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The Dialectical Interplay of *Ikhtilāf al-Ṣaḥābah* (Companions' Disagreements): The Constructive Role of Diversity in Early Islamic Jurisprudence

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Abstract

This study examines the factors underlying juridical disagreements among the Prophet's Companions, aiming to challenge the perception that such differences were inherently divisive and instead highlighting their constructive role in the development of Islamic jurisprudence. Using a qualitative descriptive-analytical approach based on library research, the study analyzes classical and modern sources to identify both internal factors, such as variations in linguistic interpretation, reasoning methods, and levels of knowledge, and external factors, including geographical, social, and political contexts, that shaped the Companions' interpretations of the Qur'an and Hadith or guided their *ijtihad* when explicit scriptural evidence was absent. Case studies such as the ruling on triple divorce, the punishment for drinking *khamr*, and the timing of the 'Asr prayer at Banu Qurayzah demonstrate the diversity of legal opinions that emerged in early Islam. The originality of this research lies in its emphasis on the dialectical interplay between internal and external dynamics, moving beyond simplistic views of disagreement as conflict. The findings imply that the Companions' differences should be understood as intellectual diversity and tolerance within the classical *fiqh* tradition, offering valuable insights for contemporary discussions on Islamic legal thought.

Keywords: Juridical Disagreements; Companions, Early Islamic *Ijtihad*, Internal and External Dynamics.

Abstrak

Penelitian ini mengkaji faktor-faktor yang mendasari perselisihan hukum di kalangan Sahabat Nabi, dengan tujuan untuk menantang persepsi bahwa perbedaan tersebut secara inheren bersifat memecah belah, dan sebaliknya menyoroti peran konstruktifnya dalam perkembangan *fiqh* Islam. Menggunakan pendekatan deskriptif-analitis kualitatif

berdasarkan penelitian perpustakaan, studi ini menganalisis sumber-sumber klasik dan modern untuk mengidentifikasi faktor-faktor internal, seperti variasi dalam interpretasi linguistik, metode berargumen, dan tingkat pengetahuan, serta faktor-faktor eksternal, termasuk konteks geografis, sosial, dan politik, yang membentuk interpretasi Sahabat terhadap Al-Qur'an dan Hadis atau mengarahkan ijtihad mereka ketika bukti teks yang jelas tidak tersedia. Studi kasus seperti putusan tentang talak tiga, hukuman atas minum khamr, dan waktu shalat 'Asr di Banu Qurayzah menunjukkan keragaman pendapat hukum yang muncul pada awal Islam. Keaslian penelitian ini terletak pada penekanan pada interaksi dialektis antara dinamika internal dan eksternal, melampaui pandangan sederhana tentang perbedaan pendapat sebagai konflik. Temuan ini menyiratkan bahwa perbedaan di antara Sahabat harus dipahami sebagai keragaman intelektual dan toleransi dalam tradisi fiqh klasik, memberikan wawasan berharga untuk diskusi kontemporer tentang pemikiran hukum Islam.

Kata kunci: Perbedaan Hukum; Sahabat, Ijtihad Islam Awal, Dinamika Internal dan Eksternal.

Introduction

Differences of opinion among scholars have increasingly become a topic of concern in contemporary Muslim societies (Yakar, 2022). What should ideally be a space for tolerance and intellectual diversity has, in many cases, become a source of division and conflict. Historically, disagreements in Islamic jurisprudence trace back to the early period of Islam, particularly during the time of the Prophet's Companions (Kahraman, 2022). These figures were the earliest practitioners of *ijtihad* and legal reasoning, and they regarded diversity of opinion as a sign of flexibility and richness in Islamic law rather than as a cause of hostility (Sodiqin, 2025). Historical records indicate that despite their differences, the Companions never allowed these disagreements to escalate into prolonged conflict (Khan & Ahmad, 2022). Instead, they upheld unity and brotherhood, demonstrating that differences in legal interpretation were natural and acceptable within the framework of Islamic law (Santuraki, 2018). Ironically, in later centuries, such differences, when institutionalized in various schools of jurisprudence (*madhāhib*) (Khanif, 2020), often became sources of tension among scholars and communities (Oba, 2023). This shift shows how differences that were once perceived as a form of wisdom and necessity in early Islam gradually transformed into contested issues (van Engelenhoven, 2021). Therefore, understanding how the Companions approached disagreements is essential to reframe them today as opportunities for pluralism rather than grounds for division.

