

Journal of legal and social studies

Issn: 2507-7333

Eissn: 2676-1742

**The Prophetic Guidance in Dealing with the Juristic Differences Among the
Companions: An Applied Study**

Meddah Thameur,¹, Mhamed Alali^{2*}

¹University Algerie1, meddahblkis@gmail.com

² University of Laghouat Laboratory of Islamic and Linguistic Studies,
mh.allali@lagh-univ.dz

Date of send: 01 / 09 / 2024	date of acceptance: 01 / 10 /2024	Date of Publication: 01/12/2024
------------------------------	-----------------------------------	---------------------------------

***Corresponding author**

Abstract :

The Companions (may Allah be pleased with them) engaged in ijtihad (independent reasoning) during the time of the Prophet (peace and blessings be upon him). Due to various reasons, such as not being aware of an abrogating ruling, forgetfulness, error, or not having received certain knowledge, differences arose among them in their ijtihad. The Prophet (peace and blessings be upon him), as the teacher, guide, and the greatest mujtahid (scholar engaging in ijtihad), would take a stance on each judgment that reached him. Being the role model, especially in such situations, it was incumbent upon the people to follow his guidance in these matters. This research aims to clarify and highlight the Prophetic guidance in dealing with juristic differences. Among his guidance (PBUH) was that he would not criticize a scholar who made an error in judgment, he would ask for evidence for any opinion that reached him, and he would encourage those who engaged in ijtihad, even if mistakes were made.

Keywords: The Companions ; Mujtahid ; Mufti ; Prophetic Guidance ; Reasons for Their Differences.

Introduction:

The Prophet (PBUH) was sent as a teacher, a guide, a bringer of glad tidings, a mentor, and a disciplinarian. He called people to goodness and to follow the revelation that was sent down to him. He established a modern school based on this foundation, which taught people the revelation and encouraged them to follow it. However, this school was not one that stifled minds or suppressed intellectual thought; rather, it encouraged *ijtihad* (independent reasoning), intellectual engagement, and the expression of intellectual talents. It was a school that promoted both adherence to tradition and creativity.

The students of this school, the Companions (may Allah be pleased with them), employed their intellects and engaged in *ijtihad* on many issues, both in the presence and absence of the Prophet (peace and blessings be upon him), whether they were close to him or far from him. However, due to certain factors, which this research will address, and due to differences in human perspectives, their *ijtihad* and fatwas sometimes differed on the same issue. These differences would reach the Prophet (peace and blessings be upon him), and his responses varied depending on the matter at hand.

Knowing that his Ummah (community) would differ on many issues after him, and being their teacher, legislator, and the most knowledgeable among them, the Prophet (PBUH) provided the best guidance on how to deal with differences. He aimed to set an example in this regard, so that after him, others could follow his example in addressing differences. This research aims to clarify the Prophetic guidance in dealing with juristic differences, so that scholars, students, and researchers can follow his example when they encounter differences in *fiqh* (Islamic jurisprudence) issues. This paper is presented in two sections.

Section One: Definition of a Companion and explanation of the reasons for their juristic differences.

Section Two: The prophet's (PBUH) approach to the juristic differences among the companions (may Allah be pleased with them).

This research aims to answer the following questions:

- What was the Prophet's (PBUH) stance on the juristic differences among his Companions?
- What guidance can be derived from these stances?

As for the study, I followed the inductive approach, where I tried to collect a number of instances where the Companions differed in their juristic opinions, where the Prophet (peace and blessings of Allah be upon him) took a stance on these matters.

SECTION ONE: DEFINITION OF A COMPANION AND EXPLANATION OF THE REASONS FOR THEIR JURISTIC DIFFERENCES.

The first requirement: Definition of a Companion

Allah chose the best of times for His Prophet (peace and blessings be upon him), and selected the best companions for him. These companions stood by the Prophet (peace and blessings be upon him), supported him, and sacrificed their

lives and possessions for the sake of this religion, making them the best of this Ummah (community).

The term "Companions" is the plural of "Companion", which in the Arabic language refers to someone who has seen or accompanied¹ another. In Islamic terminology (istilah), scholars have differed in defining who qualifies as a "Companion." Here, we mention the most prominent definitions:

Definition by Sa'id ibn al-Musayyib:

A person is not considered a Companion unless one of the following two conditions² is met:

- **A.** The individual must have stayed with the Prophet (PBUH) for a period of one or two years.
- **B.** The individual must have participated in one or two battles alongside the Prophet (peace and blessings be upon him).

The reasoning behind this definition is that companionship with the Prophet (PBUH) carries a great honor, and this honor is only achieved through prolonged companionship³.

The Second Definition:

A Companion is someone who has narrated one or two prophetic traditions⁴ (hadiths) from the Prophet (peace and blessings be upon him).

The Third Definition:

A Companion is any Muslim who accompanied the Prophet (PBUH) or saw⁵ him.

This is the definition upheld by Al-Bukhari and his teacher, Ali ibn al-Madini, and it is the position of Imam Ahmad. It is also the view of the majority of hadith scholars, including Ibn Abd al-Barr, Ibn Mandah, Abu Musa al-Madini, and Ibn al-Athir⁶.

Based on this view, the following conditions must be met for someone to be considered a Companion⁷:

1. **Islam:** "In Islam, whoever saw the Prophet (peace and blessings be upon him) while being a disbeliever is not considered a Companion (Sahabi), even if they accepted Islam after the Prophet (peace and blessings be upon him) had passed away, like the Caesar's messenger."

2. **Seeing the Prophet (peace and blessings be upon him):** The term "seeing" here refers to meeting the Prophet, which includes individuals like the well-known blind Companion, Abdullah ibn Umm Maktum.

3. **Seeing the Prophet (PBUH) after the commencement of his prophethood.**

4. **Dr. Abdul Karim al-Namlah's Explanation:** A Companion is someone who saw the Prophet (PBUH) while believing in him, and who was closely associated with him as a follower, for a duration that culturally establishes them as a Companion, without a fixed minimum time for this companionship. This is whether or not they narrated hadiths from⁸ the Prophet. This is the opinion held by the majority of usul (principles of jurisprudence) scholars.

This view is also supported by Abu Zur'ah⁹, Abu Hatim al-Razi¹⁰, Abu Dawud¹¹, and Asim al-Ahwal¹².

Presented arguments¹³:

1. **Customary Usage of the Term "Companion":** In common parlance, a "companion" refers to someone who closely associates with another, as in the case of the "People of the Cave" who stayed in the well-known cave, or the "People of Hadith" who are devoted to studying Hadith and related matters exclusively.

2. **Negating Companionship:** It is valid to deny companionship to someone who merely meets another without a significant duration. For instance, one might say: "So-and-so did not accompany so-and-so; rather, he visited him or saw him."

