

## Qur'ānic Interpretations of the Companions (RA) in the Times of Inter-Muslim War and Conflicts



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### ABSTRACT

Although version of Arabic language used in the holy Quran is called as “‘arī mubīn” (Clear and Manifest Arabic) but Quran also possess its specific literal language. There are many words in the holy Quran which are used out of the literary boundaries of their specific meanings. One similar word is used in variety of meanings even in contrast shades. Thus, reader of the holy Quran needs interpretation to comprehend the actual sense of a same word used in different verses. The most authentic interpretation is one which is uttered by the speaker itself. But in the case of the holy Quran we cannot have such interpretation from the speaker, Almighty Allah. So we have to rely on the only mediation source in whom we trust as the messenger of the speaker. Context, atmosphere, era, addressees, and their status are also of the vital importance in comprehension of the descended text. These aspects are known by the audience who witnessed the articulation of the text themselves. To have the knowledge of all these aspects we have to rely on the Companions of the holy Prophet PBUH who viewed all these aspects as the part of the scenario. This speech paper specifically discusses the Quranic interpretations made by the companions in the times of war or mutual conflicts. In contemporary chaotic age this paper likely to facilitate the understanding of the right conduct of the Muslim when two groups of Islam conflict with each other by following the ways and interpretations of the companions (RA) which they followed after the holy Prophet PBUH.

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## Introduction

Muslims are regarded as brothers<sup>1</sup>, a building of which parts enforce each other<sup>2</sup>, and a body which if any part is not well then, the whole body shares the sleeplessness and fever with it<sup>3</sup>. Thus, confrontation and aggression must be avoided as far as possible instead it is instructed that if two groups of the believers fight each other, seek reconciliation between them<sup>4</sup>. Mutual fighting is not the character of the Muslims, nor should it be. It is not expected that being the believers, they would fight mutually. This also shows that it is indeed a highly offensive state in the sight of Allah in which large groups of the Muslims cannot be expected to be involved<sup>5</sup>.

However, it is a bitter historical fact that since the first century of Hijri, Muslim rulers have been involved in civil wars due to mutual political disputes. In the article under review, there is a description of the differences between the Companions, especially during the civil wars, the Qur'anic arguments presented by them and the interpretations of the verses of the Qur'an presented on those specific occasions. Some of the explanatory and interpretational aspects of the mentioned Qur'anic verses which are not found in the general books of exegesis will be evident from the mention of the mentioned sources. The Companions, may Allah be pleased with them, are witnesses to the revelation of the Qur'an

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<sup>1</sup>. Narrated 'Abdullah bin 'Umar: Allah's Apostle said, "A Muslim is a brother of another Muslim. So he should neither oppress him nor hand him over to an oppressor. And whoever fulfilled the needs of his brother, Allah will fulfill his needs."

*Ṣaḥīḥ Bukhārī, Book of Oppressions, Chapter: A Muslim should not oppress another Muslim, 2442*

<sup>2</sup> Narrated Abu Musa: The Prophet said, "A believer to another believer is like a building whose different parts enforce each other." The Prophet then clasped his hands with the fingers interlaced. (At that time) *Ṣaḥīḥ Bukhārī, Book of Prayer, Chapter: To clasp one's hands by interlocking the fingers in the mosque or outside the mosque, 481*

<sup>3</sup> Narrated An-Nu'man bin Bashir: Allah's Apostle said, "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it." *Ṣaḥīḥ Bukhārī, Book of Manners, Chapter: Being merciful to the people and to the animals, 6011*

<sup>4</sup>. *Al-Qur'ān: Al-Hujrāt, 49: 9*

<sup>5</sup>. *Maūdūdī, Tafhīm ul Qur'ān, (under Al-Hujrāt, 9)*

and are the first disciples of the Holy Prophet. Therefore, on these occasions, the Qur'anic arguments given by him have a special exegetical importance, which students of Qur'anic exegesis cannot ignore. In the present article along with the discussions on their mutual disputes, special focus is given on their Quranic argumentation to analyse the situation and prove their stance.