The issue of scholarly disagreements has been addressed by numerous researchers, underscoring both the value and challenges of *ikhtilāf* in Islamic law. Muhammad Ikhsan (Ikhsan, 2016) emphasized that *ikhtilāf* among jurists is a valuable intellectual treasure, proving the adaptability of Islamic law across eras. The need to revive discussions on the principles of disagreement to prevent contemporary conflicts (Maula, 2023). Identified the root of differences as variations in human capacity to interpret divine texts, derive rulings, and perceive the wisdom of the Shari'ah (Zahid, 2016). That these differences, while

inevitable, do not undermine the unity of Islam (Khan & Ahmad, 2022). Disagreements among the Companions extended into Qur'anic exegesis, showing their lasting impact on *tafsir* (Sadewa, 2021). However, while these studies provide important insights, they generally examine differences of opinion at a broad or theoretical level, without adequately highlighting the specific role of the Companions (Abdullaieva et al., 2021). The Companions' unique position as direct recipients of the Prophet's guidance and their practical application of *ijtihad* played a foundational role in shaping later jurisprudential diversity. This gap calls for a more focused exploration of the socio-historical and intellectual factors that influenced their legal reasoning.

This study seeks to analyze in depth the factors that shaped the differences of opinion among the Companions of the Prophet, with particular attention to how these differences contributed to the development of Islamic legal thought. By examining internal dynamics, such as variations in knowledge, linguistic interpretation, and reasoning methods, alongside external factors like geographical context, socio-political conditions, and diverse experiences, the research aims to provide a nuanced understanding of the roots of *ikhtilāf*. Unlike previous studies that addressed disagreements in general, this study highlights the Companions as central figures whose disagreements had significant implications for subsequent Islamic jurisprudence. It investigates practical examples where their divergent opinions became evident, such as the issue of triple divorce, punishments for drinking *khamr*, and the timing of the 'Asr prayer at Banu Qurayzah (Syarif, 2020). The novelty of this study lies in presenting a structured analysis of these factors and cases, demonstrating that differences among the Companions were not only unavoidable but also necessary for the adaptability of Islamic law. By emphasizing this dimension, the study underscores the importance of reinterpreting disagreements as constructive engagements within the broader Islamic tradition.

What distinguishes this research from prior works is its focus on the dialectical interplay between internal and external dynamics in shaping the Companions' juridical reasoning. Earlier studies have recognized the existence of differences but often treated them as abstract phenomena without exploring the concrete contexts that influenced them. This study, however, situates the Companions' disagreements within their lived realities, showing how linguistic diversity, regional circumstances, and varying levels of access to prophetic guidance produced multiple yet valid legal interpretations. Furthermore, it emphasizes that the Companions' differences never escalated into divisive conflicts, highlighting their deep commitment to unity despite diversity. This approach reveals that *ikhtilāf* during their time was not driven by political interests or factionalism but rather by sincere attempts to interpret the divine will within specific contexts. By analyzing their reasoning and its impact on later jurisprudence, the study contributes new

insights into the resilience and adaptability of Islamic law. The originality of this research lies in framing disagreements as a form of intellectual pluralism that enriched the Islamic tradition and continues to hold relevance in addressing contemporary challenges.

The central argument of this research is that the Companions' differences of opinion should not be understood as sources of division but rather as manifestations of the inherent pluralism of Islamic jurisprudence. These disagreements were grounded in both textual interpretation and contextual adaptation, making them essential for the vitality of Islamic law. The hypothesis is that internal factors, such as methodological reasoning and levels of knowledge, combined with external factors, such as social and geographical conditions, collectively explain the diversity of opinions among the Companions. By testing this hypothesis through the analysis of specific legal cases, the study demonstrates that disagreement is a natural and necessary element of jurisprudence, one that should be embraced rather than feared. Moreover, this research argues that revisiting the Companions' approach to disagreement offers valuable lessons for contemporary Muslim societies. It provides a model of tolerance, unity, and intellectual openness that can help reframe modern conflicts arising from differences of opinion, ensuring that *ikhtilāf* serves as a source of enrichment rather than division.

Methods

This study employs a qualitative method with a descriptive-analytical approach through library research. The primary sources for this research are classical fiqh texts that document legal events from the early period of Islam. The author also refers to books, journals, and articles related to the *ikhtilaf* (disagreements) among the Companions as secondary data. Data collection is conducted through a literature review of both primary and secondary sources relevant to the topic, which are then analyzed using critical discourse analysis techniques on authoritative sources within classical texts to explore the internal and external factors that influenced the Companions' differences of opinion, leading to the various forms of *ijtihad* they practiced.

Results and Discussion

The Conceptual and Historical Foundations of *Ikhtilāf al-Ṣaḥābah*: Defining Companions and Their Jurisprudential Role

Companion comes from the word form *ash-shuhbah*, which means friendship. Companion is defined as someone who follows another person as well as the words *mutakallim*, *mukhatab*, and *dharib*, which come from the form of *mukālah*, which means *mukhāthaba* (talk), which means lecture, and *dharb*, which means blow, and passes for

anyone who does these things (Al-Khatib, 1997). So that what is called a companion in language, is who accompanies, especially in this case is the Messenger of Allah swt.