3. **Anas's Response on Surviving Companions :** When Anas (may Allah be pleased with him) was asked about who remained from the Companions besides himself, he replied that some people who had seen the Prophet (PBUH) were still alive, but there were no longer any Companions¹⁴ left.

It seems that the dispute over the definition of a Companion (Sahabi) stems from three important points:

1. Linguistic Meaning of "Companion"

Does it mean prolonged association or just a brief meeting?

2. A Companion Who Met the Prophet (PBUH) Briefly

Does such a person qualify as a Sahabi, enjoying the status and rulings that apply to a Sahabi, such as trustworthiness and connection in the chain of narration?

3. Differentiating Between Seeing and Accompanying

It seems, and Allah knows best, that the definition provided by the Hadith scholars is more accurate for several reasons:

1. Linguistic Consensus

According to the consensus of language experts, a "companion" is someone who accompanies another, whether for a short or long time. For example, one might say: "I accompanied so-and-so for a year, a month, a day, or even an hour¹⁵."

2. The Honor of the Prophet (PBUH)

Due to the Prophet's (PBUH) honor, anyone who saw him is granted the status of a Sahabi¹⁶. Even in the comparison between Muawiyah ibn Abi Sufyan and Umar ibn Abdul Aziz, when Abdullah ibn al-Mubarak was asked about this, he responded that even the dust that entered Muawiyah's nostrils while he was with the Messenger (PBUH) is a thousand¹⁷ times better than Umar.

3. Explanation of Anas's Statement

Anas intended to affirm a special type of companionship that did not apply to certain Bedouins¹⁸. In the Hadith of Abu Sa'id al-Khudri, the Prophet (PBUH) said: "A time will come when a group of people will go out for jihad..." The Hadith mentions four categories: the first being those who saw the Prophet (peace and blessings be upon him), the second those who accompanied the Prophet (peace and blessings be upon him), the third those who saw those who accompanied the Prophet, and the fourth those who accompanied those who accompanied the Prophet (peace and blessings be upon him). This¹⁹ Hadith indicates that mere sighting establishes companionship.

4. Distinguishing Between Seeing and Accompanying

This distinction is considered when comparing the Prophet's (PBUH) Companions. Not all Companions hold the same rank; those who embraced Islam early and witnessed the significant events are not the same as those who embraced Islam later and did not witness any significant events. Each Companion has his own status, which is determined by the degree of companionship, closeness, participation in events, etc²⁰.

5. Concerning Ibn al-Musayyib's Definition

If his definition is indeed correct, it would exclude some Companions who are unanimously recognized as such, like Jarir ibn Abdullah²¹. However, some reservations should be mentioned in the definition to make it complete:

1. Requirement of Discernment and Sanity with Sight

Abu Sa'id al-'Alai went on to stipulate the requirement of discernment and sanity. He wrote a biography of Abdullah ibn al-Harith ibn Nawfal, whom the Prophet (PBUH) blessed, but noted that he was not considered a Sahabi as he had no discernment or sight at that time²², and his Hadith is absolutely Mursal (a type of Hadith where a Successor narrates directly from the Prophet (peace and blessings be upon him)). This is also evident in the words of Yahya ibn Ma'in, Abu Zur'a, Abu Hatim, Abu Dawud, Ibn Abd al-Barr, and others²³.

Others, like Ibn Hajar²⁴, al-Hafiz al-Munawi²⁵, and al-Sakhawi²⁶, did not stipulate the requirement of discernment. They argued that if the sighting cannot be attributed to him, it is true that the Prophet (PBUH) saw him²⁷. It seems, and Allah knows best, that discernment is not required for a Sahabi because, as mentioned, companionship is achieved through mere sight—whether they saw each other or only one saw the other. These individuals earned the honor of companionship²⁸ by being seen by the Prophet (PBUH).

2. Ibn Hajar's Addition

Ibn Hajar added a condition to the definition: this definition may include those who are not considered Companions by consensus, such as Ibn Khatal and al-Rijal ibn Unfuwah, because they died as disbelievers after having accepted Islam and seen the Prophet²⁹ (PBUH).

3. Those Who Apostatized and Returned

These are of two types:

a. The first type includes those who apostatized and returned to Islam during the Prophet's (PBUH) lifetime, like Abdullah ibn Abi Sarh, who is considered a Sahabi.

b. The second type includes those who apostatized and then returned to Islam after the Prophet's (PBUH) death, like Qurrah ibn Hubayrah and al-Ash'ath ibn Qays. Al-Hafiz al-'Iraqi did not consider them Sahaba, basing his view on those who believe that apostasy nullifies deeds³⁰. However, Ibn Hajar accepted them as Sahaba³¹, and al-Hafiz al-Munawi mentioned that historians, Hadith scholars, and biographers all consider this group to be Sahaba³².

4. Jinn Are Included in the Sahaba

Because the message and prophethood included them, and they are accountable just like humans³³.

5. Women Are Considered Sahaba

Just as men are, and many women are recorded as Sahaba in the books authored on the Sahaba.

6. The Encounter Must Be in the World of Witnessing

The meeting must occur in the world of the seen, not in the unseen³⁴.

Thus, the definition of a Sahabi is: "Anyone from among humans or jinn who met the Messenger (PBUH) in the world of witnessing while believing in him and died upon that faith, even if apostasy occurred in between³⁵."

The second requirement: the issue of the sahaba's ijtiḥad (independent juristic reasoning) during the prophet's (pbuh) lifetime

The Prophet (PBUH) is the source of revelation, the legislator, and the one who ordered the Sahaba to refer disputes to him. Hence, no disagreement could occur among the Sahaba. On the other hand, the Prophet (PBUH) encouraged ijtiḥad, and many instances of ijtiḥad occurred among the Sahaba during the Prophet's (PBUH) time.

Therefore, scholars have differed on whether the Sahaba were permitted to practice ijtiḥad during the Prophet's (PBUH) lifetime:

First View: Absolute Prohibition

This is the view of some usuliyyun (principles of Islamic jurisprudence scholars) because it is rationally³⁶ impermissible.

Second View: Permissibility

The scholars who allowed it differed in their views:

a. Absolute Permission

This is the view of Muhammad ibn al-Hasan and al-Baqillani³⁷, and it is the view of the majority³⁸.

b. Permissibility for the Distant but Not for the Close³⁹

c. Permissibility in the Prophet's (PBUH) Absence but Not in His Presence⁴⁰.

d. Permissibility for the Governors and Judges Distant from the Prophet (PBUH) but Not for Others⁴¹.

e. Conditioning on the Prophet's (PBUH) Permission: If the Prophet (PBUH) gave permission, then ijtiḥad was allowed; otherwise, it was not⁴²

f. No Permission for Matters Involving Obligatory Duties or Prohibited Acts

Ijtiḥad was allowed only in matters that were permissible and not commanded or prohibited, such as their ijtiḥad on what to use as a call to prayer or determining the seventy thousand who will enter Paradise without reckoning or punishment⁴³.

