty poor people? He said: No, he said, then sat down, and brought the Prophet peace be upon him sweat it pass, he said: «believe this» said the poorest of us? What is between the people of the house of the greatest need to us, laughed the Prophet peace be upon him until the fangs appeared, and then He said: "Go and feed it to your people." [Muslim, DT, No. (1111)].

Shatibi said: "As such were some of the prohibition on marrying an analyst that it is a reprehensible innovation, from where he found in his time peace be upon him meaning in turn stems to ease the license for the couple, leave analysis as they were the first time, and that when they did not begin with keen of woman on her return to him; indicates that the analysis is not a project nor the other, which is true origin, if considered explained by the difference between what is fads and not one of them, indicated by the presence of meaning *Almottagda* with no legislation, evidence of the intended street not to increase what was present Before, then if the excess increased, it appeared that it contradicts the intent of the street, so it is null. " [Al-Shatby, 2 / dt, (3/163)]. Al-Tlemceni said: "One of the conditions for this inference is to show that time is a time for a need for an explanation, so that delay is a sin." [Al-Tlemceni; DT, (p.: 583)].

5.13 What he left because he was unable to:

And this abandonment did not have the intention to leave, and this is not called leaving the truth. Because the forsaken is in the capacity for him, and an example of that is to leave him to the developments that happen after his time, such as fighting those who deny zakat, because the denial of its obligation only happened after his death, may God bless him and grant him peace, and he left him to enter the baths, because they did not exist at his time.

IbnTaymiyyah said: "No one can protest against the hatred or desirability of entering it, given that the Prophet, may God's prayers and peace be upon him, was against him.

Nor Abu Bakr and Omar, this but be an argument if it refrained from entering the bathroom and they meant avoided or they could enter did not enter it was learned that he was not at home then the bath is not in addition not to enter the presence of mind unpleasantness or not what requires Undesirableness by first add it to too login condition It is the ability and the place." [IbnTaymiyyah, 1995 CE, (21 / 313-314)].

5.14 Abandonment of the action when what is required for it, and the presence of the precluding reason:

An example of this is his neglecting to collect the Qur'an in one Qur'an, because the prohibition against that at the time of the Prophet, may God's prayers and peace be upon him, is that the Qur'an was still being revealed, so God changes what he wills and rules what he wants. This impediment, after the death of the Prophet, may God bless him and grant him peace, was collected in the covenants of Abu Bakr and Othman, may God be pleased with them both.

5.15 Abandonment in observance of the right of others:

Such as if he, peace and blessings of God be upon him, left something in observance of the right of God Almighty, or the right of people, such as leaving him to eat onions and garlic because he is praying to his Lord, and the right of the angels, and the like of it is not from the Sunnah to leave it at all, rather it is permissible to eat it and then remove its smell when going to the mosque. We conclude from the foregoing: that there is no difference between an act and a negligence in the initiation into them, and Al-Shawkani stated that by saying: "He, peace and blessings of God be upon him, forsake something as he did it to him in abusing it in it." [Al-Shawkani; DT, (1/119)].

VI. WAYS TO KNOW THE SUNNAH OF ABANDONMENT

That an explicit text from the Companions forsaking him, may God's prayers and peace be upon him, is contained, including what came on the authority of Ibn Abbas, who said: "I did not see the Messenger of God, may God's prayers and peace be upon him, greeting the two pillars other than the two pillars," (No. 69). It also came from him, "The Messenger of God, may God's prayers and peace be upon him, prayed the Eid without ears, and no iqama, and Abu Bakr, and Omar" [Abu Dawan] (No. 47).

That his act is not transmitted when the companions were anxious to transmit it: since none of them transmitted it or spoke of it in a synagogue at all, he knew that it was not. Such as his refraining from uttering the intention when entering into prayer, and leaving him to do ghusl to spend the night in Muzdalifah, to throw pebbles, to perform the circumambulation, to pray for rain. Leaving the salary for one year, just as the deed that is paid is one year, and if it is desirable for us to do what he left, it is equivalent to our desirability to leave what he did, it makes no difference.