In terminology, there are several opinions regarding the definition of companions, including according to the majority of *ushuliyyin* scholars, companions are those who met the Prophet in a state of faith in him and stayed with him for a long time. According to the *muhaddithin*, companions are those who met the Prophet as Muslims and died as Muslims, regardless of whether they stayed with the Prophet for a long or short time (Al-Zuhaili, 1986). Ibn Hazm provides a limitation on the definition of companions, namely not everyone who sees the Prophet is called a friend, but he must avoid hypocrisy and never be expelled from the assembly of the Prophet (Khoiri, 2016). al-Sahabah can be interpreted as the highest morality for people who meet the Prophet and have a special Islamic commitment and use their intellect (Anam & Ilaina, 2023). Therefore, it can be concluded that a Sahabah is a person who met the Prophet, participated in his da'wah assemblies and has high morality towards the Prophet and his teachings.

The word اختلاف is a masdar from the word يختلف which means to dispute, to differ. According to Raghib al-Asfahani, the difference (*ikhtilaf*) is when we take an action or say something different from what others do. Therefore, the author concludes that *ikhtilaf al-shahabah* is a difference of opinion between one companion and another.

The differences of companions have existed since the Prophet was alive, in the life of society differences in understanding and opinion is natural but differences of opinion that lead to disputes or errors can be overcome directly by the Prophet, both differences in matters of *aqidah* and *sharia*. This is because the Prophet has the authority to guide the law and creed directly (As-Shiddiqiey, 1992). At that time, Muslims did not need to make *ijtihad* on issues that did not have *nash* (Khoiri, 2016). If they used *ijtihad*, the results were submitted to the Prophet, and only the Prophet then made a decision.

But when the Prophet died, the verses of the Quran and the Sunnah of the Prophet also came to an end. As the territory of Islam expanded, people's lives became increasingly complex. People needed legal answers to every problem that arose in their lives because their faith and adherence to religion required them to always relate religious values to their daily behaviour. In terms of law, there were three main things that evolved over time:

- a. Some new incidents arose that required legal answers that could not be found in the Quran or the Prophet's Sunnah.
- b. Some issues arise with legal provisions found in both the Quran and the Prophetic Sunnah, but these provisions are difficult to apply in some situations and require new understanding to be relevant to the developments and issues at hand.
- c. There are Quranic verses that respond to new events.

Some of the above matters require deep thought or reasoning from the mujtahids in order to issue fatwas for events that are not in the nash. This is what causes the development of the thoughts of the companions so that between one friend and another friend sometimes differ (Syarifuddin, 1997). However, the difference of opinion of the companions did not lead to a group/mazhab in Islam, this was due to the principle of solid deliberation, hadith narration was not so widespread, and a small number of companions who issued fatwas publicly (Hussein, 1971). Even though there were differences of opinion that had implications for the law, during the time of the Companions, these differences could still be united.

According to Muslims, the companions of the Prophet play an important role in the transmission of hadith as they serve as the conduit between the generation of the Prophet and the next generation. The Companions are the primary agents of the Qur'an and the Sunnah of the Prophet because they were the ones who saw and experienced firsthand the application of revelation and met the Prophet. The Qur'an explains the position of the Companions in the verse, *"Those who were the first (to enter Islam) among the Muhajirin and Anshar and those who followed them well, Allah is pleased with them and they are pleased with Him. Allah has prepared for them paradise in which rivers flow. They will abide therein forever. That is the great victory"* Q.S Taubah: 100.

The position and characteristics of the Companions as explained by the Prophet are some matters related to the Qur'an, mentioning the superiority of the Companions in interpreting some verses. The Companions were the people who were closest to the Prophet and most intimate with him. They were the ones who put what the Prophet had said into action. They were also the ones about whom the Prophet said that they were like the stars, as in the Prophetic Hadith: *"My companions are like the stars, if you follow one of them, you will be guided"* (University, 2010). Dengan keistimewaan ini, para sahabat memiliki posisi yang sangat penting dalam ajaran dan penyebaran Islam.

Determinants of Juridical Diversity among the Companions: External and Internal Dimensions of Ikhtilāf al-Ṣaḥābah

The authority to develop the law after the death of the Prophet passed to the Companions. Differences of opinion at that time were caused by various factors. Based on references from several books and journals, the author concludes that there are two main factors that influence the emergence of this difference of opinion, namely external factors and internal factors.