It seems, and Allah knows best, that the correct view is that ijtiḥad was absolutely permissible during the Prophet's (PBUH) lifetime, as there were many instances where the Sahaba exercised ijtiḥad, both in the Prophet's (PBUH) absence and presence.

Some Examples Include:

1. The Sahaba's Ijtiḥad in Determining the Seventy Thousand

When the Prophet (PBUH) said: "Seventy thousand of my Ummah will enter Paradise without reckoning or punishment⁴⁴," this occurred in the Prophet's (PBUH) presence.

2. Sa'd ibn Mu'adh's Ijtihad in Judging Banu Qurayzah⁴⁵

This also occurred in the Prophet's (PBUH) presence.

3. Amr ibn al-'As's Ijtihad regarding ablution from impurity in Cold night⁴⁶ which occurred while he was far from the Prophet (peace and blessings be upon him).

4. Mu'adh ibn Jabal's statement to the Prophet (PBUH) that he would exercise his own ijtihad in any matter without evidence from the Qur'an or Sunnah⁴⁷.

The Ijtihad (Independent Reasoning) of the Companions during the Time of the Prophet (PBUH) has two states⁴⁸:

A. First state

A companion performs ijtihad, and then presents his reasoning to the Prophet (PBUH). If the Prophet (PBUH) approves of it, the ijtihad becomes an established Sunnah due to the Prophet's approval, as was the case with 'Amr ibn al-'As when he performed tayammum (dry ablution) during a cold night. If the Prophet (PBUH) does not approve of it, the companion's ijtihad is treated like any other reasoning that contradicts a textual proof, as happened with 'Ammar ibn Yasir when he performed tayammum in a manner that the Prophet (PBUH) did not approve⁴⁹ of.

B. Second State

A companion performs ijtihad without presenting it to the Prophet (PBUH). In this case, the issue is left to the judgment of the companion's statement, and the well-known debate about the authority of the companions' opinions arises.

The third requirement: Reasons for the Differences in Ijtihad among the Companions (May Allah be pleased with them)

1. Differences Due to Proximity to the Prophet (PBUH):

For example, the Prophet's wives were the most knowledgeable about his personal matters, such as rulings related to menstruation, childbirth, clothing, sleep, and worship. If they heard a hadith about something they hadn't seen or heard from the Prophet (PBUH), it could cause doubt, leading to differences between those close to the Prophet (PBUH) and those who narrated a hadith that the close ones had not heard. An example of this is when the Mother of the Believers, 'Aisha (RA), denied the narration that the Prophet (PBUH) urinated standing⁵⁰, even though Hudhayfah ibn al-Yaman narrated that he did⁵¹.

2. Differences in Understanding the Prophet's Intent:

An example of this occurred during the Battle of Banu Qurayza when the Prophet (PBUH) ordered the companions not to pray Asr until they reached Banu Qurayza⁵². The companions differed in understanding the Prophet's intent, forming two groups:

- **Group A:** Prayed Asr on time, interpreting the Prophet's statement as urging haste.
- **Group B:** Delayed the Asr prayer until they reached Banu Qurayza, even if they arrived after the time for Asr had passed, following the Prophet's command.

3. Differences Due to the Interpretation of the Prophet's Actions

The actions of the Prophet (PBUH) can have different implications. Sometimes, they indicate Sunnah to be followed, while other times, the Prophet (PBUH) performed actions out of habit or natural inclination, not as a Sunnah. Due to this, the companions differed in some of the Prophet's actions—some saw them as Sunnah, while others saw them as habits. For example, when the Prophet (PBUH) stopped at a place called al-Abtah upon returning from Hajj, 'Abdullah ibn 'Umar considered it a Sunnah⁵³, while 'Aisha believed that his stop was not intentional and thus not a Sunnah but a habit⁵⁴.

4. Differences Due to Some Companions Hearing a Hadith While Others Did Not

The presence and proximity of the companions to the Prophet (PBUH) varied—some were close to him in both peace and war, while others were less so. Due to these differences in presence or proximity, some companions narrated more or less, leading to knowledge of a ruling or ignorance of it. This difference led to some companions holding knowledge from the Prophet (PBUH) unknown to others. For example, when Ibn 'Abbas heard that his cousin 'Ali had burned some people, he objected and mentioned that the Prophet (PBUH) had forbidden punishment with Allah's punishment (fire). This indicates that 'Ali (RA) was unaware of this hadith; if had he known, he would have acted upon⁵⁵ it.

5. Differences Due to Some Companions Not Accepting a Hadith as Authentic

The companions were very meticulous about the Sunnah of the Prophet (PBUH) and did not accept hadith from just anyone. Some companions issued fatwas (legal verdicts) contrary to others because the hadith was authentic to one but not to the other. An example is when 'Umar ibn al-Khattab was told that Fatimah bint Qays narrated that the thrice-divorced woman is not entitled to maintenance or housing. 'Umar did not accept her narration because it conflicted with the Qur'anic text, and secondly, he doubted her memory, suggesting she might have forgotten⁵⁶.

6. Differences Due to Ignorance of Abrogation

Abrogating rulings always come after the abrogated ones in time. Many companions were present when a ruling was abrogated, but missed the abrogation. They thought the ruling remained unchanged and issued fatwas based on the abrogated ruling, while those aware of the abrogation issued fatwas based on the new ruling, leading to differences. For example, the companions differed on whether one who had intercourse with his wife but did not ejaculate must perform ghusl (ritual bath). Some companions believed ghusl was not required, adhering to the Prophet's saying: "Water is only from water" (i.e., ejaculation). Others believed this ruling was abrogated by his saying: "When the circumcised parts meet, ghusl becomes obligatory," meaning ghusl was initially not required, but the ruling was later abrogated⁵⁷.

7. Differences Due to Forgetfulness

The companions, like all humans, were subject to forgetfulness, error, and heedlessness. Some companions, due to their humanity, forgot some things the Prophet (PBUH) had told them. When asked about a ruling or a hadith they had forgotten, they issued a fatwa contrary to what they knew, leading to differences between them and those who had not forgotten the ruling or hadith. An example is when 'Umar (RA) was asked about a man in a place with no water; 'Umar did not permit him to perform tayammum. 'Ammar (RA) then reminded 'Umar of the incident when they were in a place with no water, and the prayer time came. 'Umar did not pray, while 'Ammar rolled in the dirt and prayed. When they returned to the Prophet (PBUH), he taught 'Ammar the correct method of tayammum⁵⁸.