### **Research Objectives:**

The verses of the Holy Quran are of two types, one is the verses that Allah Ta'ala revealed by Himself, no special event or any civil action of anyone, etc. caused them to be revealed, the other verses are those that were revealed in a special perspective, caused by an event or in response to a question, which should be called the background of these verses. So, in future people apply those verses to that particular situation. This method leads to an increase in Quranic understanding and insight.

The Companions of the Messenger of Allah were witnesses of the revelation of the Qur'an. They were not only a witness but also a righteous agent. The Qur'an would come down from the sky, and they would act on the earth. If the Qur'an forbade the things, they would have stopped from them. If they had problems, the Quran would be revealed for the solution, the Quran would train them, the Quran would announce the acceptance of their actions.

When a problem arose, they would turn to the Qur'an. The Companions knew about each verse, when and under what circumstances it was revealed. They used to organize meetings to understand it more.

The sayings of the Companions are of special importance in the interpretation of the Qur'an. The Companions of the Prophet ﷺ are the witnesses of the revelation of the Qur'an and the first disciples of the Holy Prophet. Therefore, on these occasions, the Qur'anic arguments given by him have a special exegetical importance, which students of Qur'anic exegesis cannot ignore.

Also, the benefits of Ijtihadi opinions are obtained by reasoning from the Qur'anic verses in historical events.

It is a bitter historical fact that since the first century of Hijri, Muslim rulers have been involved in civil wars due to mutual political disputes. In the article under review, there is a description of the differences between the Companions, especially during the civil wars, the Qur'anic arguments presented by them and the interpretations of the verses of the Qur'an presented on those specific occasions. Some of the explanatory and interpretational aspects of the mentioned Qur'anic verses which are not found in the general books of exegesis will be evident from the mention of the mentioned sources.

### **Literature Review:**

Looking at the previous scholarly work on the subject under discussion, there is not much work in this regard. The scholarly work that exists can be divided into two parts: One, where the general historical books mention the mutual conflicts of the Companions, such as the books on the history of Ibn Jarir al-Tabari, Ibn Athir and Ibn Khaldun etc. While some scholars have written books on the background of the mutual conflicts of Companions. The name of Maulana Muhammad Nafay is at the top of it. In his books 'Sirat Hazrat Amir Mu'awiya'(A Biography of Sayyidina Muawiya), Sirat Ali Al-Murtaza'(A Biography of Sayyidina Ali), 'Ruhama Bainahum' (Compassionate Among Themselves), he has not only mentioned the partial details of the events but also gave his analytical opinions on it, which are based on materials derived from authentic sources.

Hakeem Mahmood Ahmad Zafar's 'Uthman Bin Affan'(A Biography of Uthman bin Affan), Sanaullah Saad's 'Serat Usman Dhul-Nureen' (A Biography of Uthman), and Muhammad Tayyab Mohammadi's 'Sahaba and Qur'an' are more books of this type.

Another important work is "A Study Of The Companions Of The Prophet: Geographical Distribution And Political Alignments" by Fu'ad Jabali,<sup>1</sup>

It is a thesis submitted to the faculty of graduate studies and research in partial fulfillment of the requirements of the degree of Ph.D.

This dissertation deals with two aspects of the history of the Companions of the Prophet: the pattern of their geographical distribution and their political alignments taking as its test case the Battle of Siffin. Based on biographical dictionaries of the Companions written by selected Traditionists (i.e., Ibn Sa'd, Ibn 'Abd al-Barr, Ibn al-Athir, al-Dhahabi and Ibn Hajar), and on the Traditionist definition of what constitutes a Companion, an attempt is being made to identify on the one hand the Companions who settled in Iraq, Syria and Egypt, and on the other those Companions whose loyalties during the Battle of Siffin are known.

The main contents are: The companions who lived in Basra,; The companions who lived in Kufa; ;The companions who lived in Syria; The companions who lived in Damascus ;The companions who lived in Hims; The companions who lived in Palestine; The companions who lived in Egypt; The companions whose attitudes during the Battle of

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Siffin are known. In this dissertation we came to know about some facts about the mutual differences of the companions of the Prophet.