1. External Factors

External factors include conditions and situations that affected the lives of the Companions. The following is an explanation of external factors and examples of differences of opinion that arose:

a. Expansion of Islamic territory

When the territory of Islam expanded, the Companions were given permission to leave Medina and spread to various regions. This spread affected the development of fiqh because the conditions, customs and culture in each region were different. One example is the difference between Abdullah bin Umar r.a who lived in Medina and Abdullah bin Mas'ud r.a who was in Kufa, Iraq. Both had different approaches to some fiqh issues (Sirriy, 1995).

Abdullah b. Umar r.a. was more cautious in issuing fatwas, often following strictly the teachings of the prophet Muhammad without regard to the changing social context. This implied that hadith transmission and mobilization were easy in the Prophet's hometown so there was not much need for the majority of the people of Medina to make ijtihad. While Ibn Mas'ud r.a was more open to ijtihad in new problems, especially those faced by the people of Kufa. Access and human resources in supplying the Prophetic traditions were quite limited in Kufa which in turn required the Companions to engage in ijtihad on new issues.

An example of this is the manner in which the Eid prayer is performed. In Madinah, under the guidance of Zaid bin Tsabit r.a, there was a custom of saying takbir seven times in the first rak'ah, while in Kufa under the influence of Ibn Mas'ud r.a, takbir was done only five times

b. The rise of events and understanding of Jurisprudence

As Islamic society develops, new events emerge that never happened during the time of the prophet Muhammad. Different understandings and interpretations of the Shari'ah texts also cause differences of opinion. An example is the issue of the division of inheritance between grandfather and brothers.

Abu Bakr r.a was of the opinion that the grandfather has the right to take the place of the deceased father, so the siblings do not get a share. Ibn Abbas r.a was of the opinion that the grandfather is only entitled to a small portion of the inheritance, and the siblings still get their share.

Another notable difference is the timing of breaking the fast. Ibn Umar was of the opinion that the fast should be broken immediately after sunset, while Ibn Abbas was more lenient and allowed for a wait until the stars began to appear, due to geographical influences and local customs.

c. Political upheaval (siyasah)

From the beginning of the Islamic dynasties, there were political upheavals that affected the unity of the ummah. The division of Muslims into various sects and political schools, such as the Shia, Mu'tazilah and Khawarij, contributed to widening differences in religious views, including fiqh.

Differences of opinion influenced by political factors can be seen in the case of Ali bin Abi Talib r.a and Muawiyah r.a. During Ali's caliphate, a Khawarij group emerged who rejected his leadership and considered that Ali had left the right path of Islam because he wanted to make peace with Mu'awiyah. This difference was not only a matter of politics, but also had a major impact on the development of fiqh views among the followers of Ali and Khawari (Gafur, 2008).

In terms of distributing the spoils of war (*ghanimah*), there was a difference in attitude between Ali and other companions. Ali preferred to distribute the treasure fairly to all troops, while some companions from Muawiyah's camp prioritized the elites and squad leaders.

Given these external factors, differences of opinion among the Companions at that time were very natural. They lived in different environments, faced diverse challenges, and were influenced by unique political, geographical, and social situations. Nevertheless, these differences did not diminish their position as the main source of understanding the teachings of Islam.

2. Internal Factors

There are several factors that cause the differences of companions that come from each individual (University, 2010), including:

a. Companions' differences in understanding Arabic

The Companions of the Prophet differed in the level of linguistic insight, especially in the main principles of language and their analysis of Arabic *uslub* (style) (Sabir & Muchsin, 2019). For example, Sayyidina Umar a.s. was not uniformly aware of the word *التخوف* in the verse (أَوْ يَأْخُذْهُمْ عَلَىٰ تَخُوفٍ) Q.S Nahl: 47. When he recited this verse in his sermon on the pulpit, a man said to him "that in our language, *التخوف* means *التنقص*", it did not diminish the dignity of Sayyidina Umar.

b. Differences in the closeness of each Companion to the Prophet.

This closeness is called *mulazamah*. *Mulazamah* has an important role and influence in the level of understanding of each Companion to the verses of the Qur'an. Among the Companions, there were those who were present all the time near the Prophet and somewhere only part of the time because of the distance of residence. This is the basis for the companions to make *ijtihad* (Paryadi & Sadari, 2020). Companions who have a lot of *mulazamah* time with the Prophet so they hear more advice from the Prophet without missing it and understand it better.

c. Differences in levels of intelligence, acuity of thought, and understanding

The ability of people to understand the Quran varies, and this is their nature. Some people understand the Quran universally and others understand it deeply (Al-Amin, 2007). This factor is not the power of individual friends but the role of Allah in giving grace to His servants.