8. Differences Due to Errors in Narration

As previously mentioned, the companions were human; they could forget, err, and overlook. Some companions might make mistakes in narrating hadith, leading to contradictions with others who did not make such mistakes. For example, when 'Aisha (RA) heard that Ibn 'Umar narrated that the deceased is punished due to his family's weeping over him, she said Ibn 'Umar must have forgotten or made a mistake. The correct hadith is that the Prophet (PBUH) passed by a Jewish funeral where they were weeping, and the Prophet (PBUH) said they were weeping while she (the deceased) was being punished in her grave⁵⁹.

9. Differences Due to Knowing the Hadith with the Legal Ruling but Not Its Reason

Many hadiths of the Prophet (PBUH) have a reason behind them, often narrated without mentioning the reason. This often leads to conflicting hadiths and, consequently, differing ijtiḥad and fatwas. For example, the previous case of 'Aisha (RA) and Ibn 'Umar—'Aisha narrated the hadith along with its reason, while Ibn 'Umar narrated it without the reason. Therefore, there was a difference: According to 'Aisha's narration, the hadith was specific to Jews, while according to Ibn 'Umar's narration, it was general to all deceased.

SECTION TWO: THE PROPHET'S (PBUH) INTERACTION WITH THE DIFFERENCES AMONG THE COMPANIONS (MAY ALLAH BE PLEASED WITH THEM)

The first requirement: The disagreement among the companions regarding the timing of the Asr prayer during the battle of Banu Qurayza

The disagreement among the companions regarding the timing of the Asr prayer during the battle of Banu Qurayza⁶⁰.

In the story of Banu Qurayza, when the Prophet (PBUH) instructed his companions not to perform the Asr prayer until they reached Banu Qurayza, the companions differed in their understanding of the Prophet's (PBUH) intention, forming two groups:

- The first group: They understood that the Prophet (PBUH) intended for them to hasten, while still performing the Asr prayer at its prescribed time.
- The second group: They understood that the Prophet (PBUH) intended for them to perform the prayer at Banu Qurayza, even if it meant delaying it until after its prescribed time.

The Prophet's (PBUH) stance: The Prophet (PBUH) did not favor either of the two positions.

The Prophetic guidance derived from the Prophet's (PBUH) stance on this disagreement:

1. Caution in decision-making

When faced with an issue where there is a strong difference of opinion, and each side presents strong evidence, a scholar should be cautious in choosing a position. The Prophet (PBUH) did not side with either opinion because both groups had valid reasoning:

- First group's evidence

- It is not permissible to delay prayer beyond its prescribed time, as stated in the Quran: "Indeed, prayer has been decreed upon the believers a decree of specified times" [Quran 4:103].⁶¹
- Praying on time is one of the most beloved acts to Allah.⁶²
- They interpreted the Prophet's (PBUH) command as urging haste and diligence in reaching Banu Qurayza. The Prophet (PBUH) knew they would not reach Banu Qurayza by the Asr prayer time, so if he meant the actual performance of the prayer there, he would have said, "Pray Asr at Banu Qurayza even if the time has passed."

Second group's evidence

- They took the Prophet's (PBUH) command literally.
- They emphasized the obligation to obey the Prophet (PBUH) .
- The Prophet (PBUH) is the legislator, so they understood that the Asr prayer on that day should be performed at Banu Qurayza, even if it was delayed beyond its prescribed time.

2. Respect for divergent scholarly opinions

Scholars who provide strong evidence for their opinions should not be deemed wrong. The Prophet (PBUH) certainly knew his intention and which group's understanding was correct, yet he did not make a judgment between them. Similarly, there are many religious issues where scholars of the past and present have disagreed, such as the meaning of "Al-'Uood" in Zihar, relieving oneself in open spaces versus buildings, and the qunut in the Fajr prayer. Ibn al-Qayyim, in the issue of qunut, mentions that the people of hadith do not denounce those who consistently perform qunut in Fajr, nor do they consider it against the Sunnah⁶³, recognizing the strength of the opposing evidence.

3. No obligation to favor a position in all disputed matters

In some issues, it may be difficult or even unnecessary to favor one opinion over another, especially when both are strongly supported by evidence. The Prophet (PBUH), the most knowledgeable about his intention, did not favor one opinion, and many scholars have followed this approach. For instance, Ibn Hajar, when discussing the concept of "Al-'Uood" in Zihar, concluded by saying, "And Allah knows best"⁶⁴.

4. Leniency toward those who follow a weaker opinion

A scholar or judge should not harshly criticize someone who follows the less favored opinion if their reasoning led them to believe it was correct. One of the two groups of companions must have acted contrary to what the Prophet (PBUH) intended, but they were not rebuked because their reasoning led them to that conclusion.

5. Open-mindedness in scholarly debate

A scholar should be open-minded when discussing issues with their students. If a student arrives at a different conclusion through their own reasoning, they should not be criticized. The Prophet (PBUH) surely intended one specific thing, and one of the groups certainly disagreed with it, yet he did not criticize them because their reasoning led them there.

6. Cultivating a culture of respect for diverse opinions

Especially when opinions are based on sound reasoning, there should be a culture of respect and openness towards differing views, avoiding quick judgment or accusations of innovation.

7. Encouragement of ijtihad (Independent reasoning)

The Prophet (PBUH) did not reprimand anyone for their reasoning; rather, it was his practice to encourage those who engaged in ijtihad and guide those who made mistakes.

The second requirement: The disagreement between 'Amr ibn al-As' (May Allah be pleased with him) and his companions on the permissibility of Tayammum on a cold night

The Prophet (PBUH) sent out a military expedition and appointed 'Amr ibn al-As' as their commander. One morning, Amr became in a state of major ritual impurity (junub) after a cold night. Fearing for his life if he performed ghusl (ritual bathing), he opted for tayammum (dry ablution) and led the people in prayer. Upon the expedition's return to Madinah, the companions informed the Prophet (PBUH) of what Amr had done. The Prophet (PBUH) asked Amr about

his actions, and Amr explained that he feared for his life if he performed ghusl, citing that Allah forbids self-destruction. The Prophet (PBUH) smiled and said nothing further⁶⁵.

The Prophetic guidance derived from this disagreement

1. Listening before judging

A scholar should not judge someone who disagrees with them until they have heard their reasoning, as the truth might be with the other party. The Prophet (PBUH) asked ‘Amr ibn al-As’ to explain his reasoning before making any judgment. Similarly, in the story of the companion who recited Surah Al-Ikhlās in every unit of prayer, the Prophet (PBUH) did not judge him immediately but first asked about the reason for his action, then approved of it⁶⁶.

2. Balancing all evidences

A true scholar strives to apply all relevant texts without neglecting any of them. ‘Amr ibn al-As’ (May Allah be pleased with him) considered all the evidences: those supporting performing the prayer on time, those prohibiting endangering oneself, and those allowing tayammum.