VII. AUTHENTIC EVIDENCE FOR THE SUNNAH OF ABANDONMENT

All the evidence for the authentic Sunnah indicates the authenticity of the leave Sunnah, and that is what came on the authority of Anas bin Malik, may God be pleased with him, who said: "Three roses came to the houses of the Prophet's husband, peace and blessings of God be upon him. told as if they Tqaloha, they said: Where are we from the Prophet peace be upon him? has forgiven his sins and delayed, one of them said: I am the original night never said another: I am fast age, nor fast, and another said: I retired women and never get married, came to the Messenger of Allah peace be upon him to them, he said: «you are who you said such and such, but God, I Okhchakm God and the most pious to him, but I fast and fast, original and lying, and married women, it is desired for the years is not me» [Al-Bukhari 1422, No. (5063)] and the witness is from the hadd punishment The Prophet, may God's prayers and peace be upon him, denied them, and their reaction, even though the original acts of worship that they wanted to perform were legitimate, but the attribute they wanted was abandoned by the Prophet, may God's prayers and peace be upon him, as if they did not consider the leave Sunnah to be evidence - an interpretation of them - so the Messenger denied them. God, may God bless him and grant him peace, indicated that the neglect of her abandons his Sunnah.

It shows authentic words of the companions, God bless them what came from Abu Wael, said: I sat with gray hair on the chair in the Kaaba, he said: I sat this council Omar may Allah be pleased with him, he said: «I interested not to let the yellow and white Unless it divided it. I said: If your companions did not do so, he said: "They are two men, I will follow them." [Al-Bukhari, 1422 AH, No. (1594)], yellow or white: gold or silver: He wanted the treasure that was with it, and he was given as a gift, so he saved more than he needed. Divided by: among the poor Muslims. Your companions: The Prophet, may God bless him and grant him peace, and Abu Bakr, may God be pleased with him. Al-Maran: The two men are perfect in chivalry. Abu Wael: the brother of IbnSalama. ShaybahIbn Osman Ahadjba] as well as what came about bin Raabh building, he saw Bishribn Marwan on the pulpit with his hands, he said: «the ugliness of God these two hands, I have seen the Messenger of Allah peace be upon him over to say in his hand so, and pointed his finger The Misbaha » [Muslim, DT, No. (874)]

From the sayings of the scholars on their authority:

- 1- Imam Al-Shafi'i said in the letter: "People are justified other than copper, iron, and lead, so when the Messenger of God and no one after him did not take zakat from him, we left it, following his abandonment, and it is not permissible to measure it with gold and paper, the two of which are the general price. Other than them, because in their meaning, there is no zakat on it, and it is permissible to buy gold and paper, other than others, for a known period of time and with a known weight." (Al-Shafi'i; DT, (1/191), dust: gold and silver before they are formulated, and the meaning of "people have a righteousness other than it: that is, other than gold, which is one of the two currencies] and people have a dust other than copper, iron and lead. So when the Messenger of God did not take zakat from it, and no one after it we left it Pursuing leaving it "
- 2- IbnKhuzaymah translated in his Sahih and said: "The door to neglecting prayer in the prayer hall before the two Eids and after it, following the example of the Prophet and having compassion on him." [DT, (2/345)].
- 3- Al-Samaani said: If the Prophet, may God's prayers and peace be upon him, forsake something, we must follow it, unless you see that he, may God's prayers and peace be upon him, came to him, and his companions caught him and left him until he said to them that I pardoned him and authorized them to eat it. [Semaani; Dt, (1/3111)].
- 4- Al-Zarkashi said: "The follow-up as it takes place in the actions takes place in the leave" [Al-Zarkashi; DT, (6/41)].
- 5- IbnTaymiyyah said: "The Messenger of God, may God's prayers and peace be upon him, left with the presence of what he believed required, and the removal of the impediment was Sunnah, and his action was Sunnah. No one has the right to add more to that, but to increase that, such as an increase in the number of prayers or the number of rak'ahs, or the fasting of the month, or the

Hajj, so if a man wanted to pray Zuhr five rak'ahs and said: This is an increase in a good deed, he would not have that." [IbnTaymiyyah; 1 / dt, (2/103)].