In this case, it can be seen when the companions rejoiced over the verse of the Quran that was revealed as a sign of the completion of the religious matters mandated to the Prophet, (اليوم أكملت لكم دينكم) QS Al-Maidah: 3. But on the other hand, Abu Bakr r.a cried. He understood the meaning of the revelation of the verse as a signal of the Prophet's imminent death because his duties as a messenger of Allah were completed. In approximately 80 days, the Prophet died.

d. The fear of the Companions in interpreting the Verse

For the Companions, interpreting the Quranic verses was a difficult task. *First*, because of the presence of the Messenger of Allah (peace and blessings be upon him), who was the source of explanation of the Quranic verses. *Secondly*, the Companions did not want to misinterpret the meaning of the verse and feared that it was not in accordance with Allah's will, even if it was only one letter.

There is no information to suggest that the Companions understood the Quran perfectly or interpreted all of its verses. Some Companions even chose not to interpret Quranic verses and returned the meaning to Allah (Junah, n.d.). Mufassirin among the Companions were few in number and only those who were just, trustworthy, and had a lot of *mulāzamah* (inseparable) with the Prophet during his lifetime.

Hermeneutical Diversity among the Companions: Qur'anic, Prophetic, and Ijtihād-Based Interpretations in Early Islamic Jurisprudence

Departing from the factors mentioned earlier, the Companions then interpreted the main sources of Islamic law (the Qur'an and Sunnah) with diverse understandings. Especially at a time when the existing arguments require special attention to legal developments and give birth to new cases that have never existed before during the time of the Prophet.

The author divides the explanation related to the reasons that go back to the Qur'an, Sunnah, and Ijtihad of the companions in order to better understand the background of the differences and its effect on the interpretation of Islamic fiqh.

1. Differences of the Companions who Returned to the Qur'an

The different ways of making laws (*istinbath*) from the verses of the Qur'an come from how the Companions read them through the interpretation of the Arabic language as a tool used by Allah which is rich and diverse in meaning. The supporting factors in the differences in the understanding of the companions, the author describes in the following explanation:

a. *Musytarak Lafdzi* in an Arabic word

Musytarak Lafdzi is often encountered and causes differences in understanding the meaning. *Musytarak Lafdzi* is one word that has various meanings. With this word, an expression becomes concise and compact (*ijaz*) (Latif et al., 2022) and has a specific meaning that cannot be confused with others (Al-Munjid, 1999). *Musytarak Lafdzi* in the Quran is for example the word *quru'*. This word represents the 'iddah period for women who have been divorced by death or divorce.

The calculation of the 'iddah period has been determined so that it is obligatory for every Muslim to follow these provisions as is clear in the al-Qur'an (Santoso, 2021). As in Surah Al-Baqarah verse 228 which means "Women who are divorced should refrain (wait) three times *quru'*".

The Qur'an explains the duration of the 'iddah period for women who are divorced by their husbands and are still experiencing menstruation, namely by counting *quru'*. *Quru'* has two different meanings as the Companions understood it differently. In Arabic, *quru'* has two meanings and both can be used with different meanings.

Companions Zaid Bin Tsabit r.a, Sayyidah Aisyah r.a, and Ibn Umar r.a said that *quru'* means *Thuhr* or purity, so her 'iddah period is three times pure. Meanwhile, according to Abu Bakr r.a, Ibn Mas'ud r.a, and Ibn Abbas r.a, *quru'* means menstruation, so the 'iddah period for women in this condition is three menstrual periods (Hadi & Muhammad, n.d.).

b. Universal texts in Quranic verses

In the Qur'an, there are verses that contain two different rulings on a matter in which one of them covers the other and thus contradicts the other part of the matter (University, 2010). The companions of the prophet tried to reveal which way the meaning of the general verses was anchored although they were not the same.

In this case, the companions of the Prophet had different inclinations. For example in the verse (وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ) Q.S Talaq: 4, explains that the 'iddah period for a pregnant woman is until she gives birth. This verse contains the possibility of two conditions for women, namely due to the death of the husband and divorce. While in another verse that reads, (وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا) Q.S Al Baqarah: 234, also describes the 'iddah period for a woman whose husband dies, which is 4 months and 10 days, but this verse also includes the possibility of pregnant and non-pregnant women. The Companions differed in their opinions regarding the 'iddah period

for pregnant women and women who die from the death of their husbands, because these conditions are included in these two verses.

Ibn Abbas r.a. responded by combining the two verses. He was of the opinion that the 'iddah of a pregnant woman whose husband dies should be the longest duration of her pregnancy, which is four months and ten days. According to him, there is no source of law that takes precedence over another source, nor vice versa. So it is necessary to take and apply both verses according to the woman's situation.