### **Discussions:**

In Surah Al-Ḥujrāt, it is said that “If two groups of the believers fight each other, seek reconciliation between them. And if one of them commits aggression against the other, fight the one that commits aggression until it comes back to Allah’s command. So, if it comes back, seek reconciliation between them with fairness, and maintain justice. Surely Allah loves those who maintain justice”<sup>1</sup>

According to the commentators of the Quran, it is compulsory for common Muslims to bring about an understanding between the Muslim groups and try to stop the mutual fighting. All enmity and hostilities will thus cease, and an atmosphere of brotherhood may prevail for all times to come. Since these people have fought against the Muslim ruler, it was possible that they would not be treated by him equitably. Therefore, the Qur'an lays stress on setting things right between them equitably and justly, so that the rights of no one are violated<sup>2</sup>

Muftī Muhammad Shāfī, a renowned scholar of sub-continent and commentator of the Quran, has stated a number of rulings, while explaining the Qur’ānic verse Al-Ḥujrāt:9. According to him:

1. if a very powerful group of Muslims revolts against the Muslim ruler, then it is necessary for the ruler to first hear out their complaint or cause of their dissatisfaction. If a doubt or a misunderstanding has arisen in their mind about some matter, it should be removed. If they show such cause on the basis of which it is permissible in Shari’ah to oppose a Muslim leader or ruler, like unjust behavior on the part of the government, it is essential for the general body of Muslims to assist the group, so that the leader or ruler may refrain from his tyranny, provided that his tyranny is proved beyond any shadow of doubt (Ibn-ul-Ḥumām; Maḏharī). If they cannot show any clearly legitimate reason for their dissatisfaction, revolt, disobedience, and waging war against the Muslim ruler, it is permitted for Muslims to wage war against the rebels. Imām Shāfī RA held that the Muslims should not initiate fight against the rebels unless they first start the fight [Maḏharī]. This law applies when it is positively and unquestionably clear that the group is rebellious.

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<sup>1</sup> . *Al-Qur’ān :Al-Ḥujrāt, 49: 9*

<sup>2</sup> . *Adapted from Baīān al-Qur’ān with reference to Hadāyīah*

2. However, if it is difficult to determine which group is rebellious and which is just, because each party has a valid Shari argument to justify its course of action, then the pros and cons of both parties may be weighed to determine the party that is "just" on the principle of probability.

3. If the juristic argument of one party seems to someone more convincing, it is permitted for him to assist such a group. If someone cannot prefer the standpoint of any one of them, he should remain neutral, as it happened in the civil wars of the Battle of Camel and the Battle of Şiffeīn when many noble Companions remained aloof.

### **Status of the Companions of the Prophet and their Mutual Relations:**

About the companions and Muslims, it is stated in the holy Quran that they are the best Ummah ever raised for mankind. They bid the Fair and forbid the Unfair, and believe in Allah<sup>1</sup>. The holy Prophet declared the companions the best amongst the people<sup>2</sup>.

Sayyidina Abdullah ibn Mughaffal (RA) reported that Allah's Messenger (SAW) said "Allah! Allah! my sahabah do not take them as target (for blame) after me. He who loves them, loves them because of my love and he who despises them, despises them because of despising me. And, he who hurts them, has hurt me; and, he who hurts me, hurts Allah; and, he who hurts Allah, soon He will seize him (in punishment<sup>3</sup>)."

Qurṭabī, while explaining the actual situation of the Battle of Camel and the Battle of Şaffāīn, gives guidelines for later generations of Muslims to follow in the light of the battles of the blessed Companions. This author has dealt with this subject in "Āhkām-ul-

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<sup>1</sup> كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ، وَلَوْ آمَنَ أَهْلَ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ  
سورة آل عمران: ١١٠

(You are the best \_Ummah ever raised for mankind. You bid the Fair and forbid the Unfair, and you believe in Allah. If the people of the Book had believed, it would have been better for them. Among them, there are believers, while most of them are sinners.) *Āle Imrān:110*

<sup>2</sup> عن عمران بن حصين يحدث، أن رسول الله صلى الله عليه وسلم قال: «إن خيركم قرني، ثم الذين يلونهم، ثم الذين يلونهم، ثم الذين يلونهم» - قال عمران: فلا أدري أقال رسول الله صلى الله عليه وسلم بعد قرنه، مرتين أو ثلاثة.