- 6- Ibn al-Najjar said: "And when it was reported from the Prophet, may God's prayers and peace be upon him, that he left such a thing. It was also from the actual Sunnah." [Ibn al-Najjar; DT, (2/165)].
- 7- Al-Shawkani said: "He, may God's prayers and peace be upon him, forsake something, just as he did it to him in establishing it in him." [Al-Shawkani; DT, (1/119)].
- 8- And Al-Qastlani said: He left him for a year, just as his action is Sunnah, so we cannot equate what he did and leave it, so we come from the saying in the place he left with the equivalent of what he brought in the place he did." [Al-Qastalani; DT, 3/196)].

VIII. THE GENERAL ALLOCATE OF LEAVE SUNNAH

The Sunnah of Abandonment is a special evidence, and it is presented to all generalities.

- 1- He, may God's prayers and peace be upon him, left the call to prayer for the two feasts despite the necessity for that and the absence of impediments to allocate to the public: This omission is a special evidence, and it takes precedence over generalities indicating the merit of dhikr and urging it, such as the Almighty saying: [Al-Ahzab: 41-42], and the Almighty's saying: "Remember God a lot, so that you may prosper" [Al-Jumaah: 10], And the Almighty said: "The remembrance are many, and the remembrances God has prepared for them a forgiveness and a great reward" [Al-Ahzab: 35], and the call to prayer for the people of remembrance of Allah is to be given to him by giving him the blessings of the Prophet.
- 2- Withholding Zakat on vegetables and legumes with the presence of what is required and the absence of the impediment: It was not reported to us that the Prophet, may God's prayers and peace be upon him, took zakat from it, with the existence of general evidence, including: The Almighty's saying: "Take from their money a charity that purifies and purifies them." [At-Tawbah: 103]. And he, may God bless him and grant him peace, said: "When the sky and the springs were watered, or the tenth was stumbling, and half a tenth was not irrigated with water." [Bukhari; 1422 AH, No. (1483)] on the authority of IbnOmar. What he drinks without watering, either with its veins or rain, torrents and rivers. By perfusion: by sprinkling water and trying to extract it.

Al-Beji Maliki said: "The proof of what we say that the greens were in the city at the time of the Prophet peace be upon him so that no secret that it did not convey to us that it is directed something of them and that no one took them zakat even if it is to transfer as the transfer of Zakat rest of what is done The Prophet, may God's prayers and peace be upon him, has proven that there is no zakat on it" [Al-Baji; DT, (2/171)]. And his saying: "The greenery was in the city at the time of the Prophet - may God bless him and grant him peace," confirms the existence of what is required.

IX. CONCLUSION

- 1- That the Prophet, may God's prayers and peace be upon him, forsake something indicates the legitimacy of leaving this matter, and that it is not obligatory.
- 2- That he, may God's prayers and peace be upon him, left it in himself devoid of evidence does not indicate that this abandoned thing is forbidden.
- 3- That the Prophet, may God's prayers and peace be upon him, forsake what is permissible, unless he left it with the intention of worship and closeness It is forbidden, and this is indicated by the hadith of the three Rahat.
- 4- It is not justified to judge something as permissible just because the Prophet, may God bless him and grant him peace, left him.
- 5- That there is no difference between action and negligence in establishing support for them, by the Prophet, may God bless him and grant him peace.
- 6- That the limit of the leave Sunnah is to let the Prophet, may God bless him and grant him peace, do something even though it's imperative exists and its prohibitions are not present. A statement to his nation.
- 7- What is meant by the leave Sunnah is what the Prophet, peace and blessings of God be upon him, left intentionally, with the ability to do it, and the reasons are provided without a reason for neglect.

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