According to Ibn Mas'ud r.a and Sayyidina Umar r.a, the 'iddah period for this woman is until she gives birth as found in Q.S Talaq: 4. This is because the revelation of this verse is later than the previous verse so that it erases the previous law (Hadi & Muhammad, n.d.). Both opinions of Ibn Abbas r.a and Ibn Mas'ud r.a related to a law derived from universal verses gave birth to different legal products in a case.

c. Probabilities that appear in the sentence structure

The structure of Arabic sentences is influenced by letters that have meaning and role in the construction of a sentence. Especially the letters that accompany an *isim* and *fiil* that attract different meanings in sharia matters.

In QS. al-Baqarah: 226 which reads, (لَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۚ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ (عَفُورٌ رَحِيمٌ)). This situation torments the wife because it is unclear whether she is divorced or still a wife. During the jahiliyyah period, the husband's attitude left the woman in a state of ignorance about her future status as a wife intentionally. The arrival of Islamic law then limited the time to 4 months and determined the status of the woman after this period expired. The Companions differed on this point due to the structure of the verse that uses the letter *fa'*, while *fa'* in Arabic understanding has various functions.

The letter *fa'* in this verse contains 2 types of functions: *tartib fil ma'na* and *tartib fil dzikri* (Mustafawi, 2014). According to Abbas Hasan, *tartib fil ma'na* makes the time of occurrence of meaning in the sentence *ma'thuf* is slower than the time of occurrence of meaning in *ma'tuf alaihi*. As Mawardi said, the meaning after the letter *fa'* occurs immediately without any delay (Hasan, n.d.).

Whereas *tartib fil dzikri* makes the order between *ma'tuf* and *ma'tuf alaihi* based on the previous discussion about them and their order in the conversation, not based on other things (Hasan, n.d.). ompanions such as Ibn Abbas r.a interpreted the letter *fa'* in this case with *tartib fil dzikri*, so that if the husband wants to return to the wife or called *fa'i* (fine) must be within a period of 4 months if the period has expired without the husband returning, then the husband's status is to divorce the wife. Whereas Sayyidina Umar r.a used the letter *fa'* in the verse with *tartib fil ma'na*, where the husband was given the choice of returning to his wife or divorcing her after the expiration of 4 months (University, 2010).

d. Differences of the Companions who Reverted to the Sunnah

Companions differ not only in understanding the verses of the Quran but also in understanding the Hadith of the Prophet saw. (Al-Shabbaghal, 1972). As the second reference of Islamic teachings, the Hadith serves to explain the content of the Qur'an, strengthen the laws in the Qur'an, and establish some laws that are not previously explained in the Qur'an. Differences of opinion in this regard are motivated by several factors that go back to the understanding of each individual Companion.

e. Not at the same level in memorizing Hadith

The Companions were not equally capable of understanding the Prophet's traditions. This is supported by the Prophet's own words which *فرب حامل فقه إلى من هو أفقه منه*. This means: "Although sometimes there are those who know better than him" (Abu Daud). If there is a difference, it lies in the necessity of a social relationship in taking hadith from the Prophet himself or other companions. It may be that some Companions did not know the hadith that was presented to some other Companions. Moreover, after the Prophet's time, there were also hypocrites who tried to destroy Islam through false traditions (Usman, 2021). This is also supported by the conversion to Islam of the Companions at different times so that the understanding of religion between one Companion and another is not the same.

f. Not taking Hadith from other companions

The fair nature of the Companions was guaranteed by the Prophet Muhammad PBUH as the best generation. This trait is only related to the news that comes from the Prophet Muhammad PBUH, while in personal relationships as ordinary humans there are still frequent violations in self-control. However, as long as this personal mistake is not on behalf of the Prophet, it does not harm the justice of the Companions (Puyu, 2016). The companions knew each other's characters and this necessitated an interest in the narration of the hadith. So there may be companions who do not share the same source and attitude on a particular issue and this is common in social circles.

Some companions had their own way of collecting hadith. Sayyidina Abu Bakr r.a and Sayyidina Umar a.s did not accept a hadith unless it was sourced from at least two people with testimony of hearing directly from the Prophet. Unlike Sayyidina Ali r.a, he asked the narrator to swear.

Some companions also did not always take hadith from other companions. In this case, Sayyidina Umar rejected the hadith narration of Fatimah Bint Qais regarding the issue of maintenance of women divorced by divorce *bain*. Sayyidah Aisyah r.a also did not follow one of the hadith narrated by Abu Hurairah r.a. And Ibn Abbas r.a also sometimes did not take the hadith from Abu Hurairah r.a about the recommendation of ablution after lifting the coffin (University, 2010).

g. Not knowing the *nasikh wal mansukh* case

Nasikh wal Mansukh literally means erasing and being erased; that is, the new law erases the old law (Al-Suyuthi, 2005). And this also happened at the time of the Prophet, some people already knew the new law, some did not know it yet. However, *Nasikh wal Mansukh* does not reduce the authenticity and perfection of the Qur'an as divine words nor does it reduce the goals it seeks to achieve (Tujang, 2015).