3. Using principles of Islamic jurisprudence

Applying the principles of Islamic jurisprudence is crucial for issuing a ruling. ‘Amr ibn al-As’ knew the evidence for the obligation of ghusl but also recognized that this obligation is conditional when there is illness or lack of water. While he did not initially know that fear of death could be a valid excuse, he used the verse prohibiting self-destruction as his basis. This reasoning led him to view the fear of death as one of the most significant excuses for permitting tayammum, a view which the Prophet (PBUH) affirmed. This contrasts with the case of the companion who, while traveling, was injured in the head. When he sought permission from his companions to perform tayammum, they told him there was no concession for him as long as he could use water. He performed ghusl and died from his injuries, leading to the Prophet (PBUH) severely reprimanding them for their incorrect advice⁶⁷.

4. Referring disputes to those more knowledgeable

When a scholar or jurist disagrees with others, they should refer the matter to someone more knowledgeable. In this instance, ‘Amr ibn al-As’ disagreed with the other companions, all of whom were also scholars, but the companions referred the matter to the Prophet (PBUH), who was the most knowledgeable among them.

5. The importance of evidence over majority opinion

The validity of an argument lies in its evidence, not in the number of people who support it. ‘Amr ibn al-As’ was opposed by many companions, yet the Prophet (PBUH) upheld his decision.

The third requirement: The disagreement between Abu Bakr and Umar regarding the ruling on the prisoners of Badr.

After the Battle of Badr and the victory of the Muslims, they captured prisoners from the disbelievers. The Prophet (PBUH) consulted his two companions, Abu Bakr and Umar (may Allah be pleased with them), about the fate of the prisoners, but they had differing opinions:

- Abu Bakr's opinion

Abu Bakr (may Allah be pleased with him) suggested taking ransom from the prisoners, which would strengthen the Muslims against the disbelievers, and perhaps Allah would guide the prisoners to Islam.

- Umar's opinion

Umar ibn al-Khattab (may Allah be pleased with him) proposed killing the prisoners, as many of them were the leaders of the disbelievers, and this would cut off the roots of disbelief.

The Prophet (PBUH) chose to follow the opinion of Abu Bakr (may Allah be pleased with him).

However, the next day, Umar found the Prophet (PBUH) and Abu Bakr both weeping. When he asked them why, the Prophet (PBUH) informed him that they were nearly subjected to punishment for taking the ransom, and the revelation had come down supporting Umar's opinion⁶⁸.

The Prophetic Guidance Derived From the Prophet's (PBUH) Stance on This Disagreement

1. Consultation with others

It is commendable for a scholar to present a matter to other scholars, even if they are less knowledgeable. The Prophet (PBUH) consulted Abu Bakr and Umar (may Allah be pleased with them), despite them being less knowledgeable than him.

2. Following evidence-based opinions

A scholar should lean towards the opinion supported by evidence. The Prophet (PBUH) leaned towards Abu Bakr's opinion because the Quranic verse supported it: "Either [set them free] as a favor or ransom [them]" [Quran 47:4]⁶⁹.

3. Humility of the scholar

A scholar or student of knowledge should remain humble. If a scholar issues a fatwa or makes an ijtihad on a matter and later realizes that the correct opinion is held by someone else, even if that person is less knowledgeable, they should adopt the correct opinion. The Prophet (PBUH), despite being more knowledgeable than Umar, followed Umar's opinion when the revelation confirmed it, demonstrating his humility.

4. Adhering to the truth

A scholar should submit to the truth. If they come across new evidence that contradicts their previous ijtihad or fatwa, they must act upon it without withholding it to defend their previous opinion. The Prophet (PBUH) changed his stance when he realized it was not correct.

5. Transparency in sharing evidence

A scholar must not conceal evidence to support their own opinion. The Prophet (PBUH), despite his high status, did not conceal the revelation that favored Umar's opinion over his own.

6. Prioritizing textual evidence

A scholar should always prioritize the textual evidence over any personal ijtihad or opinion. The Prophet (PBUH) initially leaned towards Abu Bakr's

opinion because it was supported by evidence. However, when the evidence favored Umar's view, he switched to Umar's position. Scholars have often emphasized the importance of adhering to the text if it contradicts their fatwas⁷⁰.

The Fourth Requirement: The Disagreement Between Two Companions Regarding Repeating the Prayer After Finding Water Before the Time Expired.

Two companions were traveling and the time for prayer arrived, but they had no water, so they performed tayammum (dry ablution) and prayed. Before the prayer time expired, they found water, leading to a difference of opinion:

- The first companion: He believed that he did not need to repeat the prayer and that the prayer he performed with tayammum was sufficient.
- The second companion: He believed that since the excuse for tayammum had been removed, he was obligated to repeat the prayer as long as there was still time. When they returned to the Prophet (PBUH) and informed him of what had happened, the Prophet (PBUH) ruled that the first companion had followed the Sunnah, while the second would receive double the reward⁷¹.

The Prophetic Guidance Derived From the Prophet's (PBUH) Stance on this Disagreement

1. Validation of ijtiḥad

If a scholar makes an independent judgment based on the evidence available to them, their ijtiḥad is considered valid according to the guidance their evidence provided. These two companions used their judgment without a clear precedent to guide them, and the Prophet (PBUH) did not declare either of them wrong.

2. Seeking new evidence

Scholars should always strive to seek new evidence on a matter, even if it means changing their opinion. The return of the two companions to the Prophet (PBUH) reflects their desire to seek the correct ruling from the primary source of Islamic guidance, which at that time was the Prophet (PBUH) himself.

3. Encouraging independent thought

Encouraging students to engage in ijtiḥad is important for their intellectual growth, even if they make mistakes. The Prophet (PBUH) did not reprimand either companion but instead offered encouraging feedback, which would motivate them to continue their pursuit of knowledge, even though one of them had inevitably made an error.

4. Encouragement does not mean unconditional acceptance

While it is important to encourage students in their efforts, not every conclusion they reach will be accepted. For instance, in the case of Umar ibn al-Khattab and Ammar ibn Yasir, who were on a journey and needed to perform ablution without water, Umar refused to perform tayammum, while Ammar did so in a manner not prescribed by the Sunnah. Upon their return, the Prophet (PBUH) corrected them, guiding them to the proper way of performing tayammum, acknowledging Ammar's effort but correcting the method⁷².

5. Natural and acceptable differences in ijtiḥad

Disagreements in ijtiḥād are natural and should be accepted. The Prophet (PBUH) did not criticize the companions for their differing opinions; had he disapproved of their differences, he would have admonished them, as he did with the tribes of Aws and Khazraj when they fell into a major dispute instigated by the Jews⁷³.