(The best among you (are) the people (who belong to) my age. Then those next to them, then those next to them, then those next to them.) *Şahīḥ Muslim, The Book of the Merits of the Companions, , Chapter: The Virtues Of the Sahabah, Then Those Who Come After Them, Then Those Who Come After Them, ٢٥٣٦*

<sup>3</sup> . *At-Tirmidi, chapters on Al-Manâqib, 3862*

Qur'ān" in Arabic and his Urdu book "Maqāme-Sahābah". The summary of the discussion given in that book with reference to Qurṭabī (V.16, P.322) is as follows:

Allah (S.T.) has honored the Companions of the Prophet in His Book with a number of titles such as The Faithfuls, The Pious, and The Honorable etc. They have been granted the certificates of Paradise and of His Willingness.<sup>1</sup> Their path had been declared as the true path, the path of believers' سبيل المومنين and to adopt the way other than them had been declared as the way to hell.<sup>2</sup>

The Holy Prophet (PBUH) has declared himself a source of safety and security to his companions and furthermore said: "When I would go away, there would fall to the lot (of my companions) as they have been promised with and my companions are a source of security for the Ummah and as they would go, there would fall to the lot of my Umma as (its people) have been promised. (riots, evils, troubles).<sup>3</sup>

### **Disputes among the Companions:**

It is not permitted to attribute categorically, and with certainty, to any of the Companions that he was wrong in his action, because each of them acted according to his own Ijtihād. Their objective was to seek the pleasure of Allah. The Companions are all our leaders, and it is enjoined upon us that we should hold back our tongue from talking about their mutual differences, and always speak the best things about them. Prophet's companionship is a highly honorable position which should not be violated. The Holy Prophet PBUH has prohibited to revile them or talk bad about them, and informed us that they have been forgiven and that Allah is pleased with them. Besides, there is the Ḥadīth regarding Ṭalhah RA reaching us through several transmitting authorities that: "Ṭalhah is a martyr walking on the face of the earth."

Likewise, the noble Companions, who did not participate in the battles on either side, cannot be regarded as defaulters because their behavior, conduct and attitude in this matter also based on their ijthād, and Allah maintained them thus. Therefore, it is not proper in any sense of the word to curse them, to taunt them, to hold them as sinners, and to neglect their virtues, their struggles, and their great religious stations. Some of the scholars were posed the question: what is your view regarding the blood that was shed in the battles that took place among the blessed Companions? They simply recited the verse of the Qur'ān: "Those are a people who have passed away. For them what they earned,

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<sup>1</sup> . *Al-Qur'ān :Al- Mujadilā,58:22; Al-Anfāl,8:26; Al-Fatāh,48:18*

<sup>2</sup> . *Al-Qur'ān :An-Nisā,4:115*

<sup>3</sup> . *Ṣaḥīḥ Muslim, The Book of the Merits of the Companions, Chapter: The Virtues Of the Sahabah, 3327*

and for you what you earned. And you shall not be questioned as to what they have been doing.”<sup>1</sup>

"Some of our colleagues feel that the example of the conflicts that took place between the noble Companions is like that of the episodes of conflict that occurred between Yūsaf AS and his brothers. They, despite their mutual differences, did not lose their status of dignified companions. The same principle applies to the matter of conflicts that occurred between the Companions."

When Ḥasan Al-Baṣrī RA was asked the question concerning the wars between the noble Companions RA, he replied: "Those were fights in which the Companions were present and we were not. They knew all the circumstances and we do not know them. The matter in which the Companions are unanimous, we follow; and the matter in which there is difference of opinion, we observe silence."

Muhasibi RA says: "We concur with Ḥasan Al-Baṣrī RA. We know that when the noble Companions meddled in any matter, they knew fully well why they were doing it. Our task is merely to follow them where they are unanimous, and where they differ we observe silence. We should not on our own introduce new ideas. We are assured that they must have exercised ijtihād and sought the pleasure of Allah. Therefore, in matters of religion they are all beyond doubt."