This opened the door for the Companions to issue a fatwa using a hadith that was annulled due to their ignorance of a new saying or action of the Prophet. This happened when Ibn Mas'ud r.a issued a ruling on the state of bowing that required clapping the hands and placing them between the thighs or the case of *tathbiq fil ruku'*. The Companion Saad Bin Abi Waqqash r.a rebuked this because the Prophet had forbidden it.

h. Different in understanding the Prophet's actions

There are different opinions on how the Prophet stood for the dead. Some people believe that it was a way of remembering death. Others argue that the Prophet stood when the corpse was in front of him because he did not want to be lower than the corpse (As-Sayyid Salim, 2012).

When the Companions saw the Prophet performing an action, some of them considered it an act of worship, while others considered it permissible. Another example is the case of *raml*, or running a little while doing *sa'i* in Hajj or Umrah. Some of the Companions said that *raml* was not Sunnah, but for a reason, namely the polytheists who said that the fever of Yathrib was weakening them. So through this *raml*, the Prophet wanted to show enthusiasm and strength to refute these words.

Juristic Reasoning and Legal Innovation among the *Khulafā' al-Rāshidīn* Companions

The Companions were free to ask any questions about religious law because the Prophet was also a *mubayyin*, he was also a reference for Islamic law, so differences in interpretation were still easily resolved. Unlike when the Prophet died, the Companions had to rely on themselves to understand the verses of the Quran that had not previously been explained by the Prophet. When no evidence was found in the Quran and Hadith, they conducted *ijtihad* to determine attitudes towards events that had not occurred before (Sadewa, 2021).

Ijtihad is used as an effort to solve problems within the benchmark of sharia (Syafe'i, 1999). *Ijtihad* means an effort to present a law based on values from the Qur'an, Sunnah, and the purpose of sharia in accordance with religious values. In addition to the examples previously mentioned, it is also possible that the companions will differ in opinion on new issues.

1. Triple divorce case

Divorce is a complicated and difficult thing to do, and Allah swt hates a groundless divorce. Islamic law regulates how a person divorces his or her spouse either through a divorce from the husband or a *khulu'* petition from the wife. In this case, especially divorce, religion requires the husband (if he intends to divorce) to pronounce divorce three times. The wisdom behind the three pronunciations is that one of them is to be able to reflect in a family manner and avoid actions that are disliked by Allah as well as reflect with your partner for family harmony.

During the time of Umar bin Khattab r.a, the Muslim community at that time tended to be arbitrary towards their wives. The husband easily pronounced divorce until it seemed as if they were playing with the law of Allah swt. As caliph, Umar exercised his jurisprudence by enforcing the pronouncement of three divorces at once as one divorce. This was based on the statement of the Prophet in the hadith of Imam Ahmad and Imam Muslim. This Hadith tells that during the time of the Prophet Muhammad and Abu Bakr Ash-Shiddiq r.a and the two years of the leadership of Umar bin Khattab r.a, the pronouncement of three divorces at one time was still considered to fall one divorce ([Ibnu Hajar Al-Asqalani, 2013](#)). Many of the companions also agreed, such as Abu Bakr Ash-Shiddiq, Ibn Mas'ud, Ibn Abbas, Abu Hurairah and many other companions ([Azharuddin et al., 2024](#)). This policy is a form of *ijtihad* of the Companions that differs from the original law of divorce where if it is uttered three times from the husband's mouth then divorce falls on the husband and wife.

The decision of Umar and other companions is not without background and reasons that should be considered. Yusuf al-Qaradhawi argued that the reason Umar applied the law as a *ta'zir* or warning to husbands and his decision was only conditional, meaning that it would not necessarily apply to other conditions, where the times and conditions of the community were different. Regarding the decision of Umar r.a, a *fiqh* rule can be used which means "changes in decisions must be adjusted to the circumstances of the place, time and conditions of each region" ([Al-Qardhawi, 2018](#)). The ethics and attitudes of the Companions regarding new issues by looking at the conditions of society at that time became an example of the application of *ijtihad* for jurists afterwards.

2. The 'Asr Prayer at Banu Qurayzah

There were times when the Companions captured different meanings of the Prophet's words, so that what some Companions followed was different from what others followed. This was the case when the Prophet and his Companions were on a war journey to Bani Quraizah at noon ([Nur et al., 2020](#)). The Prophet Muhammad PBUH gave directions for the companions to perform the afternoon prayer.