Conclusion

After conducting this research, we have arrived at several important conclusions, the most significant of which are:

1. The Prophet (PBUH) taught his companions to follow divine revelation while also encouraging independent reasoning (ijtiḥād). His method combined adherence to guidance with creativity, demonstrating that Islam is a religion that promotes the use of intellect and critical thinking, contrary to what some may claim about it suppressing intellectual freedom.
2. The differences among the companions in jurisprudential matters had legitimate legal grounds. Their disagreements were not driven by personal desires or sectarian bias.
3. Through his various responses to the companions' differences, the Prophet (PBUH) taught the people the culture of respectful disagreement, the acceptance of others' opinions, and the avoidance of fanaticism towards personal views or hastiness in accusing others of innovation.
4. The Prophet's (PBUH) careful selection of his remarks on the companions' differences is noteworthy. Sometimes he would encourage, sometimes he would correct all views, and at other times he would affirm by remaining silent. This teaches educators and teachers the importance of choosing feedback that will have the most positive impact on the learner's psyche.
5. The companions hold a great status for us. Their independent judgments, which were affirmed by the Prophet (PBUH), became a legal precedent for us to follow.
6. The intelligence of the companions and their excellent use of religious texts are well demonstrated. The ijtiḥād of 'Amr ibn al-As', which was approved by the Prophet (PBUH), is a prime example of this.
7. A scholar who exercises ijtiḥād is always correct in a general sense, even if the truth lies with someone else. This is because ijtiḥād based on correct principles is valid, and the scholar is correct based on what his reasoning leads him to.
8. The companions were not biased towards their own opinions. When they presented their opinions to the Messenger of Allah (PBUH), they accepted whatever judgment he made, whether it agreed with their views or not.

Key Recommendations:

1. Defining the term “Sahabi” (companion of the Prophet) is a subject worthy of attention, especially given the scholarly debate between those who narrowly define it and those who take a broader approach.
2. Studying the concept of disagreement in the Quran and Sunnah, along with related topics, and establishing clear distinctions between acceptable and unacceptable forms of disagreement.
3. Examining the Prophetic guidance in dealing with learners, as the Prophet (PBUH) is the ultimate role model for educators, and his approach in this regard is crucial for any teacher.

References:

- ¹ Ahmad ibn Muhammad ibn Ali al-Maqri al-Fayoumi - Al-Misbah al-Munir fi Gharib al-Sharh al-Kabir lil-Rafi'i, The Scientific Library – Beirut, Volume 1, Page 333.
- ² Muhammad ibn Sa'ad ibn Mani' Abu Abdullah al-Basri al-Zuhri - Al-Tabaqat al-Kubra, Dar Sader – Beirut, Volume 2, Page 242. The chain of narration is weak as it was narrated by Ibn Sa'ad from Al-Waqidi, who is weak. See: Shams al-Din Muhammad ibn Abd al-Rahman al-Sakhawi - Fath al-Mughith Sharh Alfiyat al-Hadith, Dar al-Kutub al-Ilmiyya – Lebanon, First Edition, 1403 AH, Volume 3, Page 102.
- ³ Nur al-Din Abu al-Hasan Ali ibn Sultan Muhammad al-Qari al-Harawi, known as Mulla Ali al-Qari - Sharh Sharh Nukhbat al-Fikr fi Mustalah Ahl al-Athar, Edited and Annotated by: Muhammad Nizar Tamim and Haitham Nizar Tamim, Preface by: Sheikh Abd al-Fattah Abu Ghuddah, Dar al-Arqam, Beirut, Lebanon, Page 590.
- ⁴ Ahmad Shakir - Al-Ba'ith al-Hathith Sharh Ikhtisar Uloom al-Hadith, Commentary by Muhammad Nasir al-Din al-Albani, Edited and Annotated by Ali ibn Hasan ibn Ali ibn Abd al-Hamid al-Halabi al-Athari, Maktabat al-Ma'arif for Publishing and Distribution, First Edition 1417 AH – 1996, Page 493.
- ⁵ Al-Bukhari, Muhammad ibn Ismail Abu Abdullah al-Bukhari al-Ju'fi - Sahih al-Bukhari, Edited by Muhammad Zuhayr ibn Nasser al-Nasser, Dar Tuq al-Najat, First Edition, 1422 AH, Volume 5, Page 2.
- ⁶ Ahmad ibn Ali ibn Thabit Abu Bakr al-Khatib al-Baghdadi - Al-Kifaya fi Ilm al-Riwaya, Edited by Abu Abdullah al-Surqi and Ibrahim Hamdi al-Madani, The Scientific Library - Madina, Page 51. See also: Al-Hafiz al-Iraqi: Abu al-Fadl Zayn al-Din Abd al-Rahim ibn al-Husayn ibn Abd al-Rahman ibn Abu Bakr ibn Ibrahim al-Iraqi - Sharh al-Tabsira wa al-Tadhkira Alfiyat al-Iraqi, Edited by Abd al-Latif al-Humaim and Maher Yasin Fahl: Dar al-Kutub al-Ilmiyya, Beirut – Lebanon, First Edition (1423-2002), Volume 2, Page 120.
- ⁷ Abu al-Fadl Ahmad ibn Ali ibn Muhammad ibn Ahmad ibn Hajar al-Asqalani - Nuzhat al-Nazr fi Tawdeeh Nukhbat al-Fikr fi Mustalah Ahl al-Athar, Edited by Abdullah ibn Dhaif Allah al-Ruhayli, First Edition, Safir Press, Riyadh, 1422 AH, Page 238. Also see: Al-Hafiz al-Iraqi - Sharh al-Tabsira wa al-Tadhkira, Volume 2, Pages 120-121.
- ⁸ Dr. Abd al-Karim ibn Ali ibn Muhammad al-Namlah - Al-Muhadhab fi Ilm Usul al-Fiqh al-Muqarran, Publisher: Maktabat al-Rushd – Riyadh, First Edition: 1420 AH - 1999 CE, Volume 2, Page 702.
- ⁹ Ibn al-Salah: Abu Amr Uthman ibn Abd al-Rahman al-Shahrazuri - Uloom al-Hadith, Maktabat al-Farabi, First Edition 1984 CE, Page 171. See also: Al-Sakhawi Shams al-Din

Muhammad ibn Abd al-Rahman - Fath al-Mughith Sharh Alfiyat al-Hadith, Dar al-Kutub al-Ilmiyya – Lebanon, First Edition, 1403 AH, Volume 3, Page 101.

¹⁰ Abd al-Rahman ibn Muhammad ibn Idris al-Razi - Al-Maraseel, Edited by Shukr Allah Na'mat Allah Qojani, Publisher: Muassasat al-Risala, Year of Publication 1397, Place of Publication: Beirut, Page 98.

¹¹ Abu Dawood Sulaiman ibn al-Ash'ath al-Sijistani - Sunan Abi Dawood, Dar al-Kitab al-Arabi – Beirut, Volume 1, Page 412. See also: Al-Sakhawi - Fath al-Mughith, Volume 3, Page 101.