### **The Origin of these Disputes:**

According to Muslim Scholars these disputes can be interpreted by the following points:

#### **1. The problem of understanding and non-understanding of the Text**

The reign of first caliph Hadrat Abu bakr Siddique, was the pinnacle of Islamic history. Many disputes and conflicts arose during this time, but they were handled properly and with wisdom. First, a dispute arose following the passing of the Holy Prophet (AAS). The Prophet passed away with his head resting on Aisha's chest. People were perplexed as to how a prophet could have passed away. Some people have outright refuted the Holy Prophet's (pbuh) demise. If someone mentioned the passing of the Holy Prophet (pbuh), Hazrat Umar (R.A.) vowed to kill him. A dangerous situation was brought about. Hazrat Abu Bakkar (R.A) came to them and delivered a speech after that all situation was handled. O Muslims, let me inform you that Muhammad is no longer alive if you have been worshiping him. However, if you truly worship Allah, you are aware that He is alive and will never pass away.

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<sup>1</sup>. *Al-Qur'ān: Al-Baqarah 2:134*

He also recited the verse of Holy Qur'ān.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَلَا يَأْتُونَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ  
فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيُجْزِي اللَّهُ الشَّاكِرِينَ

“Muhammad is but a messenger, there have been messengers before him. So, if he dies or is killed, would you turn back on your heels? Whoever turns back on his heels can never harm Allah in the least. Allah shall soon reward the grateful.”<sup>1</sup>

After hearing Hazrat Abu Bakkar's (R.A.) speech, many people had second thoughts and felt satisfied. Hazrat Umar (R.A.) acknowledged his error. All the people were somehow satisfied and the danger of dissension was averted.

## 1. Battles for Reformation:

Sayyeda Āiesha (RA) travelled to Basra, demanding Qisās of Hazrat Usman (RA) and she, justifying her campaign recited the verse:

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ  
ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا<sup>2</sup>

There is no good in most of their whispering, unless one bids charity or a fair action, or reconciliation between people. The one who does this, to seek Allah's pleasure, We shall give him a great reward

She said, “By Allah, I am not one to conduct things in secret or to cover up information for her sons. The riffraff of provincials and outsiders from the tribes committed aggression in the Messenger of Allah's enclave, perpetrated crimes there, and gave refuge to the criminals. They therefore deserve the curse of Allāh and His Messengers along with what they have been debited for killing the imām of Muslims without blood debt or excuse. They desecrated the sacred blood and shed it, they plundered sacred property profaned the sacred city and the sacred month. They ruined people's honor and persons and stayed in the houses of people who hated their staying there - harming and intimidating, useless and fearless of Allāh, incapable of restraint and insecure. I have therefore come out among the Muslims... We are raising support from those whom Almighty and Glorious Allah and His Messenger have commanded – the young and the old, the male and the female. So this is our concern. There is a right we are enjoining on you and encouraging you toward and there is a wrong we are prohibiting you from and urging you to alter.”<sup>3</sup>

<sup>1</sup>. *Al-Qur'ān: Aal-e-Imr'ān, 3:144*

<sup>2</sup>. *Al-Qur'ān: An-Nisā 4:114*

<sup>3</sup>. *Al-Tabarī. The History of Al-Tabarī, State University of New York Press, 1997, p 52*

Addressing to Usman bin Hanîf, the governor of Basrah, the mother of the faithful recited the Quranic verse:<sup>1</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْبَسْطِ وَلَا يَحْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا إِنِّي لَا تَعْدِلُ إِلَّا بِالْقِسْطِ ۗ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝٢

(O you who believe, be steadfast for (obeying the commands of) Allah, (and) witnesses for justice. Malice against a people should not prompt you to avoid doing justice. Do justice. That is nearer to Taqwa. Fear Allah. Surely, Allah is All-Aware of what you do.)