In the narration of Ibn Umar r.a, the Prophet said during the battle of Ahzab: "Let no one offer the 'Asr prayer except in the village of Bani Quraizah." After setting out,

some of the troops offered the 'Asr prayer on the way while others said; "We will not pray except after reaching the village." After setting out, some of the troops performed the 'Asr prayer on the way while others said; "We will not pray unless we reach the village." Others argued; "Instead we should pray, because he did not mean that." After this incident was brought to the attention of the Prophet (peace and blessings of Allaah be upon him), he did not blame either party." ([Bukhari No. 3810](#))

The Prophet's words led to different conclusions among the Companions. Some of the Companions understood him to offer the 'Asr prayer when they reached their destination in the village of one of the Jewish Banu. Some other Companions saw that the time of Asr had arrived and the destination was near, so they decided to pray because they understood the Prophet's message to be intended to speed up the process of travel only.

The difference in how the Companions perceived the Prophet's words did not cause controversy. In the hadith above, the Prophet even appreciated the messenger of the Companions who prayed on the road, "You get the reward", and to the messenger who prayed in the village of Bani Quraizhah ([Tabrani, 2018](#)), the Prophet praised with his statement, "You have carried out the sunnah correctly" ([Zailani et al., 2016](#)). Not all differences of opinion from among the Companions became a forerunner of disputes and cold wars due to differences, even in this event, the scholars made it a forerunner of understanding maqashid sharia.

3. Punishment for drinking alcohol

During the time of the khulafaurrasyidin, the punishment for drinking *khamr* (wine) was strictly regulated ([Muhamad et al., 2018](#)). *Khamr* is considered one of the prohibitions in Islam (Q.S Al Maidah: 90), and the punishment for drinking it varied based on the situation and context. Prior to the caliphate of Umar r.a, the punishment was to be beaten with hands, sandals, and the hem of the garment, because the punishment for drinking *khamr* had not been prescribed during the time of the Prophet (peace be upon him) like the punishment for the perpetrators of other major sins because it was only a matter of *ta'zir*.

During the time of Caliph 'Umar r.a, he and other Companions deliberated in determining the punishment for drinking alcohol as 80 lashes as this number was known through qiyas with the *hadith* of *qadzaf* (punishment for accusers of adultery). According to Ali r.a, the person who drinks it, he will be drunk and if drunk will be delirious, then if delirious will speak lies ([Muwatha' Malik, 1325](#)). While during the caliphate of Ali r.a, he punished the perpetrator with 40 lashes as it happened during the caliphate of Abu Bakr ra. ([Al-Qaththan, 1989](#)).

This decision departs from the fact that neither the Qur'an nor the Hadith explicitly indicate the punishment of the perpetrator for the number of strokes. The difference in

the number of strokes was returned to the conditions of the Companions at that time after deliberation and mutual agreement as a result of consideration and reasons for benefit (Aisy et al., 2023). Companions Umar r.a and Ali r.a as caliphs at that time saw the condition of the community which then required them to make *ijtihād* with the agreement of other companions in determining the law even though the policies of each period were different.

Conclusion

This study concludes that the *ikhtilāf* (differences of opinion) among the Companions of the Prophet represents an intellectual phenomenon that enriched the development of Islamic jurisprudence and demonstrated the flexibility of Islamic teachings in addressing complex realities. These differences arose from both external and internal factors. Externally, the expansion of Islamic territories, the growing complexity of legal issues, and the political turbulence of the early Islamic period contributed to the diversity of opinions. Internally, variations in linguistic proficiency, individual interpretive abilities, proximity to the Prophet, and differing levels of caution in deriving rulings from the Qur'an and Hadith shaped each Companion's legal reasoning. Consequently, their interpretations of the sacred texts were not uniform, particularly regarding issues of *naskh* (abrogation), the legal status of the Prophet's actions, and reliance on specific transmitters. Notable examples such as 'Umar ibn al-Khaṭṭāb's *ijtihād* on triple divorce, the divergent practice of the 'Asr prayer at Banu Qurayzah, and the use of *qiyās* (analogical reasoning) in determining the punishment for drinking *khamr* illustrate how the Companions employed rational and contextual judgment when direct textual evidence was absent. Although their *ijtihād* was not formally codified into schools of law, they effectively applied fundamental legal principles such as *qiyās*, *ijmā'*, and *maṣlaḥah*, which later became the cornerstones of *uṣūl al-fiqh*. Their scholarly engagement reflects a model of respectful disagreement rooted in shared faith and sincerity, highlighting that diversity in legal interpretation should not be viewed as a source of division but as a sign of intellectual vitality and adaptability. The legacy of their *ikhtilāf* continues to inform Islamic legal thought, underscoring the importance of reasoned pluralism as an enduring characteristic of the Sharia tradition.

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