¹² Ahmad ibn Ali ibn Hajar Abu al-Fadl al-Asqalani al-Shafi'i - Al-Isaba fi Tamyiz al-Sahaba, Edited by Ali Muhammad al-Bajawi, Dar al-Jeel – Beirut, First Edition, 1412 AH, Volume 4, Page 106.

¹³ Al-Namlah, A. K. A. (1999). Mukhālafat al-Ṣaḥābī li-ḥadīth al-Nabī al-sharīf: Dirāsah nazariyyah taṭbīqiyyah [The Disagreement of the Companion with the Noble Prophetic Ḥadīth: A Theoretical and Applied Study] (2nd ed.). Riyadh: Maktabat al-Rushd. (pp. 58-59). (Original work published 1420 AH).

¹⁴ Ibn al-Salah - Al-Muqaddima, Page 171.

¹⁵ Al-Hafiz al-Iraqi - Sharh al-Tabsira, Volume 2, Page 123.

¹⁶ Ibn al-Salah - Al-Muqaddima, Page 171

¹⁷ Abu al-Abbas Shams al-Din Ahmad ibn Muhammad ibn Abi Bakr ibn Khallikan - Wafayat al-Ayan wa Anba' Abna' al-Zaman, Edited by Ihsan Abbas, Dar Sader – Beirut, Volume 3, Page 33.

¹⁸ Al-Sakhawi - Fath al-Mughith, Volume 3, Page 101.

¹⁹ Muslim - Fada'il al-Sahaba Radi Allahu Anhum, Bab Fadl al-Sahaba Thumma alladhina Yalunahum Thumma alladhina Yalunahum, Edited by Fu'ad Abd al-Baqi, Dar Ihya' al-Turath al-Arabi, Beirut, Lebanon, Volume 4, Page 1962.

²⁰ See Ibn Sa'ad - Al-Tabaqat, Volume 2, Page 242.

²¹ Nur al-Din Abu al-Hasan Ali ibn Sultan Muhammad al-Qari al-Harawi, known as Mulla Ali al-Qari - Sharh Sharh Nukhbat al-Fikr fi Mustalahat Ahl al-Athar, Edited by Muhammad Nizar Tamim and Haitham Nizar Tamim, Preface by Abd al-Fattah Abu Ghuddah, Dar al-Arqam, Beirut, Lebanon, Page 590.

²² Abu Sa'id ibn Khalil ibn Kaykaldi Abu Sa'id al-Alla'i - Jami' al-Tahsil fi Ahkam al-Marasil, Edited by Hamdi Abd al-Majid al-Salafi, Alam al-Kutub – Beirut, Second Edition, 1407 AH – 1986, Page 208.

²³ Al-Hafiz al-Iraqi - Al-Taqyid wa al-Idah Sharh Muqaddimat Ibn al-Salah, Edited by Abd al-Rahman Muhammad Uthman Muhammad Abd al-Muhsin al-Kutbi, The Salafi Library, Madina, First Edition, 1389 AH/1969 CE, Page 292.

²⁴ See Ibn Hajar - Nuzhat al-Nazar, Page 142.

²⁵ Abd al-Raouf al-Manawi - Al-Yawaqit wa al-Durar fi Sharh Nukhbat Ibn Hajar, Edited by al-Murtada al-Zayn Ahmad, Published by Maktabat al-Rushd, Volume 2, Page 210.

²⁶ Fath al-Mughith, Volume 3, Page 95.

²⁷ Same Source, Volume 3, Page 95.

²⁸ See Ibn Hajar - Nuzhat al-Nazar, Page 142.

²⁹ Same Source, Page 238.

³⁰ Al-Taqyid wa al-Idah, Page 292.

³¹ Nuzhat al-Nazar, Page 238.

³² Al-Yawaqit wa al-Durar, Volume 1, Page 243.

³³ Al-Hafiz al-Iraqi - Al-Taqyid wa al-Idah, Page 295.

³⁴ Same Source, Page 295.

³⁵ See Ibn Hajar - Nuzhat al-Nazar, Page 140.

³⁶ Abu al-Muzaffar Mansur ibn Muhammad ibn Abd al-Jabbar ibn Ahmad al-Marwazi al-Samani al-Tamimi al-Hanafi then al-Shafi'i - Qawaati' al-Adilla fi al-Usul, Edited by Muhammad Hasan Muhammad Hasan Isma'il al-Shafi'i, Dar al-Kutub al-Ilmiyya, Beirut, Lebanon, First Edition, 1418 AH/1999 CE, Volume 2, Page 102.

³⁷ Same Source, Volume 2, Page 102.

³⁸ Badr al-Din Muhammad ibn Bahadir ibn Abdullah al-Zarkashi - Al-Bahr al-Muhit fi Usul al-Fiqh, Edited, Verified, and Annotated by Dr. Muhammad Muhammad Tamer, Dar al-Kutub al-Ilmiyya, Year of Publication 1421 AH - 2000 CE, Place of Publication Lebanon/Beirut, Volume 4, Page 507.

³⁹ Same Source, Volume 4, Page 507.

⁴⁰ Same Source, Volume 4, Page 507.

⁴¹ Same Source, Volume 4, Page 509.

⁴² Same Source, Volume 4, Page 510

⁴³ Abu Muhammad Ali ibn Ahmad ibn Hazm al-Andalusi - Al-Ihkam fi Usul al-Ahkam, Hadith – Cairo, First Edition, 1404 AH, Volume 5, Page 122

⁴⁴ Al-Bukhari - Al-Tibb, "Chapter: Whoever did not perform Ruqyah", Volume 7, Page 134; Muslim - Al-Iman, "Chapter: Proof that Groups of Muslims Will Enter Paradise without Reckoning or Punishment", Volume 1, Page 199.

⁴⁵ Al-Bukhari - Al-Maghazi, "Chapter: The Prophet's Return from the Confederates and His March to Banu Qurayza and Their Siege", Volume 5, Page 112; Muslim - Al-Jihad wa al-Siyar, "Chapter: The Permissibility of Fighting Those Who Break a Covenant, and the Permissibility of Judging the People of a Fort by the Decision of a Just and Competent Judge", Volume 3, Page 1388.

⁴⁶ Abu Dawud - Sunan, "Chapter: When the Junub Fears Cold, Should He Perform Tayammum?", Volume 1, Page 132, Narrated also by Al-Bukhari as a suspended Hadith, Volume 1, Page 77.

⁴⁷ Abu Dawud - Sunan, "Chapter: Judgement by Personal Opinion in Judicial Matters", Volume 3, Page 330.