## 2. Preference to Guiding rather Confronting Muslims

Once Ḥaḍrat Abdullah Ibn ‘Umer RA was incited by a man to make peace between Ḥaḍrat Āmīr Mu‘āwiyah RA and Ḥaḍrat ‘Alī RA or fight the group who is not righteous. To support his stance he gave the reference of the holy verse: “*And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable*”<sup>3</sup>. Ḥaḍrat Ibn ‘Umar then said: O my nephew, then bashing me with this verse it is better to realize me to implement on the commandment: “*And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him*”<sup>4</sup>. On that, the man argued: Almighty Allah also stated that “*And fight them until there is no more Fitnah and the religion will all be for Allah Alone*”<sup>5</sup>. The man actually had misconception towards the word ‘fitnah’ so Ḥaḍrat ‘Abdullah ibn ‘Umar RA interpreted the seminal word ‘fitnah’ according to its historical context to aware the man from its actual significance; he said: “we have fought against this ‘fitnah’ in Prophetic period when Muslims were weak and when they were caught because of their religion and if kept insisting on it, they were assassinated or imprisoned till Islam became strong and thus ‘fitnah’ no longer exists”<sup>6</sup>. By interpreting the seminal word, Ibn ‘Umar RA revealed that ‘fitnah’ is a situation which is not referred towards the mutual disputes within Muslims, but it means the offences by people try to

<sup>1</sup>. Al-Tabarî. *The History of Al-Tabarî*, State University of New York Press, 1997, p 65

<sup>2</sup>. Al-Qur’ān: An-Nisâ4: 8

<sup>3</sup>. Al-Qur’ān: Al-Hujrat 49:4

<sup>4</sup> Al-Qur’ān: An-Nisa 4:93

<sup>5</sup> Al-Qur’ān: Al-Anfal 8:39

<sup>6</sup> *Sahih al-Bukhari volume 9, Book 88, Hadith 215*

astray Muslims from their religion. So, in such situation jihad is obligatory with those non-Muslims.

### **3. Interpretation of the Verse by the means of Occasion of Revelation**

Abu Imrān Al-Tajībī narrated an incident of war against Romans when a Muslim soldier solely attacked the opposite army and other crowd cried praising him saying: *Subhān Allah! he cavorted himself in halākat (destruction)*. By such acclamations they self-interpreted the verse: “*And spend in the Cause of Allah and do not throw yourselves into destruction*”<sup>1</sup>. The pious companion Ḥaḍrat Ābu Āyūb Ānsārī RA was among the army, said: “this verse was revealed for us (Ansarias) when we asked the permission from Prophet PBUH to look after our property and financial asserts rather performing jihad. Thus Jihad is not destruction but lust for money and worldly richness are<sup>2</sup>. Ābu Āyūb RA interpreted the verse timely lest brave soldier discouraged by the wrong interpretation moreover it facilitated understanding the connection between the two apparently disconnected phrases i.e. 1. *and spend in the Cause of Allah* and 2. *do not throw yourselves into destruction*.

### **4. Extraction of Ruling from Previous Synonym Examples**

At the point of dispute in legal Islamic matters, the pious companions extracted the rulings from the previous synonym examples; for example, when Muslims were nearly fight on the issue of leadership (*khilāfat*) after the Prophet’s death, supporting the leadership of Ābū Bakr RA, Ḥaḍrat ‘Umar said:

“Haven’t you perceived that the Holy Prophet PBUH ordered Ābū Bakr to lead the congregation, thus who dare to surpass Ābū Bakr among you when Prophet PBUH himself indicated towards his superiority over all of us?”<sup>3</sup>.

### **5. Inflexibility towards Implementing Rule of Laws Pertinent to Belief**

In general, ethical or moral issues, pious companions demonstrated compassion and tolerance, however, when it comes to matters pertinent to belief, no flexibility and mercy was granted. For instance, when a tribe refused to pay alms (zakat) Ḥaḍrat Ābū

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<sup>1</sup>. *Al-Qur’ān: Al-Baqara 2:195*

<sup>2</sup> *Tafsīr Ibn Kathīr, Interpretation of Al-Baqarah 2:195*

<sup>3</sup> *Sunan Nisāi, Book of Leading the Prayer, Chapter: Mention of Al-Imamah and the congregation.*

Bakr decided to raise jihād against them on the base that ṣalāh and zakat are not distinct in the holy Qur‘ān<sup>1</sup>. He said:

“By Allah! I will combat to whoever discriminate between ṣalāh and zakat.”<sup>2</sup>