⁴⁸ Al-Razi Muhammad ibn Umar ibn al-Husayn al-Razi - Al-Mahsul fi 'Ilm al-Usul, Edited by: Taha Jaber Fayyad al-Alwani, Imam Muhammad ibn Saud Islamic University – Riyadh, First Edition, 1400 AH, Volume 6, Page 25. Also see: Abdullah ibn Salih al-Fawzan - Taysir al-Wusul ila Qawa'id al-Usul by Imam Abd al-Mu'min ibn Abd al-Haqq al-Baghdadi al-Hanbali, Dar al-Fadhila, First Edition (1422/2001), Page 696

⁴⁹ Al-Bukhari - Al-Tayammum, "Chapter: Tayammum with One Strike", Volume 1, Page 77; Muslim - Al-Hayd, "Chapter: Tayammum", Volume 1, Page 280.

⁵⁰ Al-Nasa'i - Al-Tahara, "Chapter: Urinating in the House While Sitting", Volume 1, Page 26; Al-Tirmidhi - Al-Tahara, "Chapter: The Prohibition of Urinating While Standing", Volume 1, Page 17.

⁵¹ Al-Bukhari - Al-Wudu, "Chapter: Urinating While Standing and Sitting", Volume 1, Page 54; Muslim - Al-Tahara, "Chapter: Wiping Over the Leather Socks", Volume 1, Page 228.

⁵² Al-Bukhari - Al-Maghazi, "Chapter: The Prophet's Return from the Confederates and His March to Banu Qurayza and Their Siege", Volume 5, Page 112; Muslim - Al-Jihad wa al-Siyar,

"Chapter: Hastening to Engage in Battle and Giving Priority to the More Important of Two Conflicting Matters", Volume 3, Page 1391.

⁵³ Muslim - Al-Hajj, "Chapter: The Recommendation of Performing Tawaf al-Ifada on the Day of Sacrifice", Volume 2, Page 951.

⁵⁴ Muslim - Al-Hajj, "Chapter: The Recommendation of Performing Tawaf al-Ifada on the Day of Sacrifice", Volume 2, Page 951.

⁵⁵ Al-Bukhari - Al-Jihad wa al-Siyar, "Chapter: It Is Forbidden to Torture with the Punishment of Allah", Volume 4, Page 61.

⁵⁶ Muslim - Kitab al-Talaq, "Chapter: A Woman Divorced Three Times Has No Right to Maintenance", Volume 2, Page 1118.

⁵⁷ Al-Tahawi Ahmad ibn Muhammad ibn Salama ibn Abd al-Malik ibn Salma Abu Ja'far - Sharh Ma'ani al-Athar, Edited by: Muhammad Zuhri al-Najjar, Dar al-Kutub al-Ilmiyya – Beirut, Lebanon, First Edition, 1399 AH, Volume 1, Page 59.

⁵⁸ Al-Bukhari - Al-Tayammum, "Chapter: Tayammum with One Strike", Volume 1, Page 77; Muslim - Al-Hayd, "Chapter: Tayammum", Volume 1, Page 280.

⁵⁹ Muslim - Al-Jana'iz, "The Deceased is Punished by His Family's Weeping over Him", Volume 2, Page 643.

⁶⁰ Al-Bukhari - Al-Maghazi, "Chapter: The Prophet's Return from the Confederates and His March to Banu Qurayza and Their Siege", Volume 5, Page 112; Muslim - Al-Jihad wa al-Siyar, "Chapter: Hastening to Engage in Battle and Giving Priority to the More Important of Two Conflicting Matters", Volume 3, Page 1391.

⁶¹ Surah An-Nisa' (4:103).

⁶² Al-Bukhari - Mawaqit al-Salat, "Chapter: The Virtue of Performing Prayer at Its Prescribed Time", Volume 1, Page 112.

⁶³ Muhammad ibn Abi Bakr ibn Ayyub ibn Sa'd Shams al-Din Ibn Qayyim al-Jawziyyah - Zad al-Ma'ad fi Hady Khayr al-Ibad, Al-Risala Foundation, Beirut - Maktabat al-Manar al-Islamiyyah, Kuwait, 27th Edition, 1415 AH / 1994 CE, Volume 1, Page 275.

⁶⁴ Ahmad ibn

Ali ibn Hajar Abu al-Fadl al-Asqalani al-Shafi'i - Fath al-Bari Sharh Sahih al-Bukhari, Dar al-Ma'rifah – Beirut, Lebanon, 1379 AH, Volume 9, Page 435.

⁶⁵ Abu Dawud - Sunan, "Chapter: When the Junub Fears Cold, Should He Perform Tayammum?", Volume 1, Page 132, Narrated also by Al-Bukhari as a suspended Hadith, Volume 1, Page 77.

⁶⁶ Al-Bukhari - Al-Tawhid, "Chapter: What Is Mentioned in the Prophet's Du'a for His Ummah to Worship Allah Alone", Volume 9, Page 115; Muslim - Salat al-Musafirin wa Qasruha, "Chapter: The Virtue of Reciting 'Qul Huwa Allahu Ahad'", Volume 1, Page 228.

⁶⁷ Abu Dawud - Sunan, "Chapter: The Injured Person Performs Tayammum", Volume 1, Page 132; Ibn Majah - Sunan, Edited by: Muhammad Fu'ad Abd al-Baqi, Dar al-Fikr, Beirut, Lebanon, "Chapter: Tayammum in Case of Fear of Harm Due to Injury", Volume 1, Page 189.

⁶⁸ Muslim - Al-Jihad wa al-Siyar, "Chapter: The Angels Aided the Believers at the Battle of Badr, and the Permissibility of Taking Spoils", Volume 3, Page 1383.

⁶⁹ Surah Muhammad (47:4).

⁷⁰ Imam Malik: "Everyone's statement may be accepted or rejected, except for the companion of this grave - peace be upon him." Al-Dhahabi - *Siyar A'lam al-Nubala', Edited by a Group

of Editors under the Supervision of Shaykh Shu'ayb al-Arna'ut, Al-Risala Foundation, Third Edition, 1405 AH / 1985 CE, Volume 8, Page 93.

⁷¹ Abu Dawud - Sunan, "Chapter: The Tayammum Person Finds Water after Praying in Time", Volume 1, Page 133; Al-Nasa'i - Al-Sunan, Edited by: Abd al-Fattah Abu Ghuddah, Islamic Publications Office, Aleppo, Second Edition, 1406 AH/1986 CE, "Chapter: Tayammum for One Who Does Not Find Water", Volume 1, Page 213.

⁷² Al-Bukhari - Al-Tayammum, "Chapter: Tayammum with One Strike", Volume 1, Page 77; Muslim - Al-Hayd, "Chapter: Tayammum", Volume 1, Page 280.

⁷³ Al-Ṭabari, M. J. J. A. (2000). *Jāmi' al-bayān fī ta'wīl al-Qur'ān* [The Comprehensive Exposition in the Interpretation of the Qur'an] (A. M. Shākir, Ed., 1st ed., Vol. 6, p. 55). Beirut: Mu'assasat al-Risālah. (Original work published 1420 AH).