## 6. Abstaining from Passing Strict Judgments in Metaphysical Issues

In the period of pious caliphate, a group of violent people arose termed as “khwārij” who introduced strange and brutal doctrines i.e. convict of major sins will dwell in hell eternally. A tāb‘aī, Yazīd al-Faqīr said that I intentioned to follow and preach the beliefs after hajj but during hajj I heard Jābir bin Abdullah RA saying that sinners will finally enter paradise after being punished for their evil deeds. On this Yazīd said: “O companion of Prophet PBUH! How can you say that when it is written in the Qur‘ān [Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.<sup>3</sup>] and [But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, "Taste the punishment of the Fire which you used to deny.<sup>4</sup>]. Jābir asked: “have you read Qur‘ān?”, Yazīd said “Yes”, Jābir asked: “then haven’t you read about the *muqām al mahmūd* to which Holy Prophet PBUH will be raised for intercession?”. Yazīd said that we all cursed *kahrijis* for slandering on Allah in His Prophet PBUH and repented.<sup>5</sup>

## 7. Accepting Majority’s Opinion

On some occasions when there remained disagreement among the companions, the opinion of the majority was respected; for example, to resolve the disputes of the battle ṣiffēin (37AH), Ḥaḍrat ‘Alī RA was inclined to appoint ‘Abdullah bin ‘Abbās RA as *ḥakam* (arbitrator) but people said: “we would not agree on anyone except Ābū Mūsa Āsh‘rī”. On which Ḥaḍrat ‘Alī said: (اصنعوا ما شئتم) “make (the judge) whoever you want”<sup>6</sup>. But there exist examples when even not a single opinion was asked for example, Shāh Walī Allah wrote that Ḥaḍrat ‘Alī RA didn’t ask for suggestions during his stay in kūfah

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<sup>1</sup> At-Tūbah 9:11 [If they repent, perform their prayers, pay religious tax, then they are your brethren in religion.]

<sup>2</sup> Ṣaḥīḥ Al-Bukharī, The Book of Alms, Chapter: Obligation of Zakat, Vol 1, P 188

<sup>3</sup> Al-Qur‘ān: Aal-e-Imrān 3:192

<sup>4</sup> Al-Qur‘ān: As-Sajadah 32:20

<sup>5</sup> Saḥī Muslim, The Book of Faith Hadees : 191,

<sup>6</sup> Al-Bidaya wa An-Nahaya, Vol 7, Pg. 275

may be because the intellectual level of indigenous people not matched with that of companions in Madīnah.<sup>1</sup>

### **8. Persistence to Principle of Āmr bil Ma'rūf wa nahī 'anil Munkar**

To advise for good and restrict from evil is a foremost responsibility of all Muslims. But when the verse of Al-Mā'dah: 105 revealed in such context, some people thought that it is sufficient for a Muslim to limited the process to itself by restraining from bad and doing good thus Ābū Th'albah, when asked about it, said: "it does not mean that a person abandon his religious obligation but keep performing it until the Muslims become intolerant. So when they come to such a state then a person should limit the practice of *Āmr bil Ma'rūf wa nahī 'anil Munkar* to one's self".<sup>2</sup>

### **9. Social Welfare**

After the conquest of 'Irāq and Syria, a dispute concerning division of conquered land continued for days in Madīnah<sup>3</sup>. After that Ḥaḍrat 'Umar RA decided that cultivation lands would be remain under the possession of indigenous people who knew the agricultural skill better than the soldiers of Ḥijāz. The ruling was sanctioned on base of holy verses of the Qu'ān.<sup>4</sup>

### **Conclusion**

The methods used by the pious companions of interpreting the holy verses during mutual conflicts or at times of war depict their inclination towards correction, reformation and guidance rather violence, and instigation. The pious caliphs adapted aggressive reaction in matters of implementation of fundamentals of Islām and hudūd. But when it is not a matter of belief and rule of law but mutual confrontations, they usually refrain from quarreling with their Muslim brothers. In contemporary world scenario, the Muslims should follow the lived patterns of pious companions and strive for correction, guiding, and making peace between Muslim from all sects so that united, they face the challenges together.

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<sup>1</sup>. *Ā'lām Al Mūq'yīn*, Vol 1, Pg. 86

<sup>2</sup>. *Tafsīr Ibn Kathīr*, Vol 1, P 561

<sup>3</sup>. *Ābū Yūsūf*, *Kitāb al-Khirāj*, Pg 35

<sup>4</sup>. *Al-Qur'ān :Al-Infāl 8:41; Al-Hashar 59:8